

**Agenda Exhibits**

**EXHIBIT A REPORTS OF THE OFFICERS**

- Part 1: Report of the Presiding Bishop
  - Part 1a: Summary of Section Activities
- Part 2: Report of the Vice President
- Part 3: Report of the Secretary
- Part 4: Report of the Treasurer
  - Part 4a: Summary of Information Technology and Management Services Sections
- Part 5: Report of the Conference of Bishops

**EXHIBIT B CHURCH COUNCIL ITEMS**

- Part 1: Synodical Resolutions Directed to the Church Council
  - Part 1a: Synod Resolutions for Referral to Churchwide Units
  - Part 1b: Proposed Responses: Synodical Resolutions Previously Referred to Churchwide Units
  - Part 2b: Churchwide Assembly Actions: Response from units to Church Council

**EXHIBIT C NOMINATIONS**

- Part 1: Elections
- Part 2: Nominations Vitae

**EXHIBIT D CHURCH COUNCIL ITEMS**

- Part 1: Summary of Synod Visits by Church Council Members
- Part 2: Committee Charters

**EXHIBIT E ADMINISTRATIVE MATTERS**

- Part 1: Report of the Executive for Administration

**EXHIBIT F BUDGET AND FINANCE COMMITTEE**

- Part 1: Financial Statements
  - Part 1a: 2008 Operating Results Summary
  - Part 1b: Current Operating Results for the 12 months ending January 31, 2009 and 2008
  - Part 1c: 2008 World Hunger
  - Part 1d: 2008 Statement of Financial Position
  - Part 1e: 2008 Capital Budget Projects
- Part 2: 2009 Current Income and Expenditure Authorization
  - Part 2a: Revised 2009 Income Estimates
  - Part 2b: Revised 2009 Expense Proposal
- Part 3: 2010-11 Biennium Budget Proposal
  - Part 3a: 2010-11 Income Proposal
  - Part 3b: 2010 Expense Proposal
- Part 4: Church Council Designated Funds
  - Part 4a: Church Council Designated Funds Functioning as Endowment
  - Part 4b: Church Council Designated Funds Summary
  - Part 4c: Second Mile Ministry Fund
  - Part 4d: ELCA Studies on Sexuality

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit List

Page 2

*Revised March 28, 2009*

- Part 4e: Culture-Specific Resource Development
- Part 4f: Introduction of New Primary Worship Resource
- Part 4g: Leadership Development Initiative
- Part 4h: Ministry Among People Living in Poverty
- Part 4i: Strategy for Engagement in Israel and Palestine
- Part 5: Synod Mission Support
  - Part 5a: Report of Director for Synod Mission Support
  - Part 5b: 2009-2010 Mission Support Plans by Synod
- Part 8: ELCA Cash Management Policy - Revised

EXHIBIT G LEGAL AND CONSTITUTIONAL REVIEW

Part 1: ELCArm

Part 1a: Summary of Revisions to the Articles of Incorporation of ELCA Risk Management

Part 1b: Bylaws of ELCA Risk Management

Part 2: Proposed Rules of Organization and Procedure for the 2009 Churchwide Assembly  
(Editorial and Scheduling Changes as of March 27, 2009)

EXHIBIT H PLANNING AND EVALUATION COMMITTEE

- Part 2: Multicultural Ministries report to Churchwide Assembly
- Part 3: Justice for Women report to Churchwide Assembly
- Part 4: Plan for Mission

EXHIBIT I PROGRAM AND SERVICES COMMITTEE

- Part 1: Program and Services committee report

EXHIBIT J ONGOING REVIEW OF CHURCHWIDE UNITS AND REGIONS

- Part 1: Summary of activities of churchwide units
  - Part 1a: Summary of board actions

EXHIBIT K CHURCH IN SOCIETY

- Part 1: Social Statement on Human Sexuality
  - Part 1a: Cover letter from task force
  - Part 1b: Executive summary
  - Part 1c: Social Statement on Human Sexuality
  - Part 1d: Response from Conference of Bishops
  - Part 1e: Response from Church in Society program committee
  - Part 1f: Recommendations from Program and Services committee
- Part 2: Ministry Standards Policies
  - Part 2a: Cover letter from task force
  - Part 2b: Executive summary
  - Part 2c: Ministry Standards Policies
- Part 3: Report of the Task Force for ELCA Studies on Sexuality
- Part 4: HIV and AIDS Strategy
- Part 5: SMO Affiliation

EXHIBIT M GLOBAL MISSION

Part 1: ELCIC Mission in the World

EXHIBIT O VOCATION AND EDUCATION

EXHIBIT Q OTHER UNITS

Part 1: ELW: Ministry Rites

EXHIBIT R

Part 1: Churchwide Assembly Schedule

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

*“How very good and pleasant it is when kindred live together in unity.” This is the Scripture’s praise of life together under the Word. But now we can correctly interpret the words “in unity” and say “when kindred live together through Jesus Christ.” For Jesus Christ alone is our unity. “He is our peace.” We have access to one another, joy in one another, community with one another through Christ alone.<sup>1</sup>*

#### **At a critical place together**

Since the Church Council last met in November, we have witnessed historic developments in the nation and the world that have affected the life and mission of the Evangelical Lutheran Church in America in significant ways. These external events and their effects coincide with equally significant developments within this church as we move farther into a third decade together as a community of faith. We are at a critical place in our life.

This church’s life and mission is more than the sum of its parts, and a primary responsibility of the office in which I serve is to attend to the strength, health, and vitality of the whole ecology, not just the individual ecosystems. The forces that are affecting us so profoundly are not restricted to or focused on one organizational unit’s work or one region of the church. We are at a critical place in our life *together*.

I know that each member of the Church Council is aware of this responsibility for tending to the vitality of the whole because you attend to it in your service here as well. I join all who give thanks to God for your faithful service in this ministry, and I am especially grateful for the privilege of being your partner in “striving side by side with one mind for the faith of the Gospel,” as Paul wrote to the Philippians (1:27). In this partnership I ask for your wisdom—your insights and critiques, your questions, your encouragement—and in sharing this report I invite your responses, so that our common service of God’s Word and God’s people will be strengthened and renewed.

#### **Faces on the journey, facets of our common mission**

Since we last met in November, I have traveled frequently. I am struck by how the people I have met put a human face on the realities that can be reduced to abstractions when the challenges in our common mission are discussed.

One example is from the trip the Conference of Bishops made to the Middle East in January. A ten-year-old girl whose classroom we visited in Ramallah described her haunting nightmares. “In my dreams the bombs are being dropped on my house and our school. Will we be next?” she asked. In a school named Hope a child lives traumatized by the harsh realities of war.

The devastating injuries and hardships resulting from war and continuing violence and hatred are a picture painted on the faces and lives of people we met throughout Palestine and Israel. This picture is matched in its compelling power only by the vision of the fiercely committed hope, courage, and compassion in Christ—what one of our former bishops, Will Herzfeld, called “evangelical defiance”—that we witnessed in the faces and lives of the Palestinian Christian community. To witness these lives has been deeply moving, even transformative, and to read and hear the bishops’ reflections on this journey in blogs and at the Conference of Bishops meeting earlier this month has deepened the experience. As the political situation for Israelis and Palestinians remains confusing and discouraging, our voices calling for a negotiated and just settlement of this tragic conflict are needed. So too is our resolve to build interfaith

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<sup>1</sup>Dietrich Bonhoeffer, “Life Together” in *Dietrich Bonhoeffer Works*, vol. 5 (Minneapolis: Fortress, 1996), p. 47.

relationships that create a safe place for constructive dialogue in the midst of the inflammatory rhetoric of religious extremists.

In a very different place but in a way that has intriguing resonances, I traveled to Washington, D.C., in January and joined ecumenical and interfaith partners in observing the inauguration of President Barack Obama. The new administration's openness to partnership in advocating for the full inclusion of all citizens in our common civic life is encouraging. Moreover, these invitations and other contacts between the Obama transition team and the ELCA Washington D.C. advocacy staff and our partners—LIRS, LSA and LWR—are tangible signs of an opportunity to fulfill our commitment to being a public church that I believe cannot be wasted.

The inauguration experience itself, however, is only part of a larger moment in our national life where our fears and hopes around the cultural legacies of slavery and racial discrimination, and of civil rights advocacy and racial reconciliation intersect. As you well know, those legacies have not left the life and mission of this church untouched. The incandescent joy shining on the faces of so many who celebrate a milestone in our national journey of overcoming racism does not exclude those times when our faces reflect the challenge of confronting the continuing and scandalous reality of racism.

One important insight is the linkage of racism to sexism and other forms of discrimination in the common problem of privilege and power. This common problem was addressed with renewed vitality at the Transformative Theologies conference in Chicago sponsored by the Justice for Women program. Recognizing that Allan Johnson's work in this area (*Power, Privilege, and Difference* and *The Gender Knot*) has provided crucial insights, including conversation earlier this month with the Justice for Women staff alliance and the Cabinet of Executives.

All these strains, dislocations, and fractures in the body of relationships that make up the global human community are increased by the global recession that intensified with last fall's credit crisis. From conversations at a recent Region 1 hunger symposium in Tacoma, Wash., to an LWF consultation in Norway on just relationships in global financing last October, to conversations during recent visits with rostered leaders in several synods, the recurring themes are those related to our current economic crisis and its effect on ministry and human lives, especially those most vulnerable.

From these voices I have heard and in these faces I have seen a yearning not just to endure and survive in this challenging context, so full of fear and hope, but to live abundantly and serve freely, in a manner worthy of the life we have in Jesus Christ, worthy of the Gospel and its promise. That longing and promise is inextricably tied to our proclamation. Building upon conversations begun last year, I have focused on preaching in my presentations to synodical gatherings of rostered leaders. My conviction that preaching is central to the renewal of this church and to our calling led to an e-letter to rostered leaders on the topic. It is my hope it will enrich a continuing focus on preaching throughout this church.

### **Two priority foci in the Plan for Mission**

Last summer, before the economic crisis fully emerged and its effects began to be noticed in income, the Cabinet of Executives began work on focusing priorities in the next biennium. Two priorities are guiding our work even as we are now refining outcome statements for them. They state:

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

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

I believe these two priorities both build upon the strengths of the ELCA and focus our energy and resources on the church we are called to become. Vibrant congregations as centers of evangelical mission move this church beyond fearful preoccupation with survival to serving the Spirit's life-giving work in the world. This priority involves congregations, often in clusters or conferences, developing plans for engaging their mission contexts. It is inseparable from deepening ELCA members' faith practices—worship, scripture study, prayer, stewardship, discipleship, hospitality, and advocacy.

The openness of synods, congregations, and members to developing new partnerships with EOCM's new directors for evangelical mission is critical to this priority. The partnership that will strengthen mission is not only in future outcomes that result from their service, but also in the way we work together now and the relationships we build and nurture in identifying, calling, equipping, and supporting these leaders in Christ's church. Our thanks to all who have made a good beginning in this initiative.

The Lutheran Malaria Initiative and the anticipated adoption of an ELCA HIV and AIDS strategy build upon the strong foundation of the ELCA Hunger Program, our advocacy work including COB ready benches, ELCA shared ministries (LDR, LIRS, LSA and LWR), our social statements, and ecumenical and global companions. A time of global economic crises is not the time to lessen our resolve to build capacity for evangelical witness and service as we work to alleviate poverty and strive for justice and peace.

In the midst of and alongside this process of focusing on two priorities we have been attentive to the likelihood of reduced income and the consequent need for contingency planning. One primary concern in this planning is that the external forces of a recessionary economy could lead to an understandable, yet ironic, move to turn inward, to think only of institutional survival, and to attend only to our fears and needs. The responsibility of leadership at this time with respect to the life of the ELCA is to keep the broad view of the vitality of the overall ecology, not just individual ecosystems. This current moment is a time to continue to practice interdependence in making decisions and to do so with transparency.

The economic forces affecting institutions of higher education and theological education are one instance of this current moment's challenge. The decisions confronting ELCA seminaries and ELCA-related colleges and universities could be confronted alone, but in recent months presidents, board chairs, deans, and financial officers of the eight ELCA seminaries have been convened not only to express mutual support and to share wisdom, but also to provide a context where new possibilities for collaboration might emerge and the decisions that each institution must make can be considered in relationship to our shared commitment to theological education. Similar themes were part of a day I spent in conversation with ELCA college and university presidents and colleagues from the Vocation and Education program unit.

The commitments to interdependence and transparency remain constant, even if they take a different shape, with respect to decisions facing the separately incorporated units: Augsburg Fortress, the Board of Pensions, the Mission Investment Fund, and Women of the ELCA. "Separately incorporated" does not mean independent, and the officers and boards of these units continue to seek ways to deepen the marks of interdependence: mutual accountability in decision-making and collaboration in service.

Sustaining partnerships of interdependence is challenging especially in a time of economic recession and resultant declining income. The urgency for each unit of the churchwide organization at this moment is to engage this challenge in both its external and its internal partnerships with the same evangelical, missional imagination that is foundational in every other circumstance. Review of financial partnerships in shared global and ecumenical ministries and decisions about reductions in the churchwide organization's workforce have not been done with an arbitrary application of abstract principles or a cold calculation according to simplistic formulas. The decision-making has been careful—that is, full of care,

sometimes gut-wrenching and heartbreaking. I recognize that may not always feel apparent to those most directly impacted, yet it is our commitment. The future holds more decisions. Again, I value your perspectives and wisdom, and so, I invite you to share your insights, concerns, and questions within our partnership in service of the Gospel.

That same evangelical, missional imagination is descriptive of the gifts brought by two new churchwide colleagues. We are pleased to welcome Walter May as Director for Synodical Relations and Executive Assistant to the Presiding Bishop; and Robert Schaefer as Executive for Worship. Each has been involved extensively in synodical ministries and brings to their call great wisdom, insight, and creativity.

As you may know, Kathie Bender Schwich resigned as Director for Synodical Relations and Executive Assistant to the Presiding Bishop in order to accept a new position with Advocate Lutheran Hospital in neighboring Park Ridge. Her varied gifts as a pastor combined with her organizational skills and commitment to partnership in mission have been a great blessing to me and to this church. We pray God's blessing on her new call.

The theme of partnership in leadership brings me to the matter of the proposed social statement *Human Sexuality: Gift and Trust* and the Report and Recommendation on Ministry Policies that have been presented by the Task Force for the ELCA Studies on Sexuality. The task force has reminded us that we are not of one mind as a church body. They have described a continuum of perspectives held by ELCA members while proposing a way forward for this church. The concluding paragraph of the proposed social statement is an important reminder for all of us in the months ahead:

Seeking the Spirit's guidance, we discern direction for living faithfully in terms of human sexuality. We do this not in some abstract ideal realm, but amid all the complexities, conflicts, sorrows, discoveries, and joys of actual social and individual life. It is a task that this church accepts as a redeemed community. As simultaneously captive to sin and yet liberated and forgiven people of faith, we walk both humbly and boldly toward God's promised future.

The task before us, then, is to engage this moment—one that is at the same time full of opportunity for a faithful witness to the world and unavoidably demanding—in a way that witnesses our hope in Christ and serves Christ's mission. There is a temptation for all of us to capitulate to suspicions, fears, and the partisanship so often reflected in our culture. In this matter we will serve the Gospel when we remember God's forgiving mercy for all who engage in this difficult work and witness by our actions that we trust God's promise for God's future with us.

Dietrich Bonhoeffer's insight into the nature of relationships within the forgiven Christian community that lives in Christ by God's promise has spoken to me before and speaks to me again at this time and place:

We thank God for giving us other Christians who live by God's call, forgiveness, and promise. We do not complain about what God does not give us; rather we are thankful for what God does give us daily. And is not what has been given us enough: other believers who will go on living with us through sin and need under the blessing of God's grace? Is the gift of God any less immeasurably great than this on any given day, even on the most difficult and distressing days of a Christian community? Even when sin and misunderstanding burden the common life, is not the one who sins still a person with whom I too stand under the word of Christ? Will not another Christian's sin be an occasion for me ever anew to give thanks that both of us may live in the forgiving love of God in Jesus Christ? Therefore, will not the very moment of great disillusionment with my brother or sister be incomparably wholesome for me because it so thoroughly teaches me that both of us can never live by our own words and deeds, but only by that one Word and deed that really binds us

together, the forgiveness of sins in Jesus Christ? The bright day of Christian community dawns wherever the early morning mists of dreamy visions are lifting.<sup>2</sup>

**Moving forward in confidence**

In preparing to preach for Ash Wednesday I reflected anew on God's presence in the hidden places of our lives and was encouraged again by familiar words in the Scripture, echoed for so many years in worship, that God's face shines on us even in those places that would seem closed off from the light of God's mercy. The narrative we heard on Transfiguration Sunday witnessed the bright and shining presence of Jesus and his promise for us, an early glint of the resurrection life that is promised to us. But then a cloud shadowed Jesus and the disciples with him. We may wonder about our present moment and its menacing shadows. If so, then recall what happened next—not an immediate return of the brightness, but the sounding of a voice: pay attention to Jesus; listen to the promise. We have moved into Lent, a time for attentiveness to the Word. Even though we walk through shadowed valleys, we have God's promise for confident living and serving in this moment. It's my privilege and joy to walk with you in Christ's promise.

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<sup>2</sup>Bonhoeffer, "Life Together," pp. 36-37.



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit A, Part 1  
Page 6

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## **Ecumenical and Inter-Religious Relations (ER)**

*Submitted by Pr. Donald J. McCoid*

This report of the activities of the Ecumenical and Inter-Religious Relations section of the Office of Presiding Bishop is organized around the various areas of the section's responsibilities and ministry.

### **Full Communion Relationships**

#### ***Full Communion Reception***

As a part of our strategic plan, ER developed a report to address how we enrich both full communion reception and relationships. This report was completed at the end of September 2008. The report is being shared at meetings with full communion coordinating committees, which is resulting in positive three-year plans and directions.

#### ***Presbyterian Church USA, Reformed Church in America, United Church of Christ***

In November, executive ecumenical staff members from Reformed partners and the ELCA met with the heads of communions. After ten years of full communion, we reviewed histories and how to encourage more effective local reception of the full communion agreement. The Lutheran Reformed Coordinating Committee began planning for a major consultation in September 2009.

#### ***The Episcopal Church USA***

The Lutheran Episcopal Coordinating Committee (LECC) met in October 2008 and began constructing a three-year plan (2009-2011) to give direction for local reception. The next LECC meeting will be June 2-3, 2009 in Chicago. The meeting will include: sharing major accomplishments and concerns before these church bodies, reviewing a focused report on specific national and local ministries being shared in the ECUSA and ELCA, and reviewing, revising, and adopting the proposed three-year plan.

#### ***The Moravian Church***

The Lutheran Moravian Coordinating Committee (LMCC) will meet in June 2009 to begin planning for the 10 year anniversary of this agreement, to be held in January 2010 in Old Salem, North Carolina. This coordinating committee has focused recent efforts on enhancing relationships in Alaska and the East West Indies. The committee continues to work with local clergy in North Carolina and Pennsylvania in the promotion of healthy ministries.

#### ***Full Communion Vote with the United Methodist Church***

As this church approaches the 2009 Churchwide Assembly and a vote on a full communion proposal with the United Methodist Church (UMC), this office responds to inquiries about Interim Eucharistic Sharing, the chief document *Confessing Our Faith Together*, and provides resources from this church to assist in interpreting the agreement and future possibilities for mission and witness with the UMC.

### **Bilateral Dialogues, Discourses, and Cooperation**

#### ***Roman Catholic Dialogue***

The seventh meeting of the ELCA-Roman Catholic Round XI will be in March 2009. The round continues to consider issues germane to the Joint Declaration on the Doctrine of Justification (e.g.,

purgatory, prayers of the saints) under the current theme: "The Hope of Eternal Life." Plans are for the round to be complete in October 2009. The Lutheran-Catholic Ad Hoc Committee on the Eucharist will initiate its work in the fall of 2009.

On October 1, 2009, there will be a service of evening prayer to celebrate the tenth anniversary of the signing of the JDDJ at Old Saint Patrick's Roman Catholic Church in Chicago. Archbishop Wilton Gregory will preach; Bishop Hanson and Cardinal George will serve as liturgists. Dr. Ishmael Noko will be present and will provide an address at the conclusion of the service. It is hoped that Cardinal Kasper also will be present. The service is planned by the Catholic Conference of Bishops and the Evangelical Lutheran Church in America.

### ***AMEZ Discourse***

The ELCA-AMEZ Discourse took place in Columbus, South Carolina in September 2008. Three areas were identified for discourse members to address how the history of race relations in the United States shapes the life and witness of both churches. These three areas are: constructing a common vision statement; training clergy; and training congregations to be more integrated ministries. The next meeting with select discourse members is to take place in Chicago in March 2009.

### ***Mennonite Discourse***

The ELCA-Mennonite Discourse continues with a presentation at the Mennonite General Assembly on forgiveness of historical trespass. Work will continue with local leaders in Ohio for enhancing Mennonite and ELCA cooperation in specific ministry contexts. A further possibility of hosting a joint Hein Frey lecture is currently being investigated.

### ***Lutheran Church-Missouri Synod (Cooperation)***

On November 3-4, 2008, the Lutheran Discussion Group met in Chicago with presentations by Stephen Bouman (ELCA) and Robert Roegner (LCMS) on the nature of Gospel outreach in light of a post-modern, pluralistic, and relativistic culture. Updates on shared ministries were provided. The next meeting is scheduled for March 23-24, 2009, in St. Louis.

### **Conciliar Relationships**

#### ***Lutheran World Federation***

Planning has begun for the LWF pre-assembly meeting to be held in Canada in January 2010. The LWF Assembly will take place in Stuttgart, Germany in July 2010. Delegates to the assembly are currently undergoing appointment. The search for a new LWF General Secretary and the LWF organizational 'renewal report' will continue through the LWF Council meeting in October 2009.

#### ***Churches Uniting in Christ (CUIC)***

Options about the future of CUIC were recommended by a special task force. Meetings of ecumenical executives are scheduled to consider these options and make recommendations. At the present time, CUIC committees are not meeting.

#### ***National Council of Churches of Christ in the USA (NCCC)***

ELCA delegates experienced a renewed NCCC at the annual meeting in November 2008. Facing budget and staff reduction challenges, Dr. Michael Kinnamon, General Secretary of the NCCC, has

brought a good balance of vision and realistic goals, an emphasis on Faith and Order and Life and Works, and a climate of confidence to respond to the needs of church and society. With the support of ELCA mentors and staff, ELCA delegates were prepared and active participants.

### ***World Council of Churches (WCC)***

The WCC U.S. Conference met in Washington in early December 2008. The program included speakers and panels on major concerns (i.e., climate change and eco-justice, making peace, racial justice and reconciliation, new U.S. President and administration direction). The business meeting centered on the future of the U.S. Conference office in light of the WCC's significant budget reductions. The WCC will call a new General Secretary this year. A meeting of the WCC Council will be held at the end of August 2009.

### ***Church World Service (CWS)***

The ELCA continues as a prime supporter for the efforts of the CWS. Staff members from two units and this office serve on the board of directors. Meetings have taken place in New York and Indiana. The late spring meeting is scheduled for Miami, Florida. CWS continues as an organization with strong vision and implementation for helping the neediest that is a joy for this church.

### ***Inter-Religious Relations***

The ELCA continues to enhance its inter-religious relationships locally, synodically, nationally, and internationally. The recent trip of the Bishops' Academy to the Holy Land underscored the centrality of inter-religious relations, both in the conflict in the Middle East and in growing consensus in the North American context. The ELCA encourages inter-religious and ecumenical partners to be agents of moral deliberation with this church in seeking justice with peace for all in the region.

This church is entering a new phase of its inter-religious activity. This office is currently assessing the feasibility of facilitating the construction of a new "Declaration on Inter-Religious Relations in the ELCA." The declaration will assist this church to sustain a voice of theological consensus for why Lutheran Christians pursue inter-religious relations and why we are an interfaith church. Staff from this office serve in multiple capacities with ecumenical and inter-religious partners on matters of interfaith throughout national and international contexts.

### ***Human Resources (HR)***

*Submitted by Else Thompson*

Human Resources, a section of the Office of the Presiding Bishop, includes staffing, compensation and benefits, training and development, payroll, human resource information systems, employee relations, volunteer coordination, and art management.

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

<http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Human-Resources.aspx>

### **Staffing**

In 2008, Human Resources received 1617 applications and resumes. Sixty posted positions were filled. The ELCA continues to be committed to hiring qualified persons of diverse backgrounds. Twenty-four of the 60 posted positions were filled by persons of color. In addition, seven positions were filled after the HR executive waived posting (per ELCA churchwide personnel policy); four of those positions were filled by persons of color. Six mission developers were hired. As of December 2008, the churchwide organization staff was approximately 65 percent Caucasian and 35 percent persons of color.

Positions filled in 2008 included the Executive Director for Evangelical Outreach and Congregational Mission and the Executive for Information Technology as well as many other positions key to churchwide operations. Positions filled early in 2009 include the Executive for Worship and the Executive for Synodical Relations. In addition, HR also filled 15 summer internship positions.

In 2008, HR processed 379 independent and term contracts, approximately 16 relocations, 30 promotions (i.e., employees moving to a higher grade level because of changed duties or by taking another position within the organization) and 180 requests for withdrawals from continuing education funds.

### **Benefits and Compensation:**

At the end of the year there were 228 employees enrolled in the flexible spending account, 34 waiving Board of Pensions insurance, 35 enrolled in the transit benefit, and 338 participating in continuing education.

While there is no doubt that there is turmoil in the economy, a decision was made to proceed with increases in staff salaries for 2009. This decision came following extensive study and consideration of various options about ways to contain costs, be good stewards of resources, and position the organization strategically for the future.

For years the philosophy of the churchwide compensation program has been to conserve resources and honor the ELCA's economic life social statement. Because of this, churchwide salaries never have recognized large increases. In fact, salaries already are low compared to others in like markets — that is, not-for-profit, mission-driven organizations. In fact, the pay structure for churchwide jobs was set to be competitive with the lowest paying category of nonprofits, which is composed primarily of charitable organizations. The pay structure is not competitive with the broad market of nonprofits, which includes educational organizations, associations, and foundations.

In addition, the ELCA's pay program for cross-market managers is not competitive with the general market. This is where the ELCA needs to compete for labor for managers of finance, accounting, information technology, human resources, facilities, and other similar functions. In many cases, the general market pays salaries that are 20 percent to 30 percent higher than ELCA target pay rates.

A final challenge involves executive pay, which currently is well below similar and much smaller organizations. For these and other reasons, the decision to grant salary increases was deemed necessary. Human Resources will continue to evaluate salaries and other options, mindful of the need to be good stewards, while designing and administering equitable systems.

### **Training and Development Opportunities**

Throughout the year, various training and development opportunities were made available on site to staff. Offerings in 2008 included preventing harassment (required for new hires). Special training

emphasis was given to supervisors and their role in creating an environment of respect and in preventing harassment. Over 200 employees with supervisory responsibility attended the half-day trainings.

In addition, HR offered a five-day certificate program in mentoring, "Because You Believed in Me." Modules include leading others, serving others, mentoring others, developing and inspiring others and succession planning. Approximately 30 employees will complete the modules early in 2009 and will receive certificates from Rockhurst University.

Ten staff members received extensive training on the ministries that are part of the churchwide organization, and the layout of the Lutheran Center art collection in order to serve effectively as tour guides. Several hundred guests tour the Lutheran Center each year. Generally, tours are arranged through HR and given by appointment.

### **Staff Events**

The annual churchwide staff gathering held in December included singing of carols and an advent service coordinated and lead by Church in Society.

Following the service, a reception was held on the 11<sup>th</sup> floor, where employees gathered to recognize and celebrate colleagues who had marked service anniversaries in 2008. Eighteen employees celebrated five-year anniversaries; twenty-four employees celebrated ten-year anniversaries; fifteen employees celebrated 15-year anniversaries; and fifty employees celebrated 20 years of service in 2008.

The staff participated in three service projects during 2008. Staff contributed all manner of school supplies including globes, back packs, playground equipment, and teaching aids in support of the opening of a new school building by Holy Family Ministries in Chicago. Staff also made cash contributions in the amount of \$4,422 to support church workers in Zimbabwe through a program called "Care for the Caregivers" and filled a van with food and other essential products in support of a suburban Chicago organization, WINGS. WINGS offers support to homeless women and children.

### **2009**

Efforts in 2009 will focus on leadership and supervisory training, linking more closely with churchwide deployed staff, centralizing data within HR, and supporting the organization in uncertain economic times.

### **Research and Evaluation**

*Submitted by Kenneth Inskeep*

The primary responsibility of the staff of Research and Evaluation is to provide decision-makers in this church with relevant and useful information through high quality empirical research. Over the past two years RE staff have been engaged in a wide variety of research and evaluation projects.

Synod ministry reviews have been a significant part of the section's work. The reviews typically are conducted over a two- or three-day period and involve individual or group interviews with synod clergy and lay people about the ministry of the synod. Reports of the findings, which also include an analysis of membership, giving, and demographic information related to the territory of the synod, then are provided to the synod bishop and the Synod Council. Reviews have been completed for the Montana, Western North Dakota, Northern Texas-Northern Louisiana, Southwestern Texas, Sierra Pacific, Southeastern Iowa, Allegheny, Metropolitan New York, Upstate New York, and the West Virginia-Western Maryland synods.

Research and Evaluation also continues to work with the Synodical Relations section on the synod-wide consultations on mission support. Presentations on membership and giving trends, along with demographic changes in the population of each synod, have been incorporated into the consultations. Many of the synods also have requested charts on trends in giving for their synod congregations.

Research and Evaluation completed a major project for Church in Society (CS) in support of the HIV and AIDs initiative and the unit has reported on responses to the Human Sexuality draft social statement.

The unit also has worked with Multicultural Ministries (MM) on a host of projects. There is the continuing evaluation of churchwide anti-racism training events along with reviews of several of the programs sponsored by MM. Work is also proceeding on a review of the five multicultural ministry strategies and on an overall review of the MM unit with the Planning and Evaluation Committee of the Church Council.

The unit is working with Vocation and Education (VE) to design an evaluation for the 2009 Youth Gathering, "Jesus Justice Jazz." Research and Evaluation also has fielded the 2008-2009 schools survey. The unit has completed an analysis of the financial wellness data provided by synod candidacy committees — designed and posted as an Internet-based survey for all synod candidacy committees — to assess the use of clinical providers. Finally, the unit, with VE, has designed a study that is yet to be funded (potentially through the Lilly Foundation) on the impact of student debt on newly ordained pastors.

Research and Evaluation also is focusing on evaluations related to the implementation of the recommendations of the Blue Ribbon Committee on Mission Funding and with regard to the new Evangelical Outreach and Congregational Mission (EOCM) staffing arrangements with synods. Two other projects completed with EOCM include the daily discipleship evaluation and the Latino Christian education resources survey.

Projects completed for Women of the ELCA include an evaluation of Café and the Women of the ELCA triennial gathering.

Research and Evaluation also assisted Ecumenical and Inter-religious Relations (ER) with a survey of ecumenical partnerships and the Office of the Treasurer (OT) with a survey on synodical remittance systems.

Two important survey projects are underway with Faith Communities Today (Hartford Seminary, Hartford, Conn.) and U.S. Congregations (Lilly Foundation through the Presbyterian Church (USA)). The survey work with Faith Communities Today involves the ELCA in a cross-denominational survey project with congregations. U.S. Congregations, also a cross-denominational project, focuses on work with those who attend worship. Both these projects will provide new comparative data for the whole church that will extend and deepen work first begun in 2000 and 2001.

Research and Evaluation also revived the ELCA *Lutherans Say* survey panel. *Lutherans Say* is designed to gather the views and opinions of members of the ELCA on current topical issues. Working with Global Mission (GM) *Lutherans Say 6* focused on Lutheran views of Israel and the end times, particularly related to members' views of the Bible.

The staff responds daily to requests from members, congregations, synods, and the churchwide staff for information about the members, congregations, synods, and rostered leaders. The staff also responds daily to questions about the demographic context of the church.

## **Synodical Relations**

*Submitted by: Pr. Kathie Bender Schwich and Pr. Walter May*

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop to coordinate the relationships between the churchwide organization and synods, develop and implement synodical-churchwide consultations and services, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops (15.11. G05.).*

## **Bishops' Academy 2009**

The annual Bishops' Academy of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada met in the Holy Land from January 5-January 16, 2009. Bishop Munib Younan of the Evangelical Lutheran Church of Jordan and the Holy Land invited the academy to come as another way to sustain our accompaniment of the pastors and congregations of the ELCJHL. The primary purposes were to: a) better accompany the ELCJHL and to celebrate their witness to the Gospel; b) more effectively interpret the dire circumstances of the Christian community in Israel and Palestinian territories to church members, North American media, and public leaders; and c) become more effective advocates for a just peace for all people in the region. Participants believe that they accomplished these purposes as well as bringing visibility to the ministries of the ELCJHL and the humanitarian work of the Lutheran World Federation.

## **Conference of Bishops**

The Conference of Bishops met March 5-10, 2009, in Itasca, Illinois. The meeting included significant time for relationship building, discussion of the social statement on human sexuality, preparation for the 2009 Churchwide Assembly, and participation in HIV testing. The bishops of Region 8 served as chaplains for this meeting.

## **Bishops' Assistants and Associates Gathering**

The biennial gathering of bishops' assistants and associates took place March 18-22, 2009 at the San Francisco Airport Marriott in San Francisco, California. The theme of the gathering was "Old Leaven for a Rising Church/ Sourdough and Lutheran Spirituality" and featured Dr. Eric Law of the Kaleidoscope Institute and Professor Jane Strohl from Pacific Lutheran Theological Seminary in Berkley, California. These leaders spent time in small group conversations asking questions such as, "what is competent leadership in a diverse and changing world?" The group also gathered each day for worship, attended workshops, and had time to explore San Francisco.

## **Mission Support Consultations**

Mission support consultations were held in twenty-six synods and all nine regions in 2008. Consultations will be held in many synods and regions in 2009. Regional consultations focused on discussion of our shared mission and also introduced new staffing patterns with the Evangelical Outreach and Congregational Mission unit. Several of these regional meetings also included a day of training for synod officers led by Synodical Relations, the Office of the Treasurer, and the Office of the Secretary. Individual synodical consultations, held at the request of the respective synods, took place during meetings of the Synod Councils and looked at the churchwide organization's partnership with those particular synods. These meetings offer valuable opportunities for relationship building and discussion of



our shared mission. Church Council members who would like to participate in one of the consultations are invited to do so. Pastor Craig Settlage, director for mission support, can provide information on planned consultations.

### **Care for Returning Veterans**

Workshops focusing on how to care for veterans returning from war zones have been held at congregations and seminary campuses throughout the church. In response to a memorial from the 2007 Churchwide Assembly, and with assistance from a grant from Thrivent Financial for Lutherans, the Bureau for Federal Chaplaincy Ministries contracted with Pastor Ed Hatcher, former military chaplain and counselor trained in Post Traumatic Stress Disorder issues to lead these workshops. Response to the workshops has been great; the greatest challenge came in communicating their availability. Pastor Hatcher will continue to make them available as long as there are resources available to do so.

### **Synodical Vice Presidents' Gathering**

Synodical vice presidents will be gathering for a meeting one day prior to the start of the Churchwide Assembly in August. These leaders value this time to be together for networking, sharing ideas, and focusing on an area of skill building for their important work. This gathering also provides opportunity for synodical relations and other churchwide units to share the mutual work and decision making that can help us foster and build effective relationships with these valued servants of this church.

### **Synod Assembly Preparation**

Synodical Relations, on behalf of the Office of the Presiding Bishop and the Office of the Secretary, has sent letters to synods that will be conducting bishop elections in 2009. Conference calls are being scheduled with each of these synods to review the election process to prepare for this very important event in the life of the synod. Assignments of churchwide representatives to synod assemblies have been completed and honor as many synodical requests as possible. Churchwide representatives to synod assemblies meet with Synodical Relations and Presiding Bishop Hanson for briefing and orientation prior to the assemblies, and for debriefing following the assemblies.

### **Worship and Liturgical Resources**

*Submitted by Scott Weidler and Jennifer Ollikainen*

*Responsibility for leadership of the worship life of this church shall be exercised by the Office of the Presiding Bishop. In so doing, efforts shall be undertaken to support the worship ministry of this church, oversee the development and review of worship resources intended for use throughout this church, and recommend, through the presiding bishop, policies related to worship and sacramental practices to the Church Council and the Churchwide Assembly. (15.11H05.).1*

Worship and Liturgical Resources continues its usual work in this time of transition, awaiting a new executive, the Rev. Robert G. Schaefer, on March 1, 2009.

The three worship assistants continue to foster new relationships and engage in cooperative work within the churchwide organization, including assistants to synodical bishops, the large-church gathering, mission developer training, global mission formation event, multicultural ministries, the Evangelical Lutheran Church in Hong Kong, and more.

Worship and Liturgical Resources is planning three identical "Worship at the Center 2009" events

for this coming summer:

June 15-18	St. Olaf College, Northfield, Minn.
June 29-July 2	Baldwin-Wallace College, Berea, Ohio
July 7-10	California Lutheran University, Thousand Oaks, Calif.

These events are focusing on the journey from Ash Wednesday to Easter. The event presenters also are developing a significant print and electronic resource with publication expected in autumn 2009.

Worship and Liturgical Resources is encouraging the continued churchwide conversation about renewal of worship. To assist in this, modules on a particular topic are being developed for use by synods, clusters, conferences, and congregations in order to create their own worship formation event. This model builds on the enthusiasm for and evaluations from the *Evangelical Lutheran Worship* introductory events in 2006. The initial modules being presented in synods are:

*Evangelical Lutheran Worship: More freedom and flexibility*

*Evangelical Lutheran Worship: A deeper look*

*Evangelical Lutheran Worship: Scripture shapes the assembly*

Three young musicians from across the church have been prepared to lead the fourth module:

*Evangelical Lutheran Worship: Leading the assembly's song*

When the synodical assistants meet in California this spring, they will be encouraged to take advantage of these resources and offer them in their synods.

*Occasional Services for the Assembly* is in the development and review process for an anticipated release date of fall 2009. This volume of the occasional services resources will contain rites that are intended to be used in the worshipping assembly, including rites for rostered ministries, dedications, installations, and more.

**Resources produced collaboratively with Augsburg Fortress (November 2008–February 2009):**

*Introductions and Alternate Accompaniments* – Organ, vol. 5 & 8; Piano, vol. 5 & 8

(based on hymns in *Evangelical Lutheran Worship*)

*Sunday of the Passion Year B* (offprint)

*The Passion According to Mark for Congregational Reading* (offprint)

SundaysAndSeasons.com—addition of *Evangelical Lutheran Worship Pastoral Care*

**Other resources due in 2009:**

*Evangelical Lutheran Worship: Occasional Services for the Assembly*

*Evangelical Lutheran Worship: Occasional Services for the Assembly* CD-ROM

*Evangelical Lutheran Worship* Electronic Braille Edition

*Evangelical Lutheran Worship* Hymns Audio Edition, vol. 3

*Evangelical Lutheran Worship* Liturgies Audio Edition, vol. 3

*Evangelical Lutheran Worship* Simplified Accompaniment Edition—Liturgies

*Keeping Time: The Church's Years* (Using *Evangelical Lutheran Worship*, vol. 3)

*Introductions and Alternate Accompaniments* – Organ, vol. 9 & 10; Piano, vol. 9 & 10

(based on hymns in *Evangelical Lutheran Worship*)

*Lent and the Three Days Guide to Worship Planning*

*Lent and the Three Days Music Resource*

Sundays and Seasons—2010 resources (*Sundays and Seasons* Guide to Worship Planning,

*Worship Planning Calendar, Church Year Calendar, Calendar of Word and Season, Words for*

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit A, Part 1a  
Page 10

*Worship, SundaysAndSeasons.com)*  
*Bread for the Day 2010*  
*Fed and Forgiven: Communion Preparation and Formation Resources*

**The Lutheran World Federation  
Regional Office in North America  
Report to the ELCA Church Council**

*Submitted by Pr. Teresita Valeriano, Regional Officer for North America, Lutheran World Federation*

**Introduction**

“Bear one another’s burdens, and in this way, you will fulfill the law of Christ.” (Galatians 6:2) The Lutheran World Federation’s new year message from the General Secretary Ishmael Noko centered around this verse from St. Paul, the apostle. Selecting this writing of St. Paul is not only to join our Roman Catholic brothers and sisters in the observance of the Pauline year (2000th anniversary of the his birth), but also to highlight the dangers of emphasizing independence instead of interdependence. Dr. Noko concludes, “Our burdens, however heavy, are bearable in the community of Christ. The church, family, community, nation, and world in which we live should be places in which we find the strength and solidarity to bear each other’s burdens. The Church—*ecclesia*—is called into being to act with justice and in service to others.” Mutual sharing of burdens is at the heart of who we are and is part of the communion’s journey towards renewal.

In the second half of 2008, the LWF held global events that visibly testify to our interdependence. The North American region continues to find ways to strengthen relationships among member churches through concrete actions. I am grateful for the exciting opportunities we have, so let me share this joy with you, who are an integral part of our ministry together.

**Global**

January term course, “Being Ecumenical in a Globalized World,” Geneva, Switzerland (January 7-21, 2009): This course has been offered by the LWF Department for Theology and Studies with the strong support from ELCA Ecumenical and Inter-religious Relations since 2005. It has evolved from a fully North American class to a global one. This year, I accompanied twenty students from six ELCA seminaries, who joined three seminarians from Ethiopia, Nigeria, and Argentina. Four seminarians from Myanmar, Slovakia, and Tanzania were not able to attend, primarily due to visa problems. This course aims to form future leaders of our member churches with knowledge about and commitment to active participation toward building global ecumenism and communion in their future local, synodical, and churchwide ministries.

The course included presentations from the LWF, World Council of Churches, and the World Alliance of Reformed Churches. We also visited the Bossey Ecumenical Institute, where we met with students and professors. We attended the very diverse English-speaking congregation of the Evangelical Lutheran Church in Geneva, which is extremely ecumenical in its membership. The students fully enjoyed our meaningful visit to the Taize Community and Cluny, one of the major centers of medieval monasticism. I guided them daily in small group discussion and reflection and in our opening and closing creative worship. Because of their rich experiences, the students decided to share their final reflection with member churches, which is now being collected and will be put published on the Website and as a pamphlet. This will be their collective communion story. To learn more about the class and the specific presentations, please visit the North America LWF Website.

### **Regional**

- Preparation for the North American Pre-Assembly, Waterloo/Kitchener, Ontario (January 29-31, 2010): The Evangelical Lutheran Church in Canada (ELCIC) graciously has accepted the North American regional committee's invitation to host the next pre-assembly. Bishop Michael Pryse of the ELCIC Eastern Synod and Dr. David Pfrimmer, principal of Waterloo Lutheran Seminary hosted me for two days in December as we engaged in initial planning for the event. This event will prepare the North American member churches' delegates, advisors, and consultants for meaningful participation in the LWF Assembly through contextual learning about issues, challenges, and possible actions surrounding the Assembly theme, "Give us today our daily bread."
- Visit to the Estonian Evangelical Lutheran Church Abroad: This church community recently went through a major leadership transition. Archbishop Andres Taul is the new leader of this community. In order to be able to participate more effectively in the region, they also recently elected EELCA General Secretary Hannes Aasa, who already has participated in the November meeting of the North American Regional Committee. This enhances our relationship-building in the region.
- *Food for Life: Recipes and Stories on the Right to Food* is still available from Augsburg Fortress. We are currently preparing supplemental congregational resources for using this unique book.

### **Looking Forward**

Regional preparation for the LWF 11<sup>th</sup> Assembly (July 2010, Stuttgart, Germany) has been underway since last year. Member churches will be sending names of delegates while the LWF North American desk consults with and assists North American member churches to equip their delegates through the regional pre-assembly event, January 29-31, 2010.

The LWF North America desk also will be participating in various events of member churches, especially as both ELCA and ELCIC are holding their assembly and convention respectively. Communicating about the Lutheran Communion fully and more effectively through a collaborated effort of ELCA and ELCIC is a major priority as we look forward to LWF Assembly.

### **Report of the Vice President**

Two years ago, Diane and I were concerned about “empty nest syndrome” when we were faced with the prospect of Steven moving to Dallas and Stephanie leaving for college. I remember reporting to you that Diane and I weren’t sure what we would do without children around. We had not been alone in twenty-odd years. What would we talk about? What would we do with all that extra time on our hands?

As I started to write this report, I felt a twinge of déjà vu. Diane and I again are adjusting to being alone in our home. In my last report, I told about the “boarding house” we seemed to be running. Since the storm, we have had anywhere from four to nine people living in our home—workers who had no place to stay and friends and family who were piecing their homes back together from the ravages of Ike’s storm surge. The last of our house guests moved out the first week of January, and I have to tell you, the silence is deafening. It’s the empty nest syndrome all over again.

Our community is recovering slowly from Ike’s devastation. While much has been done and many businesses are struggling to get back on their feet, more and more citizens are moving back into their homes. As for my own building, we have most of our new sheetrock up, a brand new air conditioning system, new wiring, some new plumbing, and a new phone system that few of us know how to use. Though we are lacking offices and desks, we finally got enough tables and chairs for everyone. We have new fax machines, new copiers, and new computers. Business is picking up.

One thing I have noticed, however, is that people may rebuild and restore what they originally put on this earth, but the parts of our environment that come from nature are a whole lot harder to restore. The once beautiful old oaks and magnolias that graced the main corridors of the downtown area are in a struggle to survive. Plant life greatly suffered from the salt water of the storm surge, and the exact loss may not be known for another year or so. Should the trees die, it will not be easy to replace them. What took nature 50 to 100 years to create cannot be rebuilt by people in even one year.

This realization brings two thoughts to my mind: 1) Noah must have looked out upon a very bleak landscape when the flood waters finally receded; and 2) God’s gifts are so much more valuable than the brick and mortar that make up our imprints on the environment. Because those elements of our environment are so hard to replace, we must be careful to protect them. After living in an area with so little surviving plant life, you realize how bleak our surroundings would be if the greenery were lost permanently. I definitely have a new outlook on the importance of protecting our environment.

Needless to say, I have not worn my vice president’s hat lately. I have been pretty occupied by rebuilding our business. However, things are getting back to normal and I am ready to pull that VP hat down on my head and get started with some church business. Because of my recent experiences, I feel I can approach this season of synod assemblies with a new outlook.

In December, I had the opportunity to attend the Region 4 synod consultation in Dallas, Texas. I always have thought the strength of our church is our members, people of all walks of life who gather in God’s name to find ways to proclaim the Gospel. This gathering was no different. I was impressed with the way many of the challenges facing our church were presented and the thoughtful discussion that ensued. I know everyone left with a better understanding of the interdependence between the three expressions that make up the ELCA.

As many of you know, I also serve on the Central Committee of the World Council of Churches. The WCC is an ecumenical fellowship of churches that was founded in 1948. The WCC brings together 349 Protestant, Orthodox, Anglican, and other churches representing more than 560 million Christians in over 110 countries. Our next meeting will be held August 26 - September 2, in Geneva, Switzerland. (Note: The WCC meeting starts the day after the conclusion of the Churchwide Assembly.) On the agenda is the election of a new General Secretary as Dr. Samuel Kobia chose not to seek a second term. The selection process is well underway, as the deadline for submission of names was Feb. 28. Names have been submitted from many of the member churches. These individuals will be screened and interviewed prior to August.

With a renewed appreciation of the beauty of God's creation, I again will set out from my island home to travel for the church's business. In addition to the upcoming Churchwide Assembly and the WCC meeting, I will be attending three, possibly four, synod assemblies this spring and summer. In the past, I always have enjoyed meeting the people of the ELCA and hearing, seeing, and observing our similarities and differences. Sitting in meeting halls, I sometimes get wrapped up in the synodical business and tend sometimes to see nothing else. Post-Ike, however, I think that I will be paying a little more attention to the different environments where these meetings are held. I think maybe I have been missing another part of God's creation. I will look beyond the beauty of God's people and also look at the beauty of God's earth.

## Report of the Secretary

### A. Where has the time gone?

A year ago, at my second meeting of the Church Council as Secretary of the Evangelical Lutheran Church in America, I mused that I was disappointed at my ascent up the learning curve. Today, after traveling to more than 20 states, attending a half a dozen regional consultations, visiting a number of synods, and accompanying the Conference of Bishops to the Holy Land, I continue (1) to be in awe at the diversity of ministry and the quality of leadership in this church and (2) to be daunted by the learning curve. Nonetheless, I continue to be energized and to give thanks for the opportunity to serve in this capacity.

On a number of occasions since the last Church Council meeting, members of the staff in the Office of the Secretary have emphasized to me that Churchwide Assembly years are not the same as non-assembly years. I think I understood that concept intellectually in 2008, but now that realization is embedded in my DNA. For that reason, much of this report will address issues related to the Churchwide Assembly, and I want to underscore that the Office of the Secretary is committed to assist you in answering questions and providing assistance to you as leaders and to voting members.

### B. Churchwide Assembly preparation

#### 1. *Registration and logistics*

The pace of preparation for the Churchwide Assembly has accelerated since our last meeting.

All synods now have provided their lists of voting members. Although we process changes regularly, we can provide preliminary information regarding the composition of the assembly.

Total Voting Members: 1,044

Clergy female:	152 (37.6% of clergy members)
Clergy male:	252 (62.4% of clergy members)
	404 (38.7% of voting members are clergy)

Lay female:	330 (51.6% of lay members)
Lay male:	310 (48.4% of lay members)
	640 (61.3% of voting members are lay persons)

Persons of color:	121 (12% of voting members)
Youth (less than 18):	7 (0.7% of voting members)
Young adults (18-30):	76 (7% of voting members)

Registration will begin in mid-April and will be done entirely online. For voting members who desire assistance, the Office of the Secretary will provide a telephone number that they can call to give their registration information.

The Churchwide Assembly Web pages have begun to be posted at [elca.org](http://elca.org). As the assembly approaches, more information will be posted on the Web site. This site will also host streaming video



during the Churchwide Assembly. The voting member orientation video will be posted in the next few weeks.

## 2. *Rules of Organization and Procedure*

Because of misunderstandings and misinterpretations, the Office of the Secretary provided to bishops and other interested parties summaries of the action of the Church Council at its November meeting with respect to the draft Rules of Organization and Procedure for the Churchwide Assembly. (The actions and their context now can be reviewed in the minutes of the meeting.) Now that the proposed social statement on human sexuality, with its implementing resolutions, as well as the ministry policies report and recommendation have been disseminated, questions regarding application of the rules can be addressed in a less hypothetical manner. In this meeting, at the request of the Executive Committee, the Legal and Constitutional Review Committee will address resolutions from a number of synods on issues relating to the vote required for the various recommendations. Again, from the perspective of the Office of the Secretary, it will be important to address the issues on their merits in order to facilitate clear and transparent decision-making.

At the conclusion of this meeting, the Office of the Secretary will provide synods and other interested parties a summary of the Church Council's actions regarding the proposed Rules of Organization and Procedure.

## 3. *Memorials and resolutions*

As indicated above, in response to the action of the Church Council in November, the Office of the Secretary has begun to receive "memorials" requesting that the issue of the vote required to adopt implementing resolutions and recommendations be revisited. Because these are more appropriately characterized as resolutions, they will be treated as such by the staff and Church Council. For clarification purposes, let me briefly describe again memorials and resolutions as they are used in the governing documents and as provided by the Church Council. This also is important information for those Church Council members who will participate in Synod Assemblies.

Under *Robert's Rules of Order*, both memorials and resolutions are forms of main motions. They may or may not contain a preamble containing "whereas" clauses. Generally, such clauses are considered inadvisable under *Robert's Rules*, and they should be limited to cases where background information is helpful to explaining the bases for the proposed actions. These "whereas" clauses should be factual and not argumentative. The portion of memorials and resolutions requesting action is contained in the "resolved" clauses. These should be worded in concise, unambiguous, and complete form. Memorials should contain the following "resolved" clause:

*RESOLVED, that the \_\_\_\_\_ Synod Assembly memorialize the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America to . . . [describe the proposed course of action for consideration].*

Memorials address broad policy issues and are passed by Synod Assemblies for consideration by the Churchwide Assembly. They are referred to the Memorials Committee, which is appointed by the Church Council and makes recommendations for the Churchwide Assembly. (ELCA 12.51.21.). As a general proposition, issues related to rules and procedures are not considered broad policy issues and should not be addressed in memorials.

Resolutions are requests for action directed to the Church Council or to units of the churchwide organization by Synod Assemblies *or* Synod Councils. As a practical matter, Synod Councils may

pass resolutions between meetings of the Synod Assemblies and forward them directly to the Church Council for consideration, or to the Church Council Executive Committee if the desired action involves a referral to a unit of the churchwide organization. (See ELCA bylaw 14.41.11.b.) If a Synod Assembly desires to address a matter to the Church Council, it should include the following “resolved” clause:

*RESOLVED that the \_\_\_\_\_ Synod Assembly direct the \_\_\_\_ Synod Council to forward this resolution to the Church Council for consideration and possible action.*

With respect to issues for the Churchwide Assembly, substantive issues involving policy should be addressed in memorials. Issues involving procedural matters (such as proposed revisions to the Rules of Organization and Procedure) should be addressed in resolutions to the Church Council.

Please remember that a resolution and a memorial may *not* be combined in one action. In other words, the Church Council and the Churchwide Assembly may not be addressed in a single resolution. In addition, a synod should not address the Church Council and the Churchwide Assembly on the same subject through both a resolution or a memorial.

If you have any questions regarding resolutions or memorials, please do not hesitate to contact the Office of the Secretary.

#### 4. *“I Love to Tell the Story: My ELCA”*

One of the ongoing projects of the Office of the Secretary is an oral history project, funded by a Thrivent grant, titled “Voices of Vision: The ELCA at 25.” This project has proceeded under the excellent leadership and shepherding of the staff of the ELCA archives and an advisory committee. Interviewers have been trained and interviews have taken place or will take place in the near future. One exciting aspect of this project is analogous to “Story Corps” on public radio. At the Churchwide Assembly, there will be an opportunity for members to record their recollections, visions, and experiences in the early days of the ELCA. The goal is to capture grass-roots views on the early years of the ELCA through oral history segments. Stay tuned!

### C. **Congregational Changes in 2008**

#### 1. *Congregations received in 2008*

Eight congregations were recognized and received into the Evangelical Lutheran Church in America in 2008. According to reports provided to the Office of the Secretary by synods, newly received congregations were as follows:

#### **2008 RECEIVED CONGREGATIONS**

<b>SYNOD</b>	<b>CONG. #</b>	<b>CONGREGATION AND PLACE</b>	<b>DATE</b>
2A	30544	Truckee Lutheran Presbyterian Church, Truckee, Calif.	04/25/08
3D	30774	New Life, Rothsay, Minn.	01/09/08
4B	30479	Chinese Lutheran Church St. Louis, Creve Coeur, Mo.	06/07/08
4B	90159	Hope, Rolla, Mo.	06/07/08
6E	30776	New Horizons, Homerville, Ohio	02/01/08
7F	30809	All Saints, Philadelphia, Penn.	06/08/08
9E	30813	Spirit of Grace, New Port Richey, Fla.	10/05/08
9E	30810	Paradise, Treasure Island, Fla.	07/13/08

2. *Congregations that withdrew in 2008*

Twelve congregations have been reported by synods as having withdrawn from the Evangelical Lutheran Church in America in 2008. They represented a combined membership of 3,198 members. Withdrawals from the ELCA since 2001 were as follows:

- In 2007, 5 congregations with a combined baptized membership of 807 withdrew.
- In 2006, 18 congregations with a combined baptized membership of 7,669 withdrew.
- In 2005, 21 congregations with a combined baptized membership of 14,005 withdrew.
- In 2004, 26 congregations with a combined baptized membership of 9,816 withdrew.
- In 2003, 8 congregations with a total baptized membership of 3,654 withdrew.
- In 2002, 18 congregations with a total baptized membership of 16,689 withdrew.
- In 2001, 6 congregations with a total baptized membership of 2,876 withdrew.

The list of congregations that withdrew in 2008 is provided below:

**2008 WITHDRAWING CONGREGATIONS**

Synod	Cong #	Name and Place	Members	Date	New Affiliation
3A	12678	Trinity, Mott, N.D.	151	07/27/08	Association of Free Lutheran Congregations
3A	12370	Trinity Bethany, Harvey, N.D.	58	06/15/08	Association of Free Lutheran Congregations
3B	12309	Lakeview, Egeland, N.D.	113	01/31/08	Association of Free Lutheran Congregations
3B	12516	Trinity-Bergen, Starkweather, N.D.	135	01/31/08	Association of Free Lutheran Congregations
3D	11546	East Marsh River, Halsted, Minn.	62	02/10/08	Association of Free Lutheran Congregations
3G	03157	Trinity, Minneapolis, Minn.	1,404	03/13/08	Lutheran Congregations in Mission for Christ
4E	05891	St. Paul, George West, Texas	12	05/30/08	Lutheran Church–Missouri Synod
5I	14572	Immanuel, Tigerton, Wisc.	68	12/19/08	Lutheran Congregations in Mission for Christ
6E	04450	East Union, Wooster, Ohio	249	04/20/08	Lutheran Congregations in Mission for Christ
8D	01259	Salem, Elizabethville, Penn.	205	09/21/08	Association of Free Lutheran Congregations
9D	07479	Christ the King, Birmingham, Ala.	641	01/19/08	Lutheran Congregations in Mission for Christ
9E	10441	Good Shepherd, North Miami	100	12/07/08	Independent

3. *Congregations that were removed in 2008*

One congregation was removed from the roster in 2008:

SYNOD	CONG. #	CONGREGATION AND PLACE	MEMBERS	DATE
5F	11056	Bethany, McCallsburg, Iowa	328	03/29/08

4. *A primer on disbanding, merging, and consolidating*

From time to time, the Office of the Secretary receives inquiries about the “closing” of congregations. Congregations that “close” fall into three categories:

- 1) **DISBANDED, DISSOLVED**—nothing remains. Disposition of the property has been completed. Baptized members disperse to neighboring congregations.
- 2) **MERGED**—a smaller, non-viable congregation joins its assets, liabilities, and members with a larger, viable congregation, and the small congregation gives up its identity to become part of the larger congregation.
- 3) **CONSOLIDATED**—two or more congregations come together to form a new entity. The old congregations no longer exist but a new congregation comes into being out of their consolidation.

Among the reasons cited for such changes are dwindling members and insufficient money to support leadership, a church building, and program.

**DISBANDING, MERGING, AND CONSOLIDATING CONGREGATIONS**

	'91	'92	'93	'94	'95	'96	'97	'98	'99	'00	'01	'02	'03	'04	'05	'06	'07	'08
<b>DISBANDING</b>	31	30	36	32	33	34	40	34	32	34	41	22	38	37	28	37	18	18
<b>MERGING</b>	4	6	7	7	5	5	9	4	5	5	13	4	9	7	2	9	1	5
<b>CONSOLIDATING</b>	10	11	6	13	10	18	12	15	10	4	12	14	6	2	11	12	18	15

**D. Church Council Calls**

**ORDAINED MINISTERS 2008–2009**

NAME AND TITLE	SYNOD	SOURCE	EFFECTIVE CALL	DATE ISSUED
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EVANGELICAL OUTREACH AND CONGREGATIONAL MISSION

Bates, Clayton H. director for evangelical mission in the N/W Lower Michigan Synod	6-B	4.7	02-01-09	01-30-09
Beaver, Robert B. director for evangelical mission in the South Carolina Synod	9-C	4.7	02-01-09	01-30-09
Blomberg, Henry E. director for evangelical mission in the Sierra Pacific and Oregon Synods	2-A	4.7	02-01-09	01-30-09
Dale, Leonard A. director for evangelical mission in the Central States Synod	4-B	4.7	02-01-09	01-30-09
Davenport, Patricia A. director for evangelical mission in the Southeastern Pennsylvania Synod	7-F	4.7	02-01-09	01-30-09
DeVoll-Donaldson, Jean director for evangelical mission in the Arkansas-Oklahoma Synod	4-C	4.7	02-01-09	01-30-09
Dovre, Gloria Keiser director for evangelical mission in the Southeastern Iowa Synod	5-D	4.7	02-01-09	01-30-09
Erickson, Paul D. director for evangelical mission in the Saint Paul Area Synod	3-H	4.7	02-01-09	01-30-09
Fisher, David R. director for evangelical mission in the	8-D	4.7	02-01-09	01-30-09

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27–30, 2009  
Exhibit A, Part 3  
Page 6

Lower Susquehanna Synod

Garcia, Jose L. Jr. director for evangelical mission in the Southwestern Texas Synod	4-E	4.7	02-01-09	01-30-09
Harrison, Neil P. director for renewed evangelizing congregations	8-D	4.7	12-01-08	10-07-08
Herz-Lane, Wolfgang D. director for congregational mission in the Delaware-Maryland Synod	8-F	4.7	02-01-09	01-30-09
Hinojosa, Arnold R. director for evangelical mission in the North Carolina Synod	4-E	4.7	02-01-09	01-30-09
Howe, Elizabeth A. director for evangelical mission in the La Crosse Area Synod	5-L	4.7	02-01-09	01-30-09
Kanouse, Stephen C. director for evangelical mission in the Northern Texas-Northern Louisiana Synod	4-D	4.7	02-01-09	01-30-09
McKee, William A. director for evangelical mission in the Southern Ohio Synod	6-F	4.7	02-01-09	01-30-09
Miller, Marc A. director for evangelical mission in the Northwestern Ohio Synod	6-D	4.7	02-01-09	01-30-09
Newman, Charles V. director for evangelical mission in the Grand Canyon Synod	2-D	4.7	02-01-09	01-30-09
Nordby, Kurt R. director for evangelical mission in the Northern Illinois Synod	5-B	4.7	02-01-09	01-30-09
Odgren, Amy J. director for evangelical mission in the Northwest Synod of Wisconsin	5-H	4.7	02-01-09	01-30-09
Peters, David W. director for evangelical mission in the	1-F	4.7	02-01-09	01-30-09

Montana Synod

Shields, Jane O’Hara director for evangelical mission in the New England Synod	7-B	4.7	02-01-09	01-30-09
Smith, Brenda K. director for discipleship	7-C	4.7	09-16-08	07-31-08
Tesch, William T. director for evangelical mission in the South Dakota Synod	3-C	4.7	02-01-09	01-30-09
Tjornehoj, Susan E. director for evangelical mission in the Minneapolis Area Synod	3-G	4.7	09-01-08	01-30-09
Zeh, Keith O. director for evangelical mission in the Eastern North Dakota and Northwestern Minnesota Synods	3-D	4.7	02-01-09	01-30-09
Zoesch, Ronald R. director for evangelical mission in the Northeastern Ohio Synod	6-E	4.7	02-01-09	01-30-09

GLOBAL MISSION

Johnson, Peter C. regional representative for the Middle East	3-G	11.1	07-01-08	05-09-08
Lowden, Janice M. E. regional representative for East Africa	8-F	11.1	07-07-08	07-17-08
Lowden, Robert W. regional representative for East Africa	8-F	11.1	07-07-08	07-17-08
Nieminen, Wayne L. professor in practical theology at the Lutheran School of Theology at Hong Kong	5-J	11.1	01-01-2009	07-02-08
Roske-Metcalf, Andrea coordinator of the young adults in global mission program in Mexico	3-H	11.1	03-01-09	01-30-09
von Zychlin, Christa L. associate at Hong Kong	5-J	11.1	01-01-09	07-02-08

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH COUNCIL  
 March 27–30, 2009  
Exhibit A, Part 3  
 Page 8

Wang, Dorcas pastor of the Beijing International Christian Fellowship at Beijing, China	1-B	11.1	07-08-08	08-01-08
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MULTICULTURAL MINISTRIES

Carrasquillo, Hector A. director for Latino ministries	7-C	4.7	11-17-08	10-28-08
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VOCATION AND EDUCATION

Andert, Anne L. parish nurse consultant at Luther Seminary	3-F	10.1	06-01-08	05-29-08
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Baeder, Terrence G. dean of the community at Lutheran School of Theology at Chicago	5-A	10.1	07-01-08	10-15-08
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Brown, Mary M. assistant director for the Center for Biblical Preaching at Luther Seminary	3-G	10.1	10-24-07	04-09-08
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Brown, Vickie L. associate director of admissions and and coordinator for spiritual formation at Lutheran Theological Seminary at Gettysburg	8-D	10.1	07-01-08	09-11-08
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Childs, James M. Jr Edward C. Fendt professor of systematic Theology at Trinity Lutheran Seminary	6-E	10.1	09-01-05	05-13-08
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Coltvet, Timothy J. staff coordinator for contextual learning, children, youth, and family at Luther Seminary	3-G	10.1	09-01-08	10-21-08
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Drier, Mary Sue assistant professor of preaching at Luther Seminary	3-I	10.1	01-01-08	04-21-08
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Erickson, Donald C president/CEO, and vice president for marketing at Wycliffe USA at Orlando, Florida	4-A	10.7	08-01-08	07-11-08
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Foss, Richard J.	3-B	10.1	08-01-08	01-30-09
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director of the contextual learning initiative at Luther Seminary					
Hannan, Shauna K. assistant professor of homiletics at Lutheran Theological Southern Seminary	3-D	10.1	07-01-08	06-09-08	
Carroll, Julius IV associate professor of contextual education at Lutheran Theological Southern Seminary	2-A	10.1	07-01-08	06-09-08	
Jerge, James N. associate director of development at The Lutheran Theological Seminary at Philadelphia	7-D	10.1	10-01-07	04-15-08	
Kennedy, Erica E. assistant director of financial aid in the Dean of Students office at Luther Seminary	7-B	10.1	01-01-08	04-16-08	
Omland, Richard R. philanthropic advisor at Luther Seminary	1-F	10.1	11-01-07	04-09-08	
Penumaka, Moses P. director of TEEM Program at Pacific Lutheran Theological Seminary	2-A	10.1	07-01-08	10-06-08	
Scharen, Christian A. assistant professor of worship at Luther Seminary	7-B	10.1	07-01-08	10-20-08	
Stewart, Benjamin M. assistant professor of worship at Lutheran School of Theology at Chicago	1-D	10.1	07-01-08	08-08-08	
Swanson, Rosanne A. director of field education at Lutheran School of Theology at Chicago	3-G	10.1	07-01-08	09-16-08	
Thomas, James R. associate professor of church and ministry and director of African-American ministries at Lutheran Theological Southern Seminary	7-C	10.1	08-01-08	09-15-08	
Wildberger, Karla K.	2-D	10.1	09-05-08	01-30-09	



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH COUNCIL  
 March 27–30, 2009  
Exhibit A, Part 3  
 Page 10

associate director for admissions at  
 Wartburg Theological Seminary

CHURCH IN SOCIETY

Massey, Kevin A. director of Lutheran Disaster Response	5-A	9.3	05-15-08	06-09-08
Thasiah, Victor assistant director for studies	2-B	4.7	06-16-08	05-02-08

DEVELOPMENT SERVICES

Shock, Twila Kay director for global mission support	5-B	4.7	07-01-08	08-11-08
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ELCA FOUNDATION

Hoffmann, Leonard A. associate director for gift planning	5-B	4.7	01-05-09	11-19-08
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ELCA BOARD OF PENSIONS

Blom, Philip A. regional representative for the Midwest.	5-I	4.7	03-27-08	04-09-08
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BUREAU FOR FEDERAL CHAPLAINCY MINISTRIES

Brunk, Richard E. Jr chaplain in the U. S. Army Reserves	4-F	5.5	10-20-08	11-03-08
Cavens, Richard A. chaplain in the Alaska National Guard	1-A	5.5	12-01-08	11-03-08
Johnsen, Frederick Jesse chaplain in the U. S. Army	7-C	5.5	10-01-08	11-25-08
Kleppe, Lori L. chaplain in the U. S. Navy	5-L	5.5	08-01-08	07-25-08
Lozano, Michael L. chaplain in the U. S. Army Reserves	9-E	5.5	01-29-08	02-21-08
Oravec, David G. chaplain in the U. S. Navy	8-F	5.5	02-09-09	01-30-09
Pera, Stephen V. chaplain in the U. S. Army Reserves	4-B	5.5	02-03-08	02-12-08

Russell, Andrew W. chaplain in the U. S. Department of Veterans Affairs	8-D	5.5	10-26-08	11-17-08
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Stull, Arthur R. chaplain in the U. S. Army Reserves	4-B	5.5	11-01-08	11-18-08
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OFFICE OF THE PRESIDING BISHOP

Degroot-Nesdahl, Andrea coordinator of the Lutheran Malaria Initiative	3-C	4.3	12-15-08	12-03-08
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May, Walter S. Jr director for administration and synodical support in the Synodical Relations section	5-D	4.3	10-20-08	09-09-08
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Schaefer, Robert George executive for worship in the Worship and Liturgical Resources section	9-E	4.3	03-01-09	01-30-09
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OFFICE OF THE SECRETARY

Bockelman, Karen G. executive assistant to the secretary	3-E	4.4	12-01-08	11-25-08
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LUTHERAN WORLD FEDERATION

Anderson, Philip G. regional representative in Central America	8-G	9.3	11-15-08	10-22-08
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Valeriano, Teresita C. regional officer for North America	2-B	9.3	03-01-08	05-02-08
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**DEACONESS 2008**

Anderson, Krista M. missionary in Mexico	3-H	11.1	07-10-08	07-08-08
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Kerr, Sally L. instructor in Christian education at The Lutheran Theological Seminary at Philadelphia	7-F	10.1	09-01-08	08-15-08
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Stevens, Noreen M. director of vocation and education of	3-H	4.4	01-01-08	10-27-08
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the Deaconess Community

### E. Travel Costs and Savings

Diligent efforts continue for control of travel costs. The changing practices, policies, and fares of airlines 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. Escalating oil costs last summer complicated the issue of monitoring travel costs.

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

The following chart provides a summary of 2008 travel costs and savings through use of Best Travel, the contracted travel vendor for the churchwide office. The cost of the average domestic ticket was the highest in the history of the ELCA, and the total amount of money spent on domestic travel also set a record.

#### 2008 Travel Costs in Comparison to Previous Years

<i>Year</i>	<i>Number of tickets</i>	<i>Savings off coach</i>	<i>Total spent</i>	<i>Average domestic ticket</i>
2008	10,155	78.00%	\$3,611,945.00	\$335.00
2007	10,661	79.00%	\$3,250,892.00	\$298.00
2006	10,390	78.00%	\$3,208,111.00	\$309.00
2005	11,891	76.00%	\$3,560,437.00	\$299.00
2004	9,663	79.00%	\$2,783,658.00	\$281.00
2003	11,531	78.00%	\$3,566,928.00	\$301.00
2002	11,774	80.00%	\$3,188,783.00	\$264.00
2001	13,176	80.66%	\$3,309,590.00	\$244.42
2000	11,839	77.00%	\$3,242,561.46	\$266.50
1999	10,095	71.00%	\$2,951,527.00	\$292.00
1998	8,563	68.00%	\$2,552,481.00	\$291.00
1997	7,882	68.00%	\$2,314,912.00	\$294.00
1996	8,412	65.00%	\$2,414,320.00	\$283.00
1995	8,067	73.61%	\$2,384,816.00	\$295.63
1994	7,639	75.78%	\$2,099,053.00	\$268.21
1993	7,540	73.25%	\$2,269,850.00	\$296.66
1992	7,514	66.00%	\$2,256,850.00	\$296.33
1991	7,381	53.00%	\$2,272,000.00	\$308.00
1990	8,028	54.00%	\$2,602,891.00	\$325.00
1989	9,548	51.50%	\$2,870,164.00	\$301.00
1988	8,272	51.91%	\$2,380,103.00	\$288.00

### F. Real Estate Securities Transactions

#### 1. 2008

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	4-15-08	Swartling/Jackson-Skelton	Rescind and discharge donation made through Deed Number Twenty-Nine executed in San Juan, Puerto Rico from Board of American Missions of the ULCA to Grace English Ev Lutheran Church
CC90.4.31	5-21-08	Jackson-Skelton/Swartling	Sale of certain real estate at 10 E. James St., Ely, St. Louis County, Minnesota
CC90.4.31	6-20-08	Jackson-Skelton/Swartling	Sale of certain real estate at Southwest Quarter of Section 29, Township 107 North, Range 78 West of the Fifth Principal Meridian, Lyman County, South Dakota
CC90.4.31	7-20-08	Jackson-Skelton/Swartling	Sale of certain real estate at 628 2 <sup>nd</sup> Ave. East, Kalispell, Flathead County, Montana
CC90.4.31	11-12-08	Jackson-Skelton/Swartling	Sale of certain real estate at West Half, Southwest Quarter, Fract. Sect. 6, T20N, Range 1 West, Oran Township, and Ex. 1.85 A. Tr. Of East Half, Southeast Quarter, Sect. 1, T20N, Range 2 West, East Lincoln Township, All in 3 <sup>rd</sup> P.M., Lincoln, Logan County, Illinois
CC90.4.31	12-2-08	Jackson-Skelton/Swartling	Sale of certain real estate at N1/2 NE 1/4 Section 29, T-94-N, R-51-W, Garfield Township, Clay County, South Dakota

2. *Prior Reports of Approvals*

Prior reports of approval of Real Estate and 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; and the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 11-13, 2008, 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, and April 2009 meetings of the Church Council.

#### **G. Update on Endorsed Insurance Program**

The effort to bring synods into the Church Mutual program has been a pleasant surprise: 42 of 64 synods (this excludes the Caribbean Synod because Church Mutual does not underwrite in that jurisdiction) are now in the endorsed program; this includes 24 new synods. This level of penetration is encouraging because it will give impetus to renewed discussion about a participatory program.

#### **H. This and That**

As the calendar turns each year, I reflect on my goals for the past year and prepare updated and new goals. I then share these with Bishop Hanson and with two members of the Church Council who are assigned to be liaison pursuant to the requirement to check up on the “spiritual, emotional, and physical well being of the full-time salaried officers of this church” (ELCA bylaw 14.41.11.f). Here is a synthesis of my goals for 2009:

- continue to set a positive tone for the Office of the Secretary;
- continue to provide accurate and timely assistance to individuals, congregations, synods, and the churchwide organization;
- address structural issues in the Office of the Secretary and improve its performance and teamwork;
- assist in facilitating a successful 2009 Churchwide Assembly;
- speak publically on ELCA goals and priorities, especially relating to leadership development;
- work on the commitment to “greening” the Office of the Secretary and the churchwide organization;
- work on records management;
- continue progress of oral history project; and
- continue work on special projects (including model Rules of Organization and Procedure for Synods and Corporate Social Responsibility Advocacy Fund)

Thank you again for your partnership in the ministry of the Gospel and the mission of this church!

## **Report of the Treasurer**

*Submitted by Ms. Christina Jackson-Skelton*

*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. Two functional areas of the churchwide organization report to the Office of the Treasurer: Information Technology and Management Services. Reports on activities and major directions for these areas are included in this report.*

The Office of the Treasurer serves to support the mission of ELCA congregations, synods, and the churchwide organization. Over the past six months, the Office of the Treasurer has placed increased emphasis on providing financial resources for synods and congregations. Significant work also continues in strengthening internal controls, information security, and support to units.

### **Assistance to Synods and Congregations**

Resources developed this year and provided on the elca.org Web site in order to assist synods in their financial management and oversight include:

*Synod Audit Committee Charter (Model):* Audit committees are being required to take an increasingly important role in the financial management and oversight of any organization. The model Audit Committee Charter can be used by synods that are in the process of establishing a formal audit committee and identifying the committee's responsibilities.

*Synod Treasurer Position Description (Sample):* Synods may incorporate the use of this position description when electing a treasurer or defining the treasurer's roles. Job descriptions for synod officers can be useful during times of transition within the synod.

*Synod Guidelines: Internal Controls Best Practices:* In order to exercise good stewardship and care of the resources entrusted to it, the synod should establish and maintain good internal control and accounting policies. This document describes major financial activities and related best practices in order to assist the synod in establishing its own system.

*Contingency Planning for Synods:* In response to requests for assistance in responding to economic uncertainty, a resource was created and sent to synod bishops, treasurers, and vice presidents in December 2008 that addressed budget contingency planning. It included two documents intended as reference tools: 1) Basic Components of budget contingency planning; and 2) a Budget prioritization criteria tool.

*Administration Matters:* This bi-monthly, electronic newsletter was launched in January 2009. It was developed for all church leaders with an interest in financial, legal, and general administrative issues. This newsletter is a collaborative project of the Office of the Treasurer, the Office of the Secretary, Communication Services, and Synodical Relations. Other units participate in providing content. Within three weeks of the initial launch, over 1,100 individuals had subscribed.

### **Synod Officer Training**

A part of each regional synod mission support consultation in 2008 included time to review information with synod officers to assist them in performing the responsibilities that come with their offices. The Office of the Treasurer prepared materials to assist synod treasurers, including a list of the reports synods are expected to submit to the churchwide organization, such as:

1. Synod budget forms that will provide comparable information on synod spending, as requested by the Conference of Bishops;
2. Monthly remittances of synod mission support and specific mission support using the Synod Remittance Advice System (SRAS); and
3. Annual submission of audited financial statements

Resources for use by congregations also were presented, including audit guidelines, accounting

guidelines, church administration software options, record management, risk management, and IRS Tax Guide for Churches and Religious Organizations.

### **Internal Audit**

Internal auditing continues to work with operations and systems of the churchwide organization to ensure proper control, safety, and security. Recent efforts have focused on:

*Data Security:* A series of three workshops tailored to the needs of the congregations, synods, and the churchwide organization were developed and presented to churchwide staff and to gatherings of synod vice presidents and administrators. It is anticipated that it will also be modified and added to the OT website for use by congregational leaders.

*Policy and Procedure Controls:* Together with the controller, all policies and procedures are reviewed annually. This is completed by the end of September in preparation for the external auditors' review and testing at both the entity and account level.

*Information Technology:* Internal audit has worked with Information Technology in a number of areas, including review of procedures, resource and capacity planning, change management, development of performance indicators, business continuity planning, and review of new system(s) scope and specification documentation.

*Regional Audits:* The program of reviews aimed at improving control infrastructures of the nine regions continues. Four region reviews were completed in 2008 with another three planned in 2009.

### **Accounting System Update**

The accounting system used by the churchwide organization is being converted from a UNIX platform to a Web-based system. This new system brings major changes not only to the technology requirements, but also to our policies and procedures. Staff has been engaged in preparing for the conversion by participating in best practices interviews with representatives of the service provider, reviewing current operations, evaluating the impact of the upgrade on our practices and procedures, and identifying reporting needs. Various user groups have been formed and are meeting on a biweekly basis. This work is being done in cooperation and coordination with Information Technology to ensure a smooth transition to the new system in June 2009.

### **Services to Units**

The Office of the Treasurer strives to continually enhance the service and financial information provided to the units of the churchwide organization. Some enhancements made over the past six months include:

*Travel Policy Review:* In coordination with the Office of the Secretary, revisions to the travel policy will be presented to the Church Council for approval.

*Credit Card Review:* A new corporate VISA card program has been established for travel to certain parts of the world to improve acceptance.

*Credit Card Merchant Gateway:* A vendor relationship has been established that will ease greatly the use of credit cards as an option for our donors and eliminate multiple entries into our accounting system.

*Youth Gathering Support:* Financial systems, procedures, and reports were developed to support the Youth Gathering, including an online registration process, contractor management and tracking systems, budget, and other reports.

*Cross Training:* Staff continue to cross-train within and across departments in order to enhance the ability of OT to serve units of the churchwide organization without interruption.

### **Information Technology (IT)**

*Submitted by: Mr. Jonathan Beyer*

*The treasurer shall provide for information technology in support of the work of this church and the operation of Chicago-based churchwide units. In so doing, the treasurer shall have an executive for information technology, appointed by the treasurer, who shall be responsible for the development and review of guidelines and policies for computer standards, security of electronic data, application development, data storage and data retrieval, and shall enable use of electronic technologies for churchwide staff to assist in support of congregations, synods, and related institutions and agencies of this church (13.52.B05.).*

### **Information Technology Assessment**

Information Technology has been delivering on a foundational action plan resulting from the IT assessment, with a focus on solidifying the foundation of Information Technology in several key areas. The results and foundational action plan from the assessment will allow Information Technology to be more strategically aligned with the needs of the organization.

Information Technology has kicked off a project to better manage the service that it provides to the churchwide organization. The support ticketing system was upgraded to a new version with additional capabilities, a detailed review of all physical technology assets was conducted and documented in the system, and a team has been assembled to review and update Information Technology's service processes.

### **Information Technology Personnel Changes**

- Created new program management group within Information Technology
- Consolidated Mission Investment Fund and ELCA technology services to a single group within Information Technology
- Shifted service-focused individuals to the help desk to improve Information Technology support services to the ELCA churchwide offices.

### **Integrated Database Project (IDB)**

A cross-functional team formed in mid-August 2008 delivered a proposed scope, work plan, and time frame to move forward with the next phases of the integrated database project. A final report of recommendations to the Office of the Presiding Bishop was submitted on November 4, 2008.

Information Technology, with the support of many individuals within the organization, has worked with several software providers to evaluate solutions that will assist the churchwide organization in managing defined core data and various organizational processes of the ELCA. Final software selection, contract negotiations and detailed requirements will be completed in the first quarter of 2009. The Capital Budget Committee has approved an allocation of \$1 million for this project.

A project charter has been finalized. An executive steering committee comprised of several key churchwide executives and officers has been formed to champion this effort and support the required process change within the organization.

### **Integrated Financial and Administrative Solution (IFAS)**

The Web-based version of IFAS, the core financial and accounting system, was planned as the next major upgrade. As part of IT's continuous efforts to standardize the ELCA environment, reduce maintenance costs, streamline processes, and provide more efficiencies and availability to the users, the project was expanded to entail several major efforts.



The project was started in August 2008 and is meeting targeted deadlines, budget, and scope. IT has migrated the existing data to new centralized database servers and storage infrastructure that also services several other enterprise applications. This new infrastructure will serve to improve performance and availability of these applications. The new Web-based version is scheduled for release in June 2009.

### **Cognos Business Intelligence Upgrade**

The Cognos Business Intelligence (BI) software was upgraded to a Web-based version in December 2008. This performance management tool delivered a complete range of BI capabilities, including the extraction and analysis of data and the assembly of reports that draw on data across all enterprise sources for better business decisions. Cognos has been used for sharing roster and congregation data with synods, seminaries, Board of Pensions, and within the churchwide organization.

### **Printer Consolidation and Support Centralization**

Information Technology and Management Services evaluated several options to improve servicing of all printers within the Lutheran Center and significantly reduce operating expenses associated with printing. By consolidating service of 90 existing printers and 36 multi-functional “green” devices to a single vendor, not only will over \$600,000 be saved over the next five years, but the Information Technology help desk also will have more time to support other critical computer support needs for the organization.

### **IT internal audit follow-up**

The Information Technology section continues to strengthen control processes identified by the ELCA internal auditor. A scheduled completion of all recommendations has been set and responsibilities assigned to key staff. It is anticipated that an external audit of the security of Information Technology will be conducted in 2009.

### **Information Technology Web Home Page Redevelopment**

Information Technology has updated its webpage at <http://www.elca.org/IT>. The new version includes the following information:

- Frequently Asked Questions on technologies pertinent to the ELCA, including a list of congregational technologies.
- How congregations and synods can get reduced pricing on Microsoft and Adobe software along with other technology purchases from Computer Discount Warehouse (CDW).
- Directions to videos for learning more about certain services or products.
- Information security for congregations and synods

### **Web Content Management and Online Giving**

The two content management systems (CMS) that launched in the first half of 2008 were SiteCore and NetCommunity. SiteCore hosts the Web pages for [www.elca.org](http://www.elca.org) and Information Technology has worked to migrate old Web applications like “Find a Church” from [archive.elca.org](http://archive.elca.org) to Sitecore.

NetCommunity is used for sharing files in an effort to be more “green” for certain events as well as receiving online donations. The Office of the Presiding Bishop, Vocation and Education, and Mission Investment Fund are the first units to use NetCommunity for this purpose. The online donation features are scheduled to launch in soon.

### **Call and Mobility Process**

Previously referred to as “People and Places 2.0,” this was an upgrade to a Web application that allows lay rostered leaders to post their mobility forms for synod sharing. The new version will allow all rostered leaders to file mobility forms **online and is searchable only by synods**. Congregations and other ministries will be able to post jobs searchable by synod-authorized persons. IT has been working closely with Synodical Relations on the official launch of this application in March 2009.

### **Management Services**

*Submitted by: Ms. Karen Rathbun*

*The treasurer shall make provisions for facilities management in support of the operation of the Lutheran Center and the function of Chicago-based churchwide units and, in so doing, the treasurer shall maintain management services with an executive for management services appointed by the treasurer who shall be responsible for building management for the churchwide organization and the coordination of central services for Chicago-based churchwide units (13.52.C05.).*

### **Section responsibilities**

Management Services has responsibility for the operation of the Lutheran Center premises in Chicago, Ill., the archives building in Elk Grove Village, Ill., and leased properties in Washington, D.C., and New York City. Management Services also provides infrastructure services including: a copy center; maintenance of floor copiers; office supplies; mail management services; scheduling and maintenance of the conference center; building concierge/reception and building tours; and the ELCAAdvantage Program, a national cooperative buying program. A building management contractor, Jones Lang LaSalle (JLL), manages the facilities, including garage maintenance, cleaning, and security functions.

### **Hospitality and Reception**

The reception position on the first floor of the Lutheran Center shifted from a contract with an external vendor through our management company to a direct hire as an ELCA employee. The change was made to obtain a higher level of computer skills for operating the visitor system and to better orient the person to the work of the churchwide units. Other process adjustments have been made to provide a more welcoming experience for visitors checking in at the desk.

### **Projects**

The shelving at our archives facility is being adjusted to meet a newly enforced fire code. The building permit has been obtained, and we are waiting for contract and insurance information before starting the project. Approximately 1,084 shelves will be retrofitted at a cost of \$50,000.

The water tower that we share with the next door facility was replaced. The water runs our HVAC for the computer room, phone switch, and studio. It also cools our tenants’ computer rooms. This tower was purchased 20 years ago and was the original tower for this facility. The new tower will take 40 percent less electricity than the current one.

Management Services will form a selection team to propose a replacement for the current office desk chairs. This was not done during the reconfiguration, and we have found that the old chairs and the new work surfaces do not work well together. The height of the work surface is based on the new ergonomic recommendations, but the old chairs cannot be adjusted. These chairs are no longer being manufactured and are starting to fall apart with upholster seams tearing and arms breaking off.

We have been advised to expect that the roof will need to be replaced soon, and the windows will

need new seals at an increasing rate. The Capital Budget Committee determined that the roof should be addressed in the 2010 capital budget and the windows will be replaced as they break.

Operational costs have increased considerably as the building is now 20 years old. We have exceeded our 2008 operating budget for small capital projects by approximately \$50,000 due to unexpected repairs. These repairs included repairing the motor of the freight elevator, repairing the HVAC unit in the computer room, repairing the gear in the elevator machine room, striping the garage and courtyard, fixing a leak in the lobby's fountain, replacing 12 windows, and replacing the doors on the first floor of the garage leading to the elevators.

### **Management Services**

In 2009, Management Services will be helping to lead efforts around good environmental stewardship. We will install two water dispensers — one in the conference center on the eleventh floor and one on the sixth floor near the lunchroom. This will allow units to avoid purchasing bottled water for meetings. Staff will be asked to use their own mugs and leave the paper cups for the visitors.

We have installed new light sensors in the freight elevator lobbies and elevator cars, which will produce a savings in electricity. The lights turn on when someone enters the freight elevator lobby or passenger elevator car. In the past these lights were left on 24 hours in the passenger elevators and at least 12 hours in the freight elevator lobbies. For safety reasons, some minimal lighting will remain on at all times.

Management Services purchased a heavy duty shredder for the facility in order to facilitate proper handling of confidential material with the greatest efficiency and safety. A locked container has been placed in each floor copy room where staff can put their material for shredding.

Management Services completed a project with the Information Technology section (IT) to have our current copier company assist in updating the print and copy functions. Approximately 85 printers will be replaced with multi-function units in key areas. The new machines will have the ability to print, scan, copy, and fax. This change will represent a savings of \$500,000 over five years and will reduce our use of electricity. IT will transfer the responsibility for handling printer issues, including trouble shooting, maintenance, and service calls, to Management Services.

### **ELCA Advantage Program**

The ELCA Advantage Program added two new vendors at the end of 2008. The first vendor, Constant Companion, hosts a Website where congregations can post information to their members at a discounted price. We also added Follett water dispensers based on the requests we received for an alternative to using bottled water. Income this year is down due to the economy, which impacts the Advantage program. The largest decrease in business was from our moving vendors.

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

The 55<sup>th</sup> meeting of the Conference of Bishops took place March 5-10, 2009. As the bishops arrived at the Lutheran Center, they participated in a screening test for HIV/AIDS. The testing was featured in prominent newspapers in Chicago, Los Angeles, and New York, among others. The screening was scheduled to draw attention to the ELCA HIV/AIDS strategy, and to stand in solidarity with international church leaders who continue to advocate for increased testing in their countries.

Bishops and spouses then gathered for worship at the Lutheran Center before departing for the Eaglewood Conference Center in Itasca, Ill.

The conference center provided a setting conducive to conversation, and the bishops took full advantage of the opportunity to explore several important issues. Ample time was given to discussing the content of Human Sexuality: Gift and Trust, a proposed social statement from the Task Force for ELCA Studies on Sexuality, as well as Report and Recommendations on Ministry Policies. We are most grateful for the faithful work of the Task Force for ELCA Studies on Sexuality. Pr. Rebecca Larson, Roger Willer, Pr. Kaari Reiersen, and Pr. Stan Olson were present to lead the bishops through the documents and to serve as resource persons to the conference.

“A Pastoral Word to the Evangelical Lutheran Church in America from the Conference of Bishops” (see Exhibit K, Part 1d) resulted from our recent conversations. While the bishops are not of one mind concerning the advisability or pace of change with regard to rostering policies, they are united in their support of fair and transparent process, as well as open and inclusive conversation. We explored how we might best encourage transparency and facilitate conversation at upcoming synod assemblies. We committed ourselves to facilitating the participation of voting members at the Churchwide Assembly. Moreover, the bishops committed themselves to continuing dialog before, during, and after the assembly.

The Conference of Bishops’ response to 2007 Churchwide Assembly resolution CA07.06.34 is enclosed. The theological and ethical concerns committee of the conference did good work in framing a response endorsed by the whole conference.

Bishops expressed their gratitude to Pastor Kathie Bender-Schwich for her years as executive for synodical and constituent relations. And we were pleased to welcome Pastor Walter May as the new executive.

Time was given to debriefing the bishops’ and spouses’ January trip to the Holy Land. This profound experience will inform the bishops’ advocacy for Peace Without Walls, as well as our accompaniment of the Evangelical Lutheran Church of Jordan and the Holy Land. Thirty-nine synod bishops made the journey, along with bishops of the Evangelical Lutheran Church in Canada. Bishops who did not make the trip in January currently are exploring the possibility of a visit in December of this year.

Bishops Jon Anderson, Southwestern Minnesota Synod; Gregory Pile, Allegheny Synod; Leonard Bolick, North Carolina Synod; and Ralph Dunkin, West Virginia-Western Maryland Synod have made themselves available for another term, as their synods meet in spring assembly. The Southeast Michigan Synod will be electing a new bishop following the untimely death of Bishop John Schreiber. Your prayers are requested as these synods and bishops together discern God’s call.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit A Part 5  
Page 2

Finally, please know of our prayers for your continuing work in service to this whole church. As you engage in preparations for the upcoming Churchwide Assembly, you will be constantly in our petitions for wisdom, clarity, and insight. You have been given an important task and equipped by the Holy Spirit for your calling. I know the advisory bishops will convey in person the deep support and gratitude we have for your work.

May God in Christ sustain you and uphold you.

In Christ,

Bishop Allan Bjornberg  
Chair, Conference of Bishop

*Revised March 17, 2009*

## **Synodical Resolutions for Referral**

### **1. Exhortation for Change in Policies**

#### **Minneapolis Area Synod (3G)**

WHEREAS, this church asks Candidacy Committees to steward the gifts of leadership that God bestows on those called to prepare for rostered ministry; and

WHEREAS, this church asks Candidacy Committees to uphold the standards for rostered leadership in this church, such as those set forth in “Vision and Expectations”; and

WHEREAS, this church’s present policies occasionally make it impossible for Candidacy Committees faithfully to fulfill both objectives, such that highly qualified candidates may not be Approved and Called, as in the situation of a wondrously gifted young woman to whom the Minneapolis Area Synod’s Candidacy Committee wrote in its Approval decision:

We would enthusiastically recommend for Approval this outstanding candidate were it not for the conflict between her desire to be open to a committed same-gender relationship and the Evangelical Lutheran Church in America’s “Vision and Expectations” for rostered leaders. That is the sole reason we are not at this time acting to approve this gifted candidate. Instead, and with regret, we recommend postponement of Approval for Diaconal Ministry until such time as this church (the ELCA) modifies its policies in such a way that her ministry may be received without reservation

Therefore, be it

RESOLVED, that the Synod Council of the Minneapolis Area Synod exhort the Church Council of the ELCA to support the development and implementation of policies to allow the Entrance, Endorsement, and Approval for Call of all qualified candidates for rostered ministry, including those drawn to be in a committed relationship with a person of the same gender, for the sake for the mission entrusted to us through Jesus Christ our Lord.

#### **CC ACTION**

##### **Recommended:**

**To receive the resolution of the Minneapolis Area Synod requesting a change in ministry policies related to candidates for rostered ministry who are in committed, lifelong, monogamous, same-gender relationships;**

**To acknowledge the action of the Church Council related to the Report and Recommendation on Ministry Policies as the response of this Council to the synod’s resolution; and**

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

### **2. Resolution Affirming Marriage**

#### **South Dakota Synod (3C)**

WHEREAS, the 2008 South Dakota Synod Assembly asked the South Dakota Synod Council “to submit responses regarding sexuality to the ELCA Church Council regarding the Task Force’s final draft of a proposed ELCA Social Statement on Human Sexuality and regarding its recommendations on whether to change ELCA policy to permit persons in same-sex sexual relationships to serve as pastors and other rostered leaders in the ELCA prior to the ELCA Church Council’s March 2009 meeting and to make the responses available to members of the congregations of the South Dakota Synod (for example, by posting the responses to the synod web site and by including them in the ‘Synod Scene’); and

WHEREAS, the South Dakota Synod Assembly has adopted several resolutions in recent years expressing the will of this synod on matters of sexuality including:

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit B, Part 1a

Page 2

*Revised March 17, 2009*

- 2008 - Participation in Process Toward ELCA Social Statement on Human Sexuality (Resolution 5);
- 2007 - Honoring the ELCA Study Process for a Social Statement on Human Sexuality (Resolution 6);
- 2005 - Amending & Opposing Church Council Recommendations (Resolution 13);
- 2005 - Resolution of Thanksgiving and Encouragement for the ELCA's Study on Human Sexuality (Resolution 4);
- 2004 - ALC Social Statement on Human Sexuality (Resolution 8);
- 2004 - Congregational Ratification of Any Measures Passed at ELCA Churchwide Assemblies Allowing the Blessing of "Same-Sex" Unions and/or Rostering Non-celibate Gay and Lesbian Persons (Resolution 7);
- 2004 - Response to ELCA Sexuality Studies (Resolution 9);
- 2003 - On Affirming Traditional Marriage Conventions and Family Structures (Resolution 10);
- 2002 - Final Ratification of Changes Regarding the Blessing of Same-Sex Unions and/or Regarding Ordination of Non-celibate Gay and Lesbian Persons to be considered by the ELCA Churchwide Assembly (Resolution 14A);
- 2001 - Resolution on Human Sexuality (Resolution 13); and

WHEREAS, the Lutheran Confessions state: "We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone" (*Book of Concord*, Formula of Concord, Epitome, Rule & Norm); and

WHEREAS, the Confession of Faith of the Evangelical Lutheran Church in America states: "This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life" (ELCA constitution provision 2.03.); and

WHEREAS, Jesus taught that "from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate;" (Mark 10:6-9; Jesus is quoting Genesis 1:27 and Genesis 2:24); and

WHEREAS, the Lutheran Confessions, in Martin Luther's Large Catechism, teach regarding marriage and the Sixth Commandment: "You should carefully note, first, how highly God honors and praises this walk of life, endorsing and protecting it by his commandment. He endorsed it above in the Fourth Commandment, 'You shall honor father and mother.' But here, as I said, he has secured and protected it. For the following reasons he also wishes us to honor, maintain, and cherish it as a divine and blessed walk of life. He has established it before all others as the first of all institutions, and he created man and woman differently (as is evident) not for indecency but to be true to each other, to be fruitful, to beget children, and to nurture and bring them up to the glory of God. God has therefore blessed this walk of life most richly, above all others, and, in addition, has supplied and endowed it with everything in the world in order that this walk of life might be richly provided for. Married life is no matter for jest or idle curiosity, but it is a glorious institution and an object of God's serious concern" (*Book of Concord*, The Large Catechism, Sixth Commandment); and

WHEREAS, the Evangelical Lutheran Church in America currently teaches that "Marriage is a lifelong covenant of faithfulness between a man and a woman" ("Sexuality: Some Common Convictions: A Message of the Evangelical Lutheran Church in America," 1996); and

WHEREAS, the Lutheran Church in America, one of the predecessor churches of the ELCA, taught that "Christian faith affirms marriage as a covenant of fidelity—a dynamic, lifelong commitment of one man and one woman in a personal and sexual union" and that "Marriage is ordained by God as a structure of the created order" ("Sex, Marriage, and Family: A Social Statement of the Lutheran Church in America," 1970); and

WHEREAS, The American Lutheran Church, one of the predecessor churches of the ELCA, taught that "Scripture sets the standard of a lifelong monogamous marriage of one man and one woman" ("Human Sexuality and Sexual Behavior: A Social Statement of The American Lutheran Church," 1980) and that "Marriage is a structure of human life built into the creation by the Creator. It builds upon our creation as male and female (Gen. 1:27). Sexual differences are of God's good design, intended to bring joy and enrichment to human life as well as to provide for procreation. The essence of marriage is that in the act and relationships of marriage two persons become one flesh

*Revised March 17, 2009*

(Gen. 2:24). In this complementary nature of the two sexes as God created them lies the basis for marriage and each new family” (“Teachings and Practice on Marriage, Divorce, and Remarriage: A Social Statement of The American Lutheran Church,” 1982); and

WHEREAS, the 2008 draft social statement on human sexuality taught that “Marriage is a structure of mutual promises between a man and woman blessed by God (Mark 10:7-9) and authorized in a legal arrangement required by the state”; and

WHEREAS, some members of the ELCA are asking the ELCA to change the definition of marriage or merely to acknowledge that “marriage has historically been understood as” between a man and a woman;<sup>1</sup>

WHEREAS, the 2009 proposed ELCA Social Statement, “Human Sexuality: Gift and Trust,” removed language from the first draft that defined marriage as between a man and woman and now merely acknowledges that “the historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman” and notes that some “conclude that marriage is also the appropriate term to use in describing similar benefits, protection, and support for same-gender couples entering into lifelong monogamous relationships” (“Human Sexuality: Gift and Trust,” pages 15-16); and

WHEREAS, ELCA pastors promise “to preach and teach in accordance with the Holy Scriptures and the Confessions of the Lutheran Church” when they are ordained and installed (Rite for Installation of a Pastor, *LBW Occasional Services*, page 225); and

WHEREAS, the Church Council will meet March 27–30 and has the opportunity to amend the proposed Social Statement on Human Sexuality before recommending the text that will be considered by the 2009 Churchwide Assembly; therefore, be it

RESOLVED, that the South Dakota Synod Council affirm this synod’s commitment to marriage as a lifelong covenant of faithfulness between a man and a woman in faithfulness to Scripture and in keeping with the ELCA Message “Sexuality: Some Common Convictions” and predecessor church social statements; and be it further

RESOLVED, that the South Dakota Synod Council ask the Church Council to affirm marriage as a lifelong covenant of faithfulness between a man and a woman and to recommend no statements in the proposed ELCA Social Statement on Human Sexuality or in ELCA standards for pastors and other rostered leaders that could be interpreted as rejecting Christian teaching on marriage; and be it further

RESOLVED, that the South Dakota Synod Council specifically ask the Church Council to make the following changes to the proposed social statement “Human Sexuality: Gift and Trust,” before recommending it to the 2009 Churchwide Assembly:

1. Add the words “between one man and one woman” to lines 502-503, page 14, so that the first sentence reads:

“This church understands marriage as a covenant of mutual promises, commitment, and hope between one man and one woman authorized legally by the state and blessed by God.”

2. Move lines 588-594, page 16, to line 671, page 18, in the section on “Lifelong monogamous same gender-relationships.”

## **CC ACTION**

### **Recommended:**

**To receive the resolution of the South Dakota Synod affirming marriage;**

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<sup>1</sup> Lutherans Concerned/North America, “Response to the ELCA Draft Social Statement on Human Sexuality,” [http://www.lcna.org/lcna\\_downloads/lcna\\_draft\\_social\\_statement\\_response.pdf](http://www.lcna.org/lcna_downloads/lcna_draft_social_statement_response.pdf). This document states that changes in teaching on marriage are “the most important changes to be made in the Draft Social Statement.”



*Revised March 17, 2009*

**To acknowledge the action of the Church Council related to the proposed social statement, *Human Sexuality: Gift and Trust*, as the response of this Council to the synod's resolution; and  
To request that the Secretary of this church inform the synod of this action.**

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**1. Amendment to the *Model Constitution for Congregations*  
Southeastern Iowa Synod (5D)**

WHEREAS, provision †S8.12.g.2. in the *Constitution for Synods* gives to the synodical bishop the responsibility to “coordinate the use of resources available to this synod as it seeks to promote the health of this church’s life and witness in the areas served by this synod”; and

WHEREAS, provision \*C6.06. of the *Model Constitution for Congregations* requires a congregation to consult with the synodical bishop and receive the approval of the Synod Council before relocating; and

WHEREAS, this provision affirms the interdependence of the congregations with each other and with the synod; and

WHEREAS, a satellite or branch ministry can have the same effects upon neighboring congregations as a relocated or new congregation, and consideration of the establishment of such a satellite or branch could provide an opportunity for shared outreach visions among neighboring congregations; therefore, be it

RESOLVED, that \*C6.06. of the *Model Constitution for Congregations* be amended to read [*additions underlined*]: “If this congregation considers relocation or establishment of additional sites for worship, it shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected”; and be it further

RESOLVED, that a parallel provision be added to the *Constitution for Synods* and to 9.53.06. of the *Constitution, Bylaws, and Continuing Resolutions* of the ELCA; and be it further

RESOLVED, that the 2008 Southeastern Iowa Synod Assembly direct the Southeastern Iowa Synod Council to forward this resolution to the Church Council’s Executive Committee for proper referral and disposition under the bylaws and continuing resolutions of this church; and be it further

RESOLVED, that the 2008 Southeastern Iowa Synod Assembly direct the Southeastern Iowa Synod Council to refer the concerns of this resolution also to the Synod Mission Strategy Task Force for further consideration as it completes its task in preparation for the 2009 Synod Assembly.

*Executive Committee Action*

The Executive Committee of the Church Council voted [EC08.06.11d]

To receive the resolution of the Southeastern Iowa Synod related to the possible amendment of the *Model Constitution for Congregations*;

To refer the resolution to the Office of the Secretary in consultation with the Evangelical Outreach and Congregational Mission unit with the request that a report and possible recommendations be brought to the November 2008 meeting of the Church Council;

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

*Church Council Action and Response from the Office of the Secretary*

The origin of the resolution from the Southeastern Iowa Synod Council to the Church Council was a resolution to the Southeastern Iowa Synod Assembly calling for a congregation to consult with synod offices before starting a satellite or second campus. The basis for the request was required provision \*C6.06. of the *Model Constitution for Congregations*, which requires consultation with the bishop of the synod in which a congregation is territorially located if it desires to relocate. The author of the resolution argued that starting a second campus or a satellite had the same effect as relocating a congregation.

The Office of the Secretary consulted with the Southeastern Iowa Synod and the Evangelical Outreach and Congregational Mission program unit of the churchwide organization and drafted proposed constitutional amendments to respond to the Synod Council resolution.

*Revised March 27, 2009 7:25 PM*

At its November 2008 meeting, the Church Council voted to approve the following amendments to the *Model Constitution for Congregations* and the *Model Constitution for Synods*:

*To amend and add the following to make the process for relocation parallel to the process for establishment of additional sites for worship:*

*To amend:*

**9.53.06.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide unit organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

*To add:*

†**S13.19.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide unit organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

*To amend:*

\***C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide unit organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

*To add the following to provide an interdependent process for the establishment of additional sites for worship:*

**9.53.08.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.

†**S13.20.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.

\***C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.

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

### **Recommended:**

To acknowledge the November 2008 action of the Church Council to recommend to the 2009 Churchwide Assembly proposed amendments to the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, Model Constitution for Congregations, and the Constitution for Synods as the response of the Church Council to the resolution of the Southeastern Iowa Synod related to the

**relocation of congregations or the development of additional sites by congregations; and  
To request that the secretary of this church inform the synod of this action by providing a  
record of the proposed amendments.**

**2. Ethanol Policy and the World Food Crisis  
Upstate New York Synod (7D)**

WHEREAS, according to the Web site of the Evangelical Lutheran Church in America (ELCA) World Hunger program, 874 million people are hungry, 1 billion people live on less than \$1 per day, and 6.9% of US households (24.4 million people, including 12.2 million children) are at risk of hunger;<sup>1</sup> and

WHEREAS, the ELCA World Hunger program improves the lives of people in the United States and around the world by providing immediate relief for people affected by chronic hunger and poverty; assisting whole communities through long-term, sustainable development to help alleviate chronic hunger and poverty; advocating for justice by changing laws and systems and educating members of the ELCA in awareness of issues relating to hunger, poverty, and justice;<sup>1</sup> and

WHEREAS, rapidly rising food and commodity prices are threatening these efforts along with the lives of millions of people and the livelihood of Upstate NY dairy, poultry, and livestock farmers, and are severely impacting the food budgets of all; and

WHEREAS, the Energy Policy Act of 2005 requires that 4 billion gallons of renewable fuel be used in 2006, and this requirement will grow to a yearly production of 7.5 billion gallons by 2012<sup>2</sup>, a requirement that is met primarily by diverting corn for livestock feed and human consumption into energy production; and

WHEREAS, the energy returned on energy invested for ethanol made from corn in the U.S. has been found lower than the energy returned on energy invested for ethanol made from sugar cane, and other creative sources of ethanol show promise for renewable energy without grain from the food supply; and

WHEREAS, in 2007 the United Nations' independent expert on the right to food called for a five-year moratorium on biofuel production from food crops to allow time for development of non-food sources, calling recent increases in food costs because of fuel production, such as the quadrupling of the world corn price in one year, a growing "catastrophe" for the poor;<sup>3</sup> therefore, be it

RESOLVED, that the Upstate New York Synod of the ELCA express its concern over the unintended consequences of current ethanol policy on the hungry, the impoverished, Upstate New York farmers, and others who are struggling with rapidly rising food prices; and be it further

RESOLVED, that this resolution be conveyed to the President of the United States, the Secretary of Agriculture, the Secretary of Energy, the New York United States Senators, and members of the House of Representatives representing the people of the Upstate New York Synod by the secretary of the synod; and be it further

RESOLVED, that this resolution be conveyed to the ELCA World Hunger program and the Washington office by the secretary of the synod so that appropriate information and advocacy may be forthcoming.

*Executive Committee Action*

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<sup>1</sup> <http://archive.elca.org/hunger/facts/facts.html>.

<sup>2</sup> PUBLIC LAW 109-58-AUG. 8, 2005: 119 STAT. 1069 The Energy Policy Act of 2005.

<sup>3</sup> <http://www.un.org/apps/news/story.asp?NewsID=24434&Cr=food&CrI>.

The Executive Committee of the Church Council voted [EC08.07.16c]

- To receive the resolution of the Upstate New York Synod related to “ethanol and the world food crisis”;
- To refer the resolution to the Church in Society unit with the request that a report and possible recommendations be brought to the April [March] 2009 meeting of the 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 Upstate New York Synod has expressed concern about the current ethanol policy, which relies largely on corn, and the consequences both for people who are hungry, impoverished, and struggling with food prices and farmers—groups that ELCA World Hunger and ELCA advocacy ministries seek to help live lives marked by sufficiency and sustainability.

Two ELCA social statements have a bearing on this concern. The social statement “Caring for Creation: Vision, Hope, and Justice” (1993) calls for justice for all of God’s creation through sufficiency:

In a world of finite resources, for all to have enough means that those with more than enough will have to change their patterns of acquisition and consumption. Sufficiency charges us to work with each other and the environment to meet needs without causing undue burdens elsewhere (page 7).

“Sufficient, Sustainable Livelihood for All” (1999), the ELCA’s social statement on economic life, recognizes that a sustainable global economy rests on wise management of the earth and its resources. It calls for sustainability when it states:

The vantage point of the kingdom of God motivates us to focus on more than short-term gains. Humans, called to be stewards of God’s creation, are to respect the integrity and limits of the earth and its resources. (page 14)

This social statement also emphasizes sufficiency, noting that our calling to the stewardship of creation “includes holding economic, political, and social processes and institutions responsible for producing and distributing what is needed for sufficiency for all” (page 11). Finally, the economic life social statement calls for this church to support the calling of farmers through advocacy that leads to adequate prices for crops and sustainable agricultural practices.

The use and development of corn-based ethanol has been encouraged and even mandated by government programs and policies since the 1970s, but its use has increased dramatically in the past five years for a number of reasons. These range from the substitution of ethanol for the gasoline additive MTBE, required by Clean Air Act regulations, to the rising cost of oil, which has made ethanol a more cost-effective alternative.

Ethanol has been an economic boon for many struggling small towns, which benefit from jobs created by new ethanol plants, and for corn farmers, who for many years received far less than the cost of production for their crop. It has, however, contributed to rising costs for feed corn, with negative impacts for livestock, poultry, and dairy farmers. In addition, the use of corn to create fuel has been linked to rising food costs in the global South, where food prices are much more sensitive to the rising cost of basic commodities like corn, wheat, and rice. These economic contrasts point to the difficulty faced when developing policies relating to corn-based ethanol.

The United Nations Food and Agriculture Organization (FAO) in 2008 hosted a meeting to discuss the growing food crisis and concluded that the rising cost of corn and other commodities is due to a number of factors. In addition to the rising use of corn for ethanol in the U.S., FAO experts pointed to

the rising cost of oil used to fertilize, harvest, and transport commodity crops and multi-year droughts in some key growing regions as factors that also are to blame for the rapid increase in commodity prices during 2007 and 2008.

A new report from the United Nations Environment Program (UNEP) offers the following sober description about rising food prices:

The surge in food prices in the last years, following a century of decline, has been the most marked of the past century in its magnitude, duration and the number of commodity groups whose prices have increased. The ensuing crisis has resulted in a 50–200% increase in selected commodity prices, driven 110 million people into poverty and added 44 million more to the undernourished. Elevated food prices have had dramatic impacts on the lives and livelihoods, including increased infant and child mortality, of those already undernourished or living in poverty and spending 70–80 percent of their daily income on food. Key causes of the current food crisis are the combined effects of speculation in food stocks, extreme weather events, low cereal stocks, growth in biofuels competing for cropland and high oil prices. Although prices have fallen sharply since the peak in July 2008, they are still high above those in 2004 for many key commodities. The underlying supply and demand tensions are little changed from those that existed just a few months ago when these prices were close to all-time highs.<sup>1</sup>

The UNEP report predicts that the food crisis will grow worse in the future unless specific environmental factors are addressed, including climate change, water stress, invasive pests, and land degradation.

The connection between ethanol policy and the world food crisis, and the complexity of this relationship, is addressed in the education and advocacy work supported by ELCA World Hunger. These education materials, including the new “Taking Root” hunger curriculum for children and youth and Web-based materials, provide resources for congregations and others.

The ELCA Washington Office and the Lutheran Office for World Community at the United Nations have been monitoring this issue carefully for several years and have worked on legislation supporting alternatives to corn-based ethanol as this biofuel has grown in popularity, creating with it an increasing ecological and economic problem. The Washington Office has been advocating for research and investment in new technologies that do not use food crops or food-growing lands to meet our energy needs. This advocacy has supported the inclusion of funding for cellulose-based fuels in the 2008 farm bill and in energy legislation. The ELCA Washington Office also is working to address other issues impacting world food supplies and distribution through legislation that speaks to climate change and foreign aid, as well as through the ONE Lutheran Campaign.

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

#### **Recommended:**

**To thank the Upstate New York Synod for its articulation of and effort related to the important issue of ethanol policy and global food prices and for connecting Christian faith and public life by communicating its concerns with elected officials;**

**To request that the background information provided above be shared with the synod;**

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<sup>1</sup> United Nations Environmental Program, *The Environmental Food Crisis*, p. 6. Christian Nellemann, Ed. c. 2009

**To affirm the ongoing attention to this issue by ELCA World Hunger and the advocacy ministries of this church; and  
To request that the Secretary of this church inform the synod of this action.**

**3. Rural Revitalization in America  
Eastern North Dakota Synod (3B)**

WHEREAS, population in rural areas of the United States has been declining since the 1930s and 1940s; and

WHEREAS, rural communities have experienced not only a decline in population and school enrollment, but also a loss of high school graduates, as young people who earn degrees find it difficult to remain in those communities due to a perceived lack of career opportunities and other social and economic factors; and

WHEREAS, the number of farmers and ranchers at one time was sufficient to keep the economy alive in small rural towns, especially those with populations of 5,000 and under; and

WHEREAS, the decline of family farmers and ranchers has had a great impact on small town businesses, schools, and churches; and

WHEREAS, rural America has an adequate infrastructure in place to support business growth and bring young families back to rural America; and

WHEREAS, the loss of rural businesses, schools, and churches will continue unless new ways are found to revitalize rural America; and

WHEREAS, more than 80 percent of congregations in the Evangelical Lutheran Church in America (ELCA) serve rural communities; therefore, be it

RESOLVED, that the 2008 Eastern North Dakota Synod Assembly request the Rural Desk of the Evangelical Outreach and Congregational Mission unit to review the rural revitalization plan that is in place in rural Australia.<sup>2</sup> A similar project is taking place in New Mexico,<sup>3</sup> where the community and schools are working closely together in the area of economic development and community revitalization; and be it further

RESOLVED, that the Eastern North Dakota Synod Assembly request the Rural Desk of the Evangelical Outreach and Congregational Mission unit to work with other organizations in America, such as the National Community Education Association (NCEA)<sup>4</sup> and the Organization Concerned with Rural Education (OCRE),<sup>5</sup> that are making a concerted effort to revitalize rural America; and be it further

RESOLVED, that the report on these matters of the Rural Desk of the Evangelical Outreach and Congregational Mission unit be presented at the 2009 Eastern North Dakota Synod Assembly.

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<sup>1</sup> The mission of Rural Education Forum Australia (REFA) is to work with its member groups and departments of education in all states and territories and the Commonwealth to identify and promote issues that will improve opportunities for rural children and families. REFA has policies aimed at improving education and allied services for rural and remote communities. They cover a broad range of issues associated with the preparation and support of teachers, leaders, and community, integrating human services, resourcing, and sustainability. Full details are available by contacting the secretariat at [www.refa.edu.au](http://www.refa.edu.au).

<sup>2</sup> The mission of New Mexico Rural Education Partners in Learning (PIL) is to create 21<sup>st</sup>-century economic engines for rural communities fueled by innovation and informed career, academic, and educational choices for all students and their families. The state will establish a model for engaging communities in strategic alliances that result in engagement of economic engines to create jobs in the community and shifts in the school culture, curriculum, and instruction that ready students for 21<sup>st</sup>- century jobs in their local communities and beyond. It can be reached at [www.ped.state.nm.us](http://www.ped.state.nm.us).

<sup>3</sup> The mission of NCEA is to provide leadership to those who build learning communities in response to individual and community needs. The NCEA organization recently organized the National Center for Rural Revitalization and is preparing to host a National Rural Summit. It can be reached at [www.ncea.com](http://www.ncea.com).

<sup>4</sup> The mission of OCRE, a coalition of more than two dozen national organizations, is dedicated to the improvement of public education and economic development in rural America. It can be reached at [www.ruralschools.org](http://www.ruralschools.org).

*Executive Committee Action*

The Executive Committee of the Church Council voted [EC08.06.11b]

To receive the resolution of the Eastern North Dakota Synod related to rural revitalization in America;

To refer the resolution to the Evangelical Outreach and Congregational Mission unit with the request that a report and possible recommendations be brought to the March 2009 meeting of the Church Council;

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

*Response from the Evangelical Outreach and Congregational Mission unit*

The mission of the ELCA's office for rural ministry resourcing and networking is to provide a vision of hope. In addition, this office is to be a resource to the three expressions of the church related to small town and rural issues. The office was created in 1999 after a memorial was passed by the 1997 Churchwide Assembly requesting that a "rural desk" be established.

Over the past 10 years, the office has addressed the important issue of rural and small town community development through a variety of venues. The director has:

1. Worked directly in 17 synods to provide examples, resources, and networks for the synod and congregations to utilize related to community development and other issues important to rural and small town life.
2. Met with four undersecretaries of rural development at the USDA as well as with then-Secretary of Agriculture, Ann Venneman.
3. Toured several states looking at examples of small town revitalization and sharing them as requested.
4. Worked closely with the ELCA's Washington D.C. office, specifically related to the new rural homestead act, which has been introduced into Congress twice. A significant portion of the act is devoted to rural and small town community development.
5. Worked with Jan and Cornelia Flora from Iowa State University; both are experts on rural and small town community development and have written several books and many articles on this topic. They have also researched several towns in the Great Plains using asset-based community mapping as the basis for their research in towns that have been revitalized.
6. Accessed, supported, and worked nationally with many organizations that focus some of their work on revitalization: Rural Advancement Fund International, the Center for Rural Affairs, the Land Stewardship Project, and the Asset-based Community Development group based at Northwestern University.
7. Received reports from and met with rural church specialists who have toured Australia and shared their discoveries related to the Australian rural church effort. The director also met with one of the Australian experts on the rural church movement.

During the past few months, EOCM has begun to work primarily with synods on the unit's work. This will be through a directors for evangelical mission (DEM) in each synod. Therefore, staff of EOCM will work with the DEMs and synods to provide networking and resourcing. Some of the original ministry will continue, but will be directed in a more concrete way.

**CC ACTION** [EN BLOC]

**Recommended:**

**To express gratitude to the Eastern North Dakota Synod for its resolution related to rural revitalization and to acknowledge that, while the issues raised in the resolution are specific to**



**North Dakota and parts of the Great Plains, they underscore the passion and deep knowledge necessary to address the vital issue of community development in those areas;**

**To encourage the Eastern North Dakota Synod to form an affinity group or task force through the office for rural ministry resourcing and networking to address the issues of rural community development in the synod and, with partners, beyond it;**

**To request that the director for rural ministry resourcing and networking collaborate with the synod bishop and director for evangelical mission as well as the ELCA Washington, D.C. office to identify possible resources available through current legislative related to rural communities;**

**To request the Secretary of this church to inform the synod of this action.**

**4. Missionary for Morogoro Diocese [EC08.06.11a]**

**Arkansas-Oklahoma Synod (4C)**

WHEREAS, the Arkansas-Oklahoma Synod is in a companion-synod relationship with the Morogoro Diocese of the Evangelical Lutheran Church of Tanzania; and

WHEREAS, the synod and the diocese currently are involved in joint ministries in the areas of evangelism, mission building (church construction), community health (e.g., basic sanitation, HIV and AIDS, malaria), water well development and maintenance, economic sustainability, and global awareness and advocacy; and

WHEREAS, the Morogoro Diocese has issued a request to the Global Mission unit of the churchwide organization of the Evangelical Lutheran Church in America for a missionary to work in the area of evangelism; and

WHEREAS, the synodical Global Mission Committee has identified several ways both to strengthen and be supportive of these ministries with the Morogoro Diocese; therefore, be it

RESOLVED, that each of the five conferences in the Arkansas-Oklahoma Synod be encouraged to establish an on-going relationship with districts of the Morogoro Diocese for the purpose of mutual support through prayer and development of a deeper understanding of one another's ministries, cultural context, concerns, and gifts; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod as a whole continue its relationship with the Mission District of the Morogoro Diocese; and be it further

RESOLVED, that the Global Mission Committee of the Arkansas-Oklahoma Synod explore with Asbury Methodist Church, Tulsa, Oklahoma, the possibility of bringing a youth choir from the Morogoro Diocese to visit the Arkansas-Oklahoma Synod and Asbury Methodist Church in 2009, possibly at the time of the 2009 Arkansas-Oklahoma Synod Assembly; and be it further

RESOLVED, that every congregation in the Arkansas-Oklahoma Synod be encouraged to become a Living Water Congregation through participation in the "Living Water: Small Change for a Big Change" campaign, which seeks to collect change (coins) for the water well and other water-ministry projects in the Morogoro Diocese; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod convey to the Global Mission unit of the churchwide organization its support in regards to the Morogoro request for a missionary for evangelism; and be it further

RESOLVED, that, in support of the work of said missionary, congregations and individuals in the Arkansas-Oklahoma Synod be encouraged to raise up to \$20,000 to provide a vehicle for this missionary's ministry in the Morogoro Diocese; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod and its Global Mission Committee continue to invite and welcome other persons and parties beyond the synod to be in partnership with it in the companion relationship with and support of the Morogoro Diocese of the Evangelical Lutheran Church in Tanzania.

*Executive Committee Action*

The Executive Committee of the Church Council voted [EC08.06.11a]

To receive the resolution of the Arkansas-Oklahoma Synod related to a missionary for the Morogoro Diocese of the Evangelical Lutheran Church in Tanzania;

To refer the resolution to the Global Mission unit with the request that a report and possible recommendations be brought to the November 2008 meeting of the Church Council; and

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

**CC ACTION** [EN BLOC]

**Recommended:**

**To authorize a delay in the response of the Global Mission unit to the resolution of the Arkansas-Oklahoma Synod related to a missionary for the Morogoro Diocese of the Evangelical Lutheran Church in Tanzania;**

**To request that a report and possible recommendations be brought to the November 2009 meeting of the ELCA Church Council;**

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

**5a. 2009 Churchwide Assembly Rules of Organization and Procedure**

**Central/Southern Illinois Synod (5C)**

WHEREAS, the Task Force on Human Sexuality will bring its report and recommendations to the 2009 Churchwide Assembly; and

WHEREAS, this report and recommendations have the potential to seriously divide and create tumult among the members of the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, the ELCA Church Council, meeting November 14-17, 2008, declined two proposals for a two-thirds vote to adopt recommendations on resolutions related to a task force report; and

WHEREAS, a two-thirds vote on all matters of human sexuality would show the clear will of the assembly; therefore, be it

RESOLVED, that this Central/Southern Illinois Synod Council communicate to the ELCA Church Council its desire to have a two-thirds vote on all matters pertaining to human sexuality at the 2009 ELCA Churchwide Assembly.

**5b. Procedural Rules for the 2009 Churchwide Assembly**

**Allegheny Synod (8C)**

WHEREAS, the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) created the Task Force for the ELCA Studies on Sexuality and directed it, in part, to develop a social statement on human sexuality; and

WHEREAS, the 2007 Churchwide Assembly directed this task force to “make recommendations to the 2009 Churchwide Assembly on changes to any policies that preclude practicing homosexual persons from the roster of this church”; and

WHEREAS, the Church Council, in its November 2008 meeting, recommended that the rules of the 2009 Churchwide Assembly would necessitate a two-thirds vote to approve a social statement on human sexuality; and

WHEREAS, the Church Council, in its November 2008 meeting, declined to recommend a two-thirds vote on any resolutions, recommendations, or memorials related to this social statement, including any rostering proposals; and

WHEREAS, this would create the situation in which this social statement could be rejected while recommendations related to the social statement could be approved; and

WHEREAS, the issues surrounding human sexuality have been vigorously debated in this church; and

WHEREAS, it has been the intention of the ELCA to “journey together faithfully” in the debate and decisions made in this process of discernment; and

WHEREAS, a threshold of two-thirds approval for any resolutions, recommendations, or memorials related to human sexuality would be a clear indication of the “mind of the church” on these matters; therefore, be it

RESOLVED, that the Synod Council of the Allegheny Synod of the ELCA memorialize the ELCA Church Council, at their March 2009 meeting, to reconsider the decision made at their November 2008 meeting and to recommend to the 2009 Churchwide Assembly the adoption of the rule that “any recommendations, resolutions, or memorials related to the report of the Task Force of the ELCA Studies on Sexuality require a two-thirds vote for adoption”; and be it further

RESOLVED, that this action be communicated to Secretary David Swartling for presentation to the ELCA Church Council at its March 2009 meeting.

### **5c. Procedural Rules for the 2009 Churchwide Assembly Northeastern Iowa Synod (5F)**

WHEREAS, the 2001 Churchwide Assembly created the Task Force for the Evangelical Lutheran Church in America (ELCA) Studies on Sexuality and directed it, in part, to develop a social statement on human sexuality; and

WHEREAS, the 2007 Churchwide Assembly directed this task force to “make recommendations to the 2009 Churchwide Assembly on changes to any policies that preclude practicing homosexual persons from the roster of this church”; and

WHEREAS, the Church Council, in its November 2008 meeting, recommended rules of procedure for the 2009 Churchwide Assembly that affirm ELCA bylaw 12.12.01, which requires a two-thirds vote to approve a social statement, and affirm the precedent that implementing resolutions for a social statement also require a two-thirds vote; and

WHEREAS, the Church Council, in its November 2008 meeting, declined to recommend a two-thirds vote on any resolutions, recommendations, or memorials related to this social statement, including any rostering proposals; and

WHEREAS, this would create the situation in which this social statement could be rejected while recommendations related to the social statement could be approved; and

WHEREAS, the issues surrounding human sexuality have been vigorously debated in this church; and

WHEREAS, it has been the intention of the ELCA to “journey together faithfully” in the debate and decisions made in this process of discernment; and

WHEREAS, a threshold of two-thirds approval for any resolutions, recommendations, or memorials related to human sexuality would be a clear indication of the “mind of the church” on these matters; therefore, be it

RESOLVED, that the Synod Council of the Northeastern Iowa Synod of the ELCA memorialize the Church Council, at its March 2009 meeting, to reconsider the decision made at the November 2008 meeting and to recommend to the 2009 Churchwide Assembly the adoption of the rule that

“any recommendations, resolutions, or memorials related to the report of the Task Force of the ELCA Studies on Sexuality require a two-thirds vote for adoption; and be it further

RESOLVED, that this action be communicated to Secretary David Swartling for presentation to the Church Council at its March 2009 meeting.

**5d. Vote Margin for 2009 Churchwide Assembly Rules of Organization and Procedure  
Southwestern Texas Synod (4E)**

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “to direct the Task Force for ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church”; and

WHEREAS, the Legal and Constitutional Review Committee of the Church Council recommended that “any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption”; and

WHEREAS, the Church Council voted 19-10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in same-sex sexual relationships; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of an ELCA social statement, and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in same-sex sexual relationships holds the potential to be very divisive in ELCA synods and congregations and to cause both membership and financial losses for synods and congregations; and

WHEREAS, the ELCA is seeking ways to make decisions on a consensus basis rather than by close votes; and

WHEREAS, a super majority vote— such as a two-thirds majority—would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to church teaching and practice; and

WHEREAS, the Church Council will meet March 27–30 and could change its proposed rules for the Churchwide Assembly to recommend a two-thirds majority for adoption of any changes to standards for pastors and other rostered leaders; and

WHEREAS, the 2009 Churchwide Assembly will adopt its rules for the assembly and could change the required majority for adoption of any changes to standards for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Southwestern Texas Synod Council ask the Church Council to add the following provision to the rules of procedure for the 2009 Churchwide Assembly: “Any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption.”

**5e. 2009 Churchwide Assembly Rules of Organization and Procedure  
Lower Susquehanna Synod (8D)**

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “to direct the Task Force for the ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church”; and

WHEREAS, the Legal and Constitutional Review Committee of the Church Council recommended that “any motion to come before this Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds voted by the assembly for adoption”; and

WHEREAS, the Church Council voted 19-10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in same-sex sexual relationships; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of an ELCA social statement, and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in same-sex relationships holds the potential to be very divisive in ELCA synods and congregations and to cause both membership and financial losses for synods and congregations; and

WHEREAS, the ELCA is seeking ways to make decisions on a consensus basis rather than by close votes; and

WHEREAS, a super majority vote—such as a two-thirds majority—would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to church teaching and practice; and

WHEREAS, the Church Council will meet March 27–30 and could change its proposed rules for the Churchwide Assembly to recommend a two-thirds majority for adoption of any changes to standards for pastors and other rostered leaders; and

WHEREAS, the Churchwide Assembly will adopt its rules for the assembly and could change the required majority for adoption of any changes to standards for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Lower Susquehanna Synod Council ask the Church Council to add the following provision to the rules of procedure for the 2009 Churchwide Assembly: “Any motion to come before this Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption.”

#### **5f. Procedural Rules for the 2009 Churchwide Assembly Southeastern Iowa Synod (5D)**

WHEREAS, consensus within the Evangelical Lutheran Church in America on matters related to human sexuality, particularly with regard to rostering gay and lesbian leaders who are in long-term, monogamous, publicly accountable same-gender relationships remains elusive; and

WHEREAS, many individuals and groups within this church advocate a higher threshold for the number of votes required to change this church’s corresponding policies; and

WHEREAS, the Southeastern Iowa Synod Council understands that advocacy for a specific higher vote threshold carries with it the responsibility to respect and honor decisions by this church in assembly that meet those thresholds; therefore, be it

RESOLVED, that the Southeastern Iowa Synod Council encourage the Evangelical Lutheran Church in America Church Council at its March 2009 meeting to reconsider decisions related to the rules for the 2009 Churchwide Assembly; and be it further

RESOLVED, that any motion to come before the 2009 Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption; and be it further

RESOLVED, that the members of the Southeastern Iowa Synod Council will hold the Evangelical Lutheran Church in America Church Council in prayer, with thanksgiving for their faithful service and attention to the many challenges they face on behalf of this church.

**5g. Vote Margin for 2009 Churchwide Assembly Rules of Organization and Procedure  
Western North Dakota Synod (3A)**

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “to direct the Task Force for ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church”; and

WHEREAS, the Legal and Constitutional Review Committee of the Church Council recommended that “any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption”; and

WHEREAS, the Church Council voted 19-10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in same-sex sexual relationships; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of an ELCA social statement, and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in same-sex sexual relationships holds the potential to be very divisive in ELCA synods and congregations and to cause both membership and financial losses for synods and congregations; and

WHEREAS, the ELCA is seeking ways to make decisions on a consensus basis rather than by close votes; and

WHEREAS, a super majority vote— such as a two-thirds majority—would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to church teaching and practice; and

WHEREAS, the Church Council will meet March 27–30 and could change its proposed rules for the Churchwide Assembly to recommend a two-thirds majority for adoption of any changes to standards for pastors and other rostered leaders; and

WHEREAS, the 2009 Churchwide Assembly will adopt its rules for the assembly and could change the required majority for adoption of any changes to standards for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Western North Dakota Synod Council ask the Church Council to add the following provision to the rules of procedure for the 2009 Churchwide Assembly: “Any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption.”

**5h. Resolution on 2009 Churchwide Assembly Rules of Procedure  
South Carolina Synod (9C)**

WHEREAS, 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 (bylaw 12.12.01. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*); and

WHEREAS, at the first plenary session of the 2007 Churchwide Assembly, the assembly considered the Rules of Organization and Procedure and adopted the following rule: “A two-thirds vote of the voting members of the

Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report or amendments or substitute motions related to them that require amendment of a constitution or bylaw provision for implementation” (*Report of Actions of the Church Council* (November 14-17, 2008, page 7); and

WHEREAS, up until 2007, social statements and their implementing resolutions were combined in a single action, which required a two-thirds vote for approval (*Report of Actions of the Church Council* (November 14-17, 2008, page 7); and

WHEREAS, for the good of this church, a two-thirds vote should be required for a precedent-breaking, significant issue; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America reconsider its recommendation to the 2009 Churchwide Assembly concerning the proposed Rules of Organization and Procedure so that any recommendations from the Task Force for the ELCA Studies on Sexuality, not just the proposed social statement, require a two-thirds vote of the assembly for approval.

**5i. 2009 Churchwide Assembly Vote on Ministry Policy Changes  
Northwestern Ohio Synod (6D)**

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “to direct the Task Force for ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude individuals in same-sex, life-long, committed relationships from the rosters of this church”; and

WHEREAS, the Legal and Constitutional Review Committee of the Church Council recommended that “any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption”; and

WHEREAS, the Church Council voted 19–10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in same-sex, life-long, committed relationships; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of an ELCA social statement and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church teaching and policy to allow pastors and other rostered leaders to be in same-sex, life-long, committed relationships holds the potential to be very divisive in ELCA synods and congregations and to cause both membership and financial losses for synods and congregations; and

WHEREAS, the ELCA is seeking ways to make decisions on a consensus basis rather than by close votes; and

WHEREAS, a super-majority vote, such as a two-thirds majority, would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to this church's teaching and practice; and

WHEREAS, the 2009 Churchwide Assembly will adopt its rules for the assembly and could set a two-thirds majority vote requirement for adoption of any changes to standards for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Northwestern Ohio Synod Council recommend that the following provision to the rules of procedure for the assembly be added: “Any motion to come before this Churchwide Assembly regarding changes in this church’s current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption.”

*Revised March 17, 2009*

## **5j. Vote Margin on Changes in this Church's Policy and Practice**

### **South Dakota Synod (3C)**

WHEREAS, a two-thirds majority vote of the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has been the usual requirement for major decisions, including the adoption of ELCA social statements and amendments to the ELCA constitution and bylaws; and

WHEREAS, the Legal and Constitutional Review Committee of the Church Council recommended that "any motion to come before this Churchwide Assembly regarding changes in this church's policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption"; and

WHEREAS, the upcoming 2009 Churchwide Assembly vote on the recommendations of the Task Force for ELCA Studies on Sexuality, as embodied in its reports "Human Sexuality: Gift and Trust" and "Report and Recommendation on Ministry Policies," potentially would necessitate "changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses"; and

WHEREAS, the process by which this church arrives at its major decisions affect directly the legitimacy and acceptability of such decisions both within this church and across the wider body of believers; and

WHEREAS, the 2009 Churchwide Assembly vote on the recommendations of the Task Force for ELCA Studies on Sexuality has the potential to foment division within this church in its various expressions; and

WHEREAS, the continued unity and well-being of this church, and the mutual trust and respect of all of its members and expressions, is the rightful concern of all who are associated with the ELCA; and

WHEREAS, a two-thirds majority vote clearly illustrates that a given outcome is most definitively the will of the assembly as the primary legislative body of this church; therefore, be it

RESOLVED, that the South Dakota Synod Council ask the Church Council to add the following provision to the rules of procedure for the 2009 Churchwide Assembly: "Any motion to come before this Churchwide Assembly regarding changes in this church's policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption."

## **5k. Vote Margin for Changes in Policy and Practice**

### **Nebraska Synod (4A)**

RESOLVED, that any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption.

## **5l. Procedural Rules for the 2009 Churchwide Assembly**

### **North Carolina Synod (9B)**

WHEREAS the Task Force for ELCA Studies on Sexuality has recommended decisions regarding ministry policies to be made at the 2009 ELCA Churchwide Assembly; and

WHEREAS the proposed decisions potentially change current policy of the ELCA and that of its predecessor organizations; and

WHEREAS the ELCA Church Council's Constitution and Legal Committee recommended a two-thirds majority to decide any issues relating to rostering proposals; and

WHEREAS the committee gave four reasons for recommending a two-thirds vote:

1. It sets a clear rule for all matters and heads off potential confusion and ambiguity.
2. Since the social statement needs a two-thirds vote, all matters relating to it should also require a two-thirds vote.
3. If the council wants the Churchwide Assembly to move toward communal discernment, then a two-thirds vote helps move the Churchwide Assembly in that direction.



*Revised March 17, 2009*

4. The Church Council (and Churchwide Assembly) will have to deal with the rules anyway, so the committee's recommendation was a starting point for discussion; therefore, be it

RESOLVED that the North Carolina Synod Council request the ELCA Church Council to recommend Rules of Procedure for the 2009 Churchwide Assembly requiring that all matters relating to rostering proposals require a two-thirds majority vote for adoption.

**5m. Vote Margin on Changes in this Church's Policy on Rostering  
Saint Paul Area Synod (3H)**

RESOLVED, to affirm the simple majority adopted by the Church Council regarding the changes in policies around rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses.

**5n. Margin of Vote for Churchwide Assembly Rules  
Western Iowa Synod (5E)**

WHEREAS, the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted "to direct the Task Force for ELCA Studies on Sexuality specifically to address and to make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church"; and

WHEREAS, the Legal and Constitutional Review Committee of the ELCA Church Council recommended that "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"; and

WHEREAS, the Church Council voted 19-10 to delete this provision and is recommending rules of procedure for the 2009 Churchwide Assembly that would require only a simple majority vote to change ELCA standards to allow pastors and other rostered leaders to be in "publicly accountable, lifelong, monogamous, same-gender relationships"; and

WHEREAS, a two-thirds majority vote is usually required for major decisions, including the adoption of a social statement and for amendments to the ELCA constitution and bylaws; and

WHEREAS, a decision to change church policy to allow pastors and other rostered leaders to be in "publicly accountable, lifelong, monogamous, same-gender relationships" holds the potential to test the unity of the ELCA; and

WHEREAS, a super majority vote—such as a two-thirds majority—would require an overwhelming majority of Churchwide Assembly voting members to make such a significant change to church teaching and practice; and

WHEREAS, the Church Council will meet March 27-30 and could change its proposed rules for the Churchwide Assembly to recommend a two-thirds majority for adoption of any changes to standards for pastors and other rostered leaders; and

WHEREAS, the 2009 Churchwide Assembly will adopt its rules for the assembly and could change the required majority for adoption of any changes to policies and practices for pastors and other rostered leaders; therefore, be it

RESOLVED, that the Western Iowa Synod Council ask the ELCA Church Council to add the following provision to the rules of procedure for the 2009 Churchwide Assembly: "Any motion to come before this Churchwide Assembly regarding changes in this church's current policy and practice for the rostering of ordained ministers, diaconal ministers, associates in ministry, and deaconesses shall require a two-thirds vote by the assembly for adoption."

**5o. Vote Margin for 2009 Churchwide Assembly Rules  
Southwestern Pennsylvania Synod (8B)**

*Revised March 23, 2009*

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America (ELCA) recommend to the 2009 Churchwide Assembly that a two-thirds (2/3) majority vote be required for the adoption of the recommendations on the ministry policies from the Task Force for the ELCA Studies on Sexuality.

**5p. Vote Margin for the 2009 Churchwide Assembly Rules  
Metropolitan Washington, D.C., Synod (8G)**

WHEREAS, the documents known as “Vision and Expectations” and “Definition and Guidelines for Discipline” are policy documents adopted by the Church Council of the Evangelical Lutheran Church in America (ELCA), pursuant to ELCA bylaws 7.31.11., 7.31.13.f., 7.51.03.b., and 20.71.11.; and

WHEREAS, “Vision and Expectations” and “Definitions and Guidelines for Discipline” were adopted by the vote of a simple majority (Church Council minutes Nov. 1989, pp. 54-66; Oct. 1990, pp.128-29; Dec. 1993, p. 159); and

WHEREAS, policy documents typically have been moved for adoption or amendment under simple majority rule (for example, the “Policy for Ordination under Unusual Circumstances,” Church Council action CC01.04.34); and

WHEREAS, the Church Council, at its November 2008 meeting, defeated motions that would require a two-thirds majority for the 2009 Churchwide Assembly to direct amendments to “Vision and Expectations” and “Definitions and Guidelines for Discipline” (“Report of Actions of the Church Council (November 14-17, 2008),” pp. 8-9); now, therefore, be it

RESOLVED, by the Metropolitan Washington, D.C., Synod Council that this Synod Council find and declare its affirmation and concurrence with the Church Council decision of November 14-17, 2008, to maintain the practice of acting upon policy documents by simple majority votes, whether by the council or by the Churchwide Assembly; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Council find and declare that requiring a two-thirds majority of the Churchwide Assembly to direct amendments to “Vision and Expectations” and “Definitions and Guidelines for Discipline” would grossly violate the spirit and nature of this church’s polity, while threatening to establish a super-majority standard, which has never been applied to policy documents in the Church Council or the Churchwide Assembly; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Council request the Church Council not to reconsider the rules it proposed at its November 2008 meeting for the 2009 Churchwide Assembly.

**5q. Vote Margin for 2009 Churchwide Assembly Rules  
Southwest California Synod (2B)**

RESOLVED, that the Synod Council of the Southwest California Synod of the Evangelical Lutheran Church in America, in keeping with the widely accepted governance of *Robert’s Rules of Order* as specified by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, urge the Church Council to abide by its decision to employ a simple majority rule in actions related to ministry standards and human sexuality at the 2009 Churchwide Assembly.

*Executive Committee Action*

The Executive Committee of the Church Council voted [EC09.02.07]:

To receive the resolutions of the Central/Southern Illinois, Allegheny, Northeastern Iowa, Southwestern Texas and Lower Susquehanna synods related to the Rules of Organization and Procedure for the 2009 ELCA Churchwide Assembly;

*Revised March 27, 2009*

To refer these resolutions and any additional synodical resolutions on this topic to the Legal and Constitutional Review Committee of the Church Council with a request that a report and possible recommendations be brought to the March 2009 meeting of the Church Council;  
To request that the secretary of this church inform the synods of this action.

PLEASE NOTE: Any additional resolutions received subsequent to the Executive Committee's February 26, 2009, meeting have been added above and will be included in the recommended action from the Legal and Constitutional Review committee.

**CC ACTION**

**Recommended:** [See agenda page 45]

## 1. Accountability of Bishops

### *Churchwide Assembly Action [CA07.06.34]*

RESOLVED, that the Evangelical Lutheran Church in America, meeting in assembly at Chicago, Ill., on August 11, 2007, request the Conference of Bishops to enter into discussion and consideration of the matter of the accountability of bishops to the adopted policies, practices, and procedures of the ELCA and to formulate a clear statement of such accountability for consideration and adoption by the 2009 assembly of this church.

### *Response of the Conference of Bishops*

In the final plenary of the 2007 Churchwide Assembly, the following action was taken by a vote of 318-309 [CA07.06.34]: "RESOLVED, that the Evangelical Lutheran Church in America, meeting in assembly at Chicago, Ill., on August 11, 2007, request the Conference of Bishops to enter into discussion and consideration of the matter of the accountability of bishops to the adopted policies, practices, and procedures of the ELCA and to formulate a clear statement of such accountability for consideration and adoption by the 2009 assembly of this church."

This action was referred to the Conference of Bishops, which referred it for consideration to the Theological and Ethical Concerns Committee, chaired by Bishop Margaret Payne. That committee discussed the matter and brought the issue before the March 2008, October 2008, and February 2009 meetings of the Conference of Bishops for discussion and consideration by the entire Conference. The committee also drafted a proposed response to the action and the Conference then formulated its own statement, which appears below.

In brief, the Conference of Bishops concluded that the governing documents of this church, together with the relational agreement adopted by the Conference, fully address the issues of the responsibilities of bishops to this church, to their synods, and to one another. These documents provide for both accountability of bishops and discretion to address issues in the context of their synods. As a result, the Conference of Bishops' statement does not propose any additional resolution to the 2009 Churchwide Assembly.

### Introduction

The Conference of Bishops values the opportunity provided by 2007 ELCA Churchwide Assembly action CA07.06.34 to respond with a statement regarding matters of accountability to be shared with the 2009 Churchwide Assembly. This is a timely conversation as the Assembly gathers to consider the many important issues in our life together as we seek to be faithful to the mission of the gospel to which God calls us.

In response to the request of the 2007 Churchwide Assembly, the Conference of Bishops engaged in discussions on this topic during its meetings in March 2008, October 2008, and March 2009, reviewing and studying the documents of our church that contain standards for the multi-faceted accountability to which the bishops are called. We believe that clear standards for accountability already are in place and honored by the bishops and are eager to share highlights of these documents with the 2009 Churchwide Assembly as well as an open affirmation of our commitment to them.

#### 1. The Constitution of the ELCA

The responsibilities of the Conference of Bishops are set forth in the ELCA constitution (15.41.A91) and include a wide range of pastoral and administrative oversight. This is just the beginning of the constitutional responsibilities and accountabilities related to synodical bishops

individually and the Conference of Bishops collegially. The roles of bishops and of the Conference are detailed extensively in the ELCA constitution, especially chapters 7, 8, 9, 10, and 20, which address respectively ministry, relationships, congregations, synods, and consultation, discipline, appeals, and adjudication. In addition, of course, the very specific responsibility of synodical bishops is set out in ¶8.10 of the Constitution for Synods.

The bishops are committed to functioning within these constitutional and policy guidelines of the ELCA. However, bishops are called to provide pastoral leadership in synods that are diverse in context and mission. The accomplishment of unity in diversity is best served as each bishop guides the life of the synod in a manner that is responsive to mission needs in that place. Consequently, practices and procedures vary from synod to synod.

2. “The Office and Ministry of the Bishop in the ELCA: A Shared Vision of Episcopacy and a Relational Agreement”

Each new bishop receives a copy of this document, which is referred to as “the relational agreement.” It provides a summary of the role of bishops in this church, especially as it relates to our mutual accountability. Because it is foundational to our work and relationships within the Conference of Bishops and in our synodical leadership, this document is regularly reviewed and discussed.

The preamble sets forth our commitment as bishops:

*As ministers of the Gospel and in keeping with scriptural, confessional, and the constitutional principles of the ELCA, we pledge to fulfill faithfully our responsibilities within the office of bishop.*

Addressing the wide range of responsibilities, the document particularly notes the importance of faithful diversity in this church. Within the bishops’ accountability to the policies of the ELCA is a fruitful tension that constantly recognizes the differing contexts and manners in which God is continuing to work and create the church:

*Because the Church is called and gathered by the Holy Spirit in a wide variety of settings and circumstances, it is useful and even necessary for there to be a variety of gifts and styles of ministry exercised by those called to serve as bishops. Flexibility and adaptability according to the mission needs of the Church, but always within the confessional and constitutional understandings of this church and the collegial agreements of the COB, are both honored and encouraged.*

The full range of accountability includes the basic support and commitment to Word and Sacrament ministry, support of other ministries within the church, mission outreach, financial support for mission, and the oversight of candidacy and the rosters for leadership. These matters are addressed regularly in the meetings of the Conference of Bishops as well as in ongoing conversation among the bishops, with an emphasis on mutual respect and trust.

*Bishops place a high value on their relationships within the COB, and strive to maintain a climate of trust and integrity with one another. Bishops respect one another’s decisions, but also realize that local and synodical decisions and actions can have an impact in other areas of the church.*

Members of the Conference of Bishops engage in frequent conversation sharing opinions, decisions, and actions of bishops that affect the entire church as well as individual synods. The mix of differing approaches, anchored in an atmosphere of mutual trust, creates a spiritually rich and

dynamic form of leadership that refuses to defer either to empty practice or unfaithful license, but prayerfully seeks God's will and direction for this church.

3. "A Policy Statement Explaining the Processes Contemplated by †S17.02. as it Relates to Synodical Bishops, Executive Committees of Synod Councils, and Synod Councils."

Matters related to all forms of disciplinary action within this church are sensitive and connected to deep commitments of call and conscience. Bishops are called to provide faithful and pastoral direction and guidance for decision-making in which polarization surrounding a decision can often create a highly charged situation. When such situations arise, it is essential to note that the governing documents of the ELCA grant synodical bishops the discretion to take or not take certain actions. Several of these actions committed to a bishop's discretion are discussed in the document entitled, "A Policy Statement Explaining the Processes Contemplated by †S17.02. as it relates Relates to Synodical Bishops, Executive Committees of Synod Councils, and Synod Councils," which was adopted by the ELCA Church Council in 1995. For example, matters of discretion include: "Making or not making written charges, thereby invoking the formal discipline process under ELCA bylaws..." or "When recommended by a consultation panel...dismissing or modifying, or not dismissing or not modifying, disciplinary written charges..." Therefore, a bishop bears the responsibility to formulate a decision that is consistent with the documents of the ELCA, open to God's will, and in harmony with the Holy Spirit's guidance for this church. This work is done with prayer and in consultation with other synod and ELCA partners. Synodical bishops seek to be faithful both to Scripture and our confessions as well as to the particulars of such difficult situations. Aware of the trust implied in the exercise of such discretion, bishops do not take these responsibilities lightly. The Conference of Bishops regularly engages in mutual conversation and admonition while continuing personal and pastoral support to one another.

Conclusion

The existing documents, regularly reviewed by the Conference of Bishops, form a clear statement of accountability. We appreciate the opportunity to share the nature, level, and breadth of mutual accountability between and among bishops of the Evangelical Lutheran Church of America for the sake of its mission and ministry.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the report of the Conference of Bishops in response to the action of the 2007 Churchwide Assembly [CA07.06.34] related to "the accountability of bishops to the adopted policies, practices, and procedures of the ELCA";**

**To acknowledge that the *Conference of Bishops Committee on Roster* of this church address the responsibilities of bishops;**

**To further acknowledge that the following documents address the accountability of bishops to one another:**

- *The Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*
- "The Office and Ministry of the Bishop in the ELCA: A Shared Vision of Episcopacy and a Relational Agreement"

- **“A Policy Statement Explaining the Processes Contemplated by †S17.02. as it Relates to Synodical Bishops, Executive Committees of Synod Councils, and Synod Councils”; and To transmit to the 2009 ELCA Churchwide Assembly the report of the Conference of Bishops as the response to the 2007 ELCA Churchwide Assembly’s action.**

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**CHURCH COUNCIL**

Clergy [Term 2013] - *to replace resignation of Pr. David W. Peters, Billings, MT (1F)*

Pr. Tim A. Tostengard, Billings, Mont. 1F  
Pr. Philip R. Wold, Sheridan, Wyo. 1F

**CHURCHWIDE NOMINATING COMMITTEE**

Clergy [Term 2015]

Pr. Richard D. Ajer, Santa Ana, CA 2C  
Pr. Herbert E. Anderson, Berkeley, CA 2A

Clergy [Term 2015]

Pr. Kathie Bender Schwich, Park Ridge, IL 5A  
Pr. Joy Mortensen-Wiebe, Oshkosh, WI 5I

Lay Female [Term 2015]

Ms. Linda J. Gjere, Omaha, NE 4A  
Ms. Kathy J. Magnus, Edina, MN 3G

Lay Female (PC/L) [Term 2015]

Ms. Emma G. Porter, Jamacia, NY 7C  
Ms. Judith A. Tutt-Starr, Los Angeles, CA 2B

Lay Male [Term 2015]

Mr. Ken F. Aicher, Tampa, FL 9E  
Mr. David R. Poppe, Fremont, NE 4A

Lay Male [Term 2015]

Mr. Brandon W. Huston, Hamilton, OH 6F  
Mr. Jeremy Marburger, Broomfield, CO 2E



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## CHURCH COUNCIL

### Clergy [Term 2013]

#### Tim A. Tostengard

Synod 1F Montana

#### 1) *Congregational membership*

American Lutheran Church, Billings, MT

#### 2) *Experience relevant to this position*

Desire to "tell the story" of the ministry of the whole church

18 years of varied experience as a pastor in different parts of the country

Ability to listen and synthesize information

#### 3) *Church-related service*

Board member of Christikon Bible Camp, 2004-present

Dean of Shepherd Cluster, Montana Synod, 2002-present

Facilitator, preacher at various Montana Synod functions

#### 4) *Education*

B.A., Augustana College, Sioux Falls, SD

M.A., University of Nebraska

M.Div., Luther Northwestern Seminary

#### 5) *Occupation*

Lead Team Pastor American Lutheran Church

#### 6) *Community service*

Volunteer for Eagle Mount, which serves those with disabilities

Little League coach, 2003-present

Board member, Institute for Peace Studies, Billings MT 2001-2004

#### 7) *Year of birth*

1961

#### 8) *Primary language*

English

#### *Why do you believe you would serve well as a member of the Church Council?*

The chair of our congregation's evangelism committee has the theory that Lutherans are engaged in much effective ministry but that "we don't tell anyone about it." My primary motivation for serving on the Church Council would be to "tell the story" of the ministry of the whole church to the Montana Synod and to my congregation. Second, my primary approach to serving would be as a listener and a colleague. I believe that it's important to be open to varying beliefs, to synthesize those beliefs, and then to take action based on the wisdom of the whole Council. This process keeps a group moving forward while also honoring the input of all.

#### *Are there particular perspectives that you would contribute as a Church Council member?*

I come from a part of the country that emphasizes the individual and the rights of the individual. But our faith calls us into community. In the same way, our individual congregations are called into the community of the

whole church. Individual members of individual congregations are the church. These connections need to be emphasized. I would come to the Council with the perspective of a Western Christian coming from this highly-individualized culture. I also have the perspective of living in a community of thriving non-denominational churches that consistently challenge us Lutherans to be compelling witnesses of the good news.

*What, in your judgment, is the most important responsibility of the Church Council?*

Whether it has to do with reviewing recommendations or analyzing salary structures or proposing policy, the Church Council is called to further the spread of the good news of Jesus Christ. This evangelical mission is at the heart of our life together. It is also important that members of the Council balance the convictions of their "constituents" with their own convictions of the truth of Jesus Christ. In other words, Council members should have their "ears to the ground" while at the same time engaging in the search for truth as it is revealed in the Scriptures, the traditions of the church, the deliberations of the Council, and the gift of human reason.

**Clergy [Term 2013]**

**Philip R. Wold**

Synod 1F Montana

*1) Congregational membership*

Trinity Lutheran Church, Sheridan, WY

*2) Experience relevant to this position*

Pastor, Trinity Lutheran Church, Sheridan, WY 2006-present

Pastor, Gloria Dei Lutheran Church, Butte, MT 1993-2006

Associate/Youth Pastor, St. Philips Lutheran Church, Hastings, MN 1987-1993

*3) Church-related service*

Synod Nominating Committee

Synod Council

Synod Mission Interpreter

*4) Education*

B.A., Luther College

M. Div., Luther Seminary

*5) Occupation*

Pastor Trinity Lutheran Church

*6) Community service*

Hospice Chaplain, Sheridan, WY, Butte, MT

Board of Directors: Heritage Towers, low income housing for elderly

Board of Directors: Butte Emergency Food Bank

*7) Year of birth*

1960

*8) Primary language*

English

*Why do you believe you would serve well as a member of the Church Council?*

I believe I would bring a passion for the Gospel, theological insight, and a deep love for the ELCA to this calling. Having been raised in a very large Lutheran congregation, and served as pastor in three quite distinct contexts, I believe I would serve with perspective fitting for our synod, combined with a good sense of our whole church.

As a political science major, and one interested in the interplay of communities and ideologies, I've worked hard over the years to be one who sees more than one side of complex issues. I have an ear for the intricacies of many of our conversations and a desire to find our unifying center in Jesus Christ.

*Are there particular perspectives that you would contribute as a Church Council member?*

Our two children came to us through the humbling gift of adoption.

This has shaped my life in ways that impact my perspectives on our church and on my theology. I am ever mindful that it is by the grace of God, by the work of LSS Montana and, thus, by the stewardship and faithfulness of many in my Church, that I am who I am, and my family bears the shape it does.

My journey to parenting has given me a deeper love for the church, accompanied by theological insight. All I have, all that I receive, all that I do, is lived in the light of God's gifts in Jesus Christ.

My experience of several different congregations also influences my perspective. I grew up in a large congregation, with a confirmation class of 150. My first call was to a young suburban parish. I served a congregation that celebrated 100 years in ministry, with many financial challenges and an older membership. My present parish is more mixed in age, with more financial resources and a larger staff.

*What, in your judgment, is the most important responsibility of the Church Council?*

With a far ranging job description, perhaps the most important responsibility of the church Council is to seek—as much as possible—to guide our Church to keep the Gospel central to all that we do.

With varied perspectives, myriad issues, and a number of different parties, this is often easier said than done. Our grounding in the Word, our confessions, our Gospel perspective give us a dynamic foundation for working, living, and worshiping together.

The cross is more than a symbol and a sign; it is the path we are to live always. The cross shapes our lives and our loves, and also shapes how we are to live in community. This truth is often missed in the give and take of church community, and church politics, and part of the task of leadership is to point again and again to the Gospel, to God's redeeming activity through Jesus Christ and his cross.

## CHURCHWIDE NOMINATING COMMITTEE

### Clergy

#### Richard D. Ajer

Synod 2C                      Pacifica

1) *Congregational membership*

First Lutheran Church, San Diego, CA

2) *Experience relevant to this position*

Appreciation for the mission of the ELCA;

Belief in seeking qualified leaders for volunteer positions;

Congregational, synodical and churchwide expression involvement

3) *Church-related service*

Pacifica Synod Nominating Committee;

EOCM 1/4 time deployed staff (2007-2009);

Serve on synod committees for several Lutheran related groups

4) *Education*

BA, University of Wisconsin, Madison; M-Div, Lutheran School of Theology, Chicago

5) *Occupation*

Assistant to the Bishop; Pacifica Synod, ELCA

6) *Community service*

Band Parent;

Soccer Parent;

Local Ecumenical

7) *Year of birth*

1957

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I have a desire for the mission and ministry of the ELCA to be led by well qualified leaders. Serving on the Nominating Committee can help make this happen. I have a special love for Region 2 of this church, having served in this region since 1987.

In addition, I believe in the nominating process it is important to involve prayer and the Holy Spirit to help guide a committee in the invitation to service process.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

I believe the process is best served by being clear in what positions are needed to be filled and why. I think the more comprehensive a position description is that is provided to a potential nominee, the better. I would seek with other team members to look for both new and experienced nominees to the process. Foremost would be to look for those that share a love for Christ and the Church, and then to look for the particular skills that may be needed in a particular position.

**Clergy**

**Herbert E. Anderson**

Synod 2A Sierra Pacific

1) *Congregational membership*

Shepherd of the Hills Lutheran Church, Berkeley, CA

2) *Experience relevant to this position*

I have been a professor in theological education since 1969.;

I have worked in New Jersey, Iowa, Illinois, Washington, Connecticut, & CAL;

With my wife, we have a wide network of acquaintances in the ELCA

3) *Church-related service*

Finance Committee of congregation;

ELCA Task Force on Health Care

4) *Education*

BA, Gustavus Adolphus College; M Div, Augustana Theological Seminary;

Ph D, Drew University

5) *Occupation*

Research Professor in Practical Theology; Retired/ Teaching Part time at PLTS

6) *Community service*

Currently on Bd of Crisis Support Services of Alameda County, California;

Previously on United Way Board in Dubuque, Iowa;

Dubuque Symphony Board

7) *Year of birth*

1936

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

Since I began pastoral ministry in 1962, it has been my privilege to live and work in many parts of the country and know a rich variety of people - both clergy and laity. I have continued to foster those networking skills and believe that they would be helpful for this committee.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

I would hope to be part of raising up the next leaders for the Church.

There is some risk, I know, in inviting younger people and people from diverse backgrounds to assume leaderships roles but I know of no other way to help bring in a new vision of the Church and its mission.

Knowledge is of two kinds, someone once said: either you know it or you know where to find it. I have tried to live by that maxim and I believe it would be particularly helpful as we search the country for the best leaders for the future Church.

**Clergy**

**Kathie Bender Schwich**

Synod 5A Metropolitan Chicago

1) *Congregational membership*

St. Luke's Lutheran Church, Park Ridge, IL

2) *Experience relevant to this position*

Executive for Slynodical Relations;

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit C, Part 2

Page 6

Asst. to the Presiding Bishop;  
Synod Staff, Metro Chicago Synod

3) *Church-related service*

Former mbr churchwide Ctte. on Discipline;  
Former advisor to 3 churchwide program unit advisory cttes;  
Former mbr congregational council

4) *Education*

A.A.S., University of Michigan; B.A., Saginaw Valley State University;  
M.Div., Luther Seminary, St. Paul, MN

5) *Occupation*

VP Mission and Spiritual Care; Advocate Lutheran General Hospital

6) *Community service*

Bd. Member, O'Hare Interfaith Chapel Corporation;  
Governing Council, Lutheran General Hospital;  
Park Ridge Ministerial Assn.

7) *Year of birth*

1954

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

My experiences throughout the church have given me opportunities to meet many gifted leaders who could serve this church well.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

There are many people in congregations and synods throughout this church who have leadership gifts that this church needs. They just need to be asked!

**Clergy**

**Joy Mortensen-Wiebe**

Synod 5I East-Central Synod of Wisconsin

1) *Congregational membership*

All Saints Lutheran Church, Oshkosh, WI

2) *Experience relevant to this position*

Synod Nominating Committee Convener

3) *Church-related service*

4) *Education*

B.S., Carroll College; M.Div, Luther Northwestern;  
M.S.E, Lakeland College

5) *Occupation*

Associate with the Bishop; East Central Synod of WI

6) *Community service*

Lutheran Homes of Oshkosh, Board of Directors

7) *Year of birth*

1967

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

**Lay Female**

**Ms. Linda J. Gjere**

Synod 4A Nebraska

*1) Congregational membership*

St Paul's Lutheran Church of Millard, Omaha, NE

*2) Experience relevant to this position*

19.5 years serving as Nebraska Synod Director of Communications;  
14 years working with Lutheran Vespers and Grace Matters volunteers;  
many years working with youth in confirmation, Boy Scouts, school activities

*3) Church-related service*

19.5 years as Nebraska Synod Director of Communications;  
14 years working with Lutheran Vespers and Grace Matters volunteers;  
Camp Noah volunteer after Hurricane Katrina

*4) Education*

B.S., University of Nebraska-Kearney; certification, University of Nebraska-Omaha;  
masters, University of Nebraska-Omaha

*5) Occupation*

teacher (French); Millard Schools

*6) Community service*

Habitat for Humanity;  
Boy Scouts Counselor/Merit Badge;  
Confirmation instructor, St. Paul's/Omaha

*7) Year of birth*

1950

*8) Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

With my many years networking within and without the ELCA I have met an amazing array of dedicated lay and professional church workers who seek to make Christ know to the world by the ways in which they serve their various ministries. Because I've been connected to people who network, my chances of knowing quality individuals who can serve the church well is greatly enhanced.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

As a communicator, as a person who was long unchurched and who has worked across faith communities, and someone who has returned to being "just a person in the pew", my viewpoints as a former insider, and now as a person who is no longer "in the loop" will provide an interesting internal/external perspective to the ways in which the ELCA ministries can be perceived. With the wide network of friends and acquaintances that I have been honored to meet and know, I can help the church locate a diverse cross section of willing and able volunteers to serve in a variety of situations.



**Lay Female**

**Ms. Kathy J. Magnus**

Synod 3G Minneapolis Area

- 1) *Congregational membership*  
Edina Community Lutheran Church, Edina, MN
- 2) *Experience relevant to this position*  
Extensive church-related travel and speaking engagements across the ELCA;  
Extensive knowledge of the Churchwide Organization and its needs;  
Well connected in a variety of networks across the church
- 3) *Church-related service*  
Vice President of the ELCA;  
LWF Executive Staff 2001-2007;  
Rocky Mountain Synod, Assistant to the Bishop 1982-1997
- 4) *Education*  
BS University of Minnesota
- 5) *Occupation*  
LWF Regional Officer for North America (retired); The Lutheran World Federation
- 6) *Community service*  
Lutheran Social Service of Minnesota, Committee co-chair;  
Global Mission Institute board, St. Paul, MN;  
Volunteer for local political party
- 7) *Year of birth*  
1946
- 8) *Primary language*  
English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I know how important it is for the church to have broad diversity among those serving on the boards and committees of the ELCA. My experience in working extensively with the church in all three expressions -churchwide, synodical and congregation has given me the opportunity to become acquainted with hundreds of gifted members of this church. I also am keenly aware of the variety of needs for leadership in the ELCA's boards and committees. I am confident I would be able to bring wide knowledge of the people of this church alongside the ability to match those gifts with the specific needs of the church.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

I have a deep appreciation for the need to have broad diversity among those who serve this church in the churchwide expression.

**Lay Female (PC/L)**

**Ms. Emma G. Porter**

Synod 7C Metropolitan New York

- 1) *Congregational membership*  
New Hope Lutheran Church, Jamacia, NY
- 2) *Experience relevant to this position*  
Founded my own company 25 years ago - Graeber Consulting;  
Served on 2 Blue Ribbon Committees on Mission Funding - ELCA;

Extensive board experience within the ELCA, eg, LWR, Luther College, etc

3) *Church-related service*

Past ELCA Board of Pensions;

Past ELCA Mission Investment Fund;

Currently Vice-President of Congregational Council (Highest Lay Position)

4) *Education*

BS, University of North Carolina, Greensboro; MBA, University of North Carolina, Greensboro

5) *Occupation*

President/Founder; Graeber Consulting

6) *Community service*

Board Member Lutheran Medical Center, Brooklyn, NY;

Volunteer Harlem Hospital;

Past Board Member Lutheran Social Services of Metro NY

7) *Year of birth*

1951

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I have extensive experience working within the ELCA and have excellent organizational and management skills to be successful.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

I have a great perspective on the need for diversity representation needed in the church.

**Lay Female (PC/L)**

**Ms. Judith A. Tutt-Starr**

Synod 2B Southern California (West)

1) *Congregational membership*

Ascension, Los Angeles, CA

2) *Experience relevant to this position*

WASC Accreditation Team Member 3+ years;

LSSCH Board Member 7+ years

3) *Church-related service*

Synod Council 6 years, including serving on Nominating Committee;

Congregation Women's President, Scholarship Founder;

Church Council

4) *Education*

BA Capital University

5) *Occupation*

Principal; South Bay Lutheran High School

6) *Community service*

Heal the Bay Org.;

Foundation for the Junior Blind - Los Angeles;

Los Angeles Regional Food Bank

7) *Year of birth*

1954

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I believe in the mission of this church and to that end would like to see the best most qualified people serve in leadership capacities. Being a member of the Nominating Committee would allow me to introduce and ferret out names of persons who would serve our church well.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

As an administrator, I have to delegate tasks hundreds of times to others. I believe I can see where someone might be capable of a task or project - that they may not have previously considered.

**Lay Male**

**Mr. Ken F. Aicher**

Synod 9E Florida-Bahamas

1) *Congregational membership*

St. Paul Lutheran Church Tampa, Fl, Tampa, FL

2) *Experience relevant to this position*

Organization;  
Project Management - preparing and executing plans;  
Business Administration -

3) *Church-related service*

St. Paul Lutheran Church - Service Projects and Web Developer 2003 to date;  
Florida-Bahamas Synod - Corporate Administrator 1999 to date;  
ELCA - Director of the Department for Information Technology 1991-1999

4) *Education*

BA National Lewis University

5) *Occupation*

Assistant to the Bishop for Administration; Florida-Bahamas Synod

6) *Community service*

Metropolitan Ministries Tampa, Fl. - Food and School Supply Collection;  
Tampa Heights Civic Association - Urban Development & Planning;  
Congregational Service - From mowing and painting to evangelizing strategies

7) *Year of birth*

1950

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

Over the past 21 years of service to this church, I have been involved in one aspect or another relating to the nominations process. At six churchwide assemblies, I served primarily in the tabulating of votes and at our Florida-Bahamas synod assemblies, in both recruitment of leaders for positions and overseeing the voting process. Our church has much important work to accomplish. It can best be achieved through the deliberative process of recruiting and selecting strong leaders for our church boards and committees.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

A diverse background in life's experiences. Humility in the safe delivery of two children into adulthood; Grace in all aspects of our work together as a community of faithful; and an awareness of God's presence in all that we do.

**Lay Male**

**Mr. David R. Poppe**

Synod 4A Nebraska

1) *Congregational membership*

First Lutheran Church, Fremont, NE

2) *Experience relevant to this position*

Churchwide Assembly Voting Member - 2005;  
NE Synod Assembly Voting Member - five times;  
Youth Member, General Assembly of LCA - 1984

3) *Church-related service*

congregational council member, Vice-President, President (9 years);  
churchwide youth conference on World Hunger, 1982;  
congregational confirmation program, small group guide (3 years)

4) *Education*

B.A. Midland Lutheran College

5) *Occupation*

Manager, Business Systems; Valmont Industries, Inc.

6) *Community service*

Boy Scouts of America, CubMaster, ScoutMaster, Order of the Arrow - 1997-present  
Habitat for Humanity volunteer laborer/builder;  
Boys State and Boys Nation, government learning programs, 1979-80, 1982

7) *Year of birth*

1962

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I understand and appreciate the importance of the work of the ELCA Nominating Committee and would undertake the committee responsibilities in a prayerful and thoughtful manner. I would be honored to serve with others in the process of lifting up Christ-filled servant-leaders in this church.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

I am grateful for the many opportunities I have had to serve in all expressions of the ELCA: congregation, synod and churchwide. I believe I have a good understanding of the ELCA and would serve effectively if elected to the Nominating Committee of the ELCA. I bring the perspective of a lay person who is active in his faith and loves Christ's church.

**Lay Male**

**Mr. Brandon W. Huston**

Synod 6F Southern Ohio

1) *Congregational membership*

Zion Evangelical Lutheran Church, Hamilton, OH

2) *Experience relevant to this position*

Ministry Trip to Sister Synod in Tanzania (ELVD);  
Church in Society Young Adult Representative;  
Miami University Religion Major

3) *Church-related service*

Southern Ohio Synod Lutheran Youth Organization President;  
Southern Ohio Synod Council Member;  
2007 Churchwide Assembly Convocate

4) *Education*

In Progress Miami University

5) *Occupation*

Mechanical Engineer; Hamilton Security Products

6) *Community service*

Local Food Pantry Service Volunteer;  
Brush and Horticulture Maintenance for the Elderly;  
African Assistance Ministry at Miami University

7) *Year of birth*

1988

8) *Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I have been in contact with many individuals throughout the ELCA, and have been apprised of the diverse ministries offered throughout the many synods of our church. I have had the opportunity of serving as a young adult representative for congregational, synodical and churchwide ministries, and I feel that Christ is leading me into this ministry. Throughout my endeavors, I have felt a calling to speak on behalf of the the individuals who would not perhaps have a voice otherwise; whether by witnessing to the down-trodden in Tanzania, Africa, or by advocating and presenting a resolution for youth representation in the Southern Ohio Synod Assembly, I feel a divine calling to minister to those that would not have a voice without Christ working through me. I look forward, with eager anticipation, to the furthering of Christ's church and serving in whatever capacity He leads me.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

Having come from a rather impecunious area of Ohio, I would offer a unique perspective for the less fortunate and marginalized members of our church. Furthermore, having lived and ministered to this generation, I feel that I can offer a unique perspective and insight into the necessary ministries and direction of the ELCA. I have been quite deliberate to advocate for youth and young adult representation in my synod to make the ELCA more relevant with the secular culture in which it attempts to minister. Through working with the Church in Society committee and many ELCA staff members, I have brought churchwide relevance and informative discussions to the youth and young adults of my synod. Likewise, the Southern Ohio Synod

Lutheran Youth Organization has provided the means by which I have been able to contact the adult leaders and youth participants of southern Ohio to engage in broader church discussions in a multiplicity of subjects.

**Lay Male**

**Mr. Jeremy Marburger**

Synod 2E Rocky Mountain

*1) Congregational membership*

Cross of Christ Lutheran Church, Broomfield, CO

*2) Experience relevant to this position*

Serve on Rocky Mtn. Synod Youth Gathering Umbrella Planning Team;  
Led 2009 RMS Middle School Youth Gathering Planning Team

*3) Church-related service*

Served as a congregational synod delegate to synod assembly.

*4) Education*

B.A. Midland Lutheran College

*5) Occupation*

Director of Youth Ministries; Cross of Christ Lutheran Church

*6) Community service*

Helped organize roadside cleanup for college fraternity and youth group

*7) Year of birth*

1981

*8) Primary language*

English

*Why do you believe you would serve well as a member of the Board / Committee / Church Council?*

I believe that my experience on the synod youth gathering committees has given me a chance to learn how to work on committees and organizations that are larger than a fraternity or congregation.

In addition to being a part of the synod committees I am also part of the Front Range Youth workers network and the ELCA Youth Ministry network. Both of these networks have put me in contact with many people throughout the ELCA.

*Are there particular perspectives that you would contribute as a Board / Committee / Church Council member?*

As a professional lay youth worker I bring a theological perspective and the everyday experience of working with youth and families in the congregation. I see how the theology is connected with the life of the church.

I have grown up in the Lutheran church and I attended a Lutheran college. I believe that those experiences also give me the perspective of a life long Lutheran.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit C, Part 2  
Page 14

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*Revised March 28, 2009 11:45 AM***Church Council Member Synod Visit Summary**

A full report is available in a notebook on the resource table located in the Council room.

#	Synod Name	Representative	Event	Date of Visit
1A	Alaska	M. Johnson	Synod Council meeting	3/13/09
1B	Northwest Washington	M. Johnson	Synod Council meeting	1/24/09
1C	Southwest Washington	D. Chenoweth		
1D	Eastern Washington-Idaho			
1E	Oregon	D. Chenoweth		
1F	Montana			
2A	Sierra Pacific	M. Myers	First contact with newly elected Bishop Holmerud	1/12/09
2B	Southwest California			
2C	Pacifica			
2D	Grand Canyon	M. Myers	Synod Council retreat	2/6/09 - 2/8/09
2E	Rocky Mountain	S. Loy		
3A	Western North Dakota			
3B	Eastern North Dakota			
3C	South Dakota	J. Sorenson		
3D	Northwest Minnesota	P. Obregon		
3E	Northeast Minnesota	A. Niedringhaus		
3F	Southwest Minnesota	P. Obregon		
3G	Minneapolis Area	J. Munday		
3H	Saint Paul Area	J. Munday		
3I	Southeastern Minnesota	A. Neidringhaus		
4A	Nebraska	S. Langhauser	Synod Assembly Human Sexuality Hearing	6/08 11/08
4B	Central States	S. Langhauser	Bishop's Convocation Synod Council	10/08 3/09
4C	Arkansas-Oklahoma	R. Brakke		



#	Synod Name	Representative	Event	Date of Visit
4D	N. Texas-N. Louisiana	R. Brakke	Synod Council visit, Executive Committee visit, Synod Council visit	9/13/08 11/18/08 1/24/08
4E	Southwestern Texas	M. Helmke		
4F	Texas-Louisiana Gulf Coast	M. Helmke		
5A	Metropolitan Chicago	K. Graddy		
5B	Northern Illinois	K. Graddy		
5C	Central/Southern Illinois	K. Graddy		
5D	Southeastern Iowa	N. Hirsch	Synod Councils, Convocation, Synod Assembly	2/16/08 4/4/08 5/15- 5/16/08 12/13/08 2/21/08
5E	Western Iowa	N. Hirsch	Synod Assemblies, Synod Council meeting	5/6/06 4/22/07 6/2/07 6/6/08
5F	Northeastern Iowa	G. Wipperman	Synod Council Meetings	Various
5G	Northern Great Lakes	D. Jensen		
5H	Northwest Synod of Wisconsin	D. Jensen		
5I	East-Central Synod of Wisconsin	J. Emery		
5J	Greater Milwaukee			
5K	South-Central Synod of Wisconsin	J. Emery		
5L	La Crosse Area	G. Wipperman		
6A	Southeast Michigan	S. Schlesinger		
6B	North/West Lower Michigan	S. Schlesinger		
6C	Indiana-Kentucky	K. Hunsinger		
6D	Northwestern Ohio	K. Hunsinger	Regular liaison visit	2/28/09

#	Synod Name	Representative	Event	Date of Visit
6E	Northeastern Ohio	D. Anderson		
6F	Southern Ohio	D. Anderson		
7A	New Jersey	J.P. Rajashekar		
7B	New England	D. Truland		
7C	Metropolitan New York	J. Linman	Synod Assembly to elect a new bishop	5/16/08
7D	Upstate New York	D. Truland		
7E	Northeastern Pennsylvania	J. Richter		
7F	Southeastern Pennsylvania			
7G	Slovak Zion	D. Truland ( <i>if needed</i> )		
8A	Northwestern Pennsylvania	L. Reitz		
8B	Southwestern Pennsylvania	J. Linman	Synod Council Meeting	7/19/08
8C	Allegheny	W. Lloyd, Jr.		
8D	Lower Susquehanna	J. Richter		
8E	Upper Susquehanna	L. Reitz		
8F	Delaware-Maryland	R. Wahl		
8G	Metropolitan Washington, D.C.	R. Wahl		
8H	West Virginia-Western Maryland	W. Lloyd, Jr.	Synod Council Meeting	1/31/09
9A	Virginia			
9B	North Carolina	R. Connelly	Share highlights of Nov. Church Council meeting	12/6/08
9C	South Carolina	R. Connelly	Establish relationship with the synod staff and set up a visit at the next Synod Council meeting	2/20/09
9D	Southeastern	J. Bunker		
9E	Florida-Bahamas	J. Bunker	Synod Council Meeting	2/27/09-2/28/09
9F	Caribbean	P. Wallace		

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**ELCA Church Council  
Board Development Committee**

**CHARTER**

**Organization and Purposes**

The organization and purposes of the Board Development Committee are described in ELCA continuing resolution 14.41.F07:

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

In fulfilling its purposes, the Board Development Committee also shall facilitate the implementation of the Plan for Mission, including the following strategic directions of the churchwide organization:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.
- Assist members, congregations, synods, and institutions, and agencies of this church to grow in evangelical outreach.
- Step forward as a public church that witnesses boldly to God's love for all that God has created.
- Deepen and expand our global, ecumenical, and interfaith relationships for the sake of God's mission.
- Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

**Responsibilities**

- A. The responsibilities of the Board Development Committee include:
1. Provide materials and venues that nurture and grow the members of the Church Council of the Evangelical Lutheran Church to be faithful, wise and courageous leaders on the Church Council, within synods and congregations, and throughout the larger church.
    - a. Identify and propose “primers” to be presented to the Church Council at the regularly scheduled council meetings. Primers are understood to be short, informative presentations about various works and programs of the larger church or related to the Church Council's role as the ELCA's board of directors.
    - b. Coordinate the planning and implementation of themes and agendas for the semi-annual Church Council retreats.
  2. Connect directly with newly elected members of the Church Council and provide opportunity for appropriate closure of retiring members of the Church Council.

- a. Prepare and continuously update the “Church Council Orientation Manual” and ensure its distribution to new members.
  - b. Coordinate and assist with new member orientation programs.
  - c. Assign mentors to each newly elected member of the Church Council.
  - d. Propose and coordinate opportunity for debriefing of all retiring members as and when appropriate.
3. Interface with committees on anti-racism, gender, and other such committees as sanctioned by the Church Council for purposes of coordinating programs for and presentations to the Church Council.
  4. Propose venues and opportunities for socialization and fellowship among Church Council members, staff and advisors for purposes of community and trust building and as recreation.
  5. Develop a calendar of anticipated work and review the committee charter at the first meeting following the Churchwide Assembly.
  6. Accomplish other tasks that may be assigned by the Church Council.
- B. Members of the Board Development Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

#### **Chair**

Members of the Board Development Committee shall elect a chair at the first meeting after the Churchwide Assembly.

#### **Meetings**

The Board Development Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily by conference call, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum.

#### **Amendment of Charter**

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

#### **Evaluation**

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

This charter was approved by the Church Council on \_\_\_\_\_

**ELCA Church Council  
Budget and Finance Committee**

**CHARTER**

**Organization and Purposes**

The organization and purposes of the Budget and Finance Committee are described in ELCA continuing resolution 14.41.A05.:

*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 of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. In addition, the committee shall relate to the work of the Office of the Treasurer and the Development Services unit.*

In fulfilling its purposes, the Budget and Finance Committee also shall facilitate the implementation of the Plan for Mission, including the following strategic directions of the churchwide organization:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.
- Assist members, congregations, synods, and institutions, and agencies of this church to grow in evangelical outreach.
- Step forward as a public church that witnesses boldly to God's love for all that God has created.
- Deepen and expand our global, ecumenical, and interfaith relationships for the sake of God's mission.
- Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

**Responsibilities**

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

1. Budget oversight
  - a. Review and recommend approval of current and World Hunger income proposals.
  - b. Review revised income estimates and recommend spending authorization.
  - c. Approve annual capital expenditure budget.
  - d. Recommend action on synod mission support plans.
  - e. Provide leadership for Churchwide Assembly budget hearing and report.
2. Church Council designated funds
  - a. Review financial position of the churchwide organization and adequacy of available cash and investment reserves before considering any requests for Church Council designated funds.
  - b. Recommend action on any requests for designation of funds by the Church Council, Churchwide Assembly, or Office of the Bishop.
  - c. Review reports on all active Church Council designated funds.
  - d. Review Church Council funds functioning as endowment.

3. Audit
    - a. Recommend changes to the ELCA Audit Committee charter to the Church Council.
    - b. Approve Audit Committee nominations for recommendation to the Church Council.
    - c. Receive and forward the report of the Audit Committee.
  4. Cash and investments
    - a. Review and recommend approval of cash and investment policies.
    - b. Review and recommend approval of cash management policy.
    - c. Review cash balances compared to cash management policy.
    - d. Review investment performance and management as compared to policy.
  5. Receive reports
    - a. Management Services section
    - b. Information Technology section
    - c. Development Services unit
    - d. Mission support consultations and planning
  6. Calendar
    - a. Develop a calendar of anticipated work for the biennium at the first committee meeting following the Churchwide Assembly
  7. Other
    - a. Accomplish other tasks that may be assigned by the Church Council.
- B. In fulfilling its responsibilities, the Budget and Finance Committee will be supported by the following churchwide staff:
- ❖ Treasurer, Office of the Treasurer
  - ❖ Budget director, Office of the Treasurer
  - ❖ Controller, Office of the Treasurer
  - ❖ Assistant treasurer, Office of the Treasurer
  - ❖ Executive for Administration, Office of the Presiding Bishop
  - ❖ Director for Mission Support, Synodical Relations
  - ❖ President, ELCA Foundation and executive director, Development Services
- C. Members of the Budget and Finance Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

**Chair**

Members of the Budget and Finance Committee shall elect a chair at the \_\_\_\_\_ meeting.

**Meetings**

The Budget and Finance Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily by conference call, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum.

**Amendment of Charter**

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

**Evaluation**

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

<b>ACTION ITEMS:</b>	<b>BF/CC</b>	<b>Spring</b>	<b>Fall</b>
Election of Committee chair and vice chair ( <i>Churchwide Assembly year only</i> )	BF		X
Adoption of agenda	BF	X	X
Approval of minutes	BF	X	X
Current year spending authorization	BF/CC	X	X
Following year spending authorization	BF/CC		X
Approve biennium budget proposal ( <i>Churchwide Assembly year only</i> )	BF/CC	X	
Approve following year capital budget	BF		X
Approval of new Church Council designated funds ( <i>as needed</i> )	BF/CC	X	X
Approval of synod mission support plans	BF/CC	X	X
Approval of Audit Committee members ( <i>as needed</i> )	BF/CC	X	X
Receive Audit Committee report	BF/CC		X
Approve Audit Committee charter revisions ( <i>as needed</i> )	BF/CC		X
Approve investment policies ( <i>as needed</i> )	BF/CC		X
Approve cash management policies ( <i>as needed</i> )	BF/CC		X
Approve Budget and Finance Committee charter revisions ( <i>as needed</i> )	BF/CC		X



**INFORMATION ITEMS:**

Financial statement review	BF/CC	X	X
Review current year capital budget expenditures	BF	X	X
Review Church Council designated funds	BF/CC	X	X
Report of director for mission support	BF/CC	X	X
Report of Development Services	BF/CC	X	X
Review Church Council funds functioning as endowment	BF/CC	X	
Report of the Treasurer	BF/CC	X	X
Report of Information Technology	BF/CC	X	X
Report of Management Services	BF/CC	X	X
Review cash balances compared to cash management policy	BF	X	X
Review investment performance to policy	BF	X	X

This charter was approved by the Church Council on \_\_\_\_\_

**Evangelical Lutheran Church in America  
Executive Committee Charter**

(approved by Church Council on November 17, 2008 [CC08.11.61])

In accordance with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and Church Council action CC07.04.13, this charter describes the responsibilities, composition, protocols, and meeting agendas of the Executive Committee. (Note: nothing in this charter shall be inconsistent with duties and responsibilities enumerated in the governing documents of this church. In the event of an inadvertent inconsistency, the governing documents shall prevail.)

**I. Responsibilities**

A. Constitutional Responsibilities

The Executive Committee is constitutionally mandated, and its composition and general responsibilities are described in bylaw 14.41.11. as follows:

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 the committee. The Executive Committee shall:

- a. perform those functions of the Church Council assigned to it by the Church Council;
- b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;
- c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;
- d. provide advice and counsel for the officers;
- e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council; and
- f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church.

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

- 13.22.A04. (consultation regarding appointment of ecumenical representatives)
- 13.62. (consultation in the event of death, resignation, or disability of an officer)
- 13.63. (determination if an officer is unable to serve)
- 14.21.21.(termination of a unit executive)
- 15.11.B05. (convening of the U.S.A. National Committee of the Lutheran World Federation)
- 19.41.A91. 20.21.12., 20.21.12., 20.21.17. (appointment of members of the Committee on Discipline)
- 20.52.A05. (suspension of officer in case of recall or dismissal)
- 20.81., 20.82., 20.83 (consultation and adjudication of disputes).

B. Additional Responsibilities

In addition to specifically enumerated responsibilities pursuant to the *Constitution, Bylaws, and Continuing Resolutions* of this church and consistent with the authority to perform duties as assigned by

the Church Council, the Executive Committee has the following additional responsibilities in the 2007-2009 biennium:

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

### C. Responsibilities of Members

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

## **II. Membership**

In 2005, the Executive Committee recommended [EC05.11.26] and the Church Council approved [CC05.11.59] a change in the composition of the Executive Committee. Presently, the Executive Committee is composed of the following members: the four officers of this church; the chairs of the Budget and Finance Committee, the Legal and Constitutional Review Committee, the Planning and Evaluation Committee, the Program and Services Committee; and three at-large Church Council members elected in defined categories to help provide the Executive Committee with balance. The rationale for including the four committee chairs on the Executive Committee included "to facilitate its work between regular meetings by ensuring input and perspective from each of its standing committees." The Executive Committee is chaired by the vice president of the ELCA.

## **III. Meeting Schedule**

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

## **IV. Meeting Agenda, Format, and Protocols**

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

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

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

*At every meeting the Executive Committee will:*

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

*Before each Church Council meeting, the Executive Committee will:*

- approve the recipient for the offering taken at the Church Council meeting.

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

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

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

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

*As needed, the Executive Committee will:*

- serve as the Nominations Committee for the Church Council
- select 4–6 members and their alternates from the churchwide Committee on Discipline to serve on a discipline hearing committee
- terminate jointly with the presiding bishop the employment of an executive director
- determine whether an officer is unable to serve his or her office
- temporarily suspend an officer from service without prejudice but with continuation of compensation
- give counsel, with the presiding bishop, when disputes arise within this church
- hear appeals, with the presiding bishop, when there is disagreement on a substantive issue among churchwide units or between or among synods of this church
- hear appeals, with the presiding bishop, when there is disagreement between a component or beneficiary of a churchwide unit and the unit’s board or program committee.

## **V. Meeting and Work Evaluations**

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

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit D, Part 2c  
Page 4

**VI. Amendment of Charter**

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

This charter was approved by the Church Council on \_\_\_\_\_

**Charter  
of the  
Legal and Constitutional Review Committee  
of the  
Church Council of the Evangelical Lutheran Church in America**

**I. Organization and Accountability**

- 1.1. Constituted by action of the Church Council of the Evangelical Lutheran Church in America, the Legal and Constitutional Review Committee is described in continuing resolution 14.41.B05.: *A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council, shall include the secretary of this church as an ex officio member of the committee, and shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.*
- 1.2. The Legal and Constitutional Review Committee has no authority to act independently beyond this charter except for other purposes specifically assigned it by Council action, and in all things remains accountable to the Church Council. No actions or recommendations by the committee shall conflict with the governing documents of the Evangelical Lutheran Church in America.

**II. Purposes**

- 2.1. The Legal and Constitutional Review Committee shall assist the Church Council by providing ongoing review of legal and constitutional matters. Specifically, the committee shall:
  - a. review all proposed amendments to the constitutions, bylaws, and continuing resolutions;
  - b. review proposed policies and amendments to existing policies to assure conformity with the constitution, bylaws and continuing resolutions of the Evangelical Lutheran Church in America;
  - c. review all proposed policies and amendments to existing policies related to the maintenance of the rosters of this church;
  - d. review amendments to the governing documents of the synods and seminaries of this church;
  - e. review amendments to the governing documents of affiliated agencies and other related entities as required;
  - f. review other legal documents and amendments to legal documents which require approval by the Church Council;
  - g. receive periodic updates on litigation involving this church;
  - h. assist, when requested by the secretary of this church, in preparing interpretive rulings on disputes involving the constitutions, bylaws, or continuing resolutions;
  - i. review and analyze other legal or constitutional issues as requested by the secretary of this church or the Church Council; and
  - j. provide recommendations for action by the Church Council.

- 2.2. The committee shall provide a forum for the exchange of ideas among interested members of the Church Council, churchwide officers and staff, advisors, and bishops of this church related to legal, governance, and oversight matters.
- 2.3. The committee shall conduct consultations, when appropriate or requested, for the purpose of examining and describing in-depth legal matters facing this church or complex amendments to the constitutions, bylaws, or continuing resolutions, when such information sharing outside the regular plenary sessions of the Church Council would facilitate the deliberations of the council.
- 2.4. The committee shall publish and distribute among its members meeting minutes and other appropriate material as needed.

### **III. Composition and Membership**

- 3.1. The Legal and Constitutional Review Committee shall be composed of:
  - a. voting members of the Church Council, elected by the council, who shall have voice and vote on the committee;
  - b. the secretary of the Evangelical Lutheran Church in America, who shall have voice and vote on the committee;
  - c. ELCA general counsel and associate general counsel, who shall have voice but not vote on the committee;
  - d. at least one liaison bishop to the Church Council, who shall have voice but not vote on the committee;
  - e. at least one advisory member to the Church Council, who shall have voice but not vote on the committee;
  - f. staff members of the Office of the Secretary as deemed necessary, who shall have voice but not vote on the committee; and
  - g. such advisory or liaison members as may invited to participate from time to time by the Committee or Church Council, who shall have voice but not vote.
- 3.2. Members of the committee will have, or will develop, thorough knowledge of the constitution, bylaws, and continuing resolutions of the Evangelical Lutheran Church in America, the polity and governance of this church, and this church's standards for rostered ministry and discipline.
- 3.3. Except for the secretary of this church, voting members of the committee shall be elected by the Church Council to a two-year term which begins at the first meeting following a Churchwide Assembly. No term limits shall restrict membership on this committee.
- 3.4. Members of the committee shall respect the confidential nature of committee deliberations and legal updates provided by the general counsel, and shall not disclose or discuss the content of such confidential matters outside a committee meeting except as appropriate in a plenary or executive session of the Church Council.
- 3.5. In addition to the responsibilities described above, committee members are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

*Revised March 28, 2009 2:00 PM*

#### **IV. Chair**

- 4.1. Voting members of the Legal and Constitutional Review Committee shall elect a chair at the first meeting following a Churchwide Assembly by means of an ecclesiastical ballot (as defined in the ELCA constitution), or by unanimous consent, as determined by committee members. Only voting members of the Church Council shall be eligible to serve as Chair or cast ballots for the Chair.
- 4.2. The chair shall act as communication liaison between the committee and the Church Council, and shall report the recommendations of the committee during plenary sessions of the Church Council.
- 4.3. The chair shall coordinate the assignment of activities to committee members, and may establish sub-committees and necessary deadlines as needed, based upon member input.
- 4.4. The chair shall develop, in consultation with the secretary of this church and appropriate staff members, an agenda for meetings and provide for minutes of meetings.
- 4.5. The chair shall ensure the effectiveness of meetings by directing discussion to meet mission objectives.
- 4.6. The chair shall serve on the Executive Committee of the Church Council.

#### **V. Meetings**

- 5.1. The Legal and Constitutional Review Committee shall convene in conjunction with regular meetings of the Church Council.
- 5.2. Special meetings may be convened, via conference call, for special or emergency reasons.
- 5.3. Meeting agendas shall be provided to members prior to meetings, along with materials for discussion.
- 5.4. The committee will evaluate its meetings. In addition to reviewing and evaluating its meetings, the committee will work with Research and Evaluation to develop a process for evaluating its work each biennium. These processes will include evaluation of the committee's commitment to racial and gender equity.

#### **VI. Decision Making Process**

- 6.1. All decisions of the Legal and Constitutional Review Committee shall be reached by consensus or, when this is not possible, by **simple** majority of the voting members present and voting. Proxy and absentee voting shall not be permitted.
- 6.2. A simple majority of the voting membership of the committee shall constitute a quorum.



## **VII. Amendment of Charter**

- 7.1. The Legal and Constitutional Review Committee shall review this Charter at the first meeting of the committee following a Churchwide Assembly.
- 7.2. Amendments to this Charter may be recommended, at any meeting, for approval by the Church Council.

This charter was approved by the Church Council on \_\_\_\_\_.

Revised March 28, 2009 2:00 PM

**ELCA Church Council  
Planning and Evaluation Committee**

**CHARTER**

**Organization and Purposes**

The organization and purposes of the Planning and Evaluation Committee are described in ELCA continuing resolution 14.41.C05:

*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.*

In fulfilling its purposes, the Planning and Evaluation Committee also shall facilitate the implementation of the Plan for Mission, including the following strategic directions of the churchwide organization:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.
- Assist members, congregations, synods, and institutions, and agencies of this church to grow in evangelical outreach.
- Step forward as a public church that witnesses boldly to God's love for all that God has created.
- Deepen and expand our global, ecumenical, and interfaith relationships for the sake of God's mission.
- Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

In fulfilling its purposes, the Planning and Evaluation Committee also shall facilitate the implementation of the Plan for Mission, including the following commitments for implementation of the churchwide organization:

- Encourage, welcome, and depend upon the lively and creative exchange of resources and ideas throughout the Evangelical Lutheran Church in America;
- Recognize and encourage the vital contributions and deepening relationships with institutions and agencies of this church and with Lutheran, ecumenical, and interfaith partners;
- Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and
- Pursue ardently the ELCA's commitment to become more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context, with special focus on

full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.

### **Responsibilities**

- A. The responsibilities of the Planning and Evaluation Committee include:
1. Assist the Office of the Presiding Bishop in coordinated, strategic planning for the work of the churchwide organization.
    - a. The Planning and Evaluation Committee will receive through the Executive for Administration periodic reports on the process, results, and recommendations of strategic planning by the churchwide organization. When the strategic planning calls for processes or perspectives that involve the whole church, the Planning and Evaluation Committee will contribute to the development of those processes and perspectives.
  2. In consultation with the Department for Research and Evaluation, establish and implement a process and timeline for periodic review of all churchwide units.
    - b. These unit reviews will focus on unit strategic plans within the context of the unit's continuing resolutions, ELCA Plan for Mission's strategic directions and commitments, and any assigned Churchwide Assembly/Church Council actions.
    - c. Boards of trustees of separately incorporated units, and trustees and advisory committees of service units will conduct reviews of their respective units, reporting through this committee to the Church Council.
    - d. Engage the Program and Services Committee when appropriate.
  3. Oversee the ongoing evaluation of the structure of the churchwide organization.
    - a. Solicit evaluative responses to the "Goals of Restructuring" adopted by the 2005 Churchwide Assembly.
    - b. Review the input received, and make recommendations for changes when necessary.
  4. In consultation with the executive for administration, evaluate and report on how the churchwide organization complies with and implements churchwide commitments and policies. According to the process and timeline established for periodic review of each unit, and in response to reports that it receives, this committee will evaluate the work of the churchwide organization and report annually to the Church Council and biennially to the Churchwide Assembly.
  5. Encourage shared leadership by providing time, space and encouragement within each meeting of this committee for members to bring ideas, raise questions and work collaboratively toward the goal of assisting this church in focusing its work on its strategic directions, commitments and policies.
  6. Develop a calendar of anticipated work for the biennium at the first committee meeting following the Churchwide Assembly.
  7. Pursue further responsibilities as assigned by the Church Council, including issues of governance.
- B. Members of the Planning and Evaluation Committee are expected to prepare for meetings by reviewing the agenda, minutes and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

*Revised March 28, 2009 2:00 PM*

### **Chair**

Members of the Planning and Evaluation Committee shall elect its chair at the spring meeting before a Churchwide Assembly.

### **Meetings**

The Planning and Evaluation Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily by conference call, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum.

### **Amendment of Charter**

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

### **Evaluation**

The Planning and Evaluation Committee will evaluate its meetings. In doing so, the committee will ask:

- Are we exercising spiritual leadership? Do we ask provocative, hard questions?
- Is our work evangelical and missional? Are we open to redefining our purpose as we go?
- Is our leadership relational? Do we model leadership that both engages and respects one another?
- Are we contextually aware? Are we first-class noticers of cultures, people, worlds that aren't our own?
- Is our leadership both navigational and agitational? Do we function with both a clear vision – and the freedom to explore new directions?
- Are we effectively encouraging the cultural shifts that are needed to realize our best hopes for what God intends through this church?

The committee also will seek to learn from our full communion partners by considering what is working in their church bodies, what is transferable to ELCA efforts, and look for ways to share learnings.

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

This charter was approved by the Church Council on \_\_\_\_\_

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit D, Part 2e  
Page 4

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**ELCA Church Council  
Program and Services Committee**

**CHARTER**

**Organization and Purposes**

The organization and purposes of the Program and Services Committee is described in ELCA continuing resolution 14.41.D99:

*A Program and Services 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 council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide unit, or institutions and agencies of this church shall be considered by this committee for recommendations to the Church Council.”*

In fulfilling its purposes, the Program and Services Committee also shall facilitate the implementation of the following strategic directions of the ELCA:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.
- Assist members, congregations, synods, and institutions, and agencies of this church to grow in evangelical outreach.
- Step forward as a public church that witnesses boldly to God's love for all that God has created.
- Deepen and expand our global, ecumenical, and interfaith relationships for the sake of God's mission.
- Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

**Responsibilities**

A. The responsibilities of the Program and Services Committee include:

1. Review and consider new and revised churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church for recommendation to the Church Council. This includes:
  - a. New and revised social policies and procedures
  - b. New and revised social statements
  - c. Proposals from program units
  - d. Personnel policies, including pension and benefits
2. Monitor corporate social responsibility policies, issue papers, social criteria investment screens, and related activities. Review and consider recommendations to Church Council.
3. Ensure churchwide unit policies and procedures are effective in practice and consistent with overall churchwide purposes, policies, and objectives.

4. Act on the policies and recommendations proposed by churchwide units subject to consideration by the Churchwide Assembly.
  5. Develop a calendar of anticipated work for the biennium at the first committee meeting following the Churchwide Assembly
  6. Accomplish other tasks that may be assigned by the Church Council.
- B. Members of the Program and Services Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

### **Leadership**

Members of the Program and Services Committee shall elect a chair at the last meeting of the biennium and a vice-chair and secretary at the first meeting of the biennium.

### **Meetings**

The Program and Services Committee will meet in conjunction with regular meetings of the Church Council. Other meetings may be held for special or emergency purposes, ordinarily by conference call, at the request of the chair or a majority of committee members. A majority of the voting membership of the committee shall constitute a quorum.

### **Amendment of Charter**

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

### **Evaluation**

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

This charter was approved by the Church Council on \_\_\_\_\_

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

A lot has changed in our world, nation, and in the operations of the churchwide organization since the Church Council's November 2008 meeting. It has been a time of "business *not* as usual." I am grateful to unit executives and colleagues who have given many extra hours to budget revisions and strategic planning these past few months. This church has called a group of gifted, committed leaders to steward the ministries of the churchwide organization and I am proud to serve with them.

### *The Plan for Mission*

The Planning and Evaluation Committee will receive a report on the ELCA Plan for Mission and the goals for restructuring at this meeting. (See Exhibit H, Part 4). The committee will evaluate a review of the Multicultural Ministries program unit and a report on Justice for Women for information to be forwarded to the 2009 ELCA Churchwide Assembly (See Exhibit H, Parts 2 and 3). Planning and Evaluation also will receive reports at this meeting regarding the Plan for Mission's commitments for implementation from two of the four staff alliances: Wealth and Poverty and Young Adult Ministry. Finally, they will receive a report from racial justice and anti-racism education and training.

### *On-going Strategic Planning*

The organization's senior leadership team worked with the Office of the Presiding Bishop to identify strategic priorities from the Plan for Mission strategic directions and commitments for the next biennium. A major objective of our collaborative work is to become a more nimble, more clearly focused organization. The recent economic challenges have given this objective an increased sense of urgency.

We have identified two priorities for the next biennium with an understanding that:

- These priorities flow from the ELCA Plan for Mission; they do not replace the Plan for Mission, but are part of it.
- The ELCA *Constitution, Bylaws, and Continuing Resolutions* remain the foundation of the Plan for Mission; the strategic directions and commitments of the Plan for Mission as well as actions by the ELCA Churchwide Assembly and Church Council shape the priorities.
- These priorities help the churchwide organization to focus our efforts as we continue to implement the Plan for Mission; they enable us to sharpen our focus for the next biennium and to increase our impact in the areas named in the priorities.

The two priorities are:

***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 outcomes for these priorities are under development. The priorities and outcomes will serve to inform the development of unit strategic plans. Examples of work already underway to deliver on these priorities include the reorganizing of Evangelical Outreach and Congregational Mission and actions coming to this Church Council meeting related to the HIV and AIDS strategy.



*Budgeting*

We continue to be grateful for the generosity of the members of this church and for the careful budget management of our units. Last November you approved a revised 2009 budget with a net change of \$430,050. This involved program and staff reductions. The staff reductions were 5.5 full-time vacant positions. Since November, our income projections for 2009 have been revised downward. The new projections require that we decrease the 2009 budget by \$7.5 million—\$5.6 in current funds and \$1.9 in World Hunger. These reductions include reducing program budgets in every unit, and eliminating a total of 23.5 full-time staff equivalent positions, in addition to 12 vacant positions. It also includes reducing the salaries of senior staff, grade 20 and higher, by three percent beginning April 1, 2009 and continuing for the remainder of the 2009 fiscal year. We are operating under a partial hiring freeze, which is to be in place until further notice. Making the freeze “partial” gives the organization the flexibility to fill a critical position if deemed necessary.

The way the churchwide organization has self-examined its work for over two decades has led to an organization where everything is valuable and operations are at minimal levels. The reduction decisions were very difficult. The process for making them included a careful review of every program activity in the organization through the use of a prioritization tool based on the Plan for Mission and the two strategic priorities. The information was collated and analyzed with unit executive directors for fuller interpretation. Together, we considered what the churchwide organization is best equipped to do in its role and in relationship to the rest of the ELCA ecology and what can we afford to do that we can do well. The following guidelines were used to reach decisions for current budget reductions.

Reductions should:

1. Minimize impact on the Plan for Mission’s directions and commitments and, in particular, on the two priorities of the churchwide organization.
2. Despite their impact, better position the churchwide organization for the future.
3. Take into account the impact on significant churchwide partners.
4. Not turn the organization in on itself to be only self-serving.
5. Be most appropriate in areas where there is a clear alternative in providing a service or ministry.
6. Seek to preserve strategic functions of the churchwide organization’s infrastructure including technology, communications, and development services.
7. Maintain a commitment to being an inclusive churchwide organization.

The impact of the reductions on the Plan for Mission’s Values should be considered, including:

1. Commitment to the Confession of Faith and this church’s Statement of Purpose
2. Interdependence
3. Servant leadership
4. Effective stewardship of resources
5. Inclusive representation in assemblies, councils, boards, and committees
6. Ongoing review of functions
7. Nurturing of unity

Basic questions: What will

- Sustain the two strategic priorities?
- Least impact the sustainability of the whole ecology?
- Least impact giving and resource development?

- Reflect our core values as presented in the Plan for Mission commitments for implementation?

#### *General Administration*

The Mission ONE Financial Services Management Team (executives from Board of Pensions, Foundation, and Mission Investment Fund and the executive for administration) continues to work toward coordinated financial services that enhance this church's mission and bring value to our members, congregations, and institutions. Current work includes shared advertising concepts, planning for a unified approach of financial services to this church's social ministry organizations, and jointly offering seminars to ELCA rostered leaders. The team tentatively expects a joint meeting of all three boards of trustees in the spring of 2011.

In my November report to you, I shared my objectives for the coming months. I want to update you on a few of them. My first objective is to pursue the alignment of the organization's resources with its priorities. The necessary work on budget revisions has accelerated that work. When the Plan for Mission was adopted, a budget was allocated for its implementation. Over the years, changes in the allocation of resources have been handled primarily "across the board" in proportion to the original allocation. We have attempted a more strategic approach with the last two reductions. While the total reduction to the churchwide current fund budget equals 6.8 percent, unit reductions vary from almost four percent to nearly 11 percent. It is increasingly difficult to manage the organization downward without a change in the role and expectation of the churchwide office and its relationship to the whole ecology.

A second objective is to increase the interdependent functioning of units. An important move toward this objective has been to strengthen the work among units through a new configuration of leadership tables. Beginning in January 2009, the Cabinet of Executives was revised by a slight change in membership and a clearer focus on critical analysis of major issues and trends as well as strategic planning and budgeting. A new table, the Program Advisory Team, will be convened by the Presiding Bishop. It is composed of the executive directors of the five unincorporated program units and staff from the Office of the Presiding Bishop. This table provides for a more coherent approach to programmatic support for the organization's strategic priorities.

A third area I desire to pursue is leadership development. The temptation during a crisis is to put all of your energy into solving an immediate problem rather than positioning the organization for the future. It is very difficult to focus both on leadership development and on decreasing organizational capacity. While the Human Resources section has continued to offer staff development opportunities, plans for senior staff did slow down. At the same time, senior leaders have been engaged in activities these past few months that have called for mature leadership. In *Head, Heart and Guts*, Dotlich, Cairo, and Rhinesmith examine the development of mature leaders and suggest that organizations need leaders who have a balance of head, heart, and guts for today's business environment. Leaders who can rethink the way things are done and develop a point of view (head); balance people and business needs and create trust (heart); and act with integrity in spite of the difficulty and be willing to make the tough decisions (guts). Our staff have had to grow in all three areas during these challenging days.

Thank you for your partnership in this ministry we share for the sake of God's love for the world.

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## 2008 OPERATING RESULTS SUMMARY

The churchwide organization of the Evangelical Lutheran Church in America had income in excess of expense of \$3.2 million in current operating funds for the fiscal year ended January 31, 2009, a favorable variance of \$0.6 million from the fiscal year 2007.

Receipts totaled \$83.4 million for the year compared with \$83.6 million the previous year, a decrease of \$0.2 million or 0.2 percent. Expenses related to the current operating fund amounted to \$80.2 million, a decrease of \$0.8 million or 1.0 percent from fiscal 2007. Revenue was favorable to the budget by \$1.4 million or 1.7 percent. Expenses were below the authorized unit spending plans by \$1.8 million or 2.2 percent.

Income from congregations through synods in the form of mission support income for fiscal 2008 decreased to \$65.3 million, a decrease of \$0.8 million or 1.3 percent, and was unfavorable to the budget by \$1.3 million or 2.0 percent. All of the actual decrease in mission support income occurred in January, the last month of the fiscal year.

Other temporarily restricted and unrestricted funds available for the budgeted operations of the church amounted to \$18.1 million compared with \$17.5 million in fiscal 2007. The major favorable variance was bequest and trust income with \$5.0 million, an increase of \$2.7 million from 2007 and a \$2.5 million positive budget variance. Other major sources of income in these categories included: missionary sponsorship, \$3.8 million; endowment income, \$2.6 million; support from the Mission Investment Fund and Thrivent Financial for Lutherans for support of new congregational development, \$2.5 million; investment income, \$1.3 million; Vision for Mission, \$1.1 million; and other income of \$1.9 million.

Total contributions to the ELCA World Hunger Appeal in fiscal 2008 were \$22.0 million, of which \$21.4 million was for the general World Hunger Appeal. The regular annual appeal was favorable to fiscal 2007 by \$0.1 million. Bequests and trusts income of \$3.9 million was the primary positive variance as it was \$0.3 million favorable to the revised budget and \$1.6 million favorable to 2007. Gifts submitted through synods for World Hunger were unfavorable to budget by \$0.6 million and to 2007 by \$0.7 million. Gifts submitted directly by donors were unfavorable to budget by \$1.0 million and \$0.9 million to 2007. As with mission support, the last month of the fiscal year, normally the largest month for income, experienced a significant negative variance with receipts down from January 2008 by \$1.0 million.

ELCA members contributed \$4.3 million for the ELCA disaster response and an additional \$0.2 million was received in federal grants for hurricane relief, for a total of \$4.5 million. This compares to a total of \$7.0 million in revenue in fiscal 2007.

The fiscal year 2008 closed with positive net results but some signs of potential weaker giving that deserve careful analysis and monitoring. Mission support increased in 29 synods in 2008 compared to 41 in 2007. Of the 29 synods with increased mission support, only four had increases greater than 5 percent, as compared to eight synods in 2007. The number of synods with decreases greater than 5 percent tripled from three in 2007 to nine in 2008. The decreases in gifts for World Hunger and disaster response are consistent with those of mission support. As economic uncertainty in the country continues into 2009, the ability to respond quickly and strategically to any changes in income levels will be critical to the continued financial stability of the churchwide organization in order to sustain its capacity for our mission and ministries. This will require close work and collaboration with churchwide units, synods, and other partners.

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

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**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**SUMMARY OF REVENUE AND EXPENSES**  
**(In Thousands)**  
**For the Year Ended January 31, 2009**

	2008 ACTUAL	2008 BUDGET	2007 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	\$ 65,287	\$ 66,600	\$ 66,129	\$ (1,313)	\$ (842)
Other	6,377	5,562	8,474	815	(2,097)
Total Unrestricted	<u>71,664</u>	<u>72,162</u>	<u>74,603</u>	<u>(498)</u>	<u>(2,939)</u>
<b>TEMPORARILY RESTRICTED</b>					
Designated Gifts	5,759	5,900	5,763	(141)	(4)
Other	5,986	3,955	3,239	2,031	2,747
Total Restricted	<u>11,745</u>	<u>9,855</u>	<u>9,002</u>	<u>1,890</u>	<u>2,743</u>
<b>TOTAL REVENUE</b>	<b>\$ 83,409</b>	<b>\$ 82,017</b>	<b>\$ 83,605</b>	<b>\$ 1,392</b>	<b>\$ (196)</b>
<b>TOTAL EXPENSES</b>	<b>\$ 80,226</b>	<b>\$ 82,017</b>	<b>\$ 81,021</b>	<b>\$ 1,791</b>	<b>\$ 795</b>
<b>NET</b>	<b><u>\$ 3,183</u></b>	<b><u>\$ -</u></b>	<b><u>\$ 2,584</u></b>	<b><u>\$ 3,183</u></b>	<b><u>\$ 599</u></b>

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**REVENUE SUMMARY**  
**For the Year Ended January 31, 2009**

			Year-To-Date Variance		
	2008 ACTUAL	2008 BUDGET	2007 ACTUAL	ACTUAL vs. BUDGET Favorable/(Unfavor)	CURRENT YEAR vs. PRIOR YEAR Favorable/(Unfavor)
<b>UNRESTRICTED</b>					
Mission Support	\$ 65,286,926	\$ 66,600,000	\$ 66,129,117	\$ (1,313,074)	\$ (842,191)
Vision for Mission	1,052,162	1,300,000	1,211,473	(247,838)	(159,311)
Investment Income	1,297,328	1,000,000	2,730,165	297,328	(1,432,837)
Bequests and Trusts	1,574,683	1,100,000	1,573,182	474,683	1,501
Endowment	1,021,411	808,260	731,174	213,151	290,237
Rent	991,203	953,705	934,724	37,498	56,479
Other	439,536	400,000	1,292,872	39,536	(853,336)
Total Unrestricted	<u>71,663,249</u>	<u>72,161,965</u>	<u>74,602,707</u>	<u>(498,716)</u>	<u>(2,939,458)</u>
<b>TEMPORARILY RESTRICTED</b>					
Missionary Sponsorship	3,772,404	4,000,000	3,835,303	(227,596)	(62,899)
Bequests and Trusts	3,445,640	1,400,000	757,824	2,045,640	2,687,816
Endowment	1,540,487	1,555,185	1,481,313	(14,698)	59,174
Unit-Designated Gifts	486,808	400,000	428,145	86,808	58,663
Mission Investment Fund	1,500,000	1,500,000	1,500,000	-	-
Grants	1,000,000	1,000,000	1,000,000	-	-
Total Restricted	<u>11,745,339</u>	<u>9,855,185</u>	<u>9,002,585</u>	<u>1,890,154</u>	<u>2,742,754</u>
<b>TOTAL REVENUE</b>	<u>\$ 83,408,588</u>	<u>\$ 82,017,150</u>	<u>\$ 83,605,292</u>	<u>\$ 1,391,438</u>	<u>\$ (196,704)</u>

PRELIMINARY AND UNAUDITED

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**ACTUAL EXPENSES VS. SPENDING AUTHORIZATION**  
 For the Year Ended January 31, 2009

	<b>2008 ACTUAL EXPENSES</b>	<b>2008 SPENDING AUTHORIZATION</b>	<b>Variance Favorable (Unfavorable)</b>	<b>Percent of Actual to Budget</b>
<b>PROGRAM UNITS</b>				
Evangelical Outreach and Congregational Mission	20,285,879	20,670,562	384,683	98.14%
Global Mission	15,888,225	15,913,148	24,923	99.84%
Multicultural Ministries	1,161,292	1,334,475	173,183	87.02%
Church in Society	3,810,455	3,811,343	888	99.98%
Vocation and Education	11,767,089	11,843,222	76,133	99.36%
<b>OFFICES</b>				
Presiding Bishop (Includes sections of Ecumenical and Inter-Religious Relations, Human Resources, Research and Evaluation, Synodical Relations and Worship and Liturgical Resources)	6,026,726	6,381,765	355,039	94.44%
Treasurer (Includes sections of Information Technology and Management Services)	6,615,814	6,642,905	27,091	99.59%
Secretary (Includes Churchwide Assembly, Church Council and Legal Expenses)	3,389,534	3,608,965	219,431	93.92%
<b>SERVICE UNITS</b>				
Communication Services	3,321,669	3,730,245	408,576	89.05%
Development Services	2,711,250	2,897,725	186,475	93.56%
<b>OTHER</b>				
General Treasury	573,329	803,500	230,171	71.35%
Retiree Minimum Health Obligation	2,500,000	2,500,000	-	100.00%
Depreciation	1,593,605	1,729,000	135,395	92.17%
Strategic Initiatives	107,028	150,295	43,267	71.21%
<b>TOTAL OPERATING EXPENSES</b>	<b>\$ 79,751,895</b>	<b>\$ 82,017,150</b>	<b>2,265,255</b>	<b>97.24%</b>
Mission Development Fund	474,199	-	(474,199)	-
<b>TOTAL EXPENSES</b>	<b><u>\$ 80,226,094</u></b>	<b><u>\$ 82,017,150</u></b>	<b><u>\$ 1,791,056</u></b>	<b><u>97.82%</u></b>



**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CHURCH COUNCIL**  
**March 27-30, 2009**  
**Exhibit F, Part 1b**

**Evangelical Lutheran Church in America**  
**SYNOCDICAL REMITTANCES**  
**for the period ending**  
**January 31, 2009**

		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC MISSION SUPPORT
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2008	2007	2008	2007	% Vary	Monthly	Y-T-D	
<b>Alaska</b>	<b>1A</b>	\$ 159,319	33.60%	115.3%	\$ 159,319	37.00%	115.3%	22,810	21,033	183,650	166,584	10.2%	1,778	17,066	46,987
<b>N.W. Wash</b>	<b>1B</b>	655,200	45.50%	100.4%	671,125	45.50%	98.0%	66,056	81,187	657,906	655,460	0.4%	(15,131)	2,445	294,145
<b>S.W. Wash</b>	<b>1C</b>	453,463	37.00%	92.7%	459,591	37.50%	91.5%	37,582	44,216	420,304	430,820	(2.4%)	(6,635)	(10,516)	158,943
<b>E. Wash / Id</b>	<b>1D</b>	381,150	38.50%	90.8%	388,850	38.50%	89.0%	61,415	55,966	346,083	366,342	(5.5%)	5,449	(20,259)	76,403
<b>Oregon</b>	<b>1E</b>	494,050	41.00%	101.0%	494,050	41.00%	101.0%	52,110	53,846	499,094	478,816	4.2%	(1,735)	20,278	139,992
<b>Montana</b>	<b>1F</b>	439,206	39.00%	100.0%	439,206	39.00%	100.0%	34,380	55,443	439,206	419,265	4.8%	(21,063)	19,941	226,689
<b>Total Region 1</b>		<b>2,582,388</b>	<b>39.97%</b>	<b>98.6%</b>	<b>2,612,141</b>	<b>40.36%</b>	<b>97.5%</b>	<b>274,354</b>	<b>311,691</b>	<b>2,546,242</b>	<b>2,517,287</b>	<b>1.2%</b>	<b>(37,337)</b>	<b>28,956</b>	<b>943,158</b>
<b>Sierra Pacific</b>	<b>2A</b>	1,200,000	50.00%	96.1%	1,200,000	50.00%	96.1%	159,542	162,525	1,153,372	1,167,043	(1.2%)	(2,983)	(13,671)	232,544
<b>SW California</b>	<b>2B</b>	800,000	50.00%	92.2%	800,000	50.00%	92.2%	49,275	42,173	737,508	745,223	(1.0%)	7,103	(7,715)	274,276
<b>Pacifica</b>	<b>2C</b>	1,171,750	54.50%	99.5%	1,229,250	55.00%	94.8%	99,054	156,751	1,165,445	1,190,795	(2.1%)	(57,696)	(25,349)	358,568
<b>Grand Canyon</b>	<b>2D</b>	1,443,300	50.00%	89.9%	1,443,300	50.00%	89.9%	95,122	145,634	1,297,867	1,336,446	(2.9%)	(50,512)	(38,579)	1,922,625
<b>Rocky Mtn.</b>	<b>2E</b>	1,600,000	50.00%	93.4%	1,614,472	50.00%	92.6%	137,978	160,364	1,494,518	1,530,369	(2.3%)	(22,386)	(35,851)	461,554
<b>Total Region 2</b>		<b>6,215,050</b>	<b>50.79%</b>	<b>94.1%</b>	<b>6,287,022</b>	<b>50.90%</b>	<b>93.0%</b>	<b>540,971</b>	<b>667,445</b>	<b>5,848,710</b>	<b>5,969,876</b>	<b>(2.0%)</b>	<b>(126,474)</b>	<b>(121,166)</b>	<b>3,249,566</b>
<b>W. No. Dak</b>	<b>3A</b>	385,140	42.00%	100.0%	385,140	42.00%	100.0%	46,039	37,108	385,140	386,485	(0.3%)	8,931	(1,345)	120,925
<b>E. No. Dak</b>	<b>3B</b>	532,000	40.00%	84.6%	532,000	40.00%	84.6%	63,397	62,268	450,112	439,965	2.3%	1,128	10,147	122,315
<b>South Dak</b>	<b>3C</b>	895,567	42.00%	99.4%	903,000	42.00%	98.6%	51,783	48,967	890,364	864,154	3.0%	2,817	26,211	276,517
<b>N.W. Minn</b>	<b>3D</b>	943,500	51.00%	91.1%	918,000	51.00%	93.7%	116,224	86,071	859,819	862,828	(0.3%)	30,153	(3,008)	239,740
<b>N.E. Minn</b>	<b>3E</b>	717,850	49.00%	93.2%	717,850	49.00%	93.2%	91,575	82,492	668,898	677,671	(1.3%)	9,082	(8,773)	200,488
<b>S.W. Minn</b>	<b>3F</b>	1,225,878	52.50%	99.8%	1,255,878	52.50%	97.4%	169,056	180,918	1,223,526	1,195,494	2.3%	(11,862)	28,032	485,212
<b>Mpls Area</b>	<b>3G</b>	2,090,000	55.00%	95.4%	2,090,000	55.00%	95.4%	330,193	418,277	1,993,138	1,952,504	2.1%	(88,084)	40,634	416,457 *
<b>St. Paul Area</b>	<b>3H</b>	1,172,600	50.00%	97.0%	1,167,600	50.00%	97.5%	106,496	95,554	1,137,945	1,128,020	0.9%	10,942	9,925	272,483
<b>S.E. Minn</b>	<b>3I</b>	1,210,493	52.50%	91.3%	1,168,125	52.50%	94.6%	170,997	194,202	1,105,444	1,130,791	(2.2%)	(23,205)	(25,347)	423,843
<b>Total Region 3</b>		<b>9,173,028</b>	<b>49.64%</b>	<b>95.0%</b>	<b>9,137,593</b>	<b>49.62%</b>	<b>95.4%</b>	<b>1,145,760</b>	<b>1,205,857</b>	<b>8,714,386</b>	<b>8,637,910</b>	<b>0.9%</b>	<b>(60,097)</b>	<b>76,476</b>	<b>2,557,978</b>

**Evangelical Lutheran Church in America**  
**SYNOICAL REMITTANCES**  
**for the period ending**  
**January 31, 2009**

		<b>ORIGINAL PLAN</b>			<b>REVISED ESTIMATE</b>			<b>CURRENT PERIOD</b>		<b>YEAR-TO-DATE</b>			<b>\$ VARIANCE</b>		<b>SPECIFIC</b>
		<b>AMOUNT</b>	<b>MS%</b>	<b>% REC'D</b>	<b>AMOUNT</b>	<b>MS%</b>	<b>% REC'D</b>	<b>2008</b>	<b>2007</b>	<b>2008</b>	<b>2007</b>	<b>% Vary</b>	<b>Monthly</b>	<b>Y-T-D</b>	<b>MISSION SUPPORT</b>
<b>Nebraska</b>	<b>4A</b>	2,199,500	53.00%	112.0%	2,365,500	57.00%	104.2%	244,388	331,699	2,464,472	2,391,321	3.1%	(87,311)	73,151	331,293
<b>Central States</b>	<b>4B</b>	1,173,950	53.00%	100.5%	1,173,950	53.00%	100.5%	117,270	96,200	1,179,940	1,154,975	2.2%	21,069	24,964	210,878
<b>Ark/Ok</b>	<b>4C</b>	275,200	42.60%	100.3%	293,983	42.70%	93.9%	27,934	33,961	276,060	274,987	0.4%	(6,027)	1,073	45,041
<b>N Tx / N La</b>	<b>4D</b>	632,923	46.00%	99.5%	638,480	46.00%	98.6%	60,091	79,357	629,460	612,627	2.7%	(19,266)	16,833	68,361
<b>S.W. Tex</b>	<b>4E</b>	1,164,625	55.00%	92.7%	1,080,750	55.00%	99.9%	52,966	66,684	1,079,903	1,066,276	1.3%	(13,718)	13,627	184,172
<b>Tx.-La. Gulf Coas</b>	<b>4F</b>	835,000	50.00%	92.0%	835,000	50.00%	92.0%	77,329	81,158	767,858	780,450	(1.6%)	(3,829)	(12,592)	193,659
<b>Total Region 4</b>		<b>6,281,198</b>	<b>51.59%</b>	<b>101.9%</b>	<b>6,387,663</b>	<b>52.89%</b>	<b>100.2%</b>	<b>579,977</b>	<b>689,058</b>	<b>6,397,693</b>	<b>6,280,636</b>	<b>1.9%</b>	<b>(109,081)</b>	<b>117,057</b>	<b>1,033,406</b>
<b>Metro Chicago</b>	<b>5A</b>	2,095,033	55.00%	92.9%	2,095,033	55.00%	92.9%	274,708	263,514	1,946,791	2,024,734	(3.8%)	11,195	(77,944)	483,652
<b>No. Illinois</b>	<b>5B</b>	1,612,050	55.00%	96.7%	1,612,050	55.00%	96.7%	167,246	183,031	1,558,260	1,531,537	1.7%	(15,785)	26,723	468,869
<b>Cen. So. Ill</b>	<b>5C</b>	1,037,904	56.00%	104.6%	1,037,904	56.00%	104.6%	112,477	134,437	1,085,194	1,082,125	0.3%	(21,960)	3,069	181,991
<b>S.E. Iowa</b>	<b>5D</b>	1,804,043	53.50%	94.0%	1,804,043	53.50%	94.0%	164,237	225,422	1,695,355	1,707,887	(0.7%)	(61,186)	(12,532)	257,570
<b>West Iowa</b>	<b>5E</b>	595,925	49.25%	102.2%	600,850	49.25%	101.4%	105,078	107,507	609,101	588,007	3.6%	(2,429)	21,094	206,505
<b>N.E. Iowa</b>	<b>5F</b>	836,000	44.00%	95.3%	836,000	44.00%	95.3%	270,926	275,809	796,773	793,563	0.4%	(4,883)	3,211	325,132
<b>N. Great Lakes</b>	<b>5G</b>	561,750	53.50%	97.6%	548,375	53.50%	100.0%	30,114	34,515	548,111	564,160	(2.8%)	(4,401)	(16,049)	146,139
<b>NW of Wisc</b>	<b>5H</b>	971,645	58.00%	88.2%	1,001,370	58.00%	85.6%	105,374	150,689	856,957	938,288	(8.7%)	(45,315)	(81,331)	183,538
<b>E.C. Wisc</b>	<b>5I</b>	1,058,750	55.00%	96.6%	1,058,750	55.00%	96.6%	154,477	154,838	1,023,157	1,067,385	(4.1%)	(361)	(44,228)	588,917 *
<b>Grtr Milwaukee</b>	<b>5J</b>	1,694,275	61.00%	90.5%	1,598,200	61.00%	95.9%	217,571	237,276	1,533,346	1,631,953	(6.0%)	(19,705)	(98,608)	313,387
<b>SC of Wisc</b>	<b>5K</b>	1,079,356	59.60%	91.7%	1,079,356	59.60%	91.7%	140,956	116,469	989,631	1,078,682	(8.3%)	24,487	(89,051)	262,488
<b>LaCrosse (W)</b>	<b>5L</b>	450,000	55.00%	109.1%	450,000	55.00%	109.1%	9,329	15,599	490,754	488,497	0.5%	(6,269)	2,257	146,389
<b>Total Region 5</b>		<b>13,796,731</b>	<b>54.90%</b>	<b>95.2%</b>	<b>13,721,931</b>	<b>54.86%</b>	<b>95.7%</b>	<b>1,752,493</b>	<b>1,899,106</b>	<b>13,133,429</b>	<b>13,496,818</b>	<b>(2.7%)</b>	<b>(146,613)</b>	<b>(363,389)</b>	<b>3,564,577</b>
<b>SE Mich</b>	<b>6A</b>	964,600	53.00%	77.4%	964,600	53.00%	77.4%	56,441	88,201	746,646	903,665	(17.4%)	(31,760)	(157,019)	127,748
<b>NW Lower Mich</b>	<b>6B</b>	950,000	50.00%	98.4%	940,000	50.00%	99.4%	80,137	106,387	934,574	920,231	1.6%	(26,250)	14,343	170,157
<b>Ind / Ky</b>	<b>6C</b>	1,300,000	50.00%	105.3%	1,461,150	51.00%	93.7%	164,220	219,815	1,368,840	1,382,061	(1.0%)	(55,594)	(13,221)	312,918
<b>N.W. Ohio</b>	<b>6D</b>	1,331,484	51.00%	93.4%	1,334,874	51.00%	93.2%	178,967	219,911	1,244,047	1,301,738	(4.4%)	(40,945)	(57,691)	390,644 *
<b>N.E. Ohio</b>	<b>6E</b>	1,160,000	50.00%	94.6%	1,160,000	50.00%	94.6%	117,926	154,053	1,097,428	1,120,810	(2.1%)	(36,127)	(23,382)	129,175 *
<b>S. Ohio</b>	<b>6F</b>	1,150,000	45.50%	99.5%	1,150,000	44.66%	99.5%	95,833	92,097	1,144,164	1,082,097	5.7%	3,736	62,067	98,579
<b>Total Region 6</b>		<b>6,856,084</b>	<b>49.76%</b>	<b>95.3%</b>	<b>7,010,624</b>	<b>49.80%</b>	<b>93.2%</b>	<b>693,524</b>	<b>880,465</b>	<b>6,535,698</b>	<b>6,710,602</b>	<b>(2.6%)</b>	<b>(186,941)</b>	<b>(174,904)</b>	<b>1,229,222</b>

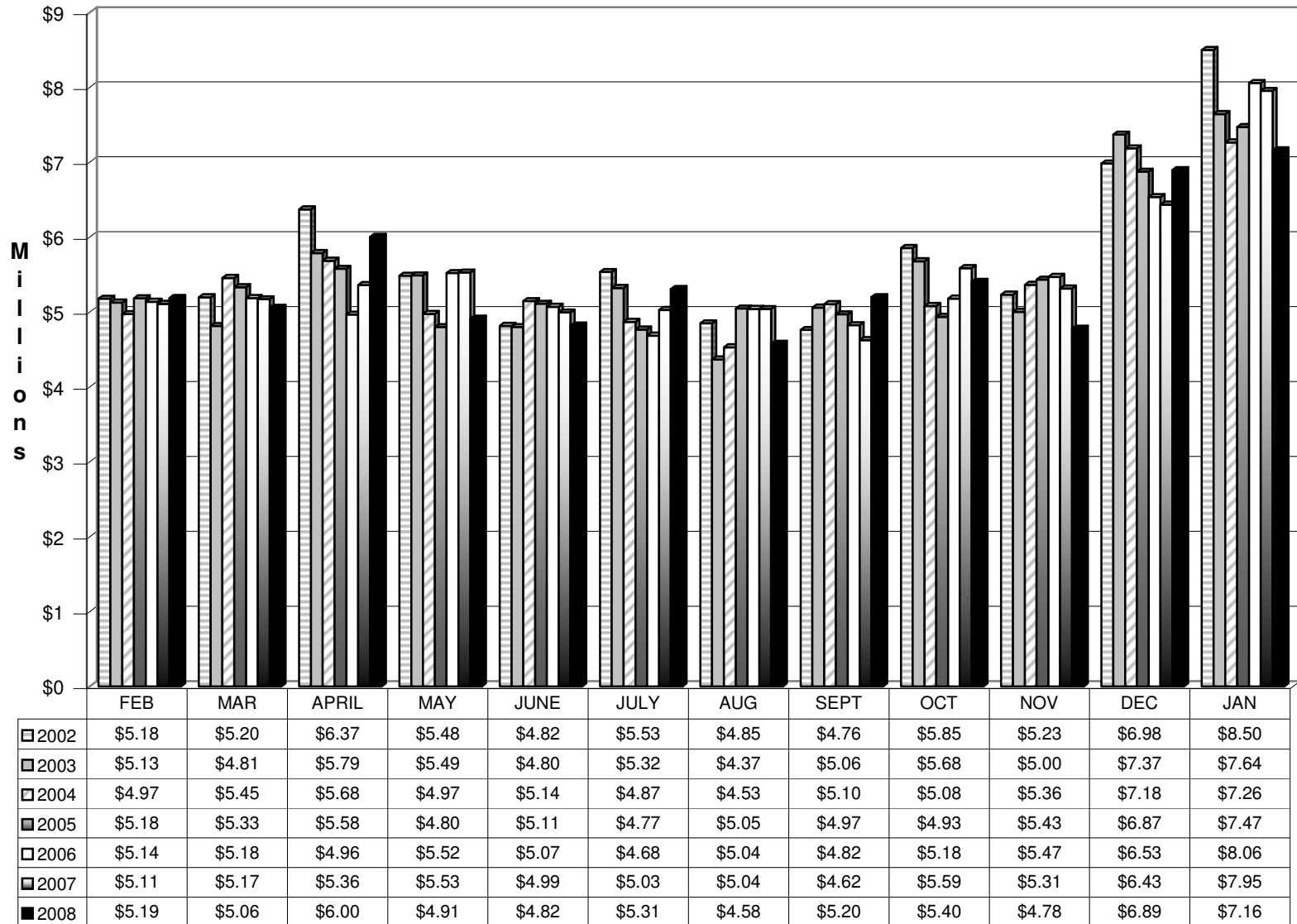
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CHURCH COUNCIL**  
**March 27-30, 2009**  
**Exhibit F, Part 1b**

**Evangelical Lutheran Church in America**  
**SYNOICAL REMITTANCES**  
**for the period ending**  
**January 31, 2009**

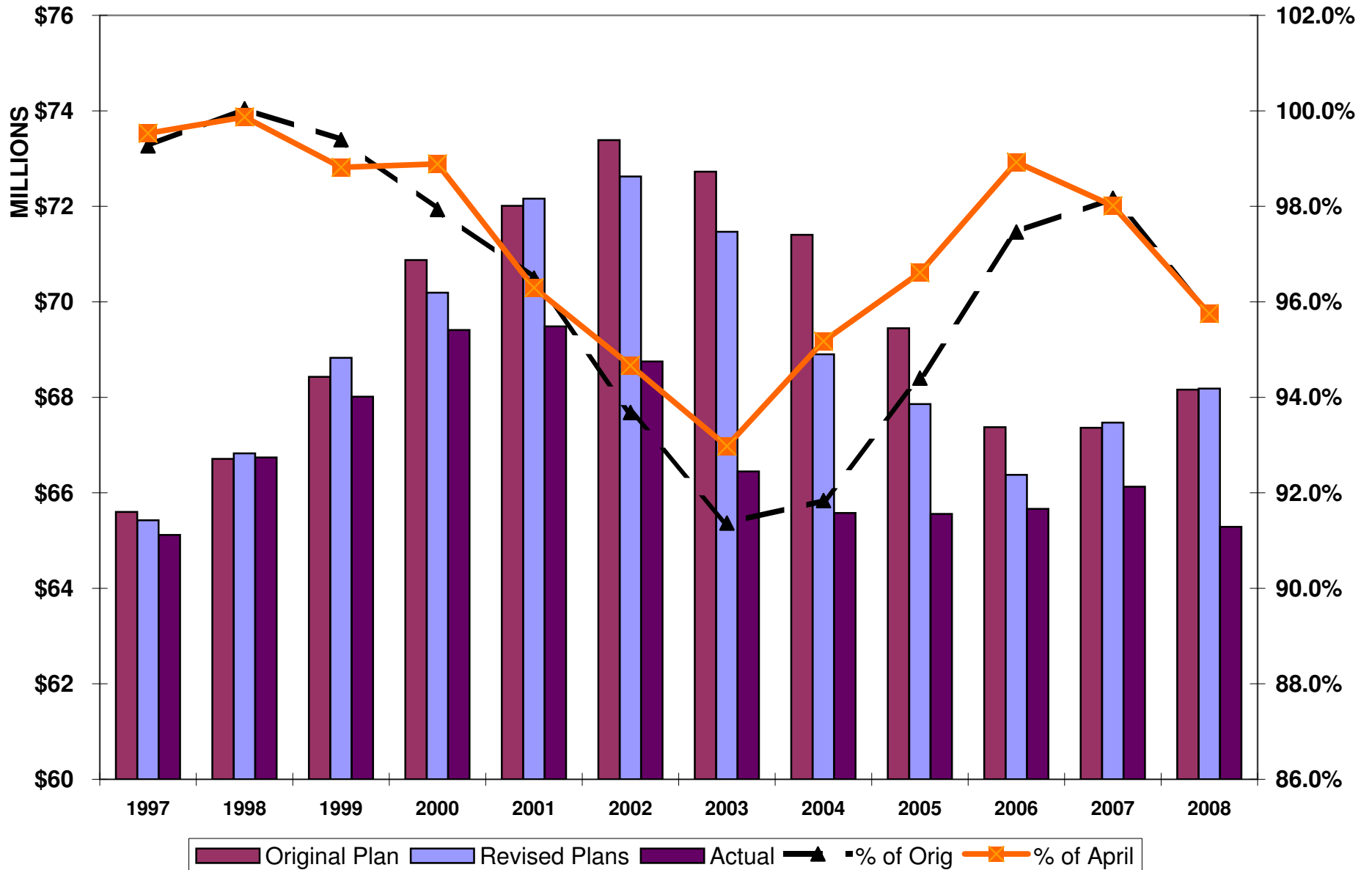
		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC MISSION SUPPORT
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2008	2007	2008	2007	% Vary	Monthly	Y-T-D	
<b>New Jersey</b>	<b>7A</b>	1,350,000	50.00%	92.2%	1,380,000	50.00%	90.2%	209,895	238,254	1,245,126	1,318,725	(5.6%)	(28,359)	(73,599)	227,014 *
<b>New England</b>	<b>7B</b>	1,361,670	55.00%	90.0%	1,315,124	55.00%	93.2%	137,961	177,488	1,225,411	1,290,908	(5.1%)	(39,527)	(65,497)	133,680
<b>Metro NY</b>	<b>7C</b>	651,000	46.50%	101.6%	651,000	46.50%	101.6%	137,023	96,641	661,609	643,487	2.8%	40,381	18,122	87,724
<b>Upstate NY</b>	<b>7D</b>	837,000	47.00%	91.8%	837,250	47.00%	91.8%	99,566	124,340	768,742	820,904	(6.4%)	(24,774)	(52,162)	188,030
<b>N.E. Penn</b>	<b>7E</b>	1,669,500	53.00%	93.2%	1,616,500	53.00%	96.3%	208,468	217,913	1,556,125	1,611,929	(3.5%)	(9,445)	(55,803)	482,455
<b>S.E. Penn</b>	<b>7F</b>	1,510,500	53.00%	94.2%	1,510,500	53.50%	94.2%	81,779	95,989	1,422,975	1,457,180	(2.3%)	(14,211)	(34,206)	316,029
<b>Slovak Zion</b>	<b>7G</b>	34,866	29.50%	106.9%	34,866	29.50%	106.9%	7,266	7,018	37,266	35,018	6.4%	248	2,248	20,478
<b>Total Region 7</b>		<u>7,414,536</u>	<u>51.22%</u>	<u>93.3%</u>	<u>7,345,240</u>	<u>51.28%</u>	<u>94.2%</u>	<u>881,957</u>	<u>957,644</u>	<u>6,917,255</u>	<u>7,178,152</u>	<u>(3.6%)</u>	<u>(75,687)</u>	<u>(260,897)</u>	<u>1,455,409</u>
<b>N.W. Penn</b>	<b>8A</b>	465,000	49.00%	100.5%	465,000	49.00%	100.5%	38,134	66,063	467,389	456,109	2.5%	(27,929)	11,280	121,119
<b>S.W. Penn</b>	<b>8B</b>	1,320,000	55.00%	100.4%	1,320,000	55.00%	100.4%	114,099	76,714	1,324,925	1,339,732	(1.1%)	37,385	(14,806)	267,708 *
<b>Allegheny</b>	<b>8C</b>	500,000	50.00%	99.9%	500,000	50.00%	99.9%	64,738	65,648	499,337	509,326	(2.0%)	(910)	(9,990)	193,805
<b>Lower Susq</b>	<b>8D</b>	2,152,500	52.50%	92.3%	2,152,500	52.50%	92.3%	64,991	147,702	1,986,434	2,121,826	(6.4%)	(82,712)	(135,392)	496,025
<b>Upper Susq</b>	<b>8E</b>	620,000	50.00%	96.2%	620,000	50.00%	96.2%	82,112	74,501	596,551	602,465	(1.0%)	7,611	(5,914)	157,802
<b>Del / Md</b>	<b>8F</b>	1,459,432	53.00%	96.2%	1,450,302	53.00%	96.8%	150,509	171,115	1,404,452	1,454,457	(3.4%)	(20,606)	(50,005)	182,129
<b>Metro DC</b>	<b>8G</b>	1,071,125	55.00%	98.1%	1,071,125	55.00%	98.1%	123,541	108,925	1,050,932	1,070,918	(1.9%)	14,615	(19,986)	147,793
<b>W Virg-W Mlyd</b>	<b>8H</b>	332,574	50.00%	102.3%	340,170	51.00%	100.0%	28,353	27,709	340,170	332,574	2.3%	644	7,596	71,851
<b>Total Region 8</b>		<u>7,920,631</u>	<u>52.61%</u>	<u>96.8%</u>	<u>7,919,097</u>	<u>52.65%</u>	<u>96.9%</u>	<u>666,476</u>	<u>738,377</u>	<u>7,670,190</u>	<u>7,887,407</u>	<u>(2.8%)</u>	<u>(71,901)</u>	<u>(217,217)</u>	<u>1,638,231</u>
<b>Virginia</b>	<b>9A</b>	1,222,358	50.50%	91.3%	1,167,493	50.50%	95.6%	86,715	93,445	1,116,242	1,140,251	(2.1%)	(6,730)	(24,009)	296,731
<b>N. Carolina</b>	<b>9B</b>	2,100,000	42.00%	98.4%	2,100,000	41.87%	98.4%	141,667	175,000	2,066,667	2,008,334	2.9%	(33,333)	58,333	239,623
<b>S. Carolina</b>	<b>9C</b>	1,538,000	45.00%	97.1%	1,538,000	45.32%	97.1%	104,783	51,267	1,493,160	1,461,104	2.2%	53,516	32,056	282,906
<b>Southeastern</b>	<b>9D</b>	1,316,000	50.00%	104.2%	1,415,750	50.00%	96.9%	136,695	105,521	1,371,384	1,330,616	3.1%	31,174	40,769	208,265
<b>Florida-Bahamas</b>	<b>9E</b>	1,703,400	51.00%	84.5%	1,499,400	51.00%	96.0%	148,281	177,457	1,439,470	1,490,125	(3.4%)	(29,176)	(50,655)	317,187
<b>Caribbean</b>	<b>9F</b>	40,400	15.13%	90.1%	40,400	15.13%	90.1%	4,888	-	36,400	20,000	82.0%	4,888	16,400	15,382
<b>Total Region 9</b>		<u>7,920,158</u>	<u>46.38%</u>	<u>95.0%</u>	<u>7,761,043</u>	<u>46.31%</u>	<u>96.9%</u>	<u>623,029</u>	<u>602,690</u>	<u>7,523,323</u>	<u>7,450,430</u>	<u>1.0%</u>	<u>20,339</u>	<u>72,893</u>	<u>1,360,094</u>
<b>Total</b>		<u>\$ 68,159,804</u>	<u>50.54%</u>	<u>95.8%</u>	<u>\$ 68,182,354</u>	<u>50.66%</u>	<u>95.8%</u>	<u>\$ 7,158,541</u>	<u>\$ 7,952,332</u>	<u>\$ 65,286,926</u>	<u>\$ 66,129,117</u>	<u>(1.3%)</u>	<u>(\$ 793,792)</u>	<u>\$ (842,191)</u>	<u>17,031,642</u>

\* Includes additional 2007 mission support remitted in 2008.

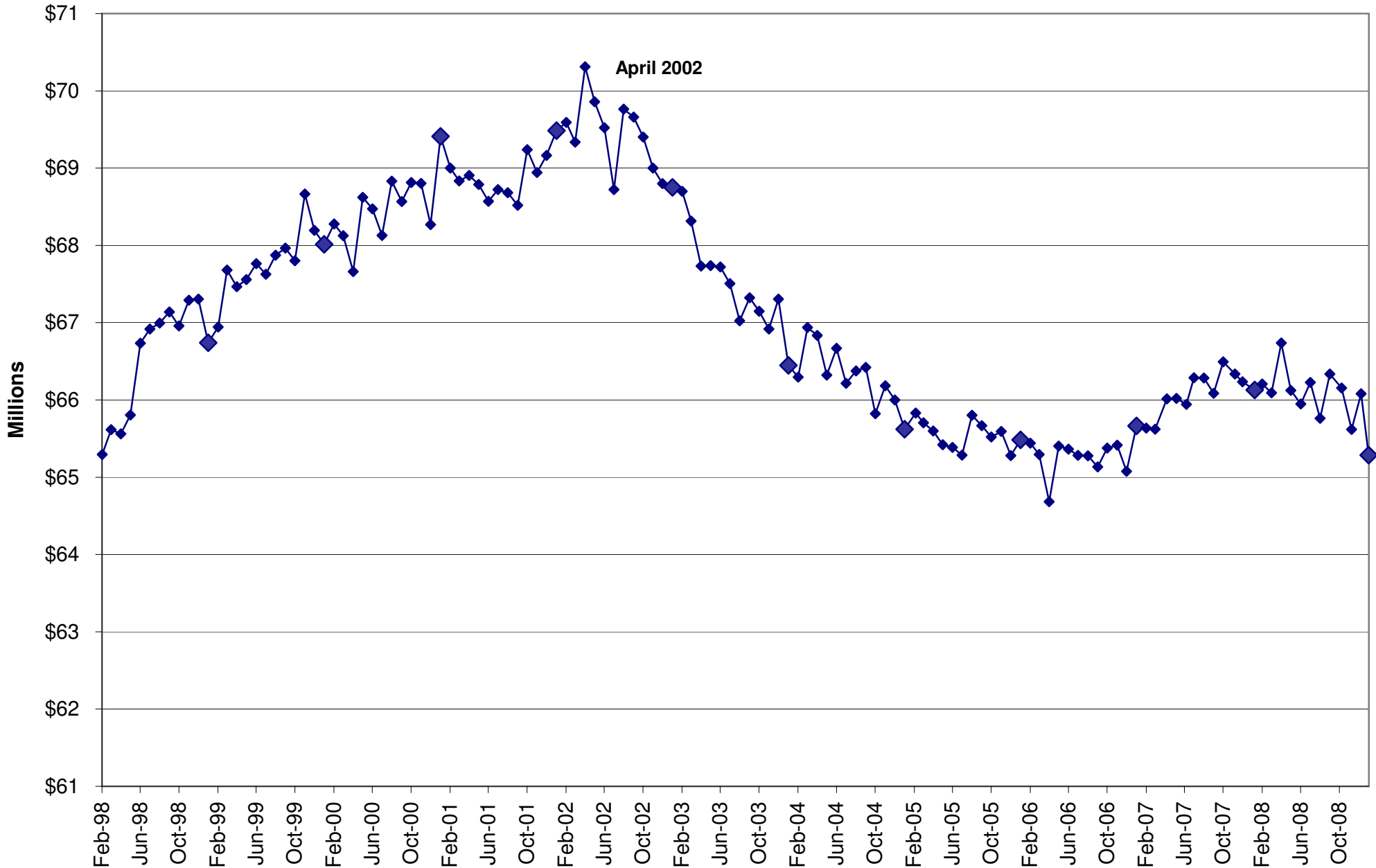
**Evangelical Lutheran Church in America  
 Synodical Mission Support By Month  
 2002 - 2008**



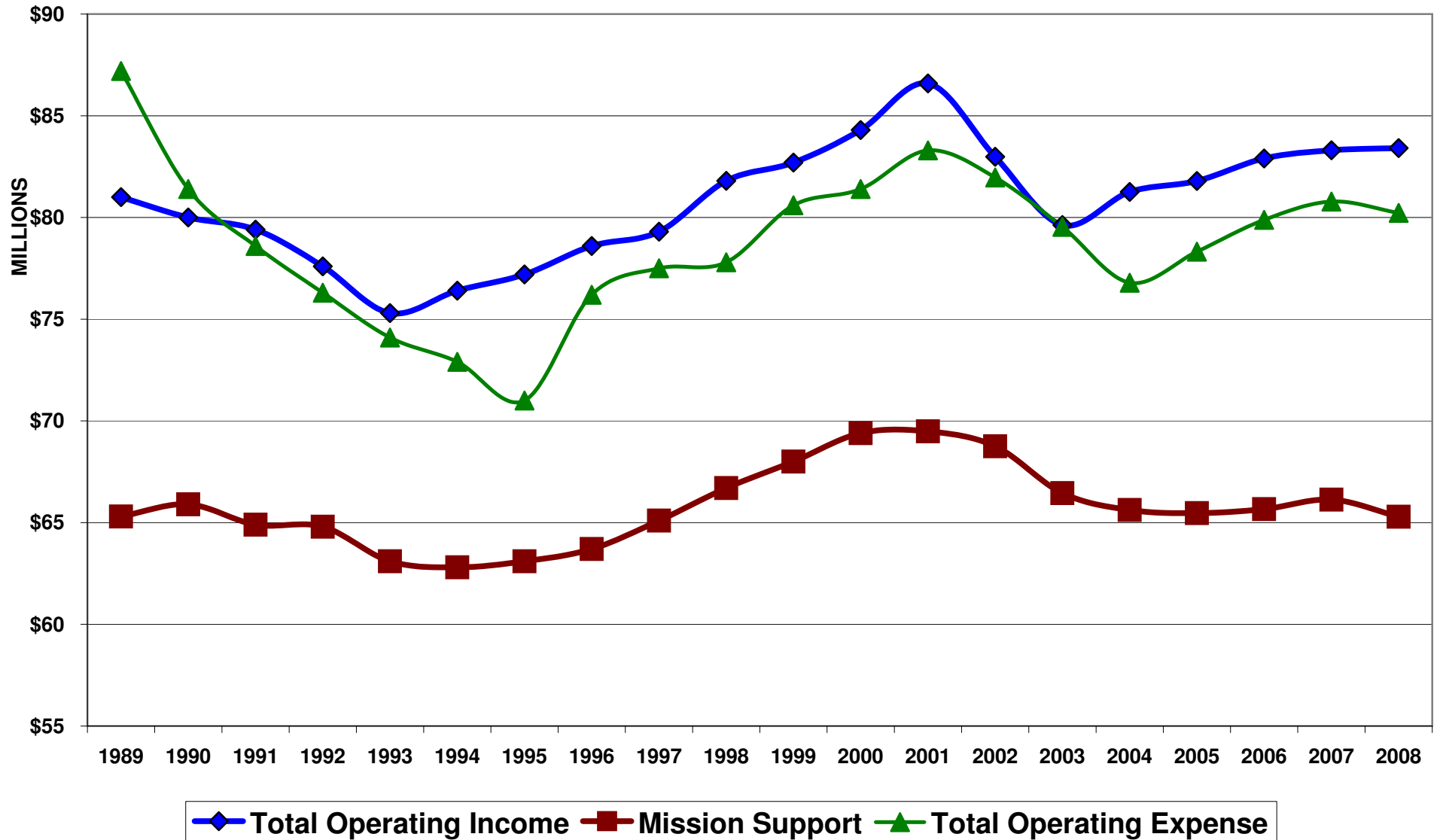
**Mission Support Income**  
**Original and Revised Plans vs. Actual**  
 with Actual as Percentage of Original and Revised Plans



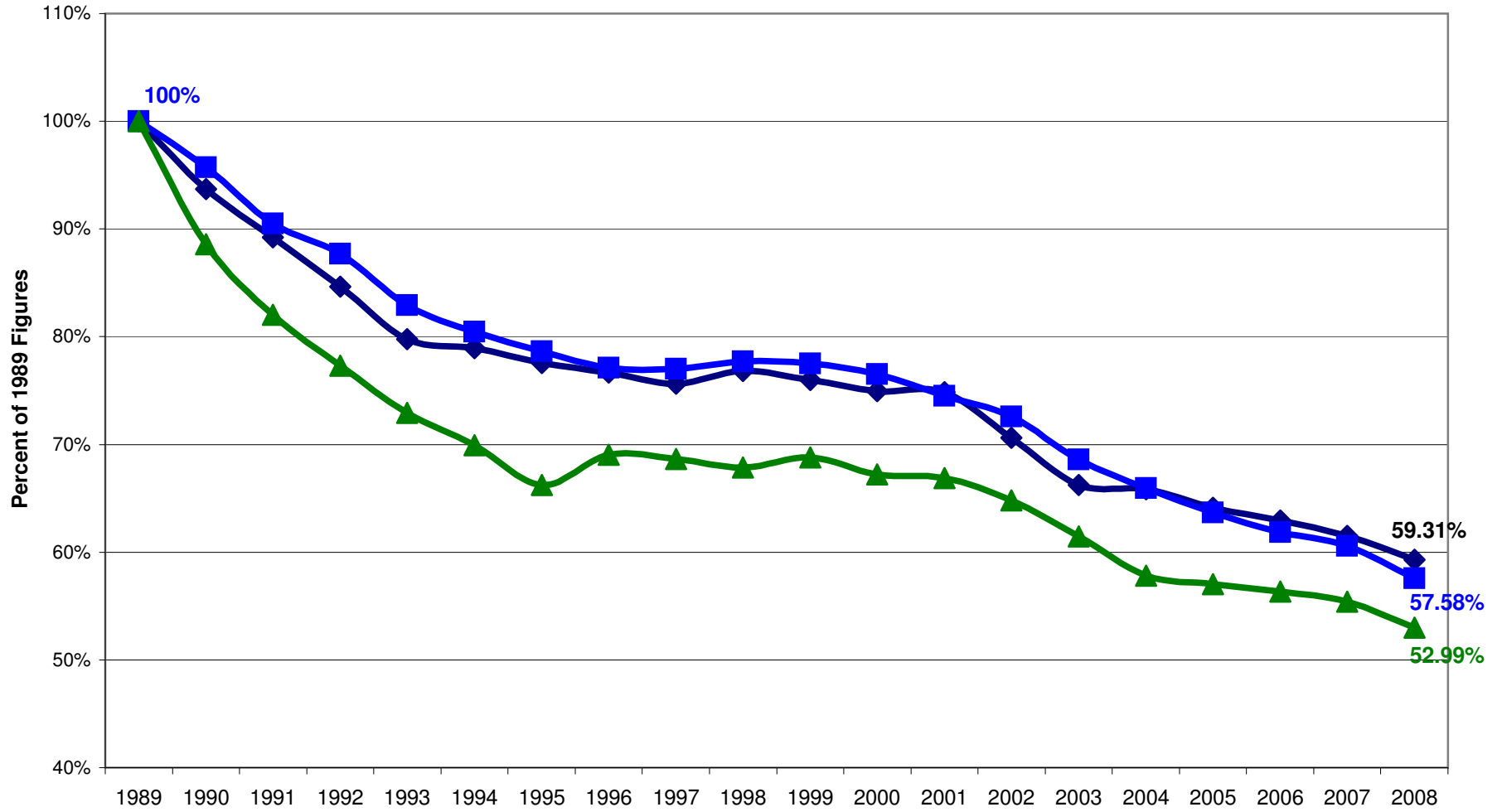
Mission Support Received In Preceding 12 Months  
Through January 2009



### Operating Income Versus Operating Expense 1989-2008



**Operating Income Versus Operating Expense 1989 - 2008**  
 Using Inflation Adjusted Figures With 1989 as the Base





**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**WORLD HUNGER - REVENUE AND EXPENSES**  
**ACTUAL VS. ESTIMATE**  
**For the Fiscal Year Ended January 31, 2009**

	<u>Beginning Balance</u>	<u>Actual</u>	<u>Estimate</u>	<u>Income and Expense Variances</u>		<u>Ending Balance</u>
				<u>Actual Vs. Estimate</u>	<u>Current Vs. Previous Year</u>	
<b><u>Annual Appeal</u></b>						
<b>Income:</b>						
Through Synods		\$ 10,863,914	\$ 11,500,000	\$ (636,086)	\$ (748,215)	
Direct Giving		6,209,894	7,200,000	(990,106)	(937,271)	
Endowments		416,750	400,000	16,750	124,179	
Bequests, Miscellaneous		3,914,802	3,600,000	314,802	1,637,919	
<b>Total Income</b>		<b>21,405,360</b>	<b>22,700,000</b>	<b>(1,294,640)</b>	<b>76,612</b>	
<b>Expense:</b>						
Global Mission		16,160,502	17,500,569	1,340,067	(1,522,975)	
Church in Society		4,359,036	5,143,564	784,528	(225,582)	
Vocation and Education		102,108	236,320	134,212	10,352	
Development Services		1,187,497	1,424,817	237,320	3,850	
<b>Total Expense</b>		<b>21,809,143</b>	<b>24,305,270</b>	<b>2,496,127</b>	<b>(1,734,355)</b>	
<b>Net Current Year Activity</b>	<b>\$2,647,989</b>	<b>(\$403,783)</b>	<b>(\$1,605,270)</b>	<b>\$1,201,487</b>	<b>(\$1,657,743)</b>	<b>\$2,244,206</b>
<b><u>Specific Funds</u></b>						
<b>HIV/AIDS Strategy</b>						
Income						
Expense		100,000				
<b>Net Current Year Activity</b>	<b>\$500,000</b>	<b>(100,000)</b>			<b>(100,000)</b>	<b>\$400,000</b>
<b>Lutheran Malaria Initiative</b>						
Income		17,352				
Expense		28,867				
<b>Net Current Year Activity</b>	<b>\$1,100,000</b>	<b>(11,515)</b>			<b>(11,515)</b>	<b>\$1,088,485</b>
<b>Stand With Africa</b>						
Income		431,960			(170,061)	
Expense		573,424			46,076	
<b>Net Current Year Activity</b>	<b>\$937,604</b>	<b>(141,464)</b>			<b>(123,985)</b>	<b>\$796,140</b>
<b>Other</b>						
Income		127,020			(92,107)	
Expense		122,124			159,937	
<b>Net Current Year Activity</b>	<b>\$114,410</b>	<b>4,896</b>			<b>67,830</b>	<b>\$119,306</b>
<b><u>Total World Hunger Funds</u></b>						
Income		21,981,692	22,700,000	(1,294,640)	(185,556)	
Expense		22,633,558	24,305,270	2,496,127	(1,528,342)	
<b>Net Current Year Activity</b>	<b><u>\$5,300,003</u></b>	<b><u>(\$651,866)</u></b>	<b><u>(\$1,605,270)</u></b>	<b><u>(\$3,790,767)</u></b>	<b><u>\$1,342,786</u></b>	<b><u>\$4,648,137</u></b>

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

	Churchwide Operations	*Endowment Funds	*Deferred Gift Funds	Total January 31 2009	Total January 31 2008
<b>ASSETS</b>					
Cash and Cash Equivalents	\$ 5,768,343	\$ 2,223,502	\$ 10,976,717	\$ 18,968,562	\$ 13,300,465
Cash and Securities Held as Collateral For Securites Loaned	-	-	63,977,642	63,977,642	56,698,760
Payable Under Securities Loan Agreements	-	-	(63,977,642)	(63,977,642)	(56,698,760)
Investments	34,383,268	268,553,716	167,424,263	470,361,247	574,559,253
Accounts Receivable	11,435,485	-	760,190	12,195,675	13,822,642
Notes Receivable	2,096,288	-	905,000	3,001,288	2,964,415
Due from Affiliates	3,269,786	(1,458,477)	(115,010)	1,696,299	430,153
Interest Receivable	-	-	1,227,269	1,227,269	1,303,576
Prepaid Expenses, Advances and Other Assets	4,410,582	2,856,455	6,150	7,273,187	6,828,851
Real Estate Investments	74,961	-	-	74,961	74,961
Beneficial Interest in Outside Trusts	-	12,846,132	1,128,788	13,974,920	18,618,882
Cash Surrender Value of Life Insurance	1,545,744	-	-	1,545,744	1,391,891
Property, Plant & Equipment	63,615,466	-	75,020	63,690,486	62,471,569
Accumulated Depreciation/ Amortization	(34,993,611)	-	(1,733)	(34,995,344)	(33,406,109)
Other Non-Current Assets	982,264	-	-	982,264	1,023,209
Reinsurance Contracts	-	-	1,294,063	1,294,063	-
<b>Total Assets</b>	<b>\$ 92,588,576</b>	<b>\$ 285,021,328</b>	<b>\$ 183,680,717</b>	<b>\$ 561,290,621</b>	<b>\$ 663,383,758</b>
<b>LIABILITIES</b>					
Accounts Payable	\$ 4,658,018	\$ 12,109	\$ 3,274,580	\$ 7,944,707	\$ 6,171,853
Notes Payable	5,852,953	-	-	5,852,953	7,655,768
Accrued Liabilities	2,032,186	-	220	2,032,406	2,260,741
Deferred Revenue	4,859,937	192,041	2,010,510	7,062,488	2,175,774
Annuities Payable	-	-	99,564,024	99,564,024	114,483,354
Funds Held for Others In Perpetuity	-	28,221,033	-	28,221,033	40,037,108
Funds Held for Others	-	104,389,930	55,941,146	160,331,076	183,130,015
Total Liabilities	<b>\$ 17,403,094</b>	<b>\$ 132,815,113</b>	<b>\$ 160,790,480</b>	<b>\$ 311,008,687</b>	<b>\$ 355,914,613</b>
<b>NET ASSETS</b>					
Unrestricted/Undesignated	\$ 36,925,320	\$ (5,732,585)	\$ 7,283,861	\$ 38,476,596	\$ 60,344,111
Designated	11,512,793	-	-	11,512,793	11,426,556
Temporarily Restricted	26,747,369	31,120,248	(23,579)	57,844,038	101,080,540
Permanently Restricted	-	126,818,552	15,629,955	142,448,507	134,617,938
Total Net Assets	<b>\$ 75,185,482</b>	<b>\$ 152,206,215</b>	<b>\$ 22,890,237</b>	<b>\$ 250,281,934</b>	<b>\$ 307,469,145</b>
<b>Total Liabilities and Net Assets</b>	<b>\$ 92,588,576</b>	<b>\$ 285,021,328</b>	<b>\$ 183,680,717</b>	<b>\$ 561,290,621</b>	<b>\$ 663,383,758</b>

\*As of December 31, 2008

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

	<u>January 2009</u>	<u>January 2008</u>
<b>ASSETS</b>		
Cash and Cash Equivalents	5,768,343	\$ 2,626,322
Investments	34,383,268	31,616,145
Accounts Receivable	11,435,485	13,397,234
Notes Receivable	2,096,288	2,007,235
Due from Affiliates	3,269,786	1,243,428
Advances and Other Assets	4,410,582	3,953,502
Real Estate Investments	74,961	74,961
Cash Surrender Value of Life Insurance	1,545,744	1,391,891
Property, Plant & Equipment	63,615,466	62,471,569
Accumulated Depreciation/Amortization	(34,993,611)	(33,406,109)
Other Non-Current Assets	982,264	1,023,209
<b>TOTAL ASSETS</b>	<b><u>\$ 92,588,576</u></b>	<b><u>\$ 86,399,387</u></b>
<b>LIABILITIES</b>		
Accounts Payable	4,658,018	\$ 3,690,901
Mortgage and Notes Payable	5,852,953	7,655,768
Accrued Liabilities	2,032,186	2,260,521
Deferred Revenue	4,859,937	26,110
<b>Total Liabilities</b>	<b><u>\$ 17,403,094</u></b>	<b><u>\$ 13,633,300</u></b>
<b>NET ASSETS</b>		
Unrestricted/Undesignated	36,925,320	33,742,826
Designated	11,512,793	11,426,556
Restricted	26,747,369	27,596,705
<b>Total Net Assets</b>	<b><u>\$ 75,185,482</u></b>	<b><u>\$ 72,766,087</u></b>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b><u>\$ 92,588,576</u></b>	<b><u>\$ 86,399,387</u></b>

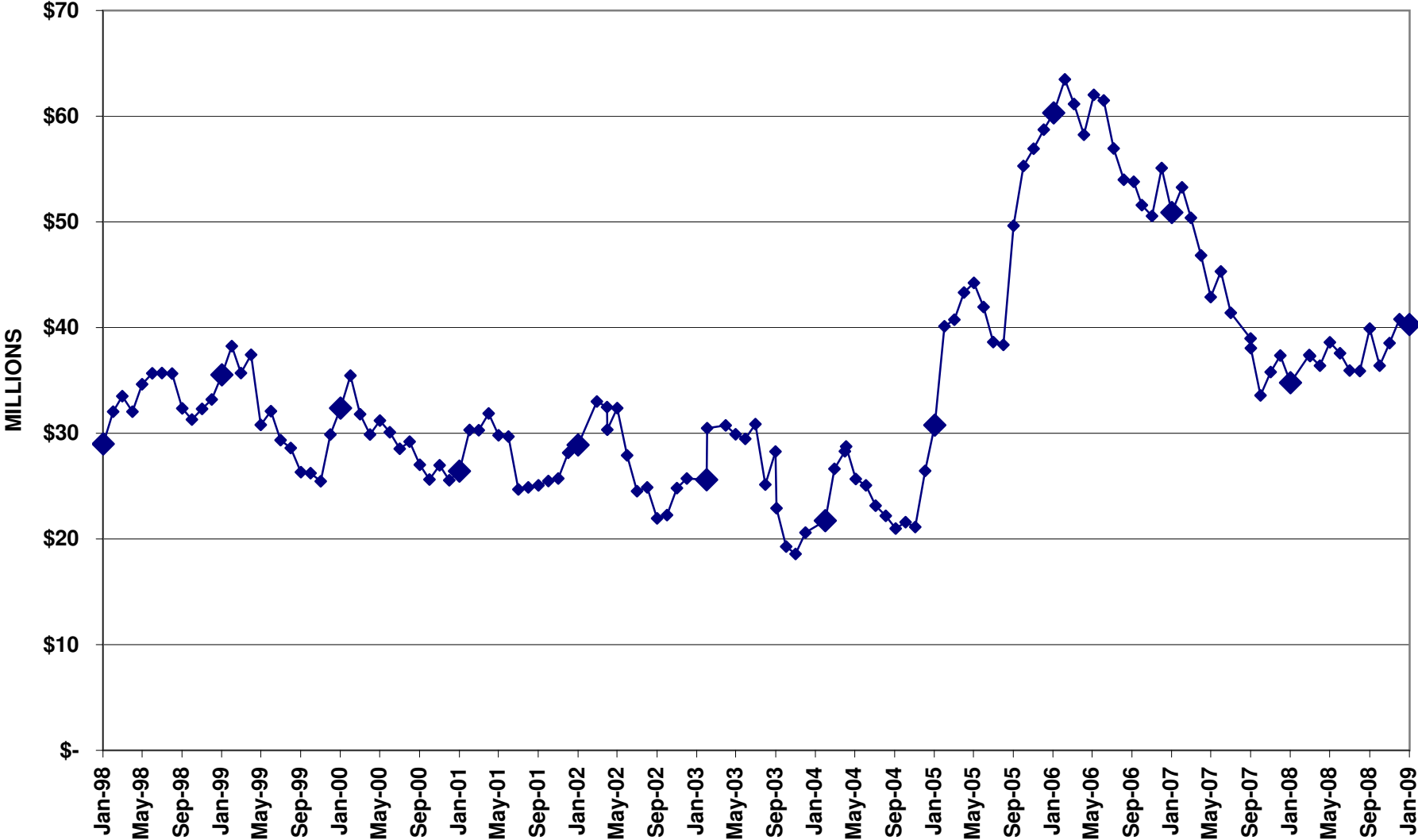
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Statement of Financial Position**  
**Endowment Funds**

	<u>December 31 2008</u>	<u>December 31 2007</u>
<b>ASSETS</b>		
Cash and Cash Equivalents	\$ 2,223,502	\$ 3,090,335
Cash and Securities Held as Collateral for Securities Loaned	-	-
Payable Under Securities Loan Agreements	-	-
Investments	268,553,716	346,895,295
Accounts Receivable	-	-
Notes Receivable	-	-
Due from (to) Related Organizations	(1,458,477)	(171,569)
Interest Receivable	-	3,433
Prepaid Expenses & Other Assets	2,856,455	2,856,455
Beneficial Interest in Outside Trusts	12,846,132	17,251,240
	<u>12,846,132</u>	<u>17,251,240</u>
<b>Total Assets</b>	<b><u>\$ 285,021,328</u></b>	<b><u>\$ 369,925,189</u></b>
<b>LIABILITIES</b>		
Accounts Payable	\$ 12,109	\$ 11,209
Deferred Revenue	192,041	178,541
Funds Held for Others In Perpetuity	28,221,033	40,037,108
Funds Held for Others	104,389,930	130,721,224
	<u>104,389,930</u>	<u>130,721,224</u>
<b>Total Liabilities</b>	<b><u>\$ 132,815,113</u></b>	<b><u>\$ 170,948,082</u></b>
<b>NET ASSETS</b>		
Unrestricted	\$ (5,732,585)	\$ 20,057,542
Temporarily Restricted	31,120,248	59,185,932
Permanently Restricted	126,818,552	119,733,633
	<u>126,818,552</u>	<u>119,733,633</u>
<b>Total Net Assets</b>	<b><u>\$ 152,206,215</u></b>	<b><u>\$ 198,977,107</u></b>
<b>Total Liabilities and Net Assets</b>	<b><u>\$ 285,021,328</u></b>	<b><u>\$ 369,925,189</u></b>

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

	<u>December 31</u> 2008	<u>December 31</u> 2007
<b>ASSETS</b>		
Cash and Cash Equivalents	\$ 10,976,717	\$ 7,583,808
Cash and Securities Held as Collateral for Securities Loaned	63,977,642	56,698,760
Payable Under Securities Loan Agreements	(63,977,642)	(56,698,760)
Investments	167,424,263	196,047,813
Accounts Receivable	760,190	425,408
Notes Receivable	905,000	957,180
Due from Affiliates	(115,010)	(641,706)
Interest Receivable	1,227,269	1,300,143
Prepaid Expenses & Other Assets	6,150	18,894
Property, Plant & Equipment	75,020	-
Accumulated Depreciation	(1,733)	-
Beneficial Interest in Outside Trusts	1,128,788	1,367,642
Reinsurance Contracts	1,294,063	-
<b>Total Assets</b>	<b><u>\$ 183,680,717</u></b>	<b><u>\$ 207,059,182</u></b>
<b>LIABILITIES</b>		
Accounts Payable	\$ 3,274,580	\$ 2,469,743
Other Liabilities	220	220
Deferred Revenue	2,010,510	1,971,123
Annuities Payable	99,564,024	114,483,354
Funds Held for Others	55,941,146	52,408,791
<b>Total Liabilities</b>	<b><u>\$ 160,790,480</u></b>	<b><u>\$ 171,333,231</u></b>
<b>NET ASSETS</b>		
Unrestricted	\$ 7,283,861	\$ 6,543,743
Temporarily Restricted	(23,579)	14,297,903
Permanently Restricted	15,629,955	14,884,305
<b>Total Net Assets</b>	<b><u>\$ 22,890,237</u></b>	<b><u>\$ 35,725,951</u></b>
<b>Total Liabilities and Net Assets</b>	<b><u>\$ 183,680,717</u></b>	<b><u>\$ 207,059,182</u></b>

## Cash and Short Term Investments 1998 - 2008



**SUMMARY OF REVENUE, EXPENSE AND NET ASSETS FOR ALL FUNDS  
 FOR THE FISCAL YEAR ENDING JANUARY 31, 2009**

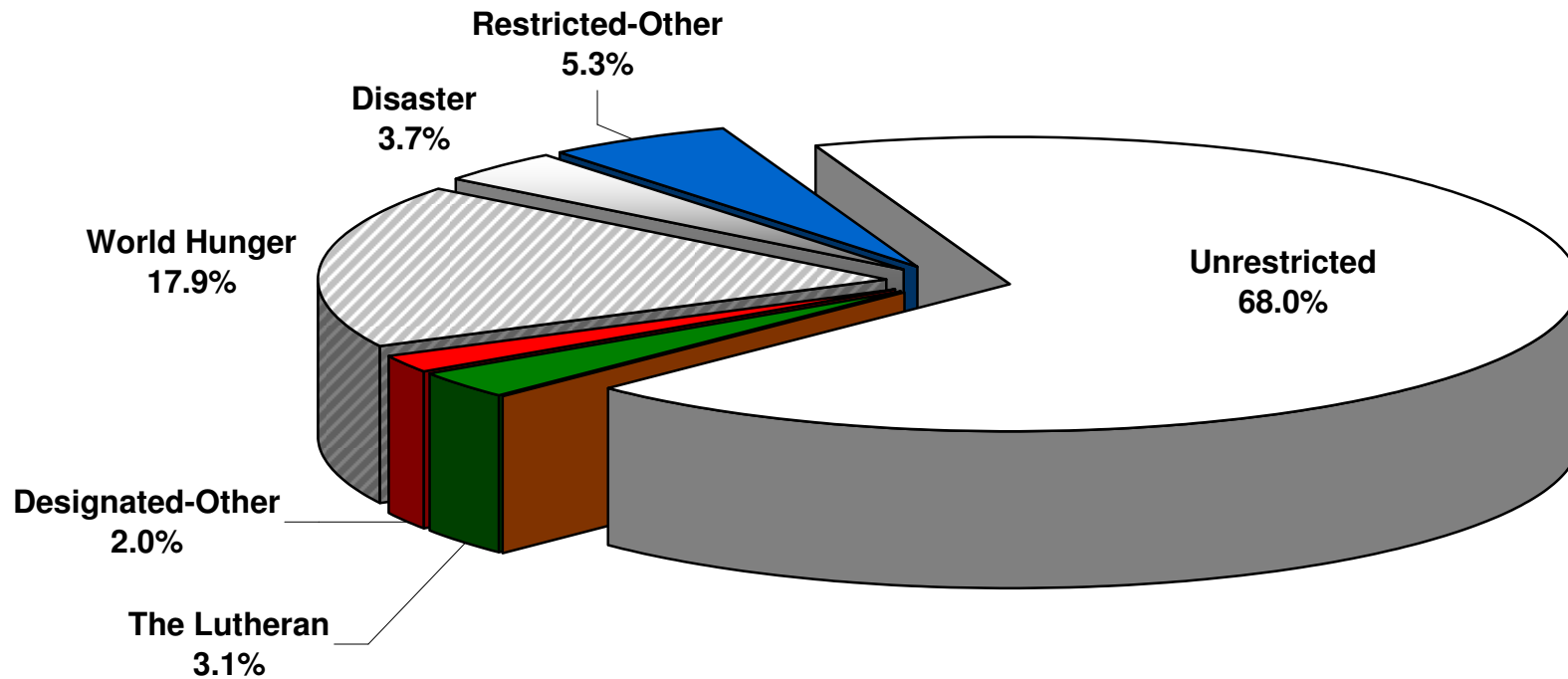
	Current Funds	Designated Funds			Restricted Funds				Total All Funds	
		Youth (2) Gathering	The Lutheran	Other	Total Designated	World Hunger (1)	Disaster Response	Other		Total Restricted
<b>Revenue</b>	\$83,408,588	\$18,330	\$3,785,693	\$2,400,926	\$6,204,949	\$21,981,692	\$4,474,956	\$6,538,346	\$32,994,994	\$122,608,531
<b>Expense</b>	80,226,094	837,125	3,818,061	1,463,526	6,118,712	22,633,558	5,523,745	\$5,687,027	33,844,330	120,189,136
<b>Net Revenue In Excess of Expense</b>	\$3,182,494	(\$818,795)	(\$32,367)	\$937,399	\$86,237	(\$651,866)	(\$1,048,789)	\$851,319	(\$849,336)	\$2,419,395
<b>Beginning Net Assets</b>	33,742,826	409,069	327,196	10,690,291	11,426,556	5,300,003	10,284,558	12,012,144	27,596,705	72,766,087
<b>Ending Net Assets</b>	<u>\$36,925,320</u>	<u>(\$409,726)</u>	<u>\$294,829</u>	<u>\$11,627,691</u>	<u>\$11,512,793</u>	<u>\$4,648,137</u>	<u>\$9,235,769</u>	<u>\$12,863,463</u>	<u>\$26,747,369</u>	<u>\$75,185,482</u>

(1) Includes designated World Hunger programs.

(2) Not including net deferred revenue of \$1,484,089 for adjusted net assets of \$1,074,363.

### Fiscal 2008 Revenue For All Fund Groups

\$122,608,531





EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH COUNCIL  
 March 27-30, 2009  
Exhibit F, Part 1e

Page 1  
 (Revised)

Report Date: January 31, 2009

**2008 Capital Budget**

<i>Type</i>	<i>PROJECT DESCRIPTION</i>	<i>JOB KEY</i>	<i>Original Budget</i>	<i>Projects Approved</i>	<i>Expenses 2008</i>	<i>Project Balance</i>	<i>Unallocated Category Budget</i>
<b>Computer Software and Systems (Non PC) 001</b>		Annual Budget	<b>\$400,000</b>				400,000
CL	SPSS Upgrade	01-08001-001		12,500	16,069	(3,569)	387,500
	Endowment System (1)	01-08003-001		-	N/A	-	387,500
	IFAS 7i Web-Based Upgrade	01-08007-001		147,000	101,392	45,608	240,500
CL	Network Auditing software	01-08009-001		30,000	30,279	(279)	210,500
	SAN and SQL Hardware	01-08017-001		200,000	177,200	22,800	10,500
<b>Unit Cubicle Configurations 002</b>		Annual Budget	-				-
CL	DS/FO Cubicles (2)	01-08004-002		5,300	5,300	-	(5,300)
CL	6th Floor Training Room	01-08008-002		27,050	25,373	1,678	(32,350)
<b>Equipment Purchases 003</b>		Annual Budget	<b>100,000</b>				100,000
CL	Chapel Piano Restoration (3)	01-08002-003		13,000	13,000	-	87,000
CL	Heavy duty Shredder	01-08016-003		16,350	16,201	149	70,650
	Archives Shelving	01-08018-003		50,000		50,000	20,650
CL	Digital Camera	01-08020-003		8,400	8,381	19	12,250
<b>Building/Complex Maintenance 004</b>		Annual Budget	<b>60,000</b>				60,000
	Cooling Tower	01-08010-004		166,850	37,148	129,703	(106,850)
CL	Archives Parking Lot Repaving	01-08011-004		31,180	30,873	307	(138,030)
	O'Hare Plaza Signage	01-08012-004		23,375		23,375	(161,405)
	Garage Link Roof	01-08015-004		6,336	6,336	-	(167,741)
	Garage Drainage Pipes	01-08019-004		56,960	51,713	5,248	(224,701)
<b>Tenant Lease Allowances 005</b>		Annual Budget	<b>400,000</b>				400,000
CL	Natn'l Bd of Osteopathic Medical Examiners	01-08005-005		25,820	26,653	(833)	374,180
CL	National Brownfield	01-08006-005		143,408	148,326	(4,918)	230,772
	Susan G. Komen Foundation	01-08013-005		38,820	37,576	1,244	191,952
<b>New Building Purchases 006</b>		Annual Budget	-				-
<b>Contingency</b>		Annual Budget	<b>40,000</b>				40,000
	<b>Total Available</b>		<b>\$1,000,000</b>	<b>\$1,002,349</b>	<b>\$731,819</b>	<b>\$270,530</b>	<b>(2,349)</b>

**Previously Approved Projects Not Yet Completed**

		<b>Original Amount</b>	<b>Unspent Balance</b>	<b>Expenses 2008</b>	<b>Project Balance</b>
	Disk space for Image Library	10,000	10,000		10,000
<b>CL</b>	Donor Software/Hardware	810,000	20,345	19,967	378
<b>CL</b>	Content Management System	132,350	38,114	38,366	(252)
	COGNOS Upgrade	30,000	15,921	14,821	1,100
<b>CL</b>	LOWC and New York Offices	17,000	3,138	1,780	1,358
<b>CL</b>	SiteCore CMS (4)	156,000	69,114	69,114	-
<b>CL</b>	LOGA Buildout	57,952	51,064	72,701	(21,637)
<b>CL</b>	Lutheran Center Reconfiguration	6,525,000	549,272	46,248	503,024
<b>CL</b>	Community Alternatives	212,850	7,690	-	7,690
<b>CL</b>	ChildServ	83,476	83,476	86,954	(3,478)
<b>CL</b>	Community Alternatives	75,000	(9,514)	(1,829)	(7,685)
	Retirement Research	50,101	50,101		50,101
<b>CL</b>	Augsburg Fortress Store	5,102	5,102		5,102
	Total Other Previous Year Projects	<u>8,164,831</u>	<u>893,823</u>	<u>348,122</u>	<u>545,700</u>
	<b>Total 2008 Expenses</b>			<u><u>1,079,942</u></u>	

- CL** Closed projects
- 1) \$150,000 TO BE PAID BY FO
  - 2) ADDITIONAL \$8,872 PAID BY FO
  - 3) ADDITIONAL \$4,975 PAID BY WP
  - 4) ADDITIONAL \$34,209 PAID BY CO

**Evangelical Lutheran Church in America  
 2009 Income Estimate (Revised)  
 With 2007 and 2008 Actual Comparisons**

	2007 Actual	2008 Actual	2009		
			Current Total	Changes	Revised Estimate
<b>CURRENT FUNDS</b>					
<b>UNRESTRICTED</b>					
Mission Support	\$ 66,129,117	\$ 65,286,926	\$ 67,200,000	\$ (5,200,000)	\$ 62,000,000
Vision for Mission	1,211,077	1,052,162	1,200,000	(200,000)	1,000,000
Investment Income	2,730,165	1,297,328	800,000	200,000	1,000,000
Bequests & Trusts	1,573,182	1,574,683	1,100,000		1,100,000
Endowment	731,174	1,021,411	816,300	(37,800)	778,500
Rent	934,724	991,202	1,044,600	(44,600)	1,000,000
Other	1,000,124	439,908	400,000		400,000
<b>Total Unrestricted</b>	<b>\$74,309,563</b>	<b>\$71,663,622</b>	<b>\$72,560,900</b>	<b>(\$5,282,400)</b>	<b>\$67,278,500</b>
<b>TEMPORARILY RESTRICTED</b>					
Missionary Support	3,828,427	3,772,404	4,000,000	(200,000)	3,800,000
Bequests and Trusts	757,825	3,445,639	1,400,000		1,400,000
Endowment	1,481,313	1,540,487	1,586,300	(95,900)	1,490,400
Unit Designated	427,885	486,808	400,000		400,000
Mission Investment Fund	1,500,000	1,500,000	1,500,000		1,500,000
Grants	1,000,000	1,000,000	1,000,000	(60,000)	940,000
<b>Total Restricted</b>	<b>\$8,995,450</b>	<b>\$11,745,338</b>	<b>\$9,886,300</b>	<b>(\$355,900)</b>	<b>\$9,530,400</b>
<b>Total Current Funds</b>	<b>\$83,305,013</b>	<b>\$83,408,960</b>	<b>\$82,447,200</b>	<b>(\$5,638,300)</b>	<b>\$76,808,900</b>
<b>WORLD HUNGER</b>					
<b>Gifts:</b>					
Through Synods	\$ 11,572,439	10,863,914	\$ 11,700,000	\$ (500,000)	\$ 11,200,000
Through Direct Giving	7,144,137	6,209,894	8,000,000	(1,400,000)	6,600,000
Endowment	292,571	416,750	350,000	50,000	400,000
Bequests and Misc.	2,276,883	3,914,802	550,000	(50,000)	500,000
<b>Total World Hunger</b>	<b>\$21,286,030</b>	<b>\$21,405,360</b>	<b>\$20,600,000</b>	<b>(\$1,900,000)</b>	<b>\$18,700,000</b>
<b>TOTAL INCOME</b>	<b>\$104,591,043</b>	<b>\$104,814,320</b>	<b>\$103,047,200</b>	<b>(\$7,538,300)</b>	<b>\$95,508,900</b>

**Evangelical Lutheran Church in America  
 2009 Expense Proposal (Revised)  
 By Unit**

	Current Fund				World Hunger				Total			
	November '08 Authorization	Changes		Revised	November '08 Authorization	Changes		Revised	November '08 Authorization	Changes		Revised
	Amount	Percent	Authorization	Amount	Percent	Authorization	Amount	Percent	Authorization	Amount	Percent	Authorization
<b>PROGRAM UNITS</b>												
Evangelical Outreach and Congregational Mission	\$20,915,925	(\$1,442,300)	(6.90%)	\$19,473,625					\$20,915,925	(\$1,442,300)	(6.90%)	\$19,473,625
Global Mission	15,947,960	(1,333,630)	(8.36%)	14,614,330	14,559,920	(1,357,920)	(9.33%)	13,202,000	30,507,880	(2,691,550)	(8.82%)	27,816,330
Multicultural Ministries	1,336,805	(58,025)	(4.34%)	1,278,780					1,336,805	(58,025)	(4.34%)	1,278,780
Church in Society	3,769,985	(278,965)	(7.40%)	3,491,020	4,346,360	(405,360)	(9.33%)	3,941,000	8,116,345	(684,325)	(8.43%)	7,432,020
Vocation and Education	11,731,185	(985,935)	(8.40%)	10,745,250	164,050	(15,300)	(9.33%)	148,750	11,895,235	(1,001,235)	(8.42%)	10,894,000
<b>OFFICES</b>												
Presiding Bishop	6,555,910	(461,705)	(7.04%)	6,094,205					6,555,910	(461,705)	(7.04%)	6,094,205
Secretary	3,508,575	(136,300)	(3.88%)	3,372,275					3,508,575	(136,300)	(3.88%)	3,372,275
Treasurer	7,066,300	(495,045)	(7.01%)	6,571,255					7,066,300	(495,045)	(7.01%)	6,571,255
<b>SERVICE UNITS</b>												
Communication Services	3,723,175	(404,270)	(10.86%)	3,318,905					3,723,175	(404,270)	(10.86%)	3,318,905
Development Services	2,613,340	(154,255)	(5.90%)	2,459,085	1,529,670	(121,420)	(7.94%)	1,408,250	4,143,010	(275,675)	(6.65%)	3,867,335
<b>OTHER</b>												
General Treasury	818,615		0.00%	818,615					818,615		0.00%	818,615
Retiree Minimum Health/Pension Obligation	2,500,000		0.00%	2,500,000					2,500,000		0.00%	2,500,000
Depreciation	1,650,000		0.00%	1,650,000					1,650,000		0.00%	1,650,000
Strategic Initiative Fund	309,425	112,130	36.24%	421,555					309,425	112,130	36.24%	421,555
<b>Total</b>	<b>\$82,447,200</b>	<b>(\$5,638,300)</b>	<b>(6.84%)</b>	<b>\$76,808,900</b>	<b>\$20,600,000</b>	<b>(\$1,900,000)</b>	<b>(9.22%)</b>	<b>\$18,700,000</b>	<b>\$103,047,200</b>	<b>(\$7,538,300)</b>	<b>(7.32%)</b>	<b>\$95,508,900</b>

**Evangelical Lutheran Church in America  
 2010 and 2011 Income Proposal  
 With 2009 Revised Estimates**

	2009 Revised Estimate	2010		2011	
		Changes	Total	Changes	Total
<b>CURRENT FUNDS</b>					
<b>UNRESTRICTED</b>					
Mission Support	\$ 62,000,000	\$ 250,000	\$ 62,250,000	\$ 250,000	\$ 62,500,000
Vision for Mission	1,000,000		1,000,000		1,000,000
Investment Income	1,000,000		1,000,000		1,000,000
Bequests & Trusts	1,100,000		1,100,000		1,100,000
Endowment	778,500	(77,850)	700,650	(56,050)	644,600
Rent	1,000,000		1,000,000		1,000,000
Other	400,000		400,000		400,000
<b>Total Unrestricted</b>	<b>\$67,278,500</b>	<b>\$172,150</b>	<b>\$67,450,650</b>	<b>\$193,950</b>	<b>\$67,644,600</b>
<b>TEMPORARILY RESTRICTED</b>					
Missionary Support	3,800,000		3,800,000		3,800,000
Bequests and Trusts	1,400,000		1,400,000		1,400,000
Endowment	1,490,400	(149,050)	1,341,350	(107,950)	1,233,400
Unit Designated	400,000		400,000		400,000
Mission Investment Fund	1,500,000		1,500,000		1,500,000
Grants	940,000	(140,000)	800,000		800,000
<b>Total Restricted</b>	<b>\$9,530,400</b>	<b>(\$289,050)</b>	<b>\$9,241,350</b>	<b>(\$107,950)</b>	<b>\$9,133,400</b>
<b>Total Current Funds</b>	<b>\$76,808,900</b>	<b>(\$116,900)</b>	<b>\$76,692,000</b>	<b>\$86,000</b>	<b>\$76,778,000</b>
<b>WORLD HUNGER</b>					
<b>Gifts:</b>					
Through Synods	\$ 11,200,000	\$ -	\$ 11,200,000	100,000	11,300,000
Through Direct Giving	6,600,000		6,600,000	150,000	6,750,000
Endowment	400,000		400,000	50,000	450,000
Bequests and Misc.	500,000		500,000		500,000
<b>Total World Hunger</b>	<b>\$18,700,000</b>	<b>\$0</b>	<b>\$18,700,000</b>	<b>\$300,000</b>	<b>\$19,000,000</b>
<b>TOTAL INCOME</b>	<b>\$95,508,900</b>	<b>(\$116,900)</b>	<b>\$95,392,000</b>	<b>\$386,000</b>	<b>\$95,778,000</b>

**Evangelical Lutheran Church in America**  
**2010 Expense Proposal**  
**By Unit**  
with 2009 Revised Authorized for Comparison

	Current Fund			World Hunger			Total		
	2009 Revised Authorization	Changes	2010 Authorization	2009 Revised Authorization	Changes	2010 Authorization	2009 Revised Authorization	Changes	2010 Authorization
<b>PROGRAM UNITS</b>									
Evangelical Outreach and Congregational Mission	\$19,473,625	(\$464,390)	\$19,009,235				\$ 19,473,625	\$ (464,390)	\$19,009,235
Global Mission	14,614,330	(300,000)	14,314,330	13,202,000		13,202,000	27,816,330	(300,000)	27,516,330
Multicultural Ministries	1,278,780	(47,190)	1,231,590				1,278,780	(47,190)	1,231,590
Church in Society	3,491,020	(178,575)	3,312,445	3,941,000		3,941,000	7,432,020	(178,575)	7,253,445
Vocation and Education	10,745,250	(327,000)	10,418,250	148,750		148,750	10,894,000	(327,000)	10,567,000
<b>OFFICES</b>									
Presiding Bishop	6,094,205	(107,240)	5,986,965				6,094,205	(107,240)	5,986,965
Secretary	3,372,275		3,372,275				3,372,275	0	3,372,275
Treasurer	6,571,255	(82,605)	6,488,650				6,571,255	(82,605)	6,488,650
<b>SERVICE UNITS</b>									
Communication Services	3,318,905	(45,000)	3,273,905				3,318,905	(45,000)	3,273,905
Development Services	2,459,085	(70,400)	2,388,685	1,408,250		1,408,250	3,867,335	(70,400)	3,796,935
<b>OTHER</b>									
General Treasury	818,615		818,615				818,615	0	818,615
Retiree Minimum Health/Pension Obligation	2,500,000		2,500,000				2,500,000	0	2,500,000
Depreciation	1,650,000		1,650,000				1,650,000	0	1,650,000
Strategic Initiative Fund	421,555	1,505,500	1,927,055				421,555	1,505,500	1,927,055
<b>Total</b>	<b>\$76,808,900</b>	<b>(\$116,900)</b>	<b>\$76,692,000</b>	<b>\$ 18,700,000</b>	<b>\$ -</b>	<b>\$18,700,000</b>	<b>\$95,508,900</b>	<b>\$ (116,900)</b>	<b>\$95,392,000</b>

**The Evangelical Lutheran Church in America  
 Church Council Designated Funds Functioning as Endowment as of December 31, 2008**

Name of Endowment Fund	Date Fund Was Established	Market Value as of		Current Recipient of Endowment Income
		December 31, 2008	December 31, 2007	
ALC Foundation Fund	January 27, 1986	\$ 1,469,857	\$ 2,195,614	Foundation of the ELCA
Henry C. Boraas Legacy	August 10, 1955	\$ 54,016	\$ 80,693	50% to Global Mission
Caribbean Ministry Fund	October 10, 1979	\$ 232,283	\$ 347,002	Global Mission
Herbert G. Carlson Memorial Fund	December 1, 1978	\$ 1,221,675	\$ 1,825,029	Global Mission / Vocation and Education
DPL Scholarship Fund	Pre-1963	\$ 49,339	\$ 73,706	Vocation and Education
DGM General Endowment	November 6, 1997	\$ 36,818	\$ 55,001	Global Mission
DGM Missions	July 8, 1926	\$ 175,656	\$ 262,409	Global Mission
Engagement of Persons with Other Faiths	July 22, 1992	\$ 37,723	\$ 56,353	Global Mission
ELCA Educational Grant Program	January 1, 1996	\$ 84,429	\$ 126,127	Vocation and Education
ELCA General Memorial Fund	September 19, 1997	\$ 158,592	\$ 230,980	ELCA Current Fund
Fund to Supplement Overseas Retirement Benefits	May 18, 1987	\$ 129,631	\$ 184,051	Global Mission
Carrie Hatleberg Estate	November 25, 1974	\$ 51,871	\$ 77,489	Global Mission
In The City for Good (and income account)	April 27, 1998	\$ 1,365,768	\$ 1,960,919	Evangelical Outreach and Congregational Mission
Long Scholarship Fund	Pre-1963	\$ 18,757	\$ 28,020	Vocation and Education
Mission Builders Support Fund	July 15, 1997	\$ 147,085	\$ 243,449	To be determined
Mission Development Fund	February 1, 2007	\$ 727,371	\$ 945,282	To be determined
Parish Education Fund	Pre-1963	\$ 38,972	\$ 58,219	Evangelical Outreach and Congregational Mission
Schickler Family Memorial Fund	January 21, 1983	\$ 1,023,302	\$ 1,528,685	ELCA Current Fund
South East Asia Ministry Fund	May 23, 1996	\$ 1,679,628	\$ 2,384,744	Global Mission
Special Needs Retirement Endowment Fund	October 1, 1995	\$ 379,379	\$ 566,745	Office of the Presiding Bishop/Synodical Relations
Vision for Mission Income Fund	April 1, 1998	\$ 537,267	\$ 802,610	ELCA Current Fund
<b>Total</b>		<b>\$ 9,619,419</b>	<b>\$ 14,033,127</b>	

**Summary of Church Council Designated Funds**  
**1999 - 2008 (1)**  
**January 31, 2009**

Designation	Year	Amount	Expended	Balance
Second Mile Ministry Fund	1999	\$ 12,000,000	\$ 11,970,141	\$ 29,859
Studies on Sexuality	2001	250,000		
	2002	<u>900,000</u>	1,112,727	37,273
Culture-Specific Resources	2001	400,000	93,705 (2)	306,295
Introduction of New Primary Worship Resource	2005	950,000	910,000 (2)	40,000
Leadership Development Initiative	2005	2,587,622	2,322,108 (2)	265,514
Ministry Among People Living in Poverty	2005	400,000	400,000 (2)	0
Strategy for Engagment in Israel and Palestine	2005	100,000	100,000 (2)	(0)
 Total		 <u><u>\$ 17,587,622</u></u>	 <u><u>\$ 16,908,682</u></u>	 <u><u>\$ 678,940</u></u>

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

(2) This relates to the Church Council Designated funds only. Other revenue sources have supplemented this work.



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

**SECOND MILE MINISTRY FUNDS**  
**1999**  
**1999 - 2008**  
**January 31, 2009**

Activity	Allocation	Expended	Balance
<b>Ministry Among People in Poverty</b>			
Evangelical Outreach and Congregational Mission	\$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 Endow	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	270,141	29,859
World Hunger Appeal Anniversary	100,000	100,000	-
Identity Project	2,000,000	2,000,000	-
Sub-Total	<u>\$4,000,000</u>	<u>\$3,970,141</u>	<u>\$29,859</u>
<b>Total Expense to Operating/Designated Fund</b>	<u>\$7,000,000</u>	<u>\$6,970,141</u>	<u>\$29,859</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>\$11,970,141</u></u>	<u><u>\$29,859</u></u>

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

**ELCA STUDIES ON SEXUALITY**  
**2001, 2002**  
**2001 - 2009**  
**January 31, 2009**

<u>Activity</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Staff Compensation and Travel	790,000	610,012	179,988
Task Force, Hearings and Focus Groups	121,000	209,902	(88,902)
Second Circle Consultations	24,000	17,242	6,758
Writers	20,000	3,500	16,500
Printing and Distribution (less sales)	195,000	272,071	(77,071)
Total	<u>1,150,000</u>	<u>1,112,727</u>	<u>37,273</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, 2009**

<u>Activity Name</u>	<u>Budget</u>	<u>Inception - To Date</u>	<u>Balance</u>
Chinese / Mandarin Worship Resource	\$130,800	\$55,387	\$75,413
Alaska Native Worship Resource	\$67,860	\$28,808	\$39,052
Asian / Evangelism Language Resources	<u>\$9,510</u>	<u>\$9,510</u>	<u>\$0</u>
Planned Projects	\$208,170	\$93,705	\$114,465
Unallocated to date:	<u>\$191,830</u>		<u>\$191,830</u>
Total Church Council Funds	\$400,000	\$93,705	\$306,295
 <b>Note:</b>			
Other Cultural Specific Resources Available Funding:			
Prior Year Strategy Implementation Fund	100,000		100,000
Prior Year Multilingual Program Budget Allocation	54,125		54,125
Consignment Sales	3,250		3,250
Other Unit Participation	<u>35,000</u>		<u>35,000</u>
Total Available Resources	<u><u>\$592,375</u></u>	<u><u>\$93,705</u></u>	<u><u>\$498,670</u></u>

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CHURCH COUNCIL**  
**March 27-30, 2009**  
**Exhibit F, Part 4f**  
**Page 1**

**Church Council Designated Fund Report for:** INTRODUCTION OF NEW PRIMARY WORSHIP RESOURCE  
**Year Designated by Church Council:** 2005  
**Estimated Period of Designation:** 2005 - 2008  
**Reporting Date:** January 31, 2009

<u>Activity</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Announcement Packet	65,000	21,319	43,681
Preview Kit (Augsburg Fortress expense)	-	-	-
Video Production	-	14,245	(14,245)
ELW Introductory Package	144,000	173,921	(29,921)
(study guide; liturgical review cons.)	-	35,755	(35,755)
Training Events:			
Training the Synod Trainers	270,000	267,298	2,702
Worship Formation Events	10,000	6,453	3,547
Worship at the Center Events	-	61,653	(61,653)
Contingency	210,000	-	210,000
National Worship Event	195,000	161,487	33,513
2007 CWA Core Resources Reception	15,000	-	15,000
Administration Expenses	45,000	-	45,000
Consignment Sales	(4,000)	(6,294)	2,294
Return to Current Fund	-	174,162	(174,162)
<b>Total Church Council Funds</b>	<u>950,000</u>	<u>910,000</u>	<u>40,000</u>
<b>Other Sources of Funding:</b>			
Worship and Liturgical Resources budget	50,000	-	50,000
<b>Total Available Resources</b>	<u><u>1,000,000</u></u>	<u><u>910,000</u></u>	<u><u>90,000</u></u>

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

LEADERSHIP DEVELOPMENT INITIATIVE  
 2005  
 2005 -- 2008  
 January 31, 2009

Expense Type	Budget	Inception-To-Date	Balance
<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)
Total Leadership Development	<u>\$537,622</u>	<u>\$537,622</u>	<u>(\$0)</u>

Church Council Designated Fund Report for: **LEADERSHIP DEVELOPMENT INITIATIVE**  
 Year Designated by Church Council: **2005**  
 Estimated Period of Designation: **2005 -- 2008**  
 Reporting Date: **January 31, 2009**

Expense Type	Budget	Inception-To-Date	Balance
<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	-	\$10,000
Developing Mission Leaders (25%)	789	789	\$0
Missiologists/Leadership Consultation	4,844	4,844	\$0
<i>Multicultural Ministries:</i>			
Come, See, Discover	108,000	86,546	\$21,454
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	5,187	\$4,813
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	12,001	\$50,999
Evangelical Horizon Internships	100,000	100,000	\$0
Congregational Latino/Hispanic	300,000	121,752	\$178,248
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>			
Young Adult Program	100,000	100,000	\$0
<i>Gettysburg Seminary:</i>			
Intersections Institute	26,000	26,000	\$0
<i>Metropolitan New York Synod:</i>			
Urban Leaders Institute	20,000	20,000	\$0
<i>Region 1:</i>			
American Indian/Alaska Native Ministry	20,000	20,000	\$0
<i>Lutheran School of Theology-Chicago</i>			
Leadership Development Grant	7,000	7,000	\$0
<i>Non-Staff Travel</i>			
Transforming Leaders Event ('07)	6,115	6,115	\$0
Leadership Grant Strategy Committee Meeting ('05)	1,862	1,862	\$0
<i>Lighthouse Partnership</i>			
Support for Developing Leaders	9,500	9,500	\$0
<i>Alaska Synod-ELCA</i>			
Multicultural Leadership Development Grant	20,000	20,000	\$0
<i>Lutheran Church of the Redeemer</i>			
Transforming Leaders Initiative	60,000	60,000	\$0
<i>Pacific Lutheran Theological Seminary</i>			
Support for TEEM Students	15,000	15,000	\$0
<i>Center for creative Leadership</i>			
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>\$1,784,486</u>	<u>\$265,514</u>
<b>Total Available</b>	<u><u>\$2,587,622</u></u>	<u><u>\$2,322,108</u></u>	<u><u>\$265,514</u></u>

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

**MINISTRY AMONG PEOPLE IN POVERTY**  
**2005**  
**2005-2008**  
**January 31, 2009**

<u>Activity Name or Expense Type</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Grants	363,500	369,415	(5,915)
Staff Travel	10,000	1,637	8,363
Travel Special	5,000	5,542	(542)
Printing	4,000	76	3,924
Teaching Material	5,000	0.00	5,000
Professional Services	0.00	6,350	(6,350)
Purchased Services	10,000	13,000	(3,000)
Catering	500	2,835	(2,335)
Misc. Registrations	2,000	0.00	2,000
Courier Charges	0.00	1,145	(1,145)
<b>Total Church Council Funds</b>	<u>400,000</u>	<u>400,000</u>	<u>0</u>

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CHURCH COUNCIL**  
**March 27-30, 2009**  
**Exhibit F, Part 4i**  
**Page 1**

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

**Strategy for Engagement in Israel and Palestine**  
**2005**  
**2005 - 2008**  
**January 31, 2009**

<b>Activity Name or Expense Type</b>	<b><u>Budget</u></b>	<b><u>Inception-To-Date</u></b>	<b><u>Balance</u></b>
<b>Advocacy</b>			
Trip to Israel/Palestine	\$30,000	\$3,657	\$26,343
Hill Briefing	2,000	250	1,750
<b>Advocacy and Awareness Building</b>			
Visit of Companions <i>from</i> the Holy Land	12,000	5,589	6,411
Resource Production	16,000	38,666	(22,666)
Shipping Charges		1,402	(1,402)
Hospitality		302	(302)
Grant for Peace Camp for Palestinian Children in Ranallah		900	(900)
CWS- EAPPI-US Restructuring and recruitment Grant		5,000	(5,000)
Cost Recovery (T-Shirt/DVDs/Communion Ware)		(4,185)	4,185
<b>Accompaniment</b>			
"Seeding" Visits <i>to</i> the Holy Land	15,000	100	14,900
<b>Contract and Support Staff</b>			
Additional Help	25,000	48,318	(23,318)
<b>Total</b>	<b>\$100,000</b>	<b>\$100,000</b>	<b>(\$0)</b>



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

*God our comforter, you are a refuge and a strength for us, a helper close at hand in times of distress. Enable us so to hear the words of faith that our fear is dispelled, our loneliness eased, our anxiety calmed, and our hope reawakened. May your Holy Spirit lift us above our sorrow to the peace and light of your constant love; through Jesus Christ, our Savior and Lord. Amen.*

### **Synodical-Churchwide Consultations**

In 2008 there were eleven regional mission support consultations, nine of which were joint consultations with the Evangelical Outreach and Congregational Mission unit, focusing on the planned directors for evangelical mission staff. These regional consultations focused on the relationship of new and renewed congregations (mission) with funding for these ministries and our shared ELCA mission and ministry (mission support). During the year there were also twenty-nine synodical mission support consultations held, primarily with Synod Councils and synodical bishops and staff. Church Council members who relate to those synods were invited to participate in the consultations if available. Since the beginning of 2009, I have held consultations with six synods and one regional governing council.

The synodical-churchwide consultations focus on the partnership between synods and the churchwide organization in building the case for mission support in the congregations of this church. The economic crisis that has emerged in the past few months has heightened the need for close collaboration and mutual accountability in responding to this reality. As the percentage of mission support from congregations declines, it becomes critically important to “tell the stories” of what difference God is making through the shared mission and ministries of the Evangelical Lutheran Church in America. I am committed to continue to work with our synods in this effort.

### **Conference of Bishops**

The liaison bishops to the ELCA Church Council met prior to the March 2009 meeting of the Conference of Bishops to review the process for discussion regarding mission support by the full Conference. They received a preliminary report of how standardized data from synods might be shared in a common report to the Conference of Bishops. This “standardized reporting” of data was one of the recommendations of the Blue Ribbon Report on Mission Funding (2007) and is a collaborative effort involving Office of the Treasurer, Research and Evaluation and Synodical Relations. The bishops’ response to this report was positive and they encouraged continued work on this effort, with the expectation that this would be an important resource for the October 2009 meeting of the Conference of Bishops.

The full Conference of Bishops engaged in two significant times of small group discussion and reporting related to mission support and contingency planning. At the recommendation of the liaison bishops, and the concurrence of churchwide staff, there was no action by the Conference on proposed mission support plans.

This committee will be receiving the report on revised estimates of 2009 mission support plans and 2010 mission support plans and will be asked to forward a recommendation to the Church Council for their action regarding these plans.

Pastor A. Craig Settlage  
Director for Mission Support

2010 Synod Mission Support Plans  
 And 2006, 2007, 2008 Actuals with 2009 Revisions

SYNOD NAME	#	2006		2007		2008		2009				2010	
		ACTUAL	MS %	ACTUAL	MS %	ACTUAL	MS %	SYNOD PLANS		REVISED ESTIMATES		SYNOD PLANS	
								AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
ALASKA	1A	187,878	42.00%	166,584	36.96%	183,650	37.00%	182,839	38.00%	178,600	38.00%	189,190	39.00%
N.W. WASH	1B	629,665	45.00%	655,460	45.00%	657,906	45.50%	671,000	45.50%	682,500	45.50%	655,000	45.50%
S.W. WASH	1C	422,668	37.00%	430,820	37.00%	420,304	37.50%	484,500	38.00%	484,500	38.00%	442,750	38.50%
E.WASH/ID	1D	327,332	37.00%	366,342	38.00%	346,083	38.50%	411,450	39.00%	397,800	39.00%	418,700	39.50%
OREGON	1E	463,203	40.00%	478,816	40.00%	499,094	41.00%	551,880	42.00%	505,055	41.50%	511,140	42.00%
MONTANA	1F	399,000	38.00%	419,265	38.50%	439,206	39.00%	455,000	39.40%	455,000	39.40%	468,000	40.00%
SIERRA-PACIFIC	2A	1,125,784	48.10%	1,167,043	49.00%	1,153,372	50.00%	1,300,500	51.00%	1,300,500	51.00%	1,332,949	51.50%
SW CALIFORNIA	2B	753,403	48.00%	745,223	49.00%	737,508	50.00%	765,000	51.00%	686,000	49.00%	686,000	49.00%
PACIFICA	2C	1,123,373	54.00%	1,190,795	54.50%	1,165,445	55.00%	1,199,377	55.00%	1,155,763	53.00%	1,155,763	53.00%
GRAND CANYON	2D	1,233,753	45.00%	1,336,446	47.00%	1,297,867	50.00%	1,504,500	51.00%	1,351,500	51.00%	1,377,000	51.00%
ROCKY MTN	2E	1,482,474	50.00%	1,530,369	50.00%	1,494,518	50.00%	1,750,000	50.00%	1,575,000	50.00%	1,625,000	50.00%
W. NO.DAK	3A	380,581	41.50%	386,485	40.62%	385,140	42.00%	395,000	41.49%	385,140	42.00%	379,950	42.50%
E. NO.DAK	3B	418,636	40.00%	439,965	40.00%	450,112	40.00%	561,700	41.00%	480,000	40.00%		
SO. DAK.	3C	860,368	42.00%	864,154	42.00%	890,364	42.00%	939,120	42.00%	914,546	42.00%	964,410	43.00%
NW. MINN.	3D	855,271	51.00%	862,828	51.00%	859,819	51.00%	956,250	51.00%	867,000	51.00%	887,400	51.00%
NE. MINN.	3E	666,503	49.00%	677,671	49.00%	668,898	49.00%	710,500	49.00%	681,000	49.00%	700,210	49.00%
SW. MINN.	3F	1,190,669	52.52%	1,195,494	52.50%	1,223,526	52.50%	1,293,555	52.50%	1,293,555	52.50%	1,312,958	52.50%
MINPLS. AREA	3G	2,011,579	57.10%	1,952,504	55.00%	1,993,138	55.00%	2,090,000	55.00%	2,090,000	55.00%	2,090,000	55.00%
ST PAUL (M)	3H	1,116,263	50.00%	1,128,020	50.00%	1,137,945	50.00%	1,179,000	50.00%	1,128,000	50.00%	1,160,000	50.00%
SE. MINN.	3I	1,180,278	52.50%	1,130,791	52.50%	1,105,444	52.50%	1,206,450	52.50%	1,144,500	52.50%	1,190,175	52.50%
NEBRASKA	4A	2,354,023	57.00%	2,391,321	57.00%	2,464,472	57.00%	2,365,500	57.00%	2,365,500	57.00%	2,365,500	57.00%
CENTRAL STATES	4B	1,190,497	53.00%	1,154,975	53.00%	1,179,940	53.00%	1,166,000	53.00%	1,174,654	53.00%		
ARK/OK	4C	280,217	42.50%	274,987	42.60%	276,060	42.70%	293,983	42.70%	303,512	42.80%	284,504	42.80%
N.TEX/N.LOU	4D	604,225	45.00%	612,627	45.50%	629,460	46.00%	669,619	46.00%	655,354	46.50%	683,928	47.00%
S.W.TEXAS	4E	1,069,167	55.00%	1,066,276	55.00%	1,079,903	55.00%	1,080,750	55.00%	1,188,825	55.00%	1,188,825	55.00%
GULF COAST	4F	797,108	50.00%	780,450	50.00%	767,858	50.00%	800,000	50.00%	832,500	50.00%	782,500	50.00%
METRO CHGO	5A	1,982,860	55.98%	2,024,734	55.00%	1,946,791	55.00%	2,110,366	55.10%	2,110,366	55.10%		
NO. ILL	5B	1,525,900	55.00%	1,531,537	55.00%	1,558,260	55.00%	1,614,250	55.00%	1,516,770	55.00%		
CEN.SO. ILL	5C	1,040,474	56.00%	1,082,125	56.00%	1,085,194	56.00%	1,078,000	56.00%	1,078,000	56.00%	1,078,000	56.00%
SE IOWA	5D	1,734,643	53.50%	1,707,887	53.50%	1,695,355	53.50%	1,776,085	53.50%	1,543,700	53.50%	1,512,800	53.50%
WEST IOWA	5E	577,365	49.00%	588,007	49.00%	609,101	49.25%	613,800	49.50%	624,690	49.50%	636,800	49.75%
NE IOWA	5F	849,353	47.00%	793,563	43.50%	796,773	44.00%	798,000	42.00%	798,000	42.00%	798,000	42.00%
N GRT LKES	5G	571,111	54.00%	564,160	54.00%	548,111	53.50%	564,425	53.50%	535,535	53.50%	505,000	50.00%
NW.SYN (W)	5H	893,493	58.00%	938,288	58.00%	856,957	56.00%	1,029,022	58.00%	812,900	55.00%	814,550	55.00%
EC WISC	5I	1,043,068	55.00%	1,067,385	55.00%	1,023,157	55.00%	1,072,500	55.00%	1,017,500	55.00%	976,250	55.00%
GRTR MILWKEE	5J	1,662,889	61.50%	1,631,953	61.00%	1,533,346	61.00%	1,600,000	61.00%	1,464,000	60.10%		

2010 Synod Mission Support Plans  
 And 2006, 2007, 2008 Actuals with 2009 Revisions

SYNOD NAME	#	2006		2007		2008		2009				2010	
		ACTUAL	MS %	ACTUAL	MS %	ACTUAL	MS %	SYNOD PLANS		REVISED ESTIMATES		SYNOD PLANS	
								AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
SO.-CENT (W)	5K	1,077,931	59.60%	1,078,682	59.60%	989,631	59.60%	1,072,000	57.90%	1,072,000	57.90%	929,000	55.00%
LACROSSE (W)	5L	466,829	55.00%	488,497	55.00%	490,754	55.00%	480,000	55.00%	475,000	55.00%	475,000	55.00%
SE. MICH	6A	879,272	53.00%	903,665	53.00%	746,646	53.00%	980,500	53.00%	980,500	53.00%		
N/W LOWER MICH	6B	919,461	50.00%	920,231	50.00%	934,574	50.00%	994,500	51.00%	984,300	51.00%	994,500	51.00%
IND/KY	6C	1,345,866	50.00%	1,382,061	50.00%	1,368,840	51.00%	1,400,000	51.00%	1,545,000	51.50%		
NW OHIO	6D	1,332,025	51.00%	1,301,738	51.62%	1,244,047	51.00%	1,342,524	51.00%	1,276,275	51.00%	1,302,250	51.00%
NE OHIO	6E	1,130,723	49.75%	1,120,810	50.00%	1,097,428	50.00%	1,160,000	50.00%	1,160,000	50.00%	1,029,000	49.00%
S. OHIO	6F	1,080,000	41.97%	1,082,097	43.20%	1,144,164	44.66%	1,288,000	50.00%	1,288,000	50.00%	1,288,000	50.00%
NEW JERSEY	7A	1,313,793	50.00%	1,318,725	50.00%	1,245,126	50.00%	1,350,000	50.00%	1,200,000	50.00%	1,200,000	50.00%
NEW ENGLAND	7B	1,254,902	55.00%	1,290,908	55.00%	1,225,411	55.00%	1,330,906	55.00%	1,209,509	55.00%		
METRO NY	7C	603,313	43.50%	643,487	46.50%	661,609	46.50%	665,000	47.50%	665,000	47.50%	672,000	48.00%
UPSTATE NY	7D	738,611	45.00%	820,904	46.00%	768,742	47.00%	868,800	48.00%	774,550	47.00%		
NE PENN	7E	1,658,443	53.00%	1,611,929	53.00%	1,556,125	53.00%	1,600,600	53.00%	1,428,000	51.00%	1,560,000	52.00%
SE PENN	7F	1,476,973	53.00%	1,457,180	52.60%	1,422,975	53.50%	1,524,800	53.50%	1,444,550	53.50%	1,471,375	53.50%
SLOVAK ZION	7G	34,297	28.75%	35,018	30.99%	37,266	29.50%	36,000	30.00%	36,000	30.00%	37,000	30.00%
NW PENN	8A	457,157	48.00%	456,109	47.80%	467,389	49.00%	465,000	49.50%	465,000	49.50%	467,000	50.00%
SW PENN	8B	1,366,236	55.00%	1,339,732	55.00%	1,324,925	55.00%	1,300,000	55.00%	1,300,000	55.00%	1,290,000	55.00%
ALLEGHENY	8C	515,714	50.00%	509,326	50.00%	499,337	50.00%	515,000	50.00%	515,000	50.00%		
LOW SUSQ	8D	2,156,009	52.50%	2,121,826	52.50%	1,986,434	52.50%	2,000,000	50.00%	2,000,000	50.00%	2,000,000	50.00%
UPP SUSQ	8E	612,756	50.00%	602,465	50.00%	596,551	50.00%	621,000	50.00%	625,000	50.00%	620,000	50.00%
DEL-MRYLND	8F	1,422,465	52.90%	1,454,457	53.11%	1,404,452	53.00%	1,472,057	53.00%	1,472,057	53.00%	1,472,000	53.00%
METRO DC	8G	1,086,546	55.00%	1,070,918	55.00%	1,050,932	55.00%	1,071,125	55.00%	1,071,125	55.00%	1,120,213	55.00%
W. VA/W.MYLD	8H	332,226	50.00%	332,574	50.28%	340,170	51.00%	350,875	51.50%	342,872	51.50%	342,872	52.00%
VIRGINIA	9A	1,103,496	50.00%	1,140,251	50.00%	1,116,242	50.50%	1,193,202	50.60%	1,118,449	50.60%	1,140,387	50.60%
NO. CAROLINA	9B	2,000,000	42.32%	2,008,334	42.12%	2,066,667	41.87%	2,000,000	39.89%	2,000,000	40.50%	1,865,000	38.77%
SO. CAROLINA	9C	1,484,004	47.47%	1,461,104	45.38%	1,493,160	45.32%	1,575,000	45.00%	1,417,662	45.00%	1,591,500	45.47%
SOUTHEASTERN	9D	1,303,496	50.00%	1,330,616	50.00%	1,371,384	50.00%	1,544,600	50.00%	1,544,600	50.00%	1,544,600	50.00%
FLORIDA-BAHAMA	9E	1,474,011	50.50%	1,490,125	50.50%	1,439,470	51.00%	1,553,609	51.00%	1,405,570	51.00%	1,428,944	51.125%
CARIBBEAN	9F	32,400	14.45%	20,000	10.52%	36,400	15.13%	40,000	15.00%	40,000	15.00%	50,000	18.00%
<b>TOTAL REMITTANCES</b>		<b>\$65,664,031</b>	<b>50.58%</b>	<b>\$66,129,117</b>	<b>50.50%</b>	<b>\$65,286,926</b>	<b>50.67%</b>	<b>\$69,035,019</b>	<b>50.68%</b>	<b>\$66,633,784</b>	<b>50.54%</b>	<b>\$55,063,893</b>	<b>49.99%</b>

## **Cash Management Policy**

### **Applicability**

This policy is applicable to cash administered by the Office of the Treasurer, including that in excess of ongoing daily operating needs of the churchwide organization. Such cash generally fluctuates due to the seasonality of receipts as well as the level of restricted and designated funds that are received and distributed over an extended period of time. This policy does not apply to the investments of the ELCA Foundation.

Investing of cash managed under this policy is subject to the investment policies.

### **Objective**

The objective of this policy is to provide the philosophy and general operating procedures necessary for the churchwide office to meet its cash disbursement and liquidity needs.

### **Monitoring cash flow**

The Office of the Treasurer is responsible for monitoring cash balances and needs on a daily, weekly, monthly and as-needed basis. Liquidity requirements will be communicated to the investment managers in writing from time to time by the ELCA.

The monthly calendarization of the annual operating and capital budgets prepared for the churchwide organization, as well as quarterly forecasts of spending for disaster relief, World Hunger, and other programs with variable spending schedules, provide input to the cash monitoring process.

### **Liquidity**

Cash and investments to approximate the balance of restricted and designated funds, plus an amount to support the average monthly (over previous 12 months) operating needs of the churchwide organization should be maintained. However, to avoid the costs of outside borrowing, the temporary operating cash needs for approved churchwide office program and administrative activities may be met by allowing the level of cash and investments to decrease below the above target.

A balance of up to approximately \$1.4 million will be maintained as readily available cash in a demand account. Excess cash on a daily basis will be transferred to an operating investment account, as defined in the Operating Investment Policy. The amount in this investment account will vary based upon expected cash needs and the overall interest rate environment, but should generally not exceed a peak level of expected monthly

disbursements over an annual period. Additional excess cash will be transferred to a core investment account, as defined in the Core Investment Policy.

The sum of available **committed** lines of credit and cash subject to this policy will not decrease below two month's average (over previous 12 months) cash disbursements.

### **Cash Reserves**

Segregated cash reserves will not be maintained for specific purposes. The need for such reserves may be satisfied by creating designated funds that will be subject to the liquidity policy above.

### **Lines of Credit**

Lines of credit equal to at least \$10 million will be maintained and may be used to meet temporary cash flow needs.

### **Investment Income**

Under the unified budget concept practiced by the churchwide organization, income received in the investment portfolios is recorded as unrestricted revenue of the churchwide organization and is used to support the programs and structure of the churchwide organization. Costs and fees related to cash and investment management and gains and losses from the portfolios are likewise absorbed and recorded in the general treasury of the ELCA churchwide organization.

Revised: March 26, 2009

Summary of Revisions to the  
Articles of Incorporation of  
ELCA Risk Management, Inc.

*[When filed with the Illinois Secretary of State this material will  
be arranged to comply with the format required by that office.]*

- ARTICLE 1. The name of this corporation is ELCA RISK MANAGEMENT, INC.
- ARTICLE 2. [The name and address of the initial registered agent and registered office appear in the records of the corporation.]
- ARTICLE 3. [The name and address of the initial board of directors appear in the records of this corporation.]
- ARTICLE 4. The purposes for which the corporation is organized are:  
This corporation is organized exclusively for charitable, educational, literary, and scientific purposes including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law). Within the foregoing, the purposes of the corporation are to engage in research and to educate not-for-profit colleges, universities, and seminaries related to the Evangelical Lutheran Church in America, a Minnesota nonprofit corporation and other educational and charitable organizations engaged primarily in education or research and also related to said Church; by providing counseling and education to such institutions and their teachers and employees and students regarding various arrangements and informed evaluations of (1) the basic principles of institutional risk management, and (2) annuity and insurance and other retirement plans which may now or hereafter relate to the teachers and employees of such institutions, and (3) other informed measures of security so as to minimize the adverse effects which would otherwise occur from loss of life or loss of income or substantial medical expenses resulting from accident or illness; all such research, education, and counseling is intended to more adequately protect the security of the human and physical and fiscal resources of such institutions and their teachers and employees and students. The corporation will not engage in the operation of a post-secondary, vocational, or business institute.
- ARTICLE 5. Other provisions:  
A. No part of the net earnings of the corporation shall inure to the benefit of or be distributable to, its members, directors, trustees, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article 4 hereof. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the corporation shall not participate in, or

intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of these articles, the corporation shall not carry on any other activities not permitted to be carried on by a corporation exempt from Federal income tax under Section 501(c)(3) of the Internal Revenue Code of 1986.

B. Upon dissolution of the corporation, the Board of Directors shall, after paying or making provision for the payment of all liabilities of the corporation, dispose of all of the assets of the corporation exclusively for the purposes of the corporation, in such manner as the Board of Directors shall determine, to seminaries, colleges, and universities that (1) are then related to the Evangelical Lutheran Church in America, (2) are then qualified as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986, and (3) have participated in insurance programs of this corporation during the five years preceding dissolution. If no such seminary, college or university meets these criteria, the corporation's assets shall be distributed to the Evangelical Lutheran Church in America.



**BYLAWS**  
**OF**  
**ELCA RISK MANAGEMENT, INC.**  
**(the "CORPORATION")**

**ARTICLE I**

RELATIONSHIP TO EVANGELICAL LUTHERAN CHURCH IN AMERICA ("ELCA")

SECTION 1. RELATIONSHIP TO ELCA. The affairs and governance shall at all times be so conducted as to qualify and maintain the Corporation as an entity affiliated and related to ELCA.

SECTION 2. RIGHT TO APPOINT DIRECTORS. The ELCA Church Council ("Council") shall have the right to appoint Directors as hereinafter set forth in Article III, Section 2.

SECTION 3. RIGHT TO APPROVE GOVERNING DOCUMENTS. As set forth in Article VIII, the Council shall have the sole right to approve amendments to the Articles of Incorporation and By-Laws.

SECTION 4. NO LIABILITY. Exercise of the rights conferred by this Article I shall not create any liability on the part of the ELCA, the Council or any of ELCA's units or entities.

SECTION 5. MANNER OF ACTING. Any action taken under this Article I shall be certified in writing by the Secretary of the ELCA, and the Corporation shall be entitled to rely on such certification as authorization of the Council to take such action.

**ARTICLE II**

MEMBERS OF THE CORPORATION

SECTION 1. ELIGIBILITY FOR MEMBERSHIP. Members of this Corporation shall be colleges, universities, and seminaries that (1) are affiliated or related to ELCA, (2) are recognized by the Internal Revenue Service as qualified as 501(c)(3) organizations, and (3) purchase insurance issued by College Risk Retention Group, Inc. or other insurance sponsored by the Corporation. Failure to continue to meet these qualifications shall terminate an institution's Member status.

SECTION 2. MEETING OF MEMBERS. An annual meeting of Members shall be held each year in conjunction with the annual meeting of business officers sponsored by the ELCA, or at such other time and place as may be determined by the Chair or Vice Chair of the Board of Directors after consultation with the ELCA Associate Executive for Educational Partnership and Institutions and the Chair of the

annual meeting of the ELCA college and university business officers, for the purposes of electing directors as hereinafter provided. Special meetings of Members may be called by the Board of Directors, the Chair of the Board of Directors, the President of the Corporation, or five (5) Members at such time and place as stated in the call for the special meeting.

SECTION 3. REPRESENTATION AT MEETING. At any annual or special meeting of Members, each Member shall be represented by its chief financial officer or its duly appointed proxy. Members shall have one vote on any matter on which they are entitled to vote.

SECTION 4. RIGHT TO ELECT DIRECTORS. The Members shall elect Directors as set forth in Article III, Section 2.

SECTION 5. RIGHT TO APPROVE MAJOR TRANSACTIONS. The Members shall have the sole right, by a majority vote of all Members, to approve the following transactions when first recommended to the Members by the Board of Directors:

- Approval of dissolution
- Approval of a plan of merger or consolidation
- Approval of a distribution, sale or mortgage of substantially all of the Corporation's assets not in the ordinary course of business

SECTION 6. INFORMAL ACTION. Any action required by Members may be taken without a meeting if a consent in writing, setting forth the action so taken shall be signed either on behalf of all Members entitled to vote with respect to the subject matter thereof, or on behalf of the Members having not less than the minimum number of votes that would be necessary to authorize or take such action. If such consent is signed by less than all of the Members entitled to vote, then such consent shall become effective only: (i) if, at least 5 days prior to the effective date of such consent, a notice in writing of the proposed action is delivered to all of the Members entitled to vote with respect to the subject matter thereof, and (ii) if, after the effective date of such consent, prompt notice in writing of the taking of the corporate action without a meeting is delivered to those Members entitled to vote who have not consented in writing. Each Member may designate one or more persons authorized to sign on its behalf.

SECTION 7. NO LIABILITY OF MEMBERS. Membership or the exercise of the voting rights conferred thereby pursuant to these By-Laws shall not create any liability on the part of the Member.

SECTION 8. NOTICE. Notice of the date, time and place of any annual or special meeting of the Members shall be delivered not less than five (5) nor more than sixty (60) days before the date of the meeting to each Member entitled to vote at such meeting, except in the case of a proposed merger, consolidation, dissolution or sale or distribution of substantially all of the corporation's assets not in the ordinary course of business, such notice shall not be less than twenty (20) nor more than sixty (60) days before the date of the meeting.

SECTION 9. QUORUM. Ten percent (10%) of the Members entitled to vote shall constitute a quorum for the transaction of business at any meeting of the Members, provided that if less than a quorum is present, the Members present may adjourn the meeting without further notice. However, at any meeting

at which there is a vote to approve (a) a distribution or sale of substantially all of the corporation's assets not in the ordinary course of the corporation's business, (b) dissolution of the corporation, or (c) merger or consolidation of the Corporation, a majority of the Members shall constitute a quorum.

SECTION 10. MANNER OF ACTING. The act of a majority of the Members represented in person or by proxy at a meeting at which a quorum is present shall be the act of the Members, unless the act of a greater number is required by law, the Articles of Incorporation or these By-Laws.

SECTION 11. PROXIES. Each Member entitled to vote may do so either in person or by proxy, provided that such proxy is appointed by an instrument in writing, and in a form approved by the Board of Directors. No proxy shall be voted more than eleven (11) months from its date.

### **ARTICLE III**

#### **BOARD OF DIRECTORS**

SECTION 1. GENERAL POWERS AND DUTIES. The property, business and affairs of the Corporation shall be managed by its Board of Directors.

SECTION 2. NUMBER, ELECTION AND TERM OF OFFICE. Prior to the next annual meeting of the Members following the effective date of the amendment to this Article III, Section 2, there shall be nine (9) Directors. Five of the Directors shall be appointed by the Council. Two such Directors appointed by the Council shall be nominated by the ELCA Vocation and Education Program Unit, one by the ELCA Office of the Secretary, one by the ELCA Council of College and University Presidents from its membership, and one by the ELCA Council of Seminary Presidents who shall be either a seminary president or seminary chief financial officer. The remaining four (4) Directors, who shall serve until the next annual meeting of the Members, or until their successors are duly elected, shall be those individuals who were serving as Directors of this Corporation prior to the effective date of the amendment of this Article III, Section 2 and who are chief financial officers of or others with relevant professional expertise employed by colleges, universities or seminaries affiliated with or related to the ELCA. The term of a Director appointed by the Council shall continue until such Director resigns, dies or is removed.

At the next annual meeting of the Members following the effective date of the amendment to this Article III, Section 2, the number of Directors shall be nine (9): the five (5) Directors appointed by the Council and four (4) Directors elected by the Members. The Directors elected by the Members shall be chief financial officers (however titled) of or others with relevant professional expertise employed by Members. Directors need not be residents of the State of Illinois.

The term of a Director elected by Members shall be as follows. At the first annual meeting of the Members following the effective date of the amendment to this Article III, Section 2, the Members shall elect one Director to serve a term of one year, one Director to serve a term of two years, one Director to serve a term of three years, and one Director to serve a term of four years. At each subsequent annual meeting of the Members, the Members shall elect a Director to serve a term of four (4) years. Any Director elected by the Members is eligible to be re-elected without limit on the number of terms.

SECTION 3. RESIGNATIONS. Any Director may resign at any time by giving written notice to the Board of Directors, the President or the Secretary of the Corporation. Such resignation shall take effect when the notice is delivered unless the notice specifies a future date; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 4. VACANCIES. Any vacancy occurring as the result of the resignation, death or removal of a Director appointed by the Council shall be filled by the ELCA entity that nominated such Director as set forth in Article III, Section 2. The Director appointed to fill such vacancy shall serve until the next meeting of the Council at which meeting the Council shall appoint a Director, after nomination by the ELCA entity that filled the vacancy, to serve a term that shall continue until such Director resigns, dies or is removed.

Any vacancy occurring as a result of the resignation, death or removal of a Director elected by the Members shall be filled by the Nominating Committee. The Director appointed to fill such vacancy shall serve until the next annual meeting of the Members at which meeting the Members shall elect a Director to serve for the remainder of the term of the Director whose resignation, death or removal caused the vacancy.

SECTION 5. CHAIR AND VICE CHAIR. The Board of Directors shall annually elect one of its members to serve as its Chair, and another of its members to serve as its Vice Chair. The Chair shall preside at all meetings of the Board of Directors and meetings of the Members and shall advise the President of the decisions of the Board. If the Chair is absent or unable to perform these duties, the Vice Chair shall do so.

SECTION 6. ANNUAL MEETINGS. The annual meeting of the Board of Directors shall be held at such time and place as may be determined by the Board of Directors.

SECTION 7. REGULAR MEETINGS. The Board of Directors shall hold regular meetings at such place and at such times as may be designated by resolution of the Board of Directors without other notice than such resolution.

SECTION 8. SPECIAL MEETINGS. Special meetings of the Board of Directors may be held at any time on the call of the Chair or Vice Chair or at the request in writing of any two (2) Directors. Special meetings of the Board of Directors may be held at such place, either within or without the State of Illinois, as shall be specified or fixed in the call for such meeting or notice thereof.

SECTION 9. NOTICE OF MEETINGS. Notice of each special meeting shall be delivered by or at the direction of the Secretary to each Director at least ten (10) days before the day on which the meeting is to be held. Notice may be waived in writing by a Director, either before or after the meeting. Attendance of a Director at any meeting shall constitute a waiver of notice of such meeting except where the Director attends the meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted at, nor the purpose of, any special meeting of the Board of Directors need be specified in the notice or waiver of notice of such meeting.

SECTION 10. QUORUM. A majority of the entire Board of Directors then in office shall constitute a quorum for the transaction of business at any meeting of the Board of Directors.

SECTION 11. MANNER OF ACTING. The act of a majority of the Directors present at a meeting at which a quorum is present shall be the act of the Board of Directors unless the act of a greater number is required by law, the Articles of Incorporation of the Corporation or these By-Laws.

SECTION 12. PARTICIPATION AT MEETINGS BY CONFERENCE TELEPHONE. Directors may participate in and act at any meeting of the Board of Directors through the use of a conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

SECTION 13. INFORMAL ACTION. Any action required to or which may be taken at a meeting of the Board of Directors may be taken without a meeting if a consent in writing, setting forth the action so taken, is signed by all the Directors.

SECTION 14. REMOVAL. A Director appointed by the Council may be removed by the ELCA entity that nominated such Director with or without cause. A Director elected by the Members may be removed with or without cause by a majority vote of the entire Board of Directors.

SECTION 15. ADVISORY MEMBERS. The Board of Directors by resolution may designate Advisory Members who shall have the right to attend and to have voice, but not vote, at all meetings of the Board of Directors other than executive sessions of meetings of the Board of Directors. Advisory Members shall be given notice, agenda materials and minutes of all Board meetings.

#### ARTICLE IV

##### OFFICERS

SECTION 1. DESIGNATION, ELECTION AND TERM OF OFFICE. The officers of the Corporation shall consist of a Chair, Vice Chair, President, one or more Vice Presidents, a Secretary, a Treasurer, and such assistant officers as the President may appoint. The President shall be elected by the Board of Directors at its annual meeting, to hold office for one year and until a successor has been duly elected and qualified, or until death, resignation or removal. The Vice Presidents, the Treasurer, the Secretary, and any assistant officers shall be appointed by the President or elected by the Board of Directors and shall serve at the President's or the Board of Directors' pleasure. Any two or more offices may be held by the same person.

SECTION 2. CHAIR AND VICE CHAIR. The Chair and Vice Chair shall have the powers described in Article III, Section 5.

SECTION 3. THE PRESIDENT. The President shall be Chief Executive Officer of the Corporation and shall have general management of the business of the Corporation. The President shall see that all orders and resolutions of the Board of Directors are carried into effect. The President shall execute the bonds,

mortgages and other contracts requiring a seal under the seal of the Corporation, shall have general superintendence of all other officers, and shall see that their duties are properly performed. The President shall from time to time report to the Board of Directors through its Chair all matters within the President's knowledge which the interests of the Corporation may require to be brought to their notice. The President shall also perform such other duties as may be assigned to the President from time to time by the Board of Directors.

SECTION 4. THE VICE PRESIDENT. The Vice President, or Vice Presidents, in the order as designated by the President, shall have all the powers and perform all the duties of the President in the absence or incapacity of the President. They shall perform, also, such other duties as may be assigned to them from time to time by the President or Board of Directors.

SECTION 5. THE SECRETARY. The Secretary shall act as Secretary of the Board of Directors, shall give, or cause to be given, notice of all meetings of the Board of Directors and the Members, unless notice thereof be waived, shall supervise the custody of all records and reports and shall be responsible for the keeping and reporting of adequate records of all meetings of the Board of Directors and the Members. The Secretary shall also perform such other duties as may be assigned to the Secretary from time to time by the Board of Directors.

SECTION 6. THE TREASURER. The Treasurer shall keep full and correct account of receipts and disbursement in the books belonging to the Corporation, and shall deposit all moneys and other valuable effects in the name and to the credit of the Corporation, in such banks of deposit as may be designated by the Board of Directors. The Treasurer shall dispose of funds of the Corporation as may be ordered by the Board of Directors, taking proper vouchers for such disbursements, and shall render to the President and the Board of Directors, whenever they may require it of the Treasurer, an account of all transactions as Treasurer and of the financial condition of the Corporation. The Treasurer shall also perform such other duties as may be assigned to the Treasurer from time to time by the Board of Directors.

SECTION 7. RESIGNATION. Any officer may resign at any time giving written notice to the Board of Directors or to the President of the Corporation. Any such resignation shall take effect at the time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 8. REMOVAL. Any of the officers of the Corporation may be removed by the Board of Directors, but such removal shall be without prejudice to the contract rights, if any, of the person so removed. Election or appointment of an officer shall not itself create any contract rights.

**ARTICLE V**

**COMMITTEES**

SECTION 1. NOMINATING COMMITTEE. There shall be a Nominating Committee comprised of the Corporation's President and the two Directors (or a designee of either such Director), of the Corporation who were nominated by the ELCA Vocation and Education Program Unit. The Nominating Committee shall present to the Members prior to each annual meeting of the Members the names of candidates to be elected Director at the annual meeting by the Members. Members may make additional nominations.

SECTION 2. COMMITTEES. The Board of Directors, by resolution adopted by a majority of the Directors in office, may create one or more committees and appoint Directors or other such persons as the Board of Directors designates to serve on the committee or committees. Each committee shall have two or more Directors, a majority of its membership shall be Directors and all committee members shall serve at the pleasure of the Board of Directors. To the extent specified by the Board of Directors, each committee, consisting of only Directors, may exercise the authority of the Board of Directors in the management of the Corporation; provided, however, that a committee may not:

- A. Adopt a plan for the distribution of the assets of the Corporation, or for dissolution;
- B. Approve or recommend to Members any act required by law to be approved by members;
- C. Elect, appoint or remove any officer or Director or member of any committee, or fix the compensation of any member of a committee;
- D. Adopt, amend or repeal the By-Laws or the Articles of Incorporation of the Corporation;
- E. Adopt a plan of merger or adopt a plan of consolidation with another corporation;
- F. Authorize the sale, lease, exchange or mortgage of all or substantially all of the property or assets of the Corporation; or
- G. Amend, alter, repeal or take any action inconsistent with any resolution or action of the Board of Directors when the resolution or action of the Board of Directors provided by its terms that it shall not be amended, altered or repealed by action of a committee.

SECTION 3. QUORUM. Unless the appointment by the Board of Directors requires a greater number, a majority of any committee shall constitute a quorum for committee action at any meeting of the committee, and the act of a majority of committee members present and voting at a meeting at which a quorum is present shall be the act of the committee.

SECTION 4. PARTICIPATION AT MEETINGS BY CONFERENCE TELEPHONE. Committee members may participate in and act at any committee meeting through the use of conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in

person at the meeting of the person or persons so participating.

SECTION 5. MEETINGS OF COMMITTEES. Subject to action by the Board of Directors, each committee by majority vote of its members shall determine the time and place of meetings and the notice required therefore.

SECTION 6. INFORMAL ACTION. Any action required to or which may be taken at a meeting of a committee may be taken without a meeting if a consent in writing, setting forth the action so taken, is signed by all of the committee members.

SECTION 7. OTHER BODIES. The Board of Directors may create and appoint persons to a commission, advisory body or other such body which may or may not have Directors as members. Any such commission, advisory body or other body may not act on behalf of the Corporation or bind the Corporation to any action but may make recommendations to the Board of Directors or to the officers of the Corporation.

## ARTICLE VI

### INDEMNIFICATION

SECTION 1. INDEMNIFICATION IN ACTIONS OTHER THAN BY OR IN THE RIGHT OF THE CORPORATION. The Corporation shall indemnify any person who was or is a party, or is threatened to be made a party to any threatened, pending or completed action, suit or proceeding, whether civil, criminal, administrative or investigative (other than an action by or in the right of the Corporation) by reason of the fact that such person is or was a director, officer, or employee of the Corporation, or is or was serving at the request of the Corporation as a director, officer, or employee of another corporation, partnership, joint venture, trust or other enterprise, against expenses (including attorneys' fees), judgments, fines and amounts paid in settlement actually and reasonably incurred by such person in connection with such action, suit or proceeding, if such person acted in good faith and in a manner such person reasonably believed to be in, or not opposed to, the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe such person's conduct was unlawful. The termination of any action, suit or proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent, shall not, of itself, create a presumption that the person did not act in good faith and in a manner which such person reasonably believed to be in or not opposed to the best interests of the Corporation or, with respect to any criminal action or proceeding, that the person had reasonable cause to believe that such person's conduct was unlawful.

SECTION 2. INDEMNIFICATION IN ACTIONS BY OR IN THE RIGHT OF THE CORPORATION. The Corporation shall indemnify any person who was or is a party, or is threatened to be made a party to any threatened, pending or completed action or suit by or in the right of the Corporation to procure a judgment in its favor by reason of the fact that such person is or was a director, officer, or employee of the Corporation, or is or was serving at the request of the Corporation as a director, officer, or employee of another corporation, partnership, joint venture, trust or other enterprise, against expenses (including attorneys' fees) actually and reasonably incurred by such person in



connection with the defense or settlement of such action or suit, if such person acted in good faith and in a manner such person reasonably believed to be in, or not opposed to, the best interests of the Corporation, provided that no indemnification shall be made in respect of any claim, issue or matter as to which such person shall have been adjudged to be liable for negligence or misconduct in the performance of his, her or its duty to the Corporation, unless, and only to the extent that the court in which such action or suit was brought shall determine upon application that, despite the adjudication of liability, but in view of all the circumstances of the case, such person is fairly and reasonably entitled to indemnity for such expenses as the court shall deem proper.

SECTION 3. RIGHT TO PAYMENT OF EXPENSES. To the extent that a director, officer, or employee of the Corporation has been successful, on the merits or otherwise, in the defense of any action, suit or proceeding referred to in Sections 1 and 2 of this Article, or in defense of any claim, issue or matter therein, such person shall be indemnified against expenses (including attorneys' fees) actually and reasonably incurred by such person in connection therewith.

SECTION 4. DETERMINATION OF CONDUCT. Any indemnification under Sections 1 and 2 of this Article (unless ordered by a court) shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the director, officer, or employee is proper in the circumstances because such person has met the applicable standard of conduct set forth in Sections 1 or 2 of this Article. Such determination shall be made (a) by the Board of Directors by a majority vote of a quorum consisting of Directors who were not parties to such action, suit or proceeding, or (b) if such a quorum is not obtainable, or even if obtainable, if a quorum of disinterested directors so directs, by independent legal counsel in a written opinion, or (c) by the Members entitled to vote, if any.

SECTION 5. PAYMENT OF EXPENSES IN ADVANCE. Expenses incurred in defending a civil or criminal action, suit or proceeding shall be paid by the Corporation in advance of the final disposition of such action, suit or proceeding, as authorized by the Board of Directors in the specific case, upon receipt of an undertaking by or on behalf of the director, officer, or employee to repay such amount, unless it shall ultimately be determined that such person is entitled to be indemnified by the Corporation as authorized in this Article.

SECTION 6. INDEMNIFICATION NOT EXCLUSIVE. The indemnification provided by this Article shall not be deemed exclusive of any other rights to which those seeking indemnification may be entitled under any By-Law, agreement, vote of Members or disinterested Directors, or otherwise, both as to action in such person's official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a director, officer, or employee, and shall inure to the benefit of the heirs, executors and administrators of such a person.

SECTION 7. INSURANCE. The Corporation shall purchase and maintain insurance on behalf of any person who is or was a director, officer, or employee of the Corporation, or who is or was serving at the request of the Corporation as a director, officer, or employee of another corporation, partnership, joint venture, trust or other enterprise, against any liability asserted against such person and incurred by such person in any such capacity, or arising out of such person's status as such, whether or not the Corporation would have the power to indemnify such person against such liability under the provisions

of this Article.

SECTION 8. REFERENCES TO CORPORATION. For purposes of this Article, references to "the Corporation" shall include, in addition to the surviving Corporation, any merging corporation (including any corporation having merged with a merging corporation) absorbed in a merger which, if its separate existence had continued, would have had the power and authority to indemnify its directors, officers, or employees, so that any person who was a director, officer, or employee of such merging corporation, or was serving at the request of such merging corporation as a director, officer, or employee of another corporation, partnership, joint venture, trust or other enterprise, shall stand in the same position under the provisions of this Article with respect to the surviving corporation as such person would have with respect to such merging corporation if its separate existence had continued.

SECTION 9. OTHER REFERENCES. For purposes of this Article, references to "other enterprises" shall include employee benefit plans; references to "fines" shall include any excise taxes assessed on a person with respect to an employee benefit plan; and references to "serving at the request of the Corporation" shall include any service as a director, officer, or employee of the Corporation which imposes duties on, or involves services by such director, officer, or employee with respect to an employee benefit plan, its participants, or beneficiaries. A person who acted in good faith and in a manner such person reasonably believed to be in the best interests of the participants and beneficiaries of an employee benefit plan shall be deemed to have acted in a manner "not opposed to the best interests of the Corporation" as referred to in this Article.

SECTION 10. LIMITATIONS OF BENEFITS OF INDEMNIFICATION. Notwithstanding any of the foregoing provisions of this Article VI, the benefits of such foregoing provisions shall be available only to (i) individuals who are elected or appointed to serve as Directors, and (ii) individuals who serve as officers or employees of the Corporation only if the Board of Directors adopts a resolution specifically identifying the individual so serving who will be entitled to said benefits.

## **ARTICLE VII**

### **MISCELLANEOUS PROVISIONS**

SECTION 1. PRINCIPAL OFFICE. The principal office of the Corporation in the State of Illinois shall be located at 200 South Wacker Drive, Suite 1000, in the City of Chicago.

SECTION 2. CORPORATE SEAL. The corporate seal of the Corporation shall be circular in form, bearing the name of the Corporation and the word "ILLINOIS" in the marginal circle, and the words "Corporate Seal" in the inner circle. Said seal may be used by causing it or a facsimile or equivalent thereof to be impressed or affixed or reproduced.

SECTION 3. DEPOSITORIES. All funds of the Corporation not otherwise employed shall be deposited from time to time to the credit of the Corporation in such banks, trust companies or other depositories as the Board of Directors may designate.

SECTION 4. CHECKS, DRAFTS, NOTES, ETC. All checks, drafts or other orders for payment of

money and all notes or other evidences of indebtedness issued in the name of the Corporation shall be signed by two officers of the Corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors.

SECTION 5. FISCAL YEAR. The fiscal year of the Corporation shall be fixed by resolution of the Board of Directors.

SECTION 6. DELIVERY OF NOTICE. Any notices required to be delivered pursuant to these By-Laws shall be deemed to be delivered when transferred or presented in person or deposited in the United States mail addressed to the person at his, her, or its address as it appears on the records of the Corporation, with sufficient first-class postage prepaid thereon.

SECTION 7. INVESTMENTS. Unless otherwise specified by the terms of a particular gift, bequest or devise, grant or other instrument, the funds of the Corporation may be invested, from time to time, in such manner as the Board of Directors may deem advantageous without regard to restrictions applicable to trustees or trust funds.

SECTION 8. POWERS. In addition and subject to the provisions of the Corporation's Articles of Incorporation:

- A. The Corporation shall have such powers as are authorized by law and in general, subject to such limitations and conditions as are or may be prescribed by law, to exercise such powers which now are or hereafter may be conferred by law upon a corporation organized for the purposes hereinabove set forth, or necessary or incidental to the powers so conferred, or conducive to the attainment of the purposes of the Corporation, subject to the further limitation and condition that only such powers shall be exercised as are in furtherance of the exempt purposes of organizations set forth in Section 501 (c) (3) of the Internal Revenue Code of 1954 and its Regulations as they now exist or as they may hereafter be amended.
- B. The Corporation also has such powers as are now or may hereafter be granted by the General Not For Profit Corporation Act of the State of Illinois.

## **ARTICLE VIII**

### **AMENDMENTS**

SECTION 1. METHOD OF AMENDMENT. These By-Laws may be altered, amended or repealed, and new and other By-Laws may be made and adopted at any annual or regular meeting of the Board of Directors, or at any special meeting called for that purpose, by the affirmative vote of a majority of the Directors in office, to become effective only upon the approval of the Council. No amendment to the Corporation's Articles of Incorporation may be made without the approval of the Council.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit G, Part 1b  
Page 12

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**Proposed Rules of Organization and Procedure for the 2009 Churchwide Assembly**  
Editorial and Scheduling Changes as of March 27, 2009

PART FOUR: Committees of Assembly  
*Elections Committee*

- add at end of first paragraph: “(See PART THIRTEEN: Elections, *below*).”

PART FIVE: Voting Procedures  
*Various Methods of Voting*

- amend by insertion in third paragraph: “When a vote is taken by standing, those persons voting shall rise, if able to do so, . . . .”
- add the following paragraph at the end of this section: “Any member who because of physical limitation cannot stand to vote should contact the Elections Committee for assistance.”

PART NINE: Recommendations of the Committee of Reference and Counsel (and elsewhere)

- amend title to PART NINE (and all references in this and in all other Parts) from “the Committee of Reference and Counsel” to “the Reference and Counsel Committee.”

PART TEN: Votes on and Amendments to Social Statements and Related Actions  
*Deadline for Submission*

- delete the adjective “simple” before “majority vote” in the last paragraph

PART THIRTEEN: Election Procedures  
*Election Procedures Utilizing the Common Ballot*

- delete the following: “Unless otherwise ordered by the assembly, polls for the first common ballot close at the established deadline.”
- delete the following: “Unless otherwise ordered by the assembly or the second ballot is conducted by electronic device, polls for the second common ballot close at the established deadline.”

(Note, in each case the preceding paragraphs will remain with the reference to PART EIGHTEEN in parentheses added to those paragraphs.)

PART FIFTEEN: Amendments to Governing Documents  
*Continuing Resolutions*

- add the following paragraph at the end of the section: “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*

- add the following paragraph at the end of the section: “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*).”

*Amendments to the Model Constitution for Congregations*

- add the following paragraph at the end of the section: “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*

- make the word “constitution” in the first sentence plural: “Amendments to the constitutions, bylaws, and continuing resolutions . . . .”

PART EIGHTEEN: Deadlines

- amend as follows:

*August 18, 2009*

11:15 A.M. Separate consideration (removal from *en bloc*) of responses to synodical memorials  
Substitute responses to synodical memorials

2:00 P.M. Amendments to the social statement and implementing resolutions

*August 19, 2009*

11:15 A.M. Amendments to governing documents (including constitutional amendments, bylaw amendments, continuing resolution amendments, amendments to the Constitution for Synods, and amendments to the Model Constitution for Congregations)  
Separate consideration (removal from *en bloc*) of recommended constitutional, bylaw, and continuing resolutions amendments

2:00 P.M. Nominations from the floor

*August 20, 2009*

11:15 A.M. Non-germane resolutions

2:00 P.M. First common ballot

*August 21, 2009*

8:30 A.M. Amendments to 2010-11 budget proposal

6:00 P. M. Second common ballot

**Ethnic Ministries Strategy Report**  
Multicultural Ministries  
Research and Evaluation  
March 1, 2009

**INTRODUCTION**

The Evangelical Lutheran Church in America, at 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). In order to help achieve this goal, the church developed five multicultural ministry strategies. The first of these strategies, the American Indian and Alaska Native Strategic Plan, was adopted at the fifth biennial Churchwide Assembly of the ELCA in Philadelphia in 1997. At the seventh biennial Churchwide Assembly in Indianapolis, Indiana in 2001, two strategies were adopted: the Asian and Pacific Islander Ministry Strategy and the Latino Ministry Strategy. In 2005, at the ninth biennial Churchwide Assembly in Orlando, Florida, two more strategies were adopted: the African Descent Ministry Strategy and the Arab and Middle Eastern Ministry Strategy. The following is a report on the progress of the ELCA with a special focus on the implementation of these strategies.

As of December 2007, twenty years after the goal was established to have a membership of at least 10 percent people of color and/or primary language other than English, people of color make up three percent of the baptized membership of the ELCA<sup>1</sup> (See Table 1.)

Table 1: Number and Percent of Persons of Color or Primary Language Other Than English in the ELCA as of December 2007

<b>Group</b>	<b>Number</b>	<b>Percent</b>
African American/Black	52,450	1.12%
American Indian/Alaska Native	6,896	0.15%
Arab/Middle Eastern	2,118	0.05%
Asian/Pacific Islander	22,163	0.47%
Latino/Hispanic	39,647	0.84%
Multiethnic	15,436	0.33%
Other	11,426	0.24%
Subtotal	150,136	3.20%
White	4,546,944	96.80%
Total	4,697,080	100.00%

About 35 percent of the population of the United States consists of people of color or people whose primary language is other than English, which represents a two percent increase in the past two years.

There has been little numerical movement toward this church's goal since the last time this analysis was conducted in 2005. In the past nine years, the total membership of the ELCA gradually has decreased and the overall racial/ethnic membership in the ELCA has increased slightly. The proportion of the overall racial/ethnic membership in the ELCA; however, has remained the same in the past two years, increasing by half a percent in eight years.

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<sup>1</sup> The numbers presented in this report on the people of color or primary language other than English who are baptized members of the ELCA are based on the annual reports filed by congregations. These reports are compiled by the ELCA Office of the Secretary. The categories used for the collection of data reflect the guidance of the ELCA Multicultural Ministries unit. The categories also take into account those used by the United States Census Bureau so that it is possible to make comparisons to the population of the United States as a whole. The reports from congregations are completed by an individual in the congregation, most frequently the pastor of the congregation. These individuals are asked to report the number of persons in each category. In 1988, approximately 360,000 baptized members were not categorized. In 1990, about 70,000 were not categorized. In 2000, about 7,000.

Table 2 presents the trends for the ELCA from 1990 to 2007. There was slight growth in most of the groups, and very slow growth in the overall racial/ethnic proportion of membership in the ELCA. Even though African Americans/Blacks make up the largest group of people of color or primary language other than English in the ELCA, they still comprise only one percent of the total membership of the church. In terms of overall numerical growth, Latinos/Hispanics have added the most new members. At the same time, between 2000 and 2007 there was a slight decline in the overall number within the ELCA of American Indians/Alaska Natives and Asians/Pacific Islanders.

Table 2: Number of People of Color or Language Other Than English in the ELCA in 1990 1995 2000, and 2007

	1990	1995	2000	2007	Proportion		
					1990	2000	2007
African American/Black	50,336	49,460	52,265	52,450	0.96%	1.02%	1.12%
Indian/Alaska Native	5,833	6,912	7,437	6,896	0.11%	0.15%	0.15%
Arab/Middle Eastern				2,118			0.05%
Asian/Pacific Islander	20,547	22,007	22,225	22,163	0.39%	0.43%	0.47%
Latino/Hispanic	23,299	28,118	37,404	39,647	0.44%	0.73%	0.84%
Multiethnic				15,436			0.33%
Other	3,700	3,926	10,823	11,426	0.07%	0.21%	0.24%
Subtotal	103,715	110,423	130,154	150,136	1.98%	2.55%	3.20%
White	5,137,024	5,080,066	4,980,777	4,546,944	98.02%	97.45%	96.80%
Total	5,240,739	5,190,489	5,110,931	4,697,080	100.00%	100.00%	100.00%

The total number of ordained clergy in the ELCA has decreased gradually over the past nine years. Table 3 presents the race/ethnicity in 2008 of active rostered leaders in the ELCA. Even though the number of ordained clergy who are people of color or language other than English has increased by approximately 32 percent over the past nine years, they still make up less than five percent of all clergy in the ELCA. Only among the deaconesses is the proportion of people of color or language other than English close to 10 percent. There are no diaconal ministers who are people of color or language other than English.

Table 3: Race/Ethnicity of Active Rostered Leaders in the ELCA in 2000 and 2008

	Ordained Clergy		Associate in Ministry		Deaconess		Diaconal Minister	
	2000	2008	2000	2008	2000	2008	2000	2008
African American/Black	144	197	4	2	2	2	0	0
American Indian/Alaska Native	25	23	2	2	0	0	1	0
Arab/Middle Eastern	5	6	0	0	0	0	0	0
Asian/Pacific Islander	86	118	1	1	0	0	0	0
Latino/Hispanic	119	150	1	4	0	1	0	0
Subtotal	375	494	8	9	2	3	1	0
White	11,723	10,552	734	657	31	32	29	139
Total	12,098	11,046	742	666	33	35	30	139

## THE STRATEGIES

The Multicultural Ministries program unit (MM) and its predecessor, the Commission for Multicultural Ministries, was established to guide and assist the ELCA in becoming “multicultural and reaching the goal of full partnership and participation of African Descent, Arab and Middle Eastern,



Asian and Pacific Islander, Latino, and American Indian and Alaska Native people in church and society.” This vision is to be achieved by working directly and collaboratively with the other program units of the church including Evangelical Outreach and Congregational Mission (EOCM), Global Mission (GM), Church in Society (CS), Vocation and Education (VE), Augsburg Fortress Publishers (AF), and Women of the ELCA (WO).

In 2005, the Office of the Presiding Bishop added an assistant for leadership development to direct its “leadership initiative” and the Church Council of the ELCA established a designated fund of \$4.5 million to fund the initiative. These funds were disbursed to various units within the churchwide organization to be used for leadership development projects. A significant aspect of the initiative is the coordination of the leadership development components of ethnic ministry strategies. The reconstituted Multicultural Leadership Table has been expanded and continues to use the ethnic strategies as a guide for leadership recruitment, development, and support. Several of the projects for leadership development have included discernment gatherings for youth and young adults and seminars and workshops for lay and rostered leaders.

There also is considerable hope that an increasing number of synods, congregations, and the agencies and institutions of this church will work together with the churchwide organization to help this church receive the gifts of people of color and people whose primary language is other than English.

MM has created a program assistant position to work primarily with the ethnic-specific communities and other churchwide units to coordinate programs that focus on leadership development with a particular focus on youth. Examples of this work include letters sent to congregations asking leaders to identify young adults of color, a multi-racial young adult youth gathering held in 2008, and a multicultural youth leadership event that will take place in the summer of 2009. MM, through the program assistant position, also is working closely with the Multicultural Advisory Committee of the Lutheran Youth Organization (LYO) on organizing ethnic caucuses at LYO events. In addition to this work, a racial ethnic multicultural event was held in 2007 and a Latino leaders gathering held in 2008.

While each of the strategies reflects its distinctive community within the ELCA and its wider context for mission and ministry, there are similarities among the strategies. Typically, each of the strategies addresses some or all of the following:

- the development and support of leadership within the community;
- the development and distribution of language-specific and ethnic-specific congregational resources;
- strengthening the abilities of congregations to engage in evangelism, discipleship, stewardship, and Lutheran identity;
- contextualizing the outreach strategies of the church, starting new congregations and transforming existing congregations;
- heightening concern for social justice throughout the church and strengthening the abilities of the congregations to engage in social ministries;
- helping the church to be more aware of and sensitive to the cultures of the communities;
- addressing racism within the church and society;
- pursuing unity within each of the communities; and
- reaching out to the youth within each of the communities;
- strengthening ecumenical connections.

### ***The African Descent Ministry Strategy***

The African Descent Ministry Strategy, which was adopted by the ninth biennial Churchwide Assembly in 2005 had made initial progress, but that progress was slowed considerably due to a vacancy of nearly a year in MM of a director for the African Descent desk. During this time work with the African American community has been carried out primarily by the African American Lutheran Association (AALA) and work with African nationals has been carried on through collaborative efforts between MM and EOCM. The position of African Descent ministry director has been filled and the new director will assume his duties soon.

### *Leadership*

Since visionary leadership is a priority in the African Descent Ministry Strategy, much of the activity has continued to be focused in this area.

The African American Lutheran Association's (AALA) biennial assembly in June 2007 served as the African Descent communities' major initiative for 2007-2008. Multicultural Ministries (MM) staff also designed and led an orientation on the restructured ELCA at the Cleveland and Metropolitan New York AALA chapter meetings. The orientation was designed to help leaders work with and through the churchwide organization.

VE has added a second position to assist in multicultural leadership development. The goal of this work is to continue to diversify the leadership roster of this church. This assistant works specifically with leaders within the African Descent communities to equip African immigrant leaders for mission in the ELCA and to support African Descent women in leadership.

The strategy calls for the encouragement and support of African Descent leaders. To this end, MM in conjunction with EOCM hosted in 2008 a gathering for 30 African Descent pastors serving white congregations. The purpose of this gathering was to create a forum for the leaders to share stories and ideas and to learn from one another. A similar gathering was held in 2007 for the 30 white pastors serving African Descent congregations.

In addition, considerable work has taken place with the seminaries of this church. MM staff met with faculty of African Descent at the Lutheran Theological Seminary at Philadelphia regarding the development of programmatic resources for clergy. VE, MM, EOCM, and the Southeastern Synod also have entered into a new partnership with the Lutheran Theological Center in Atlanta. The center will expand its work with African Descent youth; it will strengthen its ties and expand its ecumenical work with the Lutheran Theological Seminary at Philadelphia; it will continue its work to contextualize Clinical Pastoral Education; and it will focus considerably more attention on the formation of lay and rostered leaders through the development of programs that are designed to be implemented nationally.

### *Congregational Resources*

The strategy asks churchwide units to develop training and mentoring tools to empower synods and congregations in their family ministry programs. The children's ministry event and resources have been promoted among African Descent congregations along with an ecumenical resource on family ministry among African Americans.

### *Evangelism, Discipleship, Stewardship, and Lutheran Identity*

The strategy calls for churchwide units to identify strong stewardship congregations to serve as models within the African Descent community. MM staff worked with EOCM stewardship staff on the final draft of an African Descent stewardship resource that was distributed to 246 congregations. This resource also was included in the wider church's 2007 stewardship resource packet.

The strategy also calls for churchwide units to create outreach resources that target young adults and youth. Two consultations for young adults, ages 19-38, were held in 2007 and one in 2008.

### *Contextualizing Outreach Mission Strategies, Starting New Congregations*

In an effort to support outreach, considerable attention has been devoted to leadership development and, in particular, Theological Education for Emerging Ministry (TEEM). For example, MM staff participated in a Pacific Lutheran Theological Seminary and Luther Seminary consultation on the TEEM process. MM staff also serve as part of a structured interviewing team which meets with candidates for new mission development. MM staff continue to work specifically with congregations in Houston and Fort Worth, Texas, to design and implement their respective mission development plans. AALA regional events designed to encourage outreach will be held in Oakland, Calif.; Teaneck, New Jersey; and Detroit, Mich. VE continues to support and be a resource to the African American Leadership Initiative in

Detroit, Mich.

In terms of new congregational starts (and redevelopments) in the African Descent community, the African American outreach strategy team provides oversight and advice to the staff of EOCM. The evangelism strategy commits this church to starting at least half its new congregations among people of color or whose language is other than English.

#### *Social Justice and Social Ministry*

The strategy calls upon churchwide units to develop plans to share effective congregational models of doing justice and showing mercy. The Diakonia Leadership Institute, sponsored by Church in Society (CS) poverty ministries, has provided training events for leaders in low income communities to enhance evangelical witness through social ministry and has provided support in resource development through fundraising training. In addition, financial resources have been provided through domestic hunger grants and loans.

The strategy also calls upon churchwide units to use available printed resources as aids to encourage this church to be about faith active in love. A criminal justice resource has been produced and continues to be distributed within the African Descent community.

In the strategy, churchwide units are encouraged to partner with Lutheran social ministry organizations and Lutheran Immigration and Refugee Service (LIRS). Through the World Hunger Program, the ELCA is an active partner with LIRS to address the needs of people of African Descent as they immigrate to the United States. LIRS has agreements with congregations and agencies that are serving the African community on immigration and asylum issues.

Churchwide units also are asked by the strategy to develop resources for assisting all expressions of the ELCA in responding to HIV and AIDS, in developing prison ministries, in improving public school education, and in working with similar issues of importance within the African Descent community. Much work has been done in the area of HIV and AIDS. For example, the Lutheran Office for World Community (LOWC) has assisted with the development of resources related to HIV/AIDS. The ELCA World Hunger Program, especially through the Stand With Africa campaign, is working with the Lutheran World Federation (LWF) and Lutheran World Relief (LWR) to address HIV and AIDS. In 2008 the African Descent ministry sponsored some young adults to the International AIDS Conference in Mexico.

The ELCA's Washington Office has taken a leadership role in the ONE Campaign, which advocates for an increase in federal foreign assistance for such things as HIV and AIDS prevention and amelioration. Resources are available on HIV, AIDS, and prison ministries in print and on the MM Web site.

#### *Awareness and Sensitivity*

The strategy also encourages churchwide units to welcome African national pastors with respect and sensitivity. To this end the African National leadership team serves as a resource to the strategic planning efforts of MM. An "African National Summit" is held annually and MM staff participates.

VE and MM staff have met with African immigrant leaders and pastors to identify leadership needs. EOCM's African leadership group has been created to support the work with African immigrants.

#### *Unity*

The strategy calls for the churchwide units regularly to convene consultations that gather congregational leaders, rostered leaders, teaching theologians of color, synodical leaders, and churchwide staff to assess and plan future directions in this church's common ministry. An event in Regions 1 and 2 is planned for clergy and lay of African Descent congregations in 2009.

Ongoing work continues with the seminary and college faculties to develop a recruitment strategy and a support network for African Descent leaders.

### ***The American Indian and Alaska Native Strategic Plan***

The American Indian and Alaska Native Strategic Plan is the oldest of the strategic plans. It was adopted at the fifth biennial Churchwide Assembly of the ELCA in 1997. The 2005 report raised the question of the possible need for a new strategic plan with specific goals and outcomes that can be tracked and evaluated.

#### *Leadership*

The existing strategic plan sought to encourage American Indian and Alaska Native youth participation at churchwide and synodical youth events to assist in leadership development opportunities for Native young people. A youth leadership training event, *Becoming*, was held in 2007. The event was geared at building self esteem, exploring leadership gifts, and building skills that are useful in the community, in congregations, and in career planning. Eighteen American Indian and Alaska Native young people between the ages of 16 and 22 were in attendance.

An American Indian will graduate from the TEEM program in 2009. Five American Indian people are enrolled in TEEM. There also is a partnership between Carthage College and Lutheran School of Theology at Chicago focused on American Indian students. Finally, there have been productive recruitment meetings in the Minneapolis Area Synod and the Eastern North Dakota Synod that are producing new candidates. A workshop also was held in 2008 on the campus of Pacific Lutheran Theological Seminary in California.

#### *Congregational Resources*

A worship resource for Alaska Native congregations is under development, but the process for developing this resource has been lengthy. The communities have relied on material produced by the United Methodist Church and other denominations. Culturally relevant Bible studies have been developed and used at several family Bible camps, but these resources also are unpublished. Still, the Bible studies have been well-received by campers and are being used in their home congregations.

#### *Contextualizing Outreach Mission Strategies, Starting New Congregations*

The existing strategic plan established a goal of four new American Indian and Alaska Native congregations by 2000. This goal was achieved. Presently MM is working with EOCM on six potential new start locations for American Indian and Alaska Native congregations. A new ministry is under development in Minnesota and two of three existing ministries undergoing renewal are in the process of calling ordained leadership.

The American Indian Alaska Natives Lutheran Association (AIANLA) and MM's American Indian and Alaska Native ministries held three regional association meetings in 2007. A meeting, however, has never been held in the Pacific Northwest, so the next meeting in the summer of 2009 will be held in Alaska.

#### *Social Justice and Social Ministry*

The existing strategic plan called for churchwide advocacy through Church in Society on issues related to American Indians and Alaska Natives including religious freedom, protection of sacred sites, land, language, sovereignty, self-determination, and treaty rights. The Indigenous Institute has been working to create awareness. While there was less advocacy work on behalf of American Indian and Alaska Natives because of staffing changes in the ELCA Washington Office, this office has begun new work related to these communities. Four advocacy sessions will be held in the coming months.

Corporate Social Responsibility (CSR) issues of social justice related to American Indians and Alaska Natives include predatory lending, non-discrimination in the workplace, environmental issues (e.g., the presence of toxic dumps on reservations), and video games.

The Lutheran Office for World Community (LOWC) monitors discussions concerning the rights of indigenous peoples. It also has facilitated accreditation of ELCA people on the LWF delegations at

United Nations meetings on indigenous issues. New discussion sessions will be held in the spring of 2009.

The existing strategy calls for information regarding opportunities for enriching social ministry efforts between congregations. The Diakonia Leadership Institute, whose goal is to enhance social ministry efforts in congregations, continues to provide training in fundraising skills, and domestic hunger grants for all congregations in the ELCA.

MM is working in collaboration with CS on a resource to assist synods and congregations to understand the issues facing American Indian and Alaska Native people, including attention to the matter of gaming. This resource is a result of a social policy resolution passed by the Church Council in 2007.

#### *Awareness and Sensitivity*

Raising the awareness and sensitivity of the wider church to issues important to American Indians and Alaska Natives was a key part of the existing strategic plan. The American Indian and Alaska Native Ministries produced a one-hour documentary titled, *Native Nations: Standing Together for Civil Rights*. The program was aired on the ABC television network in November and December 2008.

The strategy also calls the church to sponsor and facilitate culturally sensitive learning for its social ministry organizations. To this end, MM and AIANLA sponsored the sixth family summer camp in 2008. Issues addressed in the workshops included stewardship, internalized racial oppression, and crime victimization. Additionally, several workshops centered on the American Indian and Alaska Native community were provided at the Global Mission Event (GME) held in 2008.

#### *Unity*

CS and MM have worked through the Lutheran World Federation (LWF) on the United Nation's "Declaration of the Rights of Indigenous Peoples." This declaration was passed in 2007, but the declaration was not approved by the United States, Canada, Australia, or New Zealand. There also has been work with LWF related to establishing a desk for indigenous peoples at LWF.

#### *Ecumenical Connections*

The strategy encourages churchwide units to convene and to participate in regular consultations with this church's ecumenical partners engaged in multicultural ministries. To this end the American Indian and Alaska Native ministry has been working in partnership with the Council of Native American Ministries (CoNAM) and with the Presbyterian Church (U.S.A.).

### ***The Arab and Middle Eastern Ministry Strategy***

#### *Leadership*

A goal of the Arab and Middle Eastern Strategy is to support and engage Arab leaders working toward ordination. VE, in partnership with the MM and EOCM, is working to recruit Arab leaders, a candidate was ordained in 2009. MM and EOCM arranged for synod consultations to develop a proposal for clergy and lay training. The proposal will be implemented with the help of different training partners from various ELCA units.

A leadership training event for lay leaders and clergy also is scheduled for 2009. It is anticipated that the training will motivate and empower people from the community to be more active in the work of the synods and congregations.

The strategic plan encourages youth participation in churchwide youth events. Thirteen young people from the community attended a youth gathering in Michigan in 2008. The two Arab and Middle Eastern Ministries youth who were elected to the Multicultural Advisory Committee were present at this event.

#### *Congregational Resources*

A Website for the Association of Lutherans of Arab and Middle Eastern Heritage (ALAMEH) has been established.

Each Arab and Middle Eastern congregation has received funding to support their worship life. Materials have been purchased for Bible studies, Sunday schools, and youth meetings to help in teaching children and young adults.

The strategy calls for assistance to create church-sponsored after-school programs for children. The children's ministry project and the domestic hunger grants program offer support for after-school programs for children and community service centers.

#### *Evangelism, Discipleship, Stewardship, and Lutheran Identity*

A new proposal currently is being developed on leadership development and community development workshops. A portion of the workshop will focus on what it means to be Lutheran and Arab.

#### *Contextualizing Outreach Mission Strategies, Starting New Congregations*

The strategic plan set out the goal of establishing five or more Arab and Middle Eastern congregations by 2015. There is a new Arab and Middle Eastern mission development in Las Vegas and a new Arab Lutheran Ministry in San Mateo, Calif.

#### *Social Ministry*

Members of Arab and Middle Eastern congregations have been invited to various trainings sponsored by CS poverty ministries. Additionally, CS continues to work with the Arab and Middle Eastern ministry of the MM on after-school programs.

#### *Awareness and Sensitivity*

To raise cultural awareness, the ELCA continues to be committed to the "Peace Not Walls" campaign. This is a collaborative effort among MM, GM, and other churchwide units. To further emphasize the importance of the campaign in the ELCA "to learn, pray, and act for peace with justice in the Holy Land," a delegation of ELCA bishops visited the Middle East in January 2008.

#### *Unity*

In 2008, members of Arab and Middle Eastern congregations were invited to participate at a CS-sponsored meeting "Lazarus is still waiting at the Gate" in Atlanta, Georgia.

Presiding Bishop Hanson has asked other U.S. religious leaders to join him in calling for "the cessation of all violence, for an international peacekeeping force, and a negotiated agreement for a just peace" in the Holy Land.

In Michigan, an Arabic Christian-Muslim dialogue to strengthen relations between both communities was established. In New York, Middle Eastern Christians are involved in a peace dialogue with Jews and Muslims. An ELCA Arab and Middle Eastern pastor received the "Building Bridges" award from the American Arab Anti-Discrimination Committee.

#### ***The Asian and Pacific Islander Ministry Strategy***

##### *Leadership*

The goal in Asian ministry leadership development is to have a sufficient number of lay and ordained, male, female, and youth ministers to meet the needs. In 2008, nine new Asian pastors were added to the ELCA roster.

Six Hmong candidates have started classes at Luther Seminary in TEEM. Three multicultural immersion sites also have been identified for Asian and Pacific Islander students at Luther Seminary and Pacific Lutheran Theological Seminary. The program at Luther also has a significant number of online components that are available nationally.

The strategy also calls for churchwide units to create outreach resources that target young adults and youth. Asian and Pacific Islander ministry in the ELCA works with several Asian subcommunities. For this reason, a biennial conference is held where all the communities come together. Caucus meetings also

are held yearly for the five major groups including Chinese, South Asian, Laotian, Hmong, and Korean. Youth and young adults typically are involved in these meetings as well. In some cases, a discipleship track designed especially for young people is included in the program.

The Asian Lutheran International Conference (ALIC), a forum that addresses the common concerns faced by Asian Lutherans by promoting dialogue and networking, held its fifth conference in Hong Kong in February 2009. ALIC is a grass roots movement that emerged out of the Association of Asians and Pacific Islanders of the ELCA.

### *Congregational Resources*

Another goal of the strategy is to have sufficient resources in Asian languages for the nurturing of Christian believers. To do this, at least one Asian ministry resource is produced in a different Asian language every year. The multicultural resource management team is committed to the development of an Asian Lutheran songbook, which is expected to be available by 2011.

### *Evangelism, Discipleship, Stewardship, and Lutheran Identity*

Asian congregations and ministries are engaged in evangelism that involves the conversion of people to Christianity from other faiths. More adults are baptized in a typical year than infants. Although there are some resources that have been developed recently, more resources are needed. New resources are needed including those that address cultural differences, that bring together Asians and whites, and that provide information about Asian ministry through Websites.

An emphasis on discipleship is changing the typical paradigm for leadership in the Asian community. Some congregations can afford to pay for a full-time pastor, but many cannot. This means that all Asian lay members of the church must come to understand the proclamation of the Gospel as their vocation. In this regard, Asian ministry in the ELCA is placing considerable emphasis on discipleship. Resources for discipleship have been developed and discipleship training have taken place in conjunction with the assembly of the Association of Asians and Pacific Islanders in 2008.

Age-specific teaching materials have been developed with a grant from the Church Council's designated leadership funds. A series of small local training events were conducted and the materials are being used.

The Asian community also is being challenged by the strategy to become more involved in global mission work. There are about 20 Asian congregations that have sent mission support and/or their members on short-term mission trips to Asia, Europe, or Latin America on a direct congregation-to-congregation basis.

### *Contextualizing Outreach Mission Strategies, Starting New Congregations*

A goal of the strategy is to increase the number of Asian congregations, ministries, and synodically authorized worshipping communities from 75 in 2001 to 115 by 2010. At the end of 2008, the number of ministries had grown to 110, 14 of which are intentionally reaching out to second generation Asians.

For 2009, work is being done on six potential new start locations.

### *Social Ministry*

The strategy calls for staff who work with social ministry in CS and the director for Asian ministries in MM to work together to periodically organize training events for local Asian ministries in different regions of the country. Workshops on fundraising skills and poverty ministry are designed to meet the needs of Asian ministries in different parts of the country.

### *The Latino Ministry Strategy*

The Latino Ministry Strategy was adopted at the seventh biennial Churchwide Assembly in Indianapolis in 2001. Latinos are the fastest growing ethnic group in the United States and the second largest ethnic-specific group in the ELCA. For the past year, the Latino ministry director's desk in MM

has been vacant. This position has now been filled.

### *Leadership*

The Latino Ministry Strategy proposed a host of activities designed to develop and support leadership in the community, including the development of a committee to review and revise programs and curricula used for leadership development in the Latino Lutheran community. A committee was established and convened by VE and is meeting on a regular basis. The committee includes Latino Lutheran scholars, staff from EOCLM, and the director for Latino ministries from MM. Various resources in Spanish also have been developed for use by lay leaders in congregations or people preparing for ordination through TEEM. Many of these resources have been developed without outside financial assistance, which has been a major commitment for the committee and the Latino community in the ELCA.

MM, in partnership with EOCLM and VE, held a Latino Lutheran leaders gathering in 2008 to evaluate the lay schools of theology. The participants identified a number of challenges and issues affecting the growth of Latino membership in the ELCA. MM will be working with the Latino community on ways to address these issues. A task force was created to work on how to strengthen and affirm the lay schools that currently are in place.

Several retreats have been held to equip Latino leaders. The last of these scheduled retreats will be held in the 2009.

There also is a focus on developing lay leadership, which included an event held in October 2006 attended by individuals from most of the regions of the ELCA. A second phase took place in March 2007. It brought together lay and clergy members of Lutheran Latino congregations with Latino scholars. There also is work with VE and the Lutheran School of Theology at Chicago on the recruitment of potential church leaders.

Leadership training by means of workshops for lay and clergy in the areas of evangelism, mission, and congregational polity are ongoing. Lay and clergy formation programs are in place, as well as scholarships and assistance.

Through TEEM, as well as lay leadership training institutions, leaders are being identified and encouraged, trained, and assisted. There are candidates in preparation for church vocations. A new model for the TEEM program has been developed in Spanish to directly respond to the needs of the Latino community.

Workshops to train congregational councils have been held and a resource is being developed.

### *Congregational Resources*

The Latino Ministry Strategy calls on this church to identify and develop congregational resources for Latino congregations. Churchwide staff are working to compile a list of resources developed by congregations as well as produce a bilingual resource that will be shared among Lutheran Latino congregations and in the ELCA at large. For example, the ELCA's Corporate Social Responsibility materials are available in Spanish.

The Latino ministry presently is reviewing the Latino ministries directory and a new comprehensive directory of Latino pastors and lay leaders will be forthcoming. Also under development is a curriculum guide for Latino children ages 5-13 for use in Sunday schools.

MM is working on plans to develop two new resources. One will be based on the Rick Warren series, *The Purpose-Driven Life*, but will be contextualized for Lutheran Latinos. The other will be a bilingual resource for congregational councils.

The marketing of resources that have been produced has not been as extensive or as effective as some had hoped, but the multicultural resources marketing team, which consists of staff from the churchwide organization and Augsburg Fortress Publishers, is meeting regularly to address this issue.

### *Evangelism, Discipleship, Stewardship, and Lutheran Identity*

Key to evangelism, discipleship and stewardship is a clear understanding of a Lutheran Latino



identity. An international consultation on the topic was held in 2004 in Mexico, and the presentations are being edited for release in spring 2009. Additional opportunities to discuss a Latino Lutheran identity are being planned that will involve members of the Hispanic outreach program executives team (HOPE) and Latino scholars. Also, the Asociación para los Ministerios Hispanos (LAHM) has committed to discuss a Latino Lutheran identity at all of its regional consultations.

In an attempt to improve communication among Latino congregational members, pastors, and the Latino Association of Hispanic Ministries (LAHM), an e-newsletter has been developed, and the first newsletter already has been produced.

#### *Contextualizing Outreach Mission Strategies, Starting New Congregations*

The Latino Ministry Strategy puts special emphasis on ensuring that this church reaches out to Latinos in a manner that understands and respects the nuances of Latino culture. This is done in several ways, including: training for new mission developers, consultations with synodical mission directors, and the development of synodical strategies that include the active participation of Latinos. For example, the director for congregation-based community organizing in CS has provided training for Latino mission developers in leadership skills for public life. At the same time, there still are many synods without Latino ministry strategies or funding designated for Latino ministry.

Latino ministry and EOCM are working in collaboration on the possibility of organizing a consulting group of Latinos from different regions of ELCA to serve as an advisory board and help develop strategies for Latino new ministries.

The strategy also emphasizes ministry among all generations of Latinos. This generational outreach approach is being encouraged among Latino congregations and in the development of new missions.

#### *Social Ministry*

The strategy calls for providing Latinos with educational opportunities and resources with a religious foundation for developing social ministries. The Diakonia Leadership Institute, sponsored by CS poverty ministries, continues to provide training for lay leaders in low-income communities, including workshop sessions in Spanish. Training also was provided in grant writing and fundraising.

A goal of the strategy is to involve the benefactors of social ministry programs in the development of those programs. The domestic hunger grants and loans program continues to engage the Latino community.

#### *Unity*

There is a churchwide team that gives attention to the better coordination of the various Latino networks throughout the church. Members of the team are assigned to work with various regions. In addition, they work with regional and synodical leaders and with the Latino congregations and missions.

#### *Ecumenical Connections*

Currently there are two meetings a year among the ELCA and its communion partners on Latino ministry. These meetings are designed to focus on issues related to leadership development, joint creation of resources, and other forms of mutual assistance. The meetings dedicated to youth and young adult ministries in the various denominations is ongoing. The relationship with the Reformed churches is especially strong.

#### **CONCLUSION**

Despite the existence of an ELCA continuing resolution that it is a goal of this church to include at least 10 percent people of color or whose primary language is other than English, and despite the existence of five multicultural ministry strategies, each approved by a Churchwide Assembly, and despite the efforts of some congregations, synods, and units of the churchwide organization, the ELCA has made very modest progress toward becoming a more multicultural church.

While progress on the goal has been modest, several indicators provide some rays of hope. The first regional multicultural ministry conference, “No Longer Strangers: Ministry in the 21st Century,” involved four synods. A planning committee representing the four synods and the Multicultural Ministry program unit planned and implemented the event. One hundred people participated, including the four bishops, who were present for the entire event. This conference gave the participants an opportunity to hear directly from their bishop concerning his/her vision for multicultural ministry as well as his/her expectations for achieving it. It was agreed that this conference will be the first of a series and that the local planning group, including the bishops and staff, will take ownership. This conference is seen as a model for other synods and is a new understanding of local involvement (e.g., financial contribution and planning participation). The synods’ commitment to this and future endeavors represents a more affirmative attitude and behavior on behalf of one expression of this church. Another ray of hope is the new staffing configuration in Evangelical Outreach and Congregational Mission (EOCM). Directors for Evangelical Mission (DEM) now will have as an integral part of their position description the implementation of the Multicultural Ministry strategies. The development of Synod Mission Strategies will intentionally include the Multicultural Ministry Strategies. Guidance and assistance will be provided to the DEMs from the newly reconstituted churchwide table on multicultural ministry leadership. This new and recent working relationship will engage synods and congregations directly in the implementation of the Multicultural Ministry strategies with the hope that more positive statistical results will be seen in the future.

The number of whites in the ELCA has been steadily declining and the number of people of color or language other than English has increased very modestly. Only the Latino community has shown significant growth. Despite all the work devoted to the strategies, this simple numerical assessment calls the strategies’ effectiveness into question. The conclusion in 2009 echoes the conclusion of the 2007 review of the strategies. Without a significant change in the commitment and practices of all the expressions of the ELCA, this church will continue to go without the gifts of people of color and people whose primary language is other than English. It is clear that this long and arduous task is just beginning to impact attitude and behavior in this church body.

## **Justice for Women in Church in Society 2007 - 2009**

### **Introduction: Churchwide Organization Responsibility**

The 2003 Churchwide Assembly of the Evangelical Lutheran Church in America endorsed the ELCA Plan for Mission for the churchwide organization. This plan includes five strategic directions for the churchwide organization, each of which will be successful, it is noted, when the churchwide organization also pursues and lives out four commitments. (See “Planning for Mission” introduction at [www.elca.org/planning/introduction.html](http://www.elca.org/planning/introduction.html).) Included in these four commitments is the commitment to “[c]onfront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence.” In other words, the churchwide organization bears the responsibility to fulfill the strategic directions while simultaneously fulfilling the organizational commitment to confront sexism and to support justice for women.

The 2005 ELCA Churchwide Assembly endorsed a proposal to restructure the churchwide organization in accordance with the existing strategic plan. The first goal of restructuring reads:

The churchwide organization is restructuring its ministries so that they are directly aligned with the Plan for Mission endorsed by the 2003 Churchwide Assembly. These restructuring efforts are specifically designed to integrate and more clearly focus many of the functions of the churchwide organization (*Faithful Yet Changing*, “Goals of Restructuring,” 5).

The fourth goal of restructuring is to further the work of justice for women in church and in society through the position for justice for women in the Church in Society unit. In part the goal pertaining to justice for women reads, “Sexism in the church must be eradicated” (*Faithful Yet Changing*, 6).

One goal of the restructuring was to increase accountability across all units, sections, and offices for implementing the four commitments in the Plan for Mission. The proposal to restructure lays out a vision of accountability for the organization. It reads in full:

Accountability to and compliance with the policies of this church adopted by a Churchwide Assembly or the Church Council, especially the four commitments for implementation in the Plan for Mission, is the work of the entire churchwide organization. The executive directors of churchwide units will hold staff accountable for consistently striving toward the fulfillment of these commitments. The presiding bishop provides supervision of all executive directors and will include this area of evaluation in all performance reviews.

A recurring question is how the churchwide organization itself will be held responsible for its compliance with these commitments and policies. An organization-wide system of admonition and affirmation is necessary; therefore, this proposal requests that the ELCA Church Council through its Planning and Evaluation Committee, working with the Executive for Administration, evaluate annually and report biennially to the Churchwide Assembly on the ways in which the churchwide organization has advanced the vision of the four commitments and other policies or has failed to do so. Each unit’s director will provide a report to the Executive for Administration as requested on the unit’s successes and failures pertaining to the commitments and policies. Upon receipt of the annual report, the Church Council will identify concrete steps it expects the churchwide organization to take in the future.

The policies and commitments adopted by this church through its Churchwide Assembly and Church Council belong to the whole church. It is hoped that synods, congregations, institutions, and agencies of this church will take up the challenge of finding similar ways to examine accountability to and compliance with these policies and commitments (*Faithful Yet*

*Changing, 7).*

### **Churchwide Organization Work**

As the above documentation makes evident, the structure of the churchwide organization places the responsibility and accountability for gender justice throughout the churchwide organization. Since 2005 churchwide staff have been working hard to accomplish what is a significant shift in how we live out this important commitment. That the responsibility for gender justice belongs to every staff member and every program means two things. First, an analysis of sexism and gender justice enables the churchwide organization to do its work differently. Second, a different analysis of the problem of sexism leads to different ways of doing ministry. In other words, how the work of the church is done for the sake of the gospel in the world is transformed. For a shift in analysis to occur depends upon intentional leadership from across the organization. The cultural shift to see that an analysis of sexism and gender justice not only is everyone's responsibility within the organization, but also is grounded theologically is dependent upon the investment and accountability of partnerships and relationships. The following are reports on each unit's commitments to the systematic commitment to justice for women in their current and 2010 strategic plans, specifications of their unit's program commitments for justice for women, their hiring and promotion practices, and observations about their opportunities and challenges in addressing the churchwide organization's commitment to justice for women.

In short, while some units are responsible for program-specific work for justice for women, all units are responsible for understanding and analyzing their work in terms of sexism and gender justice.

### **Church in Society (CS)**

In addition to the specific work of justice for women assigned to the Church in Society program unit, this unit works in multiple ways to enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to address sexism; and to advocate justice for women in this church and society. In order to advance a deeper and broader understanding of sexism and justice for women, the Church in Society all-staff meeting in October 2008 focused on sexism and gender justice, relying specifically on the leadership of Judith van Osdal-Hanson, former Latin America Council of Churches educator on sexism and gender justice, and Caryn Riswold, associate professor of religion at Illinois College.

The ELCA Washington Office closely watches U.S. and international policies and great effort is given to the protection of programs vital to women. Nationally, for example, the Washington office works to protect food stamps and other programs that disproportionately affect women. Internationally, the Washington office continues to advocate for U.S. development policies that equip women in developing nations to leave poverty and effectively address the poverty and disease-related challenges they face on a daily basis. These advocacy efforts include or have included support for: more funding for poverty-focused development programs; the re-authorization of the President's Emergency Plan for AIDS relief (PEPFAR) (2008); the Global Resources and Opportunities for Women to Thrive (GROWTH) Act (2008 and 2009); and foreign aid reform.

The corporate social responsibility program (CSR) works for justice for women in a variety of ways. Since its inception, corporate social responsibility has raised the topics of board diversity and equal access to employment in its ongoing dialogues with companies. In 2007 and 2008, CSR filed a resolution on behalf of the ELCA Board of Pensions that requested Home Depot to publish an employee diversity report.

In their ongoing dialogues with banks about lending practices, CSR raises the effect of the financial crisis on women home owners. Access to capital in this country is an issue that affects women, especially minority women. CSR continues to address sub-prime lending and predatory practices with the major financial institutions of this country. Reports are annually reviewed with the banks concerning their loan records in this arena.

Work has begun in the past year around the issue of environmental health. Women have a disproportionate exposure due to both pregnancy and gender-based issues. CSR works closely with the women's voices for the earth, the breast cancer fund, and the campaign for safe cosmetics in addressing environmental health.

The Lutheran Office for World Community (LOWC) maintains a significant focus on issues relating to women's human rights across the United Nations agenda, including but not limited to: women's participation in decision-making, HIV and AIDS, poverty and development, and peace and security. The Lutheran Office for World Community continues to focus on advocacy for women's rights at the United Nations and beyond. Recently this work has included: submitting a statement to the UN on care-giving and AIDS; advocating for reform of gender agencies at the United Nations; leading a workshop on gender justice at the Women of the ELCA Triennial; attending the National Women's Conference of the Lutheran Church of Papua New Guinea; and sharing advocacy resources at the Transformative Lutheran Theologies conference.

*Commission on the Status of Women (CSW):* Dating back to the Fourth World Conference on Women in 1995, LOWC coordinates delegations of women and men selected by the Lutheran World Federation to the annual Commission on the Status of Women, which considers the implementation of the Beijing Platform for Action every March. The theme of the commission changes every year; for example, the theme for 2009 is gender issues in HIV and AIDS caregiving. Past themes have included a focus on girls, the role of men and boys, and women's role in post-conflict reconstruction. LOWC focuses on the themes in order to prepare visiting delegates and aims to relate the issues to the global and national church institutions. LOWC regularly plans public "side events" at the CSW to showcase the work of ecumenical organizations. It also hosts a dialogue for young people about the theme. In order to facilitate delegates, LOWC remains in close contact with the women's desk of The Lutheran World Federation in Geneva and additionally maintains contact with previous LWF delegates and shares resources with them.

*Ecumenical Cooperation around women's rights:* In recent years LOWC has taken a leadership role by chairing the coalition Ecumenical Women, which evolved as a supportive religious voice for justice for women. The EW coalition aims: to work within faith traditions to raise the status of women and human rights; to promote dialogue between the UN and faith communities; to bring a perspective of liberation and justice for women to the United Nations; and to collaborate with other NGOs and organizations in the international community. Ecumenical Women hosts a blog and has launched a new publication with support from the ELCA: *Faith at the UN: Gender in the Church, an Ecumenical Women's Guide to Advocacy*. In 2008, Ecumenical Women composed theologically based policy recommendations to the Commission on the Status of Women on gender and finance. Most of these recommendations were included in the Commission's final documents.

*Sharing resources about women's rights:* LOWC has furthered its outreach and communication to international partners and member churches by creating a periodic "LOWC Update" about UN-related news, events and resources distributed by e-mail. This update always includes resources related to justice for women.

*Monitoring and reporting the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW):* The office continues its collaboration with the LWF Office of International Affairs and Human Rights, monitoring several UN treaty bodies, including the Committee on the Elimination of All Forms of Discrimination against Women (CEDAW). In coordination with the Geneva office, LOWC contacts LWF member churches and World Service field offices in those countries that soon will be reviewed by one of the treaty bodies. The reports received then are shared with the committee experts for the preparation of questions to be posed to government representatives.

*Women Peace and Security, Security Council Resolution 1325:* Agreed on in 2001, Security Council resolution 1325, on “women peace and security” requires further advocacy from NGOs to ensure that governments include women in decision-making in peace building, as well as protect women during and after conflict. LOWC follows the progress of 1325’s implementation and is aware of how the resolution is at work in national contexts and of the further advocacy and education necessary for it to be fully implemented.

*Women in Development:* As part of LOWC’s work following the Millennium Development Goals (MDGs), the office remains vigilant that development programs and policy have women’s leadership and empowerment at the center. Most of the MDGs are goals with gender equality at their core, whether related to secondary education for girls, maternal or child mortality, access to water, or lifting 1.2 billion people from poverty, the majority of whom are women.

The ELCA World Hunger Program is governed by the foundational document, “Guidelines for ELCA World Hunger Program Activities,” which identifies women and children as a priority for hunger-related work. Below are excerpts from this document, which is online at [www.elca.org/hunger/guidelines](http://www.elca.org/hunger/guidelines).

Priority shall be given to persons living in poverty, with special focus on:

- a. people with the least resources for meeting their basic needs;
- b. women and children at risk.

...Give people with the least resources for meeting basic needs and women and children living in poverty opportunities for leadership in their own projects and participation in planning, decision-making, implementation, and evaluation.

World Hunger Program activities will address the immediate and long-term causes of chronic and acute hunger and poverty, such as malnutrition, lack of access to food, inadequate agricultural production systems, environmental degradation and environmentally-induced illness, racism, HIV/AIDS, insurmountable international debt, inadequate education, discrimination against and oppression of women....

World Hunger supports and lifts up the importance of the Millennium Development Goals (MDGs). The fifth MDG is to “improve maternal health” by reducing by three-quarters the maternal mortality ratio and achieving universal access to reproductive health.

“Women and children” is one of the World Hunger categories in the ELCA Good Gifts catalog. This gives particular visibility to the importance of partnering with women in this church’s relief and development anti-hunger ministries as it funds programs that involve microcredit loans, education about disease prevention, maternal health (another MDG), and other topics that especially pertain to women.

World Hunger recently published a hunger education curriculum, “Taking Root: Hunger Causes, Hunger Hopes.” It focuses on topics specific to women’s involvement and self-sustainability, such as birth rates, education, and microcredit programs. The curriculum includes three video interviews with women involved in hunger work, and it highlights a women’s literacy project in Kenya. For more information about the curriculum, visit [www.elca.org/hunger/takingroot](http://www.elca.org/hunger/takingroot).

The “Hunger and Climate Change” Toolkit from World Hunger is a do-it-yourself resource that examines the correlation between climate change and hunger. It includes video testimonies from women who talk about their experience with climate change. For more information, visit [www.elca.org/hunger/toolkits](http://www.elca.org/hunger/toolkits).

World Hunger’s quarterly newsletter, *LifeLines*, often features stories about women who are leaders in their communities and women who have received assistance from programs supported by World Hunger funds. Recent issues have included stories about a woman in Ghana who is a community leader in Fair Trade work as well as a volunteer firefighter, a young mother in Liberia who received care at an ELCA-supported hospital, and a Korean woman living in Northern Illinois who turned to a local food pantry that the ELCA supports through its Domestic Hunger Grants Program. For more information, visit [www.elca.org/hunger/newsletter](http://www.elca.org/hunger/newsletter).

In 2008, at the annual ELCA World Hunger Leadership Gathering, all keynote speakers were women, including the following non-hunger staff: Cynthia Moe-Lobeda, Teresita Valeriano (staff for the Lutheran World Federation—North America desk), Terri McMaster (Colorado’s state public policy office), Susan Eng (Church in Society), and Stacy Johnson (writer of the “Taking Root” curriculum).

World Hunger has coordinated the writing of the HIV and AIDS Strategy, which references women in several ways. The strategy indicates that education about disease prevention and gender empowerment are two successful methods of preventing the spread of HIV and AIDS. There is a section devoted to women and girls, which states that specific needs for addressing HIV and AIDS in women and girls derives from sexual violence, human trafficking, and the lack of power to refuse sex or negotiate the use of condoms.

The Domestic Hunger Grants Program funds a number of ministries that support women and children who are hungry, poor, homeless, or victims of domestic abuse. Programs provide women with food, toiletries, job-training skills, support groups, counseling, clothes for interviewing (i.e. suits), and other basic goods and services. For example, one program that received a grant in 2008 was Rainbow Services, LTD., in San Pedro, California. Rainbow Services, LTD., offers food and emergency shelter for women and children who have experienced domestic violence. For more information, visit [www.elca.org/domestichungergrants](http://www.elca.org/domestichungergrants).

The poverty ministries program is infused with gender and race analyses in written materials, trainings, and program oversight. Through its grants program, leadership development, and education and advocacy, poverty ministries works for justice for women. For example, poverty ministries supports programs working with women with HIV and AIDS, particularly women of color. Several HIV and AIDS programs were funded this year through the domestic hunger grants program. The ELCA AIDS Web site has a section on women and AIDS.

Poverty ministries sponsors an annual leadership development workshop, the Diakonia Institute, which raises up leaders from low income communities and provides training for them. The majority of these participants are women who are serving other women in their communities.

The development of leaders, both women and men, is at the heart of congregation-based organizing (CBO). In congregations, CBO has been defined as the intentional and disciplined gathering of the diverse people of a community into relationship across all racial, economic, religious, gender, political, and neighborhood lines for the purpose of making that community "work better" for the good of all. In this church, this means ordinary people of faith live out their baptismal callings to fully engage a God-given public life with other people of good will. More than half of all congregational leaders trained in the arts of organizing are women. CBO teaches that each and every person has a God-given capacity to be in relationship around his or her own interests and can act with power in relationship with others

around deeply held values. Finding one's own voice and boldly acting with others in public around shared interests and values is an invitation to power in a deeply relational form. Across the country thousands of congregations and hundreds of thousands of leaders are finding their voices and participating in bold public life through CBO. Nearly 500 congregations in the ELCA are so engaged.

The social ministry organizations program oversees Lutheran Services in America, which serves women and girls of all ages through direct services. Serving one in 50 residents of the United States, Lutheran Services in America member organizations have an enormous influence and effect on the health and well-being of scores of women and girls. These social ministry organizations are staffed largely by women, and the director of the social ministry organizations program in CS works in tandem with others to ensure fair and equal compensation.

The program also oversees the Domestic Disaster Response ministry in partnership with our affiliated social ministry organizations, where the highest value is placed on gender equality in hiring practices. Of the 44 individuals employed in disaster response by our affiliated social ministry organizations, 28—or 63 percent—are women. We have seen these changes in the past nine years in our social ministry organizations program, although we cannot take credit for making the changes happen: 1) 84 of 285 (or 30 percent) of CEOs in ELCA-affiliated SMOs are women, up from 30 in 2000; 2) an increased number of women leading largest SMOs in terms of budget size—eight women are CEOs of organizations with budgets in excess of \$50 million.

Historically, around 75 percent of disaster-affected clients who seek case management services are women. Although the cause is unclear, it is likely that it stems from a variety of inequality issues. One theory that accounts for this observed trend is that women are disproportionately affected by disaster due to the vulnerability of their employment. Another theory is that women seek the services more than men. At any rate, when implementing the largest case management program ever provided in response to Hurricane Katrina, ELCA Domestic Disaster Response ministry, in partnership with our affiliated social ministry organizations, set high expectations that the hiring of case managers would strive to match as closely as possible the demographics of clients to be served. Additionally, we wished to provide needed employment to people who were affected by the disaster and who had the professional background to provide the services. Nationwide we had 97 case managers employed in the program, of which 79 (or 81 percent) were women.

This program also administers several grant programs that have addressed issues related to services for women and primarily provided by women: 1) Lutheran Services for the Elderly Endowment Grants—primary populations served in most of the grants in past two years have been women and most of the seven to nine grants are for three-year projects and are funded for the maximum of \$70,000; and 2) Lutheran Services for Children Endowment Grants—primary populations served in a large share of these grants in past two years have been girls and young women, including Cherish Our Children, a social ministry organization focused on preventing commercial sexual abuse.

The department director has served as representative of this church on the steering committee for the Lutheran Advocates for Safe Families, which is composed of representatives from the Lutheran Church–Missouri Synod, several ELCA-affiliated social ministry organizations, the Lutheran Community Foundation, and Lutheran Services in America.

Opportunities include concentrating on programs that address affordable rental housing for single mothers and women with low or no income post-disasters and among SMOs positioned to provide more units of affordable housing; involvement in equitable wage campaigns for entry level care providers in senior services and hospitals who are almost entirely women; and improving options for leadership development for female staff and board members of SMOs.



Challenges include the economic downturn in the U.S., which is hitting lower wage nonprofit employees with salary and/or wage reductions and benefit cutbacks. These will affect women's ability to afford adequate housing, child care, health care coverage, and retirement plans.

The Church in Society studies program has produced social statements and messages that relate directly and indirectly to justice for women, including social statements on abortion, economic life, the environment, health and healthcare, peace, and race, ethnicity, and culture as well as messages on AIDS, commercial sexual exploitation, community violence, end of life decisions, homelessness, immigration, the Israel/Palestinian conflict, sexuality, and suicide prevention. The studies program also seeks gender balance on task forces related to its work. The editor of *Journal of Lutheran Ethics* seeks a feminist perspective on most social issues addressed in its issues.

### **Communication Services (CO)**

Communication Services helps other units fulfill their own commitments to justice for women by ensuring that women of all cultures are represented in both content and photography or illustration in the units' published materials.

In terms of hiring and promotion, CO's executive director is a woman. One of the four people in the CO leadership team is a woman of color (the other three are white males). CO's second tier leadership group, all exempt staff, includes two women, one of whom is a person of color. Our two most recent hires are both women.

Since CO's existing strategic plan was put in place before the Plan for Mission was finalized, neither it nor the comprehensive communication plan specifically addresses justice for women. Nevertheless, CO will incorporate work related to this commitment in its 2010 strategic plan and will be more deliberate in keeping its commitments to this work .

### **Development Services/Foundation (DS/FO)**

The primary work of the DSFO unit—helping individuals make gifts to ministry beyond annual offerings—is part of an “industry” that historically has focused on men with the assumption that they are the ones with assets to give. Over the years, this industry has talked more and more about the importance of reaching out to women, and we in DSFO recognize this in our efforts to provide education and tools to equip women, as well as men, for making sound charitable decisions for the sake of ministry. We work with women of all ages in a variety of situations—single, married, widowed, divorced—and our experience is that women are just as philanthropic as men, and possibly more so.

Through a broad range of gift development and gift planning programs, the DSFO unit ensures philanthropic support for the ministries of the ELCA and related ministry partners to dismantle poverty, end violence, enhance education, resource sustainable livelihoods, and increase access to healthcare for women and their families. And, though our work by its nature sometimes focuses on raising the necessary funding from people with significant assets, we provide opportunities for people with lesser resource amounts to experience the joy of giving.

The DSFO unit contributes to the realization of justice for women through practices of socially responsible investing, which includes prohibiting investment in pornography-related entities and positive investment in programs that support small business development around the world.

The DSFO unit strives for equity in pay and position for women and men. As of December 31, 2008, 23 of the 34 churchwide staff and six of the 24 regional gift planning staff are women. The executive/president is a woman and eight of the 11 members of the management team are women.

DSFO contributes to women's leadership in this church through the provision of scholarship support for women pursuing rostered ministry. In 2008, of 147 full and partial scholarships, 89 were awarded to women attending ELCA seminaries.

DSFO strives to highlight full participation of women and ethnic communities in the life and ministry of the ELCA through its marketing and communication efforts.

### **Ecumenical and Inter-Religious Relations (ER)**

In recent years, ER has sought means of ecumenical and inter-religious formation that are representative of—not merely more inclusive of—women and people of color. Through interns, the January course of study on global ecumenism, or those delegates serving on all our conciliar bodies, ER consistently is reaching out to a representative presence in emerging ecumenical leadership.

Semester and summer seminary interns provide assistance throughout the year. ER has had eight interns in the past four years, and this program continues to be a success. Many of these interns pursue a vocation in ecumenism, evident in their participation from the Bossey Ecumenical Institute to serving on the Slovakian Council of Churches. ER has consistently encouraged full inclusivity of women and people of color for intern representation.

Ecumenical Relations has sought consistently to increase the representation of women, youth, and multicultural leaders through its work with conciliar bodies such as: Christian Churches Together, Churches Uniting In Christ, The Lutheran World Federation, the National Council of the Churches of Christ, and the World Council of Churches. Please note examples below.

In addition, as evidenced in the attached lists, there are female appointees to our bi-lateral dialogues, consultative panels, discourses, and to all of the delegations and committees within these entities.

Ecumenical Relations has been proactive in hiring multicultural people for our unit, as well as in the hiring of females and people of color as interns.

There is a wealth of qualified females and people of color available to incorporate into our work and mission. Our biggest challenge is striving for equal and fair representation of women and minorities to become the norm in forming the next generation of ecumenists.

Ecumenical Relations is committed to continue its efforts to incorporate the mandates of the continuing resolution for Church in Society as relates to Justice for Women into its strategic plan for 2010.

Ecumenical Relations has been instrumental in ensuring the appointment of the following women to committees, commissions, and dialogues:

To full communion coordinating committees: *Lutheran-Episcopal*, Mitze Budde, ELCA co-chair, and Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod; *Lutheran-Moravian*, Anna Merritt and Judith L Garber; *Lutheran-Reformed*, Judith Cobb.

To dialogues: *ELCA-LCMS theological discussion panel*, JoAnn A Post; *Committee on Lutheran Cooperation*, M. Wyvetta Bullock (African American); *ELCA-Christian Church (Disciples of Christ)*, Sarah Henrich; *ELCA-Mennonite*, Janyce C Jorgensen; *Lutheran-Roman Catholic*, Cheryl Peterson; *Lutheran-United Methodist*, Kathryn Johnson and Cynthia Moe-Lobeda; *Lutheran-Orthodox Dialogue*, Lynn Lorenzen.

To consultative panels: *Lutheran-Jewish*, Esther Menn, Peg Schultz-Akerson, and Karla R Suomala; *Lutheran-Muslim*, Nelly Van Doorn-Harder and Patricia Hurd.

To conciliar bodies: *Christian Churches Together*, Claire Burkat, bishop of the Southeastern Pennsylvania Synod; *Churches Uniting in Christ*, Christine May (African American) and Kindlee Lund, ELCA young adult representative; *The Lutheran World Federation*, Abigail Zang Hoffman, LWF council member, and Barbara Rossing, LWF council member; *The National Council of the Churches of Christ in*

*the USA: Human Resources*, Marilyn Miller (African American); *Inclusiveness and Justice*, Christine May (African American); *Faith & Order Commission*, Maria E. Erling and Mitzi J. Budde; *Education and Leadership*, Josselyn Bennett (African American) and Diane Monroe; *National Advisor*, Rebecca Larson; *Delegates*, Jessica Crist, bishop of the Montana Synod, Susan Humphrey, Wyvetta Bullock (African American), Ruth Kath, Kindlee Lund, Elizabeth Roebke, Katherine Shaner, Robin Steinke; *World Council of Churches*, Kathryn Lohre, Central Committee member; *Ecumenical and Inter-Religious Relations Seminary Interns*, Abigail Zang (now Abigail Zang Hoffman), Evika Guldanova, Rebecca Sorenson, Kindlee Lund, Sarah Schurmann, and Alyce Yorde.

### **Evangelical Outreach and Congregational Mission**

EOCM strategic plans include the full participation of women leaders in all areas and aspects of its work. EOCM seeks to engage local women and men in the development of evangelizing congregations throughout the ELCA. Women leaders play a key role in the life and growth of new congregations as well as in strategic congregational renewal initiatives connected with EOCM. As of fiscal year 2008, 51 percent of all new starts are being developed with and among ethnic-specific and multicultural communities. These missional efforts reflect the unit's full commitment to identify, nurture, train, and send forth women and men from all ethnic communities to serve God in church and society.

All program areas in EOCM function with the same commitment to pursue justice for women. The main reason for this assertion is that this unit, in addition to clarifying its main purpose within the ELCA structure, also has worked diligently to define principles of operation that guide our work and commitments. All areas of work include the identification of indigenous leadership, involvement of local leaders in missional planning in synods, and the full participation of ethnic leadership in decision-making processes. Women leaders, in partnership with men, play a key role in this process.

A unique EOCM program, Ministry among People Living in Poverty, was created to foster new ministry initiatives among people in marginalized communities in the United States and the Caribbean. This program builds on partnerships with other units, other expressions of the ELCA, and community organizations to harness the vision, gifts, and available resources to walk alongside leaders in marginalized communities and assist in the development of holistic ministries in these contexts. This program addresses Word and sacrament ministry development, Word and service ministry initiatives, as well as community organizing endeavors in local areas.

In areas like Compton, Calif. and Dade City, Fla., EOCM sponsors key ministry initiatives among farm workers and urban dwellers that promote holistic ministry. Local leaders, primarily women leaders, grow in their capacity for leadership in church and in community through discipleship, Bible study, leadership development, and micro-enterprise initiatives. Their gifts flourish in community, their families experience economic improvement, and their church witnesses to God's justice and presence in all aspects of life. Like these places, there are many others where the ELCA stands tall in expressing its commitment to justice for women in church and in society.

EOCM seeks to foster a culture of partnership between women and men within the administrative and executive staff in the central office as well as within the deployed staff in synods. What EOCM learns in addressing justice for women is being incorporated into the current process of staff restructuring in partnership with the 65 synods of this church. All hiring processes include a very intentional search to identify women leaders, both lay and clergy, to be considered as candidates for director of evangelical mission (DEM), ethnic ministry coordinators in key synods, and other strategic roles.

As the work of EOCM and its new staffing patterns permeates into the life and ministry of the synods, the mobilization and engagement of local leaders for missional purposes will demand a greater and more intentional strategy for promoting justice for women. EOCM deployed directors for evangelical mission

will need to stay focused on this opportunity to involve a greater number of women leaders into emerging decision-making processes in local areas. This initiative can be tracked through the annual goals and performance reviews of these staff.

The EOCM commitment to justice for women in church and society will be incorporated into its 2010 strategic plan in two key ways. 1) All aspects of EOCM's work will continue to operate in and through our guiding principles. The number of women leaders in missional congregations and redevelopments will be tracked through a system currently being designed scheduled for implementation in late 2009. 2) The work of justice for women in EOCM will be included in all aspects of orientation and training for Chicago-based staff, DEM deployed staff, as well as for mission Developers and redevelopers.

In partnership with other units and expressions of the ELCA, the staff of EOCM is committed to foster full participation of women, equal opportunity for women of all cultures, and advocacy for justice for women in church and society. EOCM also endeavors to address sexism in all its forms and strengthen the partnership of women and men in this church.

### **Global Mission (GM)**

Global Mission supports justice for women in two primary program areas, scholarship and development. The following are the 2008 statistics on women currently receiving GM scholarship support. There are 15 women receiving scholarship support out of 54 total recipients, representing 28 percent of the total scholarships. Of these, 47 percent of the women are enrolled in Ph.D. programs; others are studying for their Th.M. (2), MA (3), B.Th. Honours (1), Licenciatura (1), and Diploma (1). Fifty-three percent are studying in country, while 47 percent are studying in the United States.

In its development efforts, Global Mission emphasizes gender justice. Through World Hunger funds GM funds the following projects that focus on women and girls (children):

Brazil: Street Children Reconciliation Program—the project Reconciliacao do Menor works with street children and children of impoverished families. These children are left to tend to themselves and are prone to violence and used for crime. The issue of street children is a growing social and justice problem in all Brazil.

Argentina: Trafficking and Smuggling of People—CAREF is working on the issues of human trafficking on two fronts: 1) Awareness-raising and advocacy with diverse social actors and public policy makers; and 2) Direct assistance to victims of trafficking and smuggling of people.

Bolivia: Microcredit—ELCA funds help create the necessary capital to make small loans, mostly to women, for capital investments in businesses and for home improvements. This IELB initiative helps hundreds of low income women and men get access to credit that is used to improve their lives and increase their incomes. Because the loans received are small and guaranteed in non-traditional ways, these credits would not be available from most traditional lending institutions like banks. This promotes the economic sustainability of the IELB because revenue from interest supports the staff and infrastructure needed to manage the loans.

Chile: Safe Refuge from Violence—this program aims to accompany women in their own processes of confronting the violence in their daily lives, realizing their own potential to exercise their civil rights, and alleviating their pain through spiritual accompaniment with a liberating biblical focus. Some of the specific activities include: dance and art therapy; individual and group therapy sessions; awareness-raising around gender and citizenship; and self esteem workshops.

Chile: EPES—EPES mobilizes women to identify and address the structural causes of health problems in their communities. The purpose of EPES is to contribute to the improvement of health and quality of life of communities that live in situations of poverty, marginalization, and discrimination

through education that empowers the participation and organization of the community itself through the meeting of their needs.

**Nigeria: Mashiah Foundation**—the Mashiah Foundation is a Christian organization, founded by Nigerians to reach out to people living with HIV and AIDS (PLWHA), including Christians, Muslims, and people of the traditional religions. The program is holistic in its approach: conducting education and awareness; testing, medical care, and counseling; vocational training for widows and PLWHA; ministry to HIV and AIDS orphans and homeless PLWHA; facilitating peer support groups among women living with HIV and AIDS, and widows.

**Liberia: Women's Basic Education**—the program is an outcome of the 10- year literacy program supported by GM. Women who have been involved in the literacy program and other qualified women will have the opportunity to obtain small loans and training for micro-enterprise development. High school girls will participate in training programs that provide business development and self-employment.

**Malawi: Madisi Community Clinic**—this clinic provides primary health care to Madisi community and nearby communities. The clinic also serves as HIV testing center for families and individuals willing to find out their status. Many impoverished women and children receive health care service at this center.

**Kenya: Women's Literacy Project**—the Kenya Evangelical Lutheran Church enjoys a lively women's organization, which has developed small income generating projects in parishes throughout the country. Female leaders are addressing issues of self-esteem and abuse through the Bible studies on Jesus' treatment of women and a rehabilitation center for young street girls in Nairobi. Since many KELC women have had no formal education, the women's organization has instituted a women's literacy program. The liveliness of the youth is demonstrated in their touring AIDS drama group, which has presented in every KELC congregation, and in the attendance at their national rallies.

**Tanzania: Mother-Daughter Literacy**—Mother-Daughter Literacy is a series of two three-week courses designed especially for women. Through problem-posing, discussion, visual aids, music, and drama, women discuss the following topics in the first phase: their roles in the village, formal and informal education and support of daughters in education, gender awareness, primary health issues, women's life cycles, and AIDS. The second phase course includes: accounting, solar cooking, water and health issues, nutrition, child care, women's life cycles, violence, and AIDS. Both courses emphasize leadership role models. The Tanzanian staff at Mwangaza teach the courses.

**India: Rural/Tribal Women Health and Development Project**—this is a program aimed at raising literacy among women that will have a multi-pronged effect on the development of women and the community. It empowers women with knowledge and information about themselves, their rights, and their ability to address issues relevant to them. They become teachers for future generations and can become leaders to bring positive change in the society.

**India: UELCI Gender Justice**—the project includes intensive training for each of the secretaries of the women's wings in the churches. Each one will gain communication and computer skills as well as knowledge to be able to communicate among each other. This will further develop the women's leadership ability and enable to women's desks secretaries to communicate more easily and promote the work of women among UELCI member church women

**Nepal: Pratibaddha Savings and Credit**—This organization focuses on women's issues, peace initiatives, and support for women in need. In addition, it also engages in research and capacity-building activities.

**Indonesia: Women's Crisis Center**—the project addresses the issue of violence against women in society, providing mental health support, legal counsel, pastoral care, education for family and churches on gender inequity and violence, and medical service.

Additionally, GM supports the mission of FINCA (Nicaragua Women's Credit) and the justice and advocacy work of the World Council of Churches and Church World Service related to gender.

From Stand with Africa, GM also supports the Malawi Empowerment of Women and Youth, engaging women in order to decrease sexual violence and promote family planning.

More broadly speaking, the World Hunger Program sustains a commitment to gender justice. Many programs supported by World Hunger have strong components that engage women and girls through education, leadership training, health education, advocacy, and justice.

In terms of the Global Mission program unit, the mission status report for February 2009 lists 247 mission personnel in service. Of those, 143 are women. The breakdown is as follows: long term (either under standard support or equivalent LOA): 57; assigned appointment: 13; associate appointment: 35; full-time team: seven; part-time team: two.

GM2 (including Japan and China Teachers): 24; Young Adults in Global Mission: 28; Volunteers: 25; seminary interns: two; Global Mission Associates: seven.

Global Mission has collaborated with Women of the ELCA in order to strengthen justice for women in church and society. The following report summarizes this collaborative effort.

Overview: the 2008 Women Building Global Community Travel Seminar to South Africa was the second trip in the second journey around the world in partnership between Women of the ELCA and the ELCA Global Mission unit's companion synod program. In advancing the concept of accompaniment the program is designed to:

- Support the organization purpose and mission;
- Encourage the practice of accompaniment;
- Nurture relationships; and
- Disciple and teach principles of global community.

The ultimate goal is to prepare young leaders to serve the community of women—Women of the ELCA at all expressions.

The participants traveled with participants from their companion churches, engaging in dialogue around three areas through the lens of accompaniment—race relation-USA; racism and South Africa post-apartheid; HIV and AIDS pandemic; and gender justice. The seminar took the group to churches, institutions, small social agencies, and universities in Johannesburg, Pietermaritzburg/Durban, and Umpumulo.

Group data: the 2008 travel seminar totaled 21 participants, nine American women and twelve women from the southern African region, including Botswana, Malawi, Namibia, South Africa, Zambia, and Zimbabwe. This group of 21-35 year-olds also included the following women: two ordained (USA, Namibia); three seminarians (USA, Namibia); one bishop's wife (Botswana); two in leadership in women's organization (Malawi, Zambia); two widows (South Africa, Zambia); twelve moms (Botswana, Malawi, South Africa, USA, Zambia).

Program: the travel seminar program was designed to engage young women in the work of the organization as they make the connection between their experience and context with the issues that challenge women daily all over the world. HIV and AIDS, gender justice and race relations-USA, racism and South Africa post-apartheid were the basis for conversations and site visits with women throughout the seminar.

A common theme emerged from these woman-to-woman conversations: "Break the silence." At a glance it seems gender justice was the hardest issue for the entire group because young women assume they have made great strides, but after hearing stories from seasoned sisters and looking deeper at the subtlety and complexity of the issue, participants realized that gender justice is not always apparent in church and society.

One of the major outcomes of the program is the start of a new informal regional network (southern region of Africa) of women that organizes around addressing the issue of HIV and AIDS with an emphasis on women and children.

### **Human Resources (HR)**

The Human Resources section of the Office of the Presiding Bishop is responsible for developing, communicating, and implementing policies and practices that afford equal opportunity in all aspects of the employment relationship, including hiring, compensation, promotion, demotion, transfer, layoffs, discharges, and benefits. HR staff work closely with unit and section executives to ensure that all employees are being compensated equitably and that fair-employment policies and practices are understood and implemented. This includes the prevention of harassment and discrimination, along with clear procedures for investigating complaints and support mechanisms for complainants.

Through the hiring process, as applications are reviewed for open positions, HR ensures that a pool of diverse candidates is available to the hiring units and sections, and works closely with them to select a diverse team of interviewers. Promotional opportunities that incorporate a training period to enable employees who may lack the necessary qualifications and/or experience to move to higher-level jobs have been encouraged and implemented.

HR also maintains and monitors data related to employee demographics, including women in key management positions. An ongoing study of salary equity for female employees by salary grade will be completed in 2009.

### **Information Technology (IT)**

The Information Technology section of the Office of the Treasurer strives to keep a balance of women and men on its staff. According to the Current Population Survey, Bureau of Labor Statistics, 25.6 percent of all computer and mathematical occupations are filled by women. The ELCA Information and Technology unit is currently comprised of 39 percent women. IT provides technical services and support equally to men and women employed by the ELCA churchwide organization.

### **The Lutheran (LU)**

The magazine's strategic plan calls for the staff to produce a magazine that nurtures awareness of Christ's presence in our lives and the world; shares stories of God's people living their faith; connects readers with the global Christian community; provides an open forum for discussion; and challenges us to bring God's grace and care to all.

The staff of *The Lutheran* considers women's issues in developing article topics, such as: the task of caregiving, written by an ELCA pastor and nursing home chaplain who focused on spiritual issues of the caregiver—most often a woman; the problem of female genital circumcision, a profile of a young ELCA woman from Georgia who helped pass a state law criminalizing the practice and who runs an educational foundation out of her congregation; the role of stepmother, written by a United Church of Christ pastor and spiritual director who explored the insight she gained from Bible study; the change in contemporary marriage “contracts,” written by a male ELCA pastor and professor of practical theology, who points out that “love is not enough. Justice must be added for a union to thrive.”

Consistently, *The Lutheran* upholds congregations and ministries where the gifts of women are celebrated, and the places where ministry to women is particularly needed. These are shown in global stories as well as congregational stories about immigration, military families, divorce, poverty, hunger, abuse—all issues that affect women and children first and foremost.

At least one staff member attends the annual meeting of Lutheran Women in Theological and Religious Studies, held prior to the American Academy of Religion/Society of Biblical Literature meetings. These sessions include papers presented by ELCA scholars, which allows the magazine to get to know these women and then work with them as article authors. This serves to bring their ideas to the people of the ELCA, our readers. Included among the scholars: Janet Corpus, Mary Lowe, Cynthia Moe-Lobeda, DeAne Lagerquist, Elna Solvang, Barbara Rossing, Kathryn Kleinhans, Lisa Dahill, Joy Schroeder, Lynne Lorentzen, Diane Jacobson, Lauve Steenhuisen, and Mary Streufert.

Other staff members attended the recent Transformative Lutheran Theologies conference, sponsored by Justice for Women.

There have been only two hires and no promotions at *The Lutheran* over the past three-plus years. A man was hired as advertising director and a woman as assistant to the editor. Candidates for both sexes were considered for the two vacancies. With the editor's position filled by a male and the managing editor's position held by a female, members of both sexes will be considered for these and any other openings at the magazine in the years ahead.

Each issue of *The Little Lutheran* and *The Little Christian*, our magazines for children ages 2-6, is evaluated for gender balance before it goes to press. In its editorial content and art, *The Little Lutheran* and *The Little Christian* strive to present girls, boys, women, and men in non-stereotypical gender roles. We take great care in the two toddler magazines to be sure we show girls as often as boys, and we try to avoid stereotypes when we do picture boys and girls. For example, we are careful not to make boys the actors and girls those who are acted upon. As we choose art and stories, we have many discussions about inclusivity in terms of gender, age, race, differently abled, and all the other forms of discrimination that exist. In addition, we are careful in how we picture mothers and fathers, too, showing men as tender and women as strong, for example.

We strive for gender balance in work with freelance writers, illustrators and photographers; however, the majority of the freelancers with whom *The Lutheran* does business are women.

Images play a key role in communicating gender justice. The following are examples of steps that the staff take to ensure diverse views of females and males. Photos on the front page of both the print and online editions of *The Lutheran* are selected to represent gender diversity.

*The Lutheran* seeks to include women and girls through the authors and writers and the artists and photographers we hire as well as through the people we interview for our articles and stories. We pay attention, too, to how men and women are pictured in the art that's used throughout the magazine.

The new "Pass the faith" page in *The Lutheran* is devoted to parenting, which relates in many ways to gender and justice issues. It strives to address the many ways that faith and parenting intersect. Obviously, it's not just about women (mothering); it's also about men (fathering).

And the "Light side" editor specifically requested cartoonists who draw for *The Lutheran* to make sure pastors in their cartoons are drawn not as just men. One cartoonist (a Roman Catholic) has been drawing women pastors ever since.

Month in and out, editors make every effort to have both male and female writers, and in stories that include many sources, they rarely use one sex exclusively. *The Lutheran* always aims for balance and pledge to do so in 2009, 2010 and beyond.

### **Management Services (MS)**

Management Services is a service unit that falls under the Office of the Treasurer. Within this department there are 10 staff members, five men and five women. Our goal is to maintain our present hiring practices by not looking at any position being gender-based due to the physical requirements of our jobs.



We hope to make it easier for the MS representative to the justice for women alliance to attend each meeting even when the unit is short-staffed.

#### **Mission Investment Fund/Office of the Treasurer (MIF/OT)**

The Mission Investment Fund and Office of the Treasurer attempt to follow good recruiting and hiring practices and to encourage individual staff development plans.

The Office of the Treasurer does not have a formal strategic plan; the MIF strategic plan does not address justice for women.

Although MIF has some program dollars for grants, they are all focused on new starts, poverty ministries, high cost site purchases, and consulting services for ELCA ministries.

Aside from internal practices and opportunities to support and mentor women leaders within the churchwide organization, MIF and OT are not aware of any opportunities to support justice for women that would fit the particular work of these units. MIF and OT do not have any plans to incorporate work related to this commitment into their 2010 strategic plan.

#### **Multicultural Ministries (MM)**

The Multicultural Ministries strategic plan does not address justice for women specifically. However, the following Multicultural Ministries strategic plan outcomes do address justice issues that affect women as well as men in ethnic-specific communities. These outcomes are: 1) There will be an increased number of people in ethnic-specific communities in the decision-making processes of the ELCA, so that people will have a voice in the life and witness of the church; 2) There will be an increased number of ethnic-specific theologians in the ELCA seminaries; 3) There will be an increase in the number of ethnic-specific congregations with leaders from the same ethnic community; 4) There will be more ethnic-specific people serving multicultural and white congregations; and 5) Retiring rostered leaders will be replaced adequately by leaders from the same ethnic community.

Several specific MM program areas address justice for women. *Equipping Latina Leaders:* Approximately 25 Latina women from six different churches in the Metropolitan New York Synod have participated for over a year in a lay leadership development program. Participants decided to continue meeting under the Latino Lutheran Women Network. *At the Sound of Our Name: A Gathering of Women of Color in Ministry:* Multicultural Ministries, in collaboration with Vocation and Education and Evangelical Outreach and Congregational Mission, gathered approximately 150 ELCA women of color in ministry for the first of an anticipated three-gathering strategy to support this important group of leaders. Centered on the theme, "At the Sound of Our Name: A Gathering of Women of Color in Ministry," this event focused on strengthening the individual and collective voices of these women to assist in the growth of multicultural leadership in the ELCA and to transform the congregations and ministry settings they serve in Christ by bearing witness to the Gospel.

These events were designed to reach beyond the circle of the 30 clergy women of color who gathered in an event in 2000, to include all rostered women, candidates, teaching theologians, graduate students, executive level churchwide staff, synod staff, and women of color serving in agency executive leadership, with an approximate pool of 250 women of color with access to more spheres of influence. Participants organized in circles to move beyond isolation to begin networking across and along these lines at more local levels where access, ownership, and commitment toward issues for change are likely to be strongest.

Multicultural Ministries, in partnership with Women of the ELCA, hosted two receptions to empower lay women at the Women of the ELCA Seventh Triennial Gathering, July 10-13, 2008, at Salt Lake City, Utah. Multicultural Ministries staff members included Sherman Hicks, executive director; Rosemary Dyson, associate executive director; Kholoud Khoury, consultant for Arab and Middle Eastern ministries;

Christine May, director for racial justice ministries; and Marilyn Sorenson, director for American Indian-Alaska Native ministries. The receptions were titled, "Listening to the Voices of Women, Being Inclusive, Not Exclusive, Living into a Multicultural Church." One reception was held for women of color to listen to their stories, to identify their roles in leadership, and to partner with them in their journey. The second reception was held for women of color and European American women to listen to their stories of faith and ministry, to build community and allies, and to share the Good News, creating unity across race, ethnicity, and culture. Approximately 85 women attended the women of color reception. About 150 women of color and European American women attended the multicultural reception.

Multicultural Ministries partnered with the planning team for Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives. Multicultural Ministries funded scholarships so that a larger number of women of color could attend this theological conference that delved into the challenges that confront women of all ethnicities and cultures in the church and society.

Multicultural Ministries currently employs 12 staff members, seven women and five men. Four of the seven women staff members are exempt. The five male members of the staff are exempt. Multicultural Ministries always gives equal access to men and women for job openings in the unit.

The greatest challenges for justice for women related to MM is that women of color in rostered ministries of the ELCA face the multiple challenges of sexism and racism. They are: less likely to receive their first or subsequent call in one to four months; least likely of any group to be a senior pastor or an interim pastor; most likely to work over 40 hours per week when serving a part-time call; more likely to receive compensation below synod guidelines; more likely to receive only one or two weeks vacation per year; more likely to say that isolation is a challenge for their ministry, followed by the challenges of discrimination and pay disparity; and more likely than white women to feel that acceptance in ministry is more of an issue than finding a balanced life.

Multicultural Ministries' mandate is assist this church in working toward the goal of full partnership and participation of African Descent, Arab and Middle Eastern, Asian and Pacific Islander, Latino, and American Indian and Alaska Native people in the life of the church and society. At the same time, lay and rostered women of color have some special needs. Multicultural Ministries continues to partner with the director for justice for women, the Vocation and Education program unit, and Women of the ELCA to empower and create opportunities for women of color through programs and challenging sexism in church and society.

Multicultural Ministries will pay special attention to the unique needs of lay and rostered women of color as the following outcomes are implemented in the 2010 strategic plan. They are: 1) An increased number of people in ethnic-specific communities in the decision-making processes of the ELCA, so that people will have a voice in the life and witness of the church; 2) An increased number of rostered and lay leaders in congregations from the ELCA's ethnic-specific communities; 3) An increased number of people from ethnic-specific communities in the decision-making process of the ELCA, so that all people will have a voice in the life and witness of the church.

### **Office of the Presiding Bishop (OB)**

The public voice of the presiding bishop in verbal and written statements regularly addresses issues of justice for women, both directly and indirectly. The presiding bishop also becomes involved in public action related to justice for women. An example is last August when he washed the feet of women living with HIV in a public act of repentance at an HIV and AIDS conference in Mexico City, Mexico.

The executive for administration oversees the churchwide organization's work on the Plan for Mission, including the plan's four commitments for implementation. Staff alliances continue to meet to

address four critical areas of ministry lifted up in the commitments for implementation. These areas are multicultural ministry, young adult ministry, poverty and wealth, and justice for women. The Office of the Presiding Bishop is represented on the justice for women alliance by the executive for discernment of contextual and theological issues; the executive for administration serves on the justice for women consulting committee. The executive for administration also regularly convenes the alliance leaders and their respective executive directors, appoints alliance members from each unit, section, and office of the churchwide organization, and works with the Planning and Evaluation Committee of the Church Council to ensure the implementation of the four commitments in the Plan for Mission.

### **Office of the Secretary (OS)**

With its constitutional responsibility for the Nominating Committee of the Churchwide Assembly and the nominations process of the Church Council [ELCA 13.41.05.], the Office of the Secretary ensures “that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypeople; that as nearly as possible, 50 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male” [ELCA 5.01.f.]. Upholding the representational principles is an ongoing constitutional task, and justice for women is an integral part of the work of the Office of the Secretary.

The Office of the Secretary is always searching for gifted women and men for leadership positions in this church. It regularly asks for names from churchwide units, congregations, and synods.

OS supports women’s leadership among its staff. Of the 17 full-time non-contract staff in the Office of the Secretary, six are male and 11 are female. Of the 14 executive-level staff, five are male and nine female. Of the administrative staff, one is male and two are female. Of staff at grade 16 or above, four are female and three are male. Three female staff members received promotions in 2008.

### **Research and Evaluation (RE) – report pending**

### **Synodical Relations (SR)**

The Synodical Relations (SR) section of the Office of the Presiding Bishop provided a dinner outing for the ELCA’s female synodical bishops. The dinner outing provided opportunity for conversation and sharing about their work and ministry.

At this time, there are six female synodical bishops in the Evangelical Lutheran Church in America. The section provides ongoing support to female bishops in their ministries.

### **Vocation and Education (VE)**

The Vocation and Education unit set three goals for its work in this biennium: Claiming Vocation, Nurturing Networks, Equipping Leaders. Each goal calls for attention to this church’s commitment to justice for women.

*Claiming Vocation:* A new venture in the past biennium is the “Imagine Yourself” effort that seeks to help youth and young adults think about their callings in Christ. This effort, and its website [www.elca.org/imagineyourself](http://www.elca.org/imagineyourself), give particular attention to inviting young women to share their thoughts on these Lutheran questions about how to be engaged in the church and in local and global communities.

“Jesus Justice Jazz” is the theme of the 2009 Lutheran Youth Gathering in New Orleans. More than half the 36,000 participants are girls and women. For the good of all, planners are strongly committed to modeling full participation of women and men in leadership, in public roles for worship, presentations, and music, and in learning and service opportunities.

VE currently is engaged in surfacing the critical cultural and theological issues surrounding women, leadership, and the church and is joining with others to consider the progress, problems, and potential as women and men work together to claim vocation. For our seminaries, colleges, and universities, data is collected on women's participation as board members, faculty members, administrators, and students, and is used in our advocacy. The twenty-eight colleges and universities related to the ELCA select their own officers and governing boards through various systems, but churchwide staff members have opportunity to advocate strongly for the election of women. Vocation and Education staff can and do advocate for and facilitate the full participation of women in ELCA seminary faculties, governance boards, and administration, including the office of the president. Staff members join others in advocacy for the consideration of women by search committees to serve as seminary, college, and university presidents. In February of this year, Gettysburg College elected Janet Morgan Riggs as its president. She is a long-time member of Gettysburg's faculty and recently has been provost and interim president. She joins four other presidents: Pamela Jolicouer, Concordia College; Janet Phillip, Dana College; Ann Svennungsen, Texas Lutheran University, and Phyllis Anderson, Pacific Lutheran Theological Seminary.

Support and advocacy for early childhood education centers and schools means that the churchwide organization supports and advocates for ministries in which women provide much of the leadership. This support includes the provision of compensation guidelines that encourage fair and professional salary and benefits packages for teachers, most of whom are women in historically underpaid positions.

Women are given full consideration for the Phoebe Herman, Rossing, and Torrison grants program, which respectively are scholarships for students at ELCA colleges and universities with particular financial needs, who are majoring in physics, and who have been admitted to a medical school. Women in advanced theological studies are given full consideration for grants from the endowment funded educational grant program. The ELCA seeks a balance of leadership by gender in the Association of Teaching Theologians. Enrollment at our seminaries is tracked by gender. Since 2000, there has been parity between women and men in Master of Divinity programs.

The editor of *Lutheran Partners* magazine works to ensure that writers reflect the full diversity of this church's leadership, including women. The magazine has published special articles to mark anniversaries of women's ordination.

*Nurturing Networks:* The Vocation and Education Unit seeks to nurture existing networks across the church in many ways. As VE takes up the work related to justice for women in the area of women in ministry, the unit is surveying the landscape for key leaders, networks, newsletters, programs, and gatherings giving voice of women in ministry, supporting women's leadership, and promoting collegiality between women and men. Support is being provided for women theologians who participate in the Lutheran Women in Theological and Religious Studies, which meets annually in conjunction with the American Academy of Religion and Society of Biblical Literature.

VE participates fully in the monthly gatherings of the alliance for justice for women and engages unit-wide conversation in response to the alliance. In this biennium, our unit has devoted time at a staff meeting to become informed about the work of the alliance.

Of special note is a spring 2009 gathering for women of color in ministry, "At the Sound of Our Name," brought together 150 women to be strengthened for witness and ministry and for the church to benefit from their testimony to the Gospel. (See previous note)

*Equipping Leaders:* Our unit equips and develops leaders to respond to the needs of God's world. Although more than half of our candidates for rostered ministry are female, and though the ELCA and its predecessor church bodies have welcomed the ordination of women for more than thirty years, women are still badly under-represented in senior pastorates, the Conference of Bishops, and other high profile roles.

Within its arenas of responsibility, the Vocation and Education unit seeks to identify and address causes for such inequality.

The commitment of this church to prevent sexual misconduct by its leaders is fully articulated within VE's work. The Vocation and Education unit provides assistance to synodical bishops and their staff in regard to individual cases of misconduct. The unit offers training to synodical staff and response teams as requested. Resources are developed, identified, and made available for use in synods, congregations, seminaries, and other arenas. Our unit has taken retreat time to consider collegiality as men and women work together.

In the special project to study exemplary first call congregations, "The Vocation of First-Call Congregations," VE staff members talk with congregations about their decisions to call a woman as pastor and how this process unfolded, whether there were concerns or disagreements about issuing a call, and how the congregation dealt with these questions. This aspect of the project may be revealing, since many of the congregations in the study have had (or presently have) a woman as pastor. The commitment to support women who are serving on congregational staffs and as senior pastors has shaped major annual events for leadership training of pastors serving in staff situations. Publicity in 2008 was sent to all congregations that listed a woman's name first among the pastors, encouraging them to attend. At both the ministry staff event (for assistant/associate pastors) and the head of staff event (for senior or lead pastors), lunchtime discussion groups for women were facilitated throughout the events. Participation by women in these events has increased steadily. VE seeks not only to support these participants, but also to learn from them.

Vocation and Education Executive Director Stanley N. Olson has been an advisory member of the Task Force for the ELCA Studies on Sexuality as it has prepared a proposed social statement, "Human Sexuality: Gift and Trust," and a "Report and Recommendation on Ministry Standards." The latter concerns the rostering of gay and lesbian people who are living in publicly accountable, lifelong, monogamous, same-gender relationships. Throughout its work, the task force has sought to consider faithfully all issues and perspectives that could detract from or foster justice for women.

### **Women of the ELCA (WO)**

Justice for women is at the heart of the purpose and programs of Women of the ELCA. Our mission statement, which informs all our activity, is: "To mobilize women to act boldly on their faith in Jesus Christ." Within the framework of the mission statement, Women of the ELCA carries out its purpose statement, which many of our participants recite together to open every gathering: "As a community of women created in the image of God, called to discipleship in Jesus Christ, and empowered by the Holy Spirit, we commit ourselves to grow in faith, affirm our gifts, support one another in our callings, engage in ministry and action, and promote healing and wholeness in the church, the society, and the world."

Our strategic plan addresses the ELCA's commitment to justice for women in church and society in several areas, including:

- As we work toward the goal of expanding membership and active participation in Women of the ELCA, we will see increased diversity of culture of participants.
- As we work toward the goal of broadening and revitalizing the image of Women of the ELCA, we will see increased diversity of age of participants.
- As we work toward the goal of expanding the reach and influence of our publications and resources, we will see women grow as disciples and women empowered to serve as able leaders.
- As we work toward the goal of deepening our understanding and expression of financial stewardship, we will see increased regular giving, spread more evenly throughout the year.

Program areas that further justice for women in church and society interlock in many ways. A subtext running through all of this unit's activity is the ongoing work of empowering and equipping women to see themselves as capable of bringing about change in the world. Some specific examples of our programming that work toward the goals outlined in the church's commitment to justice for women include:

- **Anti-racism programming:** our constitution challenges Women of the ELCA to an anti-racist identity. An active network of trained advocates engages participants in anti-racism training at every synodical and churchwide event and meeting. Free downloadable program resources are available on the organization's Web site for use by congregational units.
- **Advocacy against commercial sexual exploitation:** Women of the ELCA offers a free resource and program, "A Day Full of Light: Ending Commercial Sexual Exploitation," that participants can download from our Web site and use in their units, congregations, and synodical organizations.
- **Advocacy against violence against women and children:** another free downloadable resource and program, "Rachel's Day," is available for use by Women of the ELCA participants in their units, congregations, and synodical organizations.
- **Women of the ELCA grants:** since 1988, the Women of the ELCA grants program has awarded more than \$3,000,000 to programs that support the spiritual, mental, and physical health of women and girls in the United States and across the globe.
- **Women of the ELCA scholarships:** since 1994, Women of the ELCA has awarded more than \$450,000 to more than 350 women, both lay and ordained, ages 21 to 80, enabling them to begin or continue higher education.
- **"Raising Up Healthy Women and Girls":** Our health initiative has a particular focus on women's heart health, advocating for the passage of the HEART for Women Act in Congress and promoting heart health awareness for women. The Healthy Heart Fair developed by Women of the ELCA is a very popular program, and is used at gatherings throughout the church.
- **Cross-cultural programming:** in partnership with Lutheran World Relief or Global Mission, Women of the ELCA participants travel worldwide to accompany women in need. From the Appalachians to Africa, Women of the ELCA learn about the issues women worldwide have in common and how to advocate effectively for change.
- **Radical Welcome book study:** a new initiative of Women of the ELCA, this study of *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation* by Stephanie Spellers seeks to empower and embolden women to full inclusion of The Other, no matter who that Other may be in each particular context.
- **Partnership with Lutheran World Relief:** Participants are empowered to make a difference in the world by their material gifts to Lutheran World Relief, and their enthusiastic response to LWR's fair trade initiatives.
- **Lutheran Woman Today Bible studies:** The long-standing tradition of Lutheran women gathering together with the scriptures continues with *Lutheran Woman Today*. As they grow in faith and knowledge, participants learn and exercise leadership and advocacy, hospitality and service. Women are thereby empowered to understand themselves as gifted and equipped to take part in God's great work.
- **Café, the e-zine for young women:** Café seeks to address the concerns of women under 35, who often feel less connected to the life of the church and the women's organization.

Hiring and promotion practices of Women of the ELCA are fair and equitable. In October 2008, with the restructuring of the unit and the creation of two new positions, Women of the ELCA intentionally looked for opportunities to promote from within instead of hiring from outside. The two newly created

positions were filled by current staff members. We also promoted five additional staff members from associate / assistant directors to directors.

Opportunities and challenges for Women of the ELCA as we work toward our commitment to justice for women are revealed in the 2007 survey commissioned by Women of the ELCA and carried out by the ELCA's Research and Evaluation section.

Of the approximately three million women who are part of the ELCA, we estimate that somewhere between 150,000 and 200,000 are participants in Women of the ELCA. This is both opportunity and challenge: so many women who *could* participate in the mission of Women of the ELCA; so many women who *don't* participate yet.

Research revealed that a high percentage—70 percent—of our participants are over age 65, and another 18 percent are over age 55. This presents a challenge, especially since as participants age, they may be less willing or able to be as generous in giving or as active in participation as in years past.

Women of the ELCA participants report that on average, only one or two women join their groups each year. This is a challenge. However, participants recognize the need to increase participation, particularly among younger and working women. More than 20 percent offered comments on the survey asking for ways to do this. This is an opportunity for the churchwide organization to equip participants with the tools to make this possible.

A challenge is the misconceptions others have about Women of the ELCA. Anecdotal evidence suggests that people don't understand what Women of the ELCA actually is or does; they think it's "those nice old ladies who make quilts in the basement." There's so much more to the story. That's an opportunity for us: our 2008 DVD, "Created in the Image of God: A Community of Women," tells a more complete story. It is available free, upon request; it is also viewable on our Web site.

Many opportunities flow from the deep commitment and attachment participants feel toward Women of the ELCA. More than 67 percent have been participants for more than 20 years; participants report that the friendship and support of their group is the best part of participation. The women love the organization and want it to continue its good work among ever greater numbers of women and girls.

Our 2010 strategic plan certainly will seek to further the ELCA's commitment to justice for women in church and society. Empowering and equipping women to take up that work themselves is what we do.

### **Worship and Liturgical Resources (WP)**

The Worship and Liturgical Resources section of the Office of the Presiding Bishop carries out ongoing work on issues related to justice for women with attention to language in worship resources and gender representation in events and worship.

The Worship and Liturgical Resources section takes seriously the way language can marginalize people and the still-unsettled arguments among faithful people about particular texts and language usage in worship. The section is committed to expanding the treasury of language and images in order to proclaim the fullness of the triune God.

In very practical ways the section supports women's leadership in this church's worship. Staff members identify and recruit worship leaders for churchwide events that reflect the diversity of this church, including gender diversity. The section seeks gender balance in working groups to develop worship resources, plan churchwide worship, and complement the availability of worship staff for making presentations related to the ministry of Word and sacrament. The section attends to issues related to justice for women when reviewing liturgical materials for other units and partners in ministry. This same attention is given when facilitating the review of materials we develop.

### **Justice for Women Program Report, 2007 - 2009**

All units have responsibility to incorporate the churchwide commitment to justice for women in the areas of work for which they are responsible. In addition, specific work is assigned to the Church in Society program unit. The pertinent continuing resolution reads, in part:

#### **16.12.D05. Church in Society Unit**

The Church in Society unit shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth. To fulfill these responsibilities, this program unit shall: ...

1. work to enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society.

The justice for women program relates to all of the strategic directions of the churchwide organization's Plan for Mission, but most specifically assists in implementing the organization's strategic directions to be a public church, to cultivate strong ecumenical and interfaith relationships, and to assist in leadership development across the church. Even more specifically, the justice for women program represents this church's organizational commitment to "confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence."

This program is structured according to the "Justice for Women Invitation to Action," which states the purpose, goals and objectives of the justice for women program. It is also designed as a model for justice for women program initiatives in all expressions of this church.

#### **The Justice for Women Consulting Committee**

The Justice for Women program is advised and guided by a consulting committee, called for in the continuing resolutions of the ELCA Constitution (2005). The committee is comprised of six at-large ELCA members who were nominated by various leaders in the church, as well as representatives from several churchwide units. The consulting committee currently includes April Almaas of Castro Valley, Calif., rostered leader; Susan Candea of Loveland, Colo., congregational pastor; Antonia Clemente of Brooklyn, New York, community and social worker; Kristen Kvam of Prairie Village, Kan., professor of systematic theology; Agnes McClain of Los Angeles, Calif., assistant to the synodical bishop and community organizer; and Mikka McCracken of Bemidji, Minn., student and former leader in the Lutheran Youth Organization; Wyvetta Bullock, executive for administration in the Office of the Presiding Bishop; a representative from the Conference of Bishops, to be named; Linda Post Bushkofsky, executive director of Women of the Evangelical Lutheran Church in America; Karin Graddy, member of the Church Council; and Joyce Schoulte, member of the program committee for Church in Society. Ex-officio members are A.J. Mell of Reading, Penn., youth advisor; Doug Haugen, executive director for Lutheran Men in Mission; Rebecca Larson, executive director for Church in Society, and Mary Streufert, director for justice for women in church and society. Juli Bey, justice for women administrative assistant, serves as secretary and administrative assistant to the committee. The membership of the committee represents a wide range of work and life experiences, geographical locations, ethnic communities, and ages.

#### **Justice for Women Invitation to Action**



**Purpose Statement:** The justice for women program of the Church in Society program unit challenges and works with the Evangelical Lutheran Church in America, in all its expressions, to eradicate sexism in this church and to promote gender justice in society at large.

Working definition of “justice for women”: Justice for women occurs when the ways in which women and girls are objectified are rejected and the imago Dei of women and girls is affirmed through both theology and policy, in church and in society.

**Goals:** The goals of the invitation to address sexism in church and society are to help the ELCA

- understand
- challenge
- and respond faithfully to sexism
- through a transformation of how we see, think, feel and act.

1. ELCA members understand justice for women and girls as a church issue.
2. ELCA members have theological ability to analyze church and society in terms of justice for women and girls.
3. ELCA members are equipped to challenge societal, theological, and ecclesial practices and beliefs that are unjust to women and girls.
4. ELCA members are able to respond by advocating for changes in church practice and belief, as well as social policy and practice, which bring about and reflect justice for women and girls.

**Objectives: Educate, Advocate, Lead**

In order to be able to understand, analyze, challenge, and respond, this church is invited to educate, advocate, and lead in making justice for women a reality:

- **Educate for justice**
- **Advocate for change**
- **Lead into the future**

Within the framework of the “Justice for Women Invitation to Action,” the consulting committee has identified two central priorities for the work of this program, each of which is to be carried out with a focus on leaders from across this church: 1) education and 2) theology.

Within these priorities, the working goals of the justice for women program are:

- To unite women and men together as partners in this church’s call “to address sexism.”
- To foster a common vocabulary, understanding, and analysis of sexism and gender justice within identified leadership and constituency circles.
- To create the conditions needed for leaders to have the capacity to understand and use institutional gender analysis, done as a member partner in relationship with other partners in the Lutheran World Federation.
- To link a sociological analysis of sexism and gender justice with a theological analysis.
- To foster relationships towards commitment, learning, and accountability towards justice for women.

Key leaders and partners in the current work focus are noted generally to include the following: churchwide leaders, Church Council, synodical leaders and the Conference of Bishops, rostered leaders, seminary and college and university leaders, young adults, and the Lutheran World Federation.

Each of the above working goals is woven into the following three descriptive areas of work: 1) creating opportunities for transformative theological and/or social education; 2) contributing to public policy; and 3) tending to relationships.

### **Transformative theological and/or social education**

The justice for women program engages leaders in all expressions of this church in transformative learning to understand individual and collective roles that contribute to an end to sexism and the advancement of gender justice in church and in society. The pedagogical intent is to equip people to think theologically about sexism and gender justice and to understand the value of a sociological analysis of sexism through facilitation, resources, and teaching.

### **Facilitation**

The justice for women program provides for various forms and venues of facilitation that encourage and contribute to developing leadership towards justice for women.

2007-2009: One hundred and fifty-nine leaders from across this church attended the groundbreaking conference, "Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives," January 23-24, 2009, in Chicago, Illinois. The purpose was to highlight Lutheran theological scholarship as one means to engender justice for women in church and in society. Women and men from across multiple ethnic communities, ages, and vocations engaged in theological conversation, bridging the academy and the church. The focus of the two days was organized around nine presentations from ELCA women theological academics. Because feminist, womanist, and mujerista theologies strive to transform the world for the sake of the gospel, participants also spent time in groups to discuss why the theological ideas offered by the presenters matter for the church in the world.

Other opportunities for facilitation for justice for women included the Women of the ELCA Triennial Gathering, July 9-13, 2008, in Salt Lake City; and support to leadership for Lutheran Women in Theological and Religious Studies.

2009-2011: Due to the strong encouragement and positive response to the theological conference, further opportunities for different venues and formats for similar theological conferences biannually are under consideration.

Continue to participate in Global Mission Events and Global Mission Formation events.

### **Churchwide Organization**

#### *Justice for Women inter-unit staff alliance*

2007-2009:

The justice for women alliance is composed of one staff member from every unit of the churchwide organization and convened by the director nine times per year. The formal goal of all of the churchwide alliances is to effect a shift in the culture of the organization along the four key areas of commitment in the Plan for Mission of the churchwide organization. (The four are: justice for women, poverty and wealth, multicultural ministries, and young adults.) The working goal of the justice for women alliance is to foster a common vocabulary, understanding, and analysis of sexism within the organization, within all units as applicable to each specific context.

The alliance members have commended themselves diligently to ongoing theological and sociological study. Key to the success of cultural change in an organization is the commitment and agreement from all leaders. After consistent work, the alliance now is beginning to realize some measure of institutional access towards fulfilling the third commitment for implementation. To date, some alliance members have been able to raise the goals and concerns of the alliance on behalf of justice for women to their executive directors and/or to their units.

Several specific actions have been undertaken by the alliance. Alliance members requested a gender analysis review of hiring and promotion from Human Resources in 2007, which was completed in 2008.

Alliance member requested a gender analysis review of pay equity across grade levels from Human Resources in 2007. The initial study was completed in 2008 and is anticipated to be completed in 2009.

In order to support educational engagement on sexism and gender justice across the churchwide organization, alliance members request shared leadership with unit executives. Likewise, justice for women program staff met with Human Resources and members of the racial justice team to gain support for educational access to all staff members on sexism and racism.

The justice for women alliance sponsored the following educational opportunities: "Gender and Leadership," a voluntary two-hour presentation and discussion, January 2008 by Alice Eagly, professor and department chair of psychology, Northwestern University. After studying *Through the Labyrinth: The Truth about How Women Become Leaders*, by Alice H. Eagly and Linda L. Carli, the alliance hosted Eagly to speak to staff members on gender and leadership as one way to invite them into seeing the immediate relevance of understanding how sexism and gendered expectations affect public leadership. Voluntary educational lunch sessions in February and March 2009 were open to all staff members in order to build commitment toward unit-specific work and to foster a common vocabulary, understanding, and analysis of sexism.

2009-2011:

The justice for women alliance will continue to advocate for unit-specific education and engagement on sexism and gender justice in order to assist in the cultural change with which it is charged.

The justice for women alliance will also continue to expand its informal sessions for the organization and to further each alliance member's ability to share in a common vocabulary, understanding, and analysis of sexism and gender justice so that the work of units is done through a gender analysis.

#### *Cabinet of Executives*

2007-2009:

Justice for Women alliance presented a written report in September 2008 with formal dialogue in June 2006 and September 2008.

In September 2008, the justice for women program offered a report from the justice for women alliance and offered a formal request to the Cabinet of Executives for their overt leadership for this church's commitment to address sexism in church and society. Cabinet members were invited to commit their units to unit-specific engagement on sexism and gender justice.

As a first step in response towards shared leadership on justice for women, the Cabinet of Executives is working to understand sexism and gender justice through their commitment to read *The Gender Knot*, written by sociologist Allan G. Johnson, and to engage in a short educational session with him in March 2009.

2009-2012:

The justice for women program will continue to work with unit executives in order to enhance this church's commitment to justice for women, both by building relationships and by sharing reports from the justice for women alliance. The working relationship between the Office of the Bishop and the justice for women program is a key asset in furthering the organization's commitment to justice for women in church and society.

#### *Other*

2007-2009:

In order to strengthen the vision and ability of the churchwide organization in its commitment to address sexism, the justice for women program sponsored meetings in January 2009 between Elaine

Neuenfeldt, executive secretary for the Women in Church and Society Desk of the Lutheran World Federation, and a number of key partners: the justice for women alliance, churchwide executives, Church in Society, Women of the ELCA, Evangelical Lutheran Women (ELCIC), and the justice for women consulting committee.

Having previously served as the chair in feminist theology at the Escola Superior de Teologia in Sao Leopoldo, Brazil, Neuenfeldt possess an analysis of the church and the world that is at once deep and broad, theological, and practical. Her attendance at the theological conference sponsored by the program and her meetings with a number of leaders highlighted and strengthened the work of the justice for women program in two distinct ways. First, Neuenfeldt independently expressed the vision for justice for women outlined in the 2007 Churchwide Assembly report, which is most succinctly expressed in the "Justice for Women Invitation to Action." Second, Neuenfeldt affirmed, from a global perspective, the twofold necessity of institutional gender analysis done in every context of the global Lutheran World Federation, including within this church, and the necessity of partnerships across the world to articulate a specifically Lutheran expression of justice for women.

Program staff worked with other Church in Society staff members to create and lead a staff meeting in October 2008, with a focus on sexism and gender justice, relying specifically on the leadership of Judith van Osdal-Hanson, former Latin America Council of Churches educator on sexism and gender justice, and Caryn Riswold, associate professor of religion at Illinois College.

The justice for women program worked collaboratively with the Women of the ELCA staff members to plan and execute events celebrating women's history month in 2008 for churchwide staff members on the annual theme, women in the arts, including a showcase of artwork by women and a celebration of women performing musicians.

2009-2011:

The justice for women program will offer a six-session voluntary educational series in order to contribute to this organization's common vocabulary, understanding, and analysis in 2009.

#### *Ongoing*

Program staff represents Church in Society on the poverty and wealth inter-unit strategic alliance.

Program staff serves on the churchwide educational grant process committee, assisting in determining the distribution of funds to members in advanced theological degree programs.

#### *Church Council*

2007-2009:

In response to the Church Council's action to commit themselves as leaders of this church to education on sexism and accountability to justice for women, the justice for women program collaborated with the coordinator for anti-racism training and education to lead the Church Council's retreat in July 2008. Program staff prepared advance materials for the Church Council, including two Bible studies (November 2007 and April 2008), handouts, and study guides, to assist in preparing Council members for the retreat on sexism and racism. Responses to the retreat were positive, and a number of Council committees have begun to implement specific changes in response to what was learned.

2009-2012:

The justice for women program will continue to work with the Church Council representative to the justice for women consulting committee, the coordinator for anti-racism education and training, and the

Board Development Committee of the Church Council to assist in evaluating their ongoing commitment to and correlating needs for their work to address sexism.

### *Resources*

The justice for women program provides resources specific to what will assist this church to address sexism:

2007-2009:

“Speaking of Sexism: Called to Trust and Risk,” part one of a three-part Web-based Bible study. The justice for women Web site has a three-session Bible study for women and men as a guided biblical means towards a commitment to address sexism.

“Dismantling Sexism: A Faith Response by Women and Men Together.” The program produced a brochure introducing sexism as a church issue, highlighting the “Justice for Women Invitation to Action,” the importance of theology, and references to available resources within this church.

Justice for Women interpretive bookmark profiling the “Justice for Women Invitation to Action.” Program staff produced the bookmark in collaboration with Communication Services.

“An Affinity for Difference: A Theology of Power,” *Currents in Theology and Mission*, 2009, anticipated. This article, written for a Lutheran publication read by rostered and academic leaders, provides a theological understanding of power and privilege.

2009-2011:

In order to provide for the expanding commitment to and interest in theological resources, the program will continue to provide a variety of resources in the next biennium, including the following:

“The Basics: Feminist, Womanist, and Mujerista Theologies,” an online 30-minute video, reflects the presentations and experiences from “Transformative Lutheran Theologies” for individual, classroom, congregational, and personal use. The video will be available on the justice for women Web site and potentially on YouTube as well.

Other Web-based resources will include an online bibliography of Lutheran theological resources, two additional series of the online Bible Study, “Speaking of Sexism: Called to Trust and Risk” (three sessions each).

Through Fortress Press, a volume on Lutheran feminist, womanist, and mujerista theologies will be published, drawing on a wide range of Lutheran women theologians. A study guide will accompany the volume for congregational use. Complimentary copies of the guide and the theological volume will be made available to congregational adult education programs which provide formal requests.

As one means of naming the problems that preclude justice for women, a set of women’s narratives from across this church, originally developed as part of the Church Council’s retreat on racism and sexism, is under consideration for publication.

### *Teaching and Speaking*

Given the theological commitment of the program, priority is given to speaking engagements with others in theological venues which bridge the church and the academy:

2007-2009:

“Come Now, O Wisdom” conference, November 2008, at Ebenezer Lutheran, San Francisco. Program staff served as panelist and workshop leader.

2009-2011:

“Theology in the Life of Lutheran Churches: Transformative Perspectives and Practices Today,” March 2009, Lutheran World Federation theological consultation, Augsburg, Germany. In order to join

the justice for women program into a stronger relationship with a global Lutheran theological context, program staff will participate in the consultation and present “Thinking about Chalcedon from a Feminist Perspective: Transgressing Boundaries within the Boundaries of No Division.”

“Live in the Light” Conference, Valparaiso University Women’s Guild, Valparaiso University, April 2009. Program staff will lead a Bible study on social change and build relationships with a constituency of women whose reach of influence and concern is across the Evangelical Lutheran Church in America and the Lutheran Church–Missouri Synod

“Christ For Us, Christ Among Us,” North Carolina Women of the ELCA, Burlington, North Carolina, September 2009. Program staff will provide the keynote addresses at this Women of the ELCA annual theological conference, offering sessions and presentations on biblical, historical, and feminist perspectives in christology.

#### *Public policy and social issues*

During the last biennium the justice for women program has contributed to specific issue-based areas of justice for women work, including: HIV and AIDS; poverty; hunger; international, national, and state public policy; and education. Particular focus has been given to two specific public policy and social issues: human trafficking and commercial sexual exploitation, and domestic violence.

#### *Human Trafficking and Commercial Sexual Exploitation*

2007-2009:

During the last biennium, the justice for women program focused on raising awareness of human trafficking and other forms of commercial sexual exploitation through education and resources.

The Justice for Women program has worked in partnership with other churchwide and other partners, including the National Council of the Churches of Christ Justice for Women Working Group, other denominational executives, and Chicago-area Salvation Army representatives in order to learn about trafficking and to share strategies for engagement and resources.

Given the program priority on education and resources, considerable effort was given to the following workshops and sessions:

- Northern Illinois Synod Leaders Resource Event, March 2008, DeKalb, Ill. Two workshops for leaders sought to raise awareness on the crisis of human trafficking, to connect to theological resources, and to offer options for communal and personal responses to human trafficking.
- Global Mission Formation Event, May 2008, Golden Valley, Minn. Church in Society and Global Mission staff incorporated a specific component of human trafficking in a two-session adult education track for congregational and synodical leaders involved with international mission.
- Women of the ELCA Triennial Gathering, July 2008, Salt Lake City, Utah. Program staff led a debriefing on human trafficking in collaboration with the National Council of the Churches of Christ director for Women’s Ministries and a Women of the ELCA synodical leader on commercial sexual exploitation.
- Global Mission Event, July 2008, La Crosse, Wisc. The program included two workshops to raise awareness of the crisis of human trafficking, to connect to theological resources, and to offer options for communal and personal responses to human trafficking.
- Conference on Human Trafficking for Religious and Secular Leaders, fall 2008, New York. The program’s model of a one-hour session on human trafficking was shared at an inter-denominational conference on human trafficking, hosted by the National Council of the Churches of Christ and United Methodist Women.

- National Human Trafficking Awareness Day, January 2009. Program staff provided synod communicators links and information for leaders to access educational and worship resources for congregations.
- “Human Trafficking and Sexual Exploitation: A Faith Response.” A brochure on human trafficking specific to the needs and resources of this church, which was used at the Women of the ELCA Triennial Gathering information booth, workshops and sessions, and sent out upon request. Information sheets and wallet cards were also produced as resource materials.

With the assistance of the director for corporate social responsibility, justice for women requested that the Office of the Secretary to urge Best Travel, the travel agency for this church’s business, to sign on to the Code of Conduct, a formal international ethical commitment to preventing child sexual tourism.

2009-2011:

A pilot program for an annual intern for 2009-2010 will provide focused action to collaborate with other partners, including Women of the ELCA, to raise awareness and action about the human trafficking that is anticipated to be linked to the 2010 Winter Olympics in Vancouver, B.C. The intern likewise will collaborate with other partners to advance both awareness across this church and public policy that affects human trafficking.

Resources and communication regarding National Human Trafficking Awareness Day will potentially be expanded through an annual internship with the program.

#### *Domestic Violence/Violence Against Women*

2007-2009:

Domestic violence in this country is high; every nine seconds a female is battered in the United States. Although domestic violence includes the abuse of men by women, the large majority of domestic violence cases involve males abusing their female intimate partners. Domestic violence is one form of abusive power that is intricately linked with sexism. It is incumbent upon this church to work “to advocate justice for women in church and society” (ELCA 16.12.D050.). The work on domestic violence that this program strives to advance builds upon the legacy of resources and networks of the Commission for Women of the Evangelical Lutheran Church in America.

The justice for women program sought and received in 2008 a Thrivent Financial for Lutherans grant through the churchwide organization to reissue Lutheran-specific resources on domestic violence.

In order to augment the programmatic work to provide leadership in this church to prevent and to end domestic violence, the program is working in collaborative partnership with the Lutheran Community Foundation to assist in their major project to train congregations within the Evangelical Lutheran Church in America and the Lutheran Church–Missouri Synod to prevent and end domestic violence. The justice for women program’s roles are: to assist in reviewing domestic violence materials from FaithTrust Institute, a faith-based non-profit organization whose mission is to educate faith communities and their leaders about domestic and sexual abuse and violence; to communicate with the Missouri Synod reviewer on matters of theology; to write the theological introductions to the four training modules; and to provide contacts and other information to the Lutheran Community Foundation regarding synods and congregations that may be interested in the congregation-based training that the Lutheran Community Foundation will sponsor and organize with FaithTrust in both Lutheran synods.

In order to expand the reach of congregations and synods participating in training and education, a one-month summer intern in 2008 contacted most synods, resource centers, and some congregations about their interests and needs related to domestic violence and created a comprehensive report to be shared with the Lutheran Community Foundation.

2009-2011:

The program priority for the next biennium is to fulfill the obligations with the Lutheran Community Foundation outlined above; to evaluate the possibility of updating and reissuing the booklet produced by the Commission for Women, "Lutheran Theology Facing Sexual and Domestic Violence" by Mary Pellauer; and to guide the intern on the project with the Lutheran Community Foundation to further the reach of its project to provide education and training for congregations on domestic violence.

*UN Commission on the Status of Women*

2007-2009:

Program staff served as an LWF delegate to the UN Commission on the Status of Women, March 2008, joining with other delegates from around the world and the United States as part of a newly created non-profit entity, Ecumenical Women, supported by the Lutheran Office for World Community, New York.

Program staff communicates with the Lutheran Office for World Community, Church in Society, the LWF North American regional officer, and the Women in Church and Society desk director for the LWF in Geneva. The latter is a key partner in this church's work as part of a global communion of women and men working towards a theological and sociological understanding of gender in church and society.

2009-2011:

Program staff will continue to advise and support the LWF's presence at the UN Commission on the Status of Women.

**Relationships**

*Ecumenical Partners*

2007-2009:

Program staff communicates with the Lutheran Office for World Community, Church in Society, the LWF North American regional officer, and the Women in Church and Society desk director for the LWF in Geneva. (See description above)

National Council of the Churches of Christ, Justice for Women Working Group, biannual meetings. Program staff meets with counterparts in the NCCC in order to strengthen and build the ELCA's justice for women program.

Denominational executives group, annual or biannual meetings. Program staff meets with the directors of a large number of Protestant churches' women's organizations to understand the context of challenge and success for justice for women in church and society from the perspective of diverse church bodies.

Church Women United conference, June 2008, Independence, Missouri. Program staff attended this multi-issue conference hosted by the historic organization of ecumenical women's work, Church Women United, to represent this church and in order to learn about their work.

2009-2011:

The justice for women program will continue to strengthen relationships with key partners, especially the Lutheran World Federation and the National Council of the Churches of Christ.

*Churchwide Organization*



The justice for women program seeks opportunities for partnership and collaboration toward shared leadership and social change related to justice for women throughout the churchwide organization. The primary means of this organization-wide relationship and collaboration is through the justice for women alliance. (See above for details.) Although not exclusive to the following relationships, the justice for women program presently relates programmatically to: Women of the ELCA, Vocation and Education, the Office of the Presiding Bishop, Multicultural Ministries, Global Mission, Church in Society, and individually with unit executive directors.

*Rostered Women in Leadership*

2007-2009:

The justice for women program provided support to the director for women in ministry (VE), including some support for the Women of Color in Ministry event planning.

2009-2011:

Women of Color in Ministry event, April 2009, Itasca, Ill. The justice for women program will provide support as needed and be present in order to learn.

Program staff will continue to assist and advise, as possible, to assist programmatic support for women in ministry.

*Conference of Bishops*

2007-2009:

Along with the director for women in ministry (VE), Synodical Relations, and the Office of the Presiding Bishop, program staff met with the bishops of this church who are women to learn about their leadership and to offer the service of the justice for women program to the entire Conference of Bishops related to this church's commitment to address sexism and justice for women, October 2008.

2009-2011:

In collaboration with Synodical Relations, the Office of the Presiding Bishop, and the bishop advisor to the consulting committee, the director will seek to build conversation and relationships that lead to opportunities for leaders to engage in theology and education on sexism and gender justice.

*Synods*

2007-2009:

Program staff had conversations of interest and provided support to two synods with gender justice task forces, the Grand Canyon Synod and the Rocky Mountain Synod.

2009-2011:

In consultation with the consulting committee, the program will identify steps for effective collaboration.

*ELCA seminaries*

2007-2009:

Program staff initiated relationships with two seminaries and met with representatives of the faculty and the president of Pacific Lutheran Theological Seminary, November 2008, to learn about their work and needs related to justice for women.

Due to a programmatic priority to involve developing leaders in this church, over thirty ELCA seminary students received grants in order to attend the conference, “Transformative Lutheran Theologies,” January 2009.

2009-2011:

Program staff will meet with representatives of the faculty and student body at Wartburg Theological Seminary in 2009 to learn about their work and needs related to justice for women.

Program staff will collaborate with the other six seminaries to build relationships and to visit.

*ELCA colleges and universities*

2007-2009:

Program staff primarily reached out to ELCA colleges and universities by making grants to over thirty ELCA college and university students for the conference, “Transformative Lutheran Theologies,” which was a programmatic priority.

2009-2011:

The consulting committee has recommended that the justice for women program seek relationships with college and university boards.

## **The Plan for Mission and Churchwide Unit Plans**

The churchwide organization's Plan for Mission is fully shaping the work of the churchwide organization. The Plan for Mission was adopted by the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA). The units of the churchwide organization have developed their unit plans based on the Plan for Mission and their prioritization of specific unit responsibilities enumerated in the ELCA's constitution.

This report reviews how these unit plans support both the five strategic directions of the churchwide organization and the four commitments for implementation of the Plan for Mission. These units also undertake many other constitutionally directed ministries in addition to the activities directly connected to the strategic directions, but this report is limited to the work in support of the Plan for Mission that has taken place in 2008-2009.

### **The Strategic Directions**

#### **Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.**

Augsburg Fortress (AF) continues to provide engaging resources for congregations. Examples include the continued development of the *Evangelical Lutheran Worship* family of resources for congregations; the development of faith formation resources, including the new *Book of Faith* adult Bible study curricula, the *Lutheran Study Bible*, and three new Sunday school curricula; and the Vacation Bible School curricula *Rainforest Adventure* and *Discovery Canyon*.

The Board of Pensions of the ELCA (BOP) assists congregations in the administration of benefits. In 2009, health contribution increases were held to five percent, which is well below the national average.

The Church in Society (CS) unit provides programs like "Vital Congregations—Just Communities." This program, which also supports commitment one of the strategic plan, works with synods to teach the skills of congregation-based organizing to congregational leaders. Church in Society also has provided consultation services in support of congregation and community social ministry to Arab and Middle Eastern ministries as well as African national ministries. CS also provides consultation services to congregations in the areas of starting micro-loan programs, early childhood centers, and food pantries; violence reduction; affordable housing; and long-term recovery services to congregations in New Orleans. The ELCA World Hunger Program completed and launched a hunger curriculum for children and youth: *Taking Root: Hunger Causes, Hunger Hopes*.

In June 2008, Evangelical Outreach and Congregational Mission (EOCM) announced plans for a renewed structure for its ministry: the *Evangelizing Congregations Missional Plan*. EOCM's focus is evangelizing new and renewed evangelizing congregations. The plan calls for staffing presence in each synod through a director for evangelical mission, who is designated for this core work: to build a mission table around new and renewed evangelizing congregations; to build a mission support table grounded in scriptural stewardship principles; and to build a mission discernment table for local mission strategies (i.e., incorporating conferences, clusters of congregations, ethnic strategies, social ministry organizations) that will knit together relationships related to new and renewed evangelizing congregations. This new initiative is also in support of commitments one and two of the strategic plan.

EOCM's discipleship team is responsible for the development and the nurturing of collective faith practices as an essential component for EOCM's renewed structure for ministry in synods. EOCM's

Christian education ministry team is focusing its efforts on networking and other collaborative efforts that promote both faith formation and lifelong learning, including workshop presentations at many churchwide events, serving as consultants and advisors for projects and resources, and supporting the *Book of Faith* initiative. Finally, relationships with large membership congregations also are an area of attention through one-on-one, on-site visits with pastors. A second national gathering for large membership congregations called “Let the River Flow II” is scheduled for the summer of 2009.

While the primary focus of the work of Global Mission (GM) is to deepen and extend the global, ecumenical, and interfaith relationships of this church, the work of GM also supports other strategic directions within the life of the ELCA. In the case of supporting congregations, GM has developed, in cooperation with synods, congregationally-focused “global formation events” that equip groups and teams within participating congregations to deepen their global engagement, which also supports commitment one of the strategic plan.

In 2009 and 2010, *The Lutheran’s* (LU) “Our Faith” column focuses on the *Book of Faith* initiative. Also, The Lutheran supports this strategic direction by publishing articles in *The Lutheran* that are keyed to the seasons of the church year. Many of these articles have study guides to help member Bible study and adult forums.

The Mission Investment Fund’s (MIF) church building consultants and architects share their church-building expertise with congregational leaders to guide them through the construction process from start to finish. Provided free-of-charge, these services help congregations not only to design buildings that support their ministries, but also to develop financial plans that are based on the congregation’s capacity to support debt.

Multicultural Ministries (MM) works to deepen the discipleship of congregational members in multicultural congregations. For example, with the support of MM, the Association of Asians and Pacific Islanders–ELCA convened an assembly in 2008. The assembly focused on discipleship training in Asian and Pacific Islander congregations. This work also is in support of commitment one of the strategic plan.

Women of the ELCA (WELCA) introduced “Lessons for Today’s Disciples.” Each session includes a description of a mark of a disciple (faith practice), biblical study, and reflection exercises. WELCA also is engaging the women’s organization, and the whole church, in an online study of the book *Radical Welcome* by Stephanie Spellers.

AF and Vocation and Education (VE) have formed a partnership to support the *Book of Faith* initiative in congregations. Resources include *Opening the Book of Faith: Lutheran Insights for Bible Study*, *Opening the Book of Faith Course*, and *Rediscovering the Book of Faith Course*.

CS led an interunit project with EOCM and MM to develop training materials and leadership for moral deliberation for ELCA congregations and authorized worshipping communities with recent immigrants from Africa and south, southeast, and east Asia. The training materials are titled “Talking Together as Christians Cross-Culturally—Africans and Asians.”

The EOCM communication team includes membership from the Communications Services unit (CO) staff. This team works together to help congregations interpret the wider mission interpretation of the ELCA.

EOCM and GM are working on a partnership to strengthen planning for future global formation events; in addition, the cooperative development of a book on mission has begun.

EOCM, Synodical Relations (SR), and VE are working with the EOCM’s stewardship team and field staff who are responsible for stewardship education to seek and create opportunities for stewardship education in seminaries during internships and through the First Call Theological Education program in

synods. The stewardship key leader program also assists congregations with capital appeals. Resources available for congregational use include the EOCM publication *Stories of Faith in Action*.

**Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.**

CS supports the work of Lutheran Immigration and Refugee Service (LIRS). With the assistance of LIRS, ELCA Lutherans reach out to the stranger in response to the Gospel. LIRS works with congregations to settle refugees. It also works with congregations to find foster homes for children and provides legal services to detainees, including children, victims of torture, and asylum seekers. The work of LIRS is supported monetarily by annual grants from ELCA benevolence and World Hunger dollars. This work is also in support of commitment two of the strategic plan.

EOCM is support this direction in the following ways:

- EOCM partners with ethnic, rural, urban, large-member congregations, emerging, and post-modern communities to increase capacity for evangelical outreach and to implement ELCA churchwide ethnic strategies. This work is also in support of commitment one of the strategic plan.
- Fifty-six new ministries were approved for 2007 and 49 new ministries were approved in 2008, a total of 216 congregations currently under development.
- The African American/Black strategy team is working with Region 9 to develop a missional work plan. Also, additional training is being offered for African descent mission developers and African descent pastors serving in Anglo congregations.
- EOCM's Hispanic/Latino outreach efforts include leading several Spanish language mission developer training events and the sponsoring of the first Latino coaching event. Also underway, with many partners in the ELCA, are discussions on Latino Lutheran identity, Latino leadership development and formation, and the development of Spanish language resources for discipleship and Christian education. This work is also in support of commitment two of the strategic plan.

*The Lutheran* reports regularly on growing congregations and individual evangelistic efforts in both its news stories and personality profiles. This work is also in support of commitment one of the strategic plan.

MIF gives an annual grant of \$1.5 million to EOCM to provide for the housing costs of mission developers. MIF also provides a subsidized loan rate to new congregations for their first site purchase and first building. In addition, MIF is offering a reduced loan rate to congregations that are starting a second congregation.

MM has produced the resource, *One Body, Many Members: A Journey for Congregations Reaching Across Culture, Race and Class*, which is an action-oriented biblically based resource for congregations that want to reach out in changing neighborhoods. Also, in partnership with four synods (i.e., the Arkansas-Oklahoma, Northern Texas-Northern Louisiana, Southwestern Texas, and Texas-Louisiana Gulf Coast synods), MM held a joint multicultural event designed to engage and equip rostered and lay leaders in an intentional process of ministry for people of varying races, cultures, and ethnicities who reside in communities where congregations may be located. This work is also in support of commitment one of the strategic plan.

Research and Evaluation continues to study congregations in the ELCA with particular attention to those that grow. In addition, RE provides demographic and population data with estimates and projections to churchwide units, synods, and congregations for their mission planning.

WELCA offered a workshop called “Let It Out!” at its 2008 Triennial Gathering in Salt Lake City, allowing participants to experience the *Witness of Women* evangelism resource that is used throughout the women’s organization.

CO has completed television advertisements to go with existing print ads that emphasize the theme “God’s work, our hands.” With the assistance of the Office of the Presiding Bishop, CO hopes to launch a comprehensive ELCA advertising program in 2009.

OB continues to convene the new starts team of the churchwide organization, which includes staff from EOCM, RE, and VE. The new starts team presented a proposal, which was approved, to the Conference of Bishops. The proposal, developed in partnership between EOCM and VE, designates mission development as appropriate for a first call, aligns the candidacy process with the discernment process for mission development, and increases the commitment to lay mission developers.

**Step forward as a public church that witnesses boldly to God’s love for all that God has created.**

The Board of Pensions is active in the Church Alliance, an ecumenical coalition of Protestant, Catholic, and Jewish religious groups. The Alliance advocates for legislation to strengthen church benefit programs for the well-being of religious leaders.

CS supports this direction in the following ways:

1. The ELCA Washington Office:
  - a. has provided leadership on issues relating to trade, international development and foreign aid, debt forgiveness, HIV and AIDS, and various conflict areas around the globe including Darfur, Sudan, Colombia, Iraq, and Indonesia.
  - b. has led the ONE Lutheran Campaign, an initiative providing ELCA support to the Millennium Development Goals.
  - c. has given special attention through increased staffing to “Peace Not Walls,” the ELCA strategy to work for peace in the Middle East, particularly between Israelis and Palestinians.
  - d. has focused on policy addressing the causes of and solutions to hunger, homelessness, and unemployment, especially related to federal safety net programs and supportive services to help people transition out of poverty. There is an ongoing focus on health care reform, the economic crisis, and residential mortgage policy.
  - e. has focused on U.S. policy related to climate change, alternative energy, rural development, and agriculture policy with particular attention to carbon emissions control, conservation, and the promotion of new “green” jobs.
  - f. has worked to engage ELCA synod bishops across five issue caucus groups known as “ready benches” in order to keep them informed for public speaking, writing, and visiting government leaders. These five groups address U.S. hunger and poverty, international hunger and poverty, Middle East policy, environmental policy, and immigration policy.
2. Lutheran state public policy directors worked in 19 states to engage networks in hunger, housing, economic development, and climate change with special attention to state budgets and supportive services such as child care, education, and health.
3. The Lutheran Office for World Community monitors a range of issues at the United Nations, conveying the views of the churches to the U.N. and advising the churches of emerging issues of potential interest. Among the issues given particular focus were Israel-Palestine, the status of women, humanitarian crises, the Millennium Development Goals, HIV and AIDS, and inter-religious and inter-cultural dialogue for peace.
4. The Corporate Social Responsibility program:

- a. has collaborated with ecumenical partners in advocating to the private sector on the basis of ELCA social policy. During this biennium, this program updated social criteria investment screens that were approved by the ELCA Church Council. These screens enable church-affiliated agencies and institutions as well as the member in the pew to implement faith-based investing. This work is also in support of commitment two of the strategic plan.
  - b. has been in dialogue with over fifty companies on a broad range of issues. These included international human rights, toxins in the environment, and diversity on corporate boards. It took a leadership role in working with ecumenical partners to call the banking community to address policies concerning lending, urge big box stores to promote energy efficiency, and remind corporations in sub-Saharan Africa of their responsibility to address the HIV and AIDS pandemic. This work is also in support of commitment two of the strategic plan.
5. The studies department promoted moral deliberation through the development of social policy in the form of studies resources, social statements, and social policy resolutions:
- a. The draft social statement on human sexuality provided an opportunity for dialogue around a difficult topic.
  - b. The study document, *Genetics and Faith: Power, Choice, and Responsibility*, published in November 2008, is facilitating conversations in congregations and other settings on how Christians may respond to the profound questions posed by biotechnology.
  - c. Because the ELCA has expressed serious concern about gambling, on the one hand, and has supported the sovereignty of American Indian tribes, on the other, a social policy resolution titled “The Sponsorship of Legal Gaming by American Indian Tribes” was adopted by the Church Council in November 2007 and published.
  - d. Now in its eighth year, the monthly online *Journal of Lutheran Ethics* ([www.elca.org/jle](http://www.elca.org/jle)) offers articles by Lutheran ethicists on a wide range of issues. The database presently includes 680 articles by 350 authors.
  - e. Leadership is provided in the area of faith, science, and technology by working closely with the ELCA Alliance for Faith, Science, and Technology and providing leadership in support of the Decade for a Culture of Peace and Nonviolence through the ELCA Equipping for Peacemaking Network.

MIF building consultants and architects have received training and will test for LEED certification in early 2009. This certification will enable the MIF to assist congregations in their efforts to be good stewards of God's creation by helping them incorporate sustainable design practices in their building plans.

WELCA provided several venues for women to “find their bold” at the 2008 Triennial Gathering in Salt Lake City, including encouraging speakers, servant event opportunities, and workshops.

MM and CO collaborated on “Native Nations: Standing Together for Civil Rights.” Native Nations was funded partially by a grant from Faith and Values Media with additional funding from various Lutheran organizations. ABC affiliates broadcast “Native Nations” as one of the 2008 ABC Visions and Values series.

EOCM and CS are working in partnership with LIRS on the development and implementation of the “Have No Fear” pilot project designed to equip congregations to respond to immigration issues impacting their members and communities. This work is also in support of commitment two of the strategic plan. EOCM also is co-authoring a book with LIRS on immigration entitled *They Are Us: Lutherans and Immigration* that will be shared at synod assemblies and the Churchwide Assembly. This work is also in support of commitment two of the strategic plan.

EOCM is in partnership with the Texas-Louisiana Gulf Coast Synod on the development of the New Orleans post-Katrina missional plan initiatives. This work is also in support of commitment one of the strategic plan.

**Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God's mission.**

The vast majority of this section is also in support of commitment two of the strategic plan.

The BOP works through the Church Benefits Association, which represents 50 church pension boards, to establish purchasing coalitions and reduce health care costs.

The ELCA through CS is a sponsoring partner of Lutheran Services in America (LSA), along with The Lutheran Church-Missouri Synod and the 300 affiliated or recognized Lutheran social ministry organizations. Together, these agencies and institutions serve six million people each year in the U.S. and the Caribbean. In 2008 LSA began its second decade with a new vision for its work that calls for loving and serving the neighbor through healthy Lutheran agencies and institutions, leading a movement of hope toward a more just and caring society.

CS manages the affiliation process for ELCA social ministry organizations. During the past two years, 14 new organizations were affiliated and three merged with other ELCA-affiliated social ministry organizations. This unit grants annual funds that support Lutheran Services in America's core budget and the ministry of its peer crisis intervention and peer assessment services.

Lutheran Disaster Response (LDR), a collaborative ministry with The Lutheran Church-Missouri Synod, provides long-term help for those affected by natural and human-caused disasters. In partnership with a network of affiliated Lutheran social ministry organizations and with partner agencies such as Church World Service and the American Red Cross, LDR has conducted active responses in over 20 ELCA synods following floods, wildfires, tornados, tropical storms, and hurricanes.

The Lutheran Office for World community at the United Nations, a shared ministry of the ELCA and The Lutheran World Federation, has provided leadership to the advocacy coalition, Ecumenical Women, which includes eleven faith-based organizations at the UN and produces a blog on faith and women's rights.

The director for Poverty Ministries in the Church in Society unit provides leadership to the National Council of Churches health task force as it focuses on networking, preparedness, and policy reform. It has produced three health care alert bulletin inserts available to congregations.

The director for Middle East policy at the ELCA Washington office works closely with Churches for Middle East Peace and helped to develop and send an ecumenical letter to President-elect Obama urging immediate attention on the Israel-Palestinian issue. This letter was bolstered by a grassroots effort generating 17,000 signatures.

In December, the director for environmental education and advocacy in the ELCA Washington office was part of a National Council of Churches delegation to the United Nations climate-change negotiations in Poznan, Poland.

The Ecumenical and Inter-Religious Relations (ER) unit supports this direction in the following ways:

- The Lutheran-Moravian Coordinating Committee is working on several projects around issues of education, facilitating relationships between the Eastern West Indies Moravian Province and the ELCA, clergy exchange, mission starts, and the continued implementation of "Sustaining Our Shepherds," a resource for maintaining healthy clergy.



- The Lutheran-Episcopal Coordinating Committee is focusing its attention on the youth and young adult ministries of the churches.
- The Lutheran-Roman Catholic Dialogue is ongoing.
- The ELCA-Mennonite Church U.S.A. currently is pursuing the reception of the document “Right Remembering,” which outlines how conflict resolution and reconciliation take place between churches with historical conflict.
- The ELCA has entered into an agreement with the Evangelical Church in Germany (EKD) that commits both churches to mutual exchange of information and provides assistance and care for English-speaking Lutheran congregations in Germany and German-speaking congregations in the United States. The agreement also provides for mutual exchange of pastors, (EKD) deacons, (ELCA) diaconal ministers, and Christian education teachers.
- The ELCA continues its participation in the World Council of Churches, the National Council of the Churches of Christ, Christian Churches Together, and Churches Uniting in Christ.

In news briefs, *The Lutheran* tracks global, ecumenical and interfaith relationships. Frequent features also tell of this church’s global mission work and/or missionaries. The magazine regularly lifts up stories in which units of the ELCA engage in work with religious partners.

GM supports this direction in the following ways:

- GM participates in God’s mission with companion churches, the Lutheran World Federation (LWF), and ELCA-related and ecumenical agencies. The ELCA has church-to-church relationships with over seventy-five churches in other countries, accompanying them through collaboration and common planning, sharing financial resources, and deploying mission personnel.
- GM, through its global formation program encourages the ELCA both to give and also to receive the gifts of companion churches. It walks with synods, congregations, and acknowledged Lutheran organizations as they shape their global engagement in ways that reflect a shared understanding of accompaniment in mission. GM will continue to sponsor Global Mission Events within the global formation program.
- Through GM, 249 ELCA mission personnel serve in 47 countries. ELCA missionaries work at the request and under the supervision of companion churches in pastoral and evangelism ministries, health care, education, development, and administration.
- GM continues its ongoing sustainable development and disaster response work in partnership with companion churches, Lutheran World Federation, Lutheran World Relief, and ecumenical partners. Over 40 percent of the GM budget is funded by giving to the World Hunger Appeal for ongoing work in this area.
- GM is working with the Conference of Bishops to develop a protocol document relating to the companion synods program.
- Global Mission is developing larger scale and longer term responses to companion churches in Zimbabwe and China.

In 2008, MIF approved a loan to a new ministry start, Kaw Prairie Community Church, in Lenexa, Kansas, that is a federated new start between the ELCA and its full communion partner, the Presbyterian Church (U.S.A.). The loan enabled the congregation to build its first building on land contributed by the Presbyterian church. Also in 2008, MIF made a loan to the ELCA’s full communion partner, the Moravian Church–Northern Province, to renovate office space. MIF is now exploring other loan opportunities with Moravian Church congregations and has provided the services of its building consultants as requested.

MM, the Presbyterian Church (U.S.A.), and the Reformed Church in America cosponsored “The Spirit of Wholeness in Christ: A Racial Ethnic Multicultural Event.” MM also sponsored the Fifth Asian Lutheran International Conference (ALIC) convened in 2009 in Hong Kong. The purpose of the ALIC is to address the common concerns faced by Asian Lutherans by promoting dialogue and networking.

The Presiding Bishop serves as president of the Lutheran World Federation.

The Presiding Bishop and colleagues also met with the leaders of the American Methodist Episcopal Zion Church (AMEZ) for a second discourse and conversations continue with representatives of the Lutheran Church–Missouri Synod.

The executive director of WELCA serves as a member of the Church Women United board. WELCA also has representation on the committee for World Day of Prayer. WELCA coordinates, with Global Mission, an annual travel study seminar as part of the Women Building Global Community program

Through the cooperation of EOCM and ER, new and renewed congregational development strategies will include ecumenical and full-communion partners and promote the development of “federated churches” (e.g., Episcopal/Lutheran).

EOCM and GM are also working together on the bi-national nature of new and renewed evangelizing ministries (e.g., JACE–Japanese American Cooperative Evangelism).

GM continues to work with OB, DS, CS, and CO in developing an integrated churchwide strategy and campaign relating to HIV and AIDS and malaria.

**Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world.**

The Board of Pensions collaborates with ELCA ministry partners on initiatives and learning opportunities designed to engage all leaders of the ELCA (i.e., clergy, rostered leaders, lay employees, seminarians, and congregants) around the seven dimensions of well-being as represented in the Wholeness Wheel: spiritual, physical, emotional, financial, social/interpersonal, intellectual, and vocational. This work also supports commitment one of the strategic plan.

The Poverty Ministries Networking program of CS sponsored the Diakonia Leadership Institute, a training process that supports the leadership and skill development of low-income lay leaders in urban and rural ELCA congregations. This work also supports commitment one of the strategic plan.

EOCM supports this direction in the following ways:

- The Lutheran Men in Mission organization is working to assist church leaders in engaging young men. This work also supports commitment one of the strategic plan.
- The Mission Partners program provides “how to” Mission Partners training for leaders in synods.
- Ethnic-specific leadership development efforts include work with Arab and Middle Eastern, African Descent, African National, Latino, and Asian ministries.
- EOCM is involved regularly in the identification, nurture, training, and deployment of mission developers and re-developers (both lay and clergy).

Global Mission is working with other partners to provide training for leaders on international service learning or mission trips. This work also supports commitment one of the strategic plan.

Information Technology has upgraded the rostered leaders’ mobility system to a Web application that allows lay rostered leaders to post their mobility forms for synods to share. This work also supports commitment one of the strategic plan.

In 2007, MIF provided an initial gift to the Fund for Leaders to establish a Mission Developer’s Scholarship Endowment Fund. Over three years, MIF will provide \$1.5 million in an effort to support the training of leaders to start new ministries in the ELCA. Also, MIF’s church building consultants are now

evaluating properties of the ELCA's campus ministries. The consultants' reports will help these ministries and VE plan for capital expenditures for repairs and renovations.

MM is supporting this direction in the following ways:

- Multicultural Ministries continues to sponsor the leaders of color gatherings, which are designed to provide support for leaders, including mutual fellowship and education. This work also supports commitment one of the strategic plan.
- Multicultural Ministries has sponsored young adult events both for American Indian and Alaska Natives and young people of African decent.
- A youth gathering, sponsored by MM under the theme, "Discipleship: A Calling to Leadership," was held for the Arab and Middle Eastern ministries. The purpose of this gathering was to empower youth to become future leaders in Middle Eastern ministries.
- MM sponsored the second leadership training event for ELCA American Indian and Alaska Native young people (ages 16-22). The focus of the event is building self esteem, exploring leadership gifts, and building skills that can be used in home communities, congregations, and career planning.
- MM sponsored a gathering of teaching theologians in the ELCA for a multicultural seminar. The multicultural seminar brought together ELCA theologians of color to engage in a discussion on the calling of the church in the 21st century to be racially, ethnically, and culturally inclusive. This work also supports commitment one of the strategic plan.

WELCA annually conducts a conference with the synodical presidents to ensure the leadership development of synodical leaders. In addition, the unit conducts an annual training event for newly elected synodical treasurers to equip them with the tools necessary to perform the duties of their elected position effectively. WELCA also produces a monthly newsletter, *Interchange*, for the enrichment of WELCA leaders.

VE is supporting this direction in the following ways:

- VE sponsored a three-day consultation for teaching theologians of color, students of color, pastors of color, clinical psychologists, deployed staff, bishop's assistants responsible for candidacy, and churchwide staff to discuss ways of making the candidacy process friendlier, especially as it relates to people of color. The consultation produced seven recommendations that now serve as a guide for candidacy work. This work also supports commitment one of the strategic plan.
- A disability mentors program is being piloted for disabled seminary students and ordained clergy in their first call. VE also is working to strengthen and support the networks that presently exist to raise consciousness and sensitivity in congregations and synods as well as to better serve the mission work with people with special needs.
- Using congregational reports, VE intensified recruitment efforts by sending a letter to over 6,000 congregations that reported having members of color. These congregations were asked to identify potential leaders who might be interested in a church vocation.
- VE, in collaboration with a team of deaconesses, diaconal ministers, and associates in ministry, developed templates and a DVD resource that are being used in every region to enhance appreciation in our congregations of the mission contributions and potential of the three Word and service rosters.
- VE sustains relationships with a wide variety of ELCA-related educational institutions and programs, including eight seminaries, 28 colleges, 34 lifelong learning programs, 17 high school programs, 250 elementary and middle school programs, and 1639 early childhood education programs. This work also supports commitment one of the strategic plan.

- VE began a four-year effort, supported by a grant from the Lilly Endowment, to explore “The Vocation of a First Call Congregation.” The project is designed to identify traits and practices of congregations that help new rostered leaders make the transition from seminary into public ministry. MM, VE, and EOCM sponsored a meeting of the Latino Lutheran leaders in the ELCA to evaluate the lay schools of theology. During the gathering participants heard and discussed reports from regions about the progress of these schools of theology. A task force has been created to work on how to strengthen and affirm the lay schools that currently are in place.

MM, VE, CS, and EOCM sponsored a gathering of ELCA women of color in ministry for the first of an anticipated three-gathering strategy designed to strengthen the individual and collective voices of rostered and lay women of color leaders in order to transform the congregations and ministry settings they serve and to assist in the growth of multicultural leadership in the ELCA.

OB and VE sponsored a consultation on seminarian educational indebtedness, which was convened by OB and continues its work. VE has program responsibility for this ongoing effort to reverse the growth of seminarian educational indebtedness. This work also supports commitments one and two of the strategic plan.

### **The Commitments for Implementation**

In implementing the strategic directions, the churchwide organization also has made four commitments. These commitments have a direct influence on how units do their work in support of the strategic directions.

#### **Encourage, welcome, and depend upon the lively and creative exchange of resources and ideas throughout the Evangelical Lutheran Church in America.**

All the units use networking as a primary method for doing their work. Through these networks resources and ideas are exchanged. For specific examples, please see those items noted above that are in support of commitment one.

#### **Recognize and encourage the vital contributions and deepening relationship with institutions and agencies of this church and with Lutheran, ecumenical, and interfaith partners.**

All the units use networking as a primary method for doing their work. Through these networks resources and ideas are exchanged. For specific examples, please see those items noted above that are in support of commitment two.

#### **Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence.**

In addition to the work noted above in the section on the strategic directions are the following activities.

CS is supporting this commitment in the following ways:

1. The Justice for Women program:
  - a. Held a conference on “Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives” in January 2009 in Chicago. One hundred and fifty-nine leaders from across the ELCA heard presentations and took part in conversations highlighting Lutheran theological scholarship as one means to engender justice for women in church and in society.

- b. Through its director, led the ELCA Church Council in conversations on gender justice.
2. The ELCA World Hunger program:
  - a. Through its support for domestic relief, community development, community organizing, and advocacy, ELCA World Hunger confronted many of these scandalous realities that result in hunger, poverty, exclusion, and violence. In 2008, \$800,000 was allocated for domestic hunger grants, \$215,000 for advocacy grants, and \$201,000 for education grants.
  - b. \$1.4 million is invested in low-interest loans to underserved communities seeking self-sufficiency.
3. The Poverty Ministries networking program sponsored “Lazarus is Still Waiting at the Gate: an ELCA Conference on Poverty and Wealth” in November 2008 in Atlanta. One hundred and forty participants attended workshops on the mortgage crisis, poverty and wealth, rural poverty, stewardship of resources, and community development.
- d. The interunit task force for the Decade for a Culture of Peace and Nonviolence hosted a consultation on human rights and violence, “Challenging Structures—Promoting Dignity” in October 2008 in cooperation with the Lutheran Office for World Community. The interunit task force continued development of the equipping for peacemaking network of ELCA members and its monthly peace e-newsletter.

EOCM provided anti-racism training for all staff in 2008 and all staff are equipped and expected to function with cultural proficiency.

Articles in *The Lutheran* take up these issues directly and repeatedly and include voices from those often excluded.

OB has provided for anti-racism training with the Conference of Bishops, the Church Council, and the staff of the churchwide organization.

MM has conducted six workshops on internalized racial oppression.

VE’s pilot program in candidacy will help equip clinical psychologists for cross-cultural sensitivity, increase the number of approved clinical psychologists of color to administer the psychological assessment tools, and develop a best practice guide for welcoming candidates of color.

WELCA has addressed commercial sexual exploitation and the WELCA’s annual Women Building Global Community travel seminar took nine ELCA women (ages 21-35) along with ten companions from Namibia, South Africa, Malawi, Mozambique, Zimbabwe, and Zambia to South Africa. The goal was to interact with local women about justice issues directly affecting this age group: HIV and AIDS, anti-racism and post apartheid, and the education of women and girls. WELCA also has produced *Radical Welcome*, a five-month (Jan-May 2009) book discussion that combines the Christian ministry of welcome and hospitality with a faithful commitment to doing the theological, spiritual, and systemic work to eliminate historic systemic barriers that limit the genuine embrace of groups generally marginalized in mainline churches.

EOCM and MM are working cooperatively to promote the full participation of persons of color and language other than English in visioning, planning, and implementing through their connectedness to ethnic specific communities.

**Pursue ardently the ELCA’s commitment to becoming more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.**

In addition to the work noted above in the section on the strategic directions are the following activities.

CS recruited young adults to attend the International AIDS Conference in Mexico City in July 2008.

EOCM is implementing the Evangelizing Congregations Missional Plan with a focus for intentional engagement with people living in poverty around issues related to justice and peace.

VE is sponsoring young adult networking events around the country. At each event, ELCA young adults will enjoy social activities and have the opportunity to engage in service and faith reflection to address community issues. VE also has produced Imagine Yourself, a new family of resources from young adult ministry and candidacy that invite young adults to share their stories and reflect on their sense of calling in the world. VE is developing a bold new service learning model for the 2009 Youth Gathering.

EOCM and MM use the multicultural table of the churchwide organization to facilitate cooperative work between the units.

The units also are working together on the ELCA ethnic ministry strategies, particularly with regard to the planning of new and renewed evangelizing congregations. EOCM is working with the ethnic ministry directors of MM particularly with regard to the development of new and renewed evangelizing congregations.

EOCM, in partnership with VE and MM, sponsored a gathering of multi-racial young adults.

VE's young adult ministry is working with the ELCA Foundation and the MIF to hold a series of networking events for young adults, which will help them connect to this church and its various partners for ministry in their local settings.

### **Conclusion**

This information about unit support of the strategic directions and commitments for implementation are evidence of the commitment of the churchwide organization to advancing the Plan for Mission.

**Report of the Program and Services Committee**  
March 2009

**ITEMS FOR ACTION**

**A. Social Statement on Human Sexuality**

The Program and Services Committee recommends three actions related to the proposed social statement on human sexuality, *Human Sexuality: Gift and Trust*:

**CC ACTION**

**Recommended:**

**To adopt “Human Sexuality: Gift and Trust” with the editorial changes as indicated in Exhibit K, Part 1f as a social statement of the Evangelical Lutheran Church in America in accordance with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (2006).**

**CC ACTION**

**Recommended:**

*To transmit the following action to the 2009 Churchwide Assembly:*

**To adopt “Human Sexuality: Gift and Trust” as social statement of the Evangelical Lutheran Church in America in accordance with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (2006).**

**CC ACTION**

**Recommended:**

*To transmit the following action to the 2009 Churchwide Assembly:*

[See agenda pages 28-29]

**B. Report and Recommendation on Ministry Policies**

**CC ACTION**

**Recommended:** *To transmit the following resolution to the ELCA Church Council for approval:*

- 1. RESOLVED, that the ELCA commit itself to finding ways to allow congregations and synods that choose to do so to recognize, support, and hold publicly accountable life-long, monogamous, same-gender relationships.**
- 2. RESOLVED, that the ELCA commit itself to finding a way for people in such publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church.**
- 3. RESOLVED, that in the implementation of these resolutions, the ELCA commits itself to bear one another’s burdens, love the neighbor, and respect the bound consciences of all.**
- 4. WHEREAS, guided by the Holy Spirit, this church raises up, calls, supports, and maintains rosters of ordained ministers, associates in ministry, deaconesses, and diaconal ministers for public ministry in service of the mission of Christ and seeks faithfully to discern in each situation what will best serve that mission; and**

WHEREAS, this church maintains these four rosters according to policies and procedures that are developed and applied according to the specifications of chapters 7 and 20 of its *Constitution, Bylaws and Continuing Resolutions*; and

WHEREAS, this church has a polity, processes, and procedures that trust designated individuals and bodies to use churchwide standards to make decisions about fitness for rostered ministry in general and for call to a specific ELCA ministry; and

WHEREAS, some members, congregations, candidacy committees, and synods of the ELCA have discerned gifts and skills for rostered ministry in some people who are or contemplate being in publicly accountable, lifelong, monogamous, same-gender relationships and have indicated their conviction that rostering and calling such people would serve the mission and ministry of this church; and

WHEREAS, other members, congregations, candidacy committees, and synods of the ELCA acknowledge those gifts and skills for ministry, but believe that this church must maintain an expectation of celibacy for any gay or lesbian person, whether or not that person is in a publicly accountable, lifelong, monogamous, same-gender relationship, and thus believe that this church cannot call or roster people in such relationships; and

WHEREAS, the Church of Christ sometimes has been surprised by the actions of the Spirit, as is reported in the book of Acts when the inclusion of Gentiles was affirmed; and

WHEREAS, public accountability of rostered leaders in the ELCA is essential to nurturing the trust that is necessary for effective ministry; and

WHEREAS, although there is no generally recognized civil or ecclesial status that corresponds to heterosexual marriage for publicly accountable, lifelong, monogamous, same-gender relationships, this assembly has committed itself to find ways to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships; and

WHEREAS, present ELCA policies prohibit the rostered service of any and all people in publicly accountable, lifelong, monogamous, same-gender relationships, but this assembly has committed itself to find a way for people in publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church; therefore, be it

**RESOLVED, that the members of the Evangelical Lutheran Church in America commit themselves to respect the bound consciences of those with whom they disagree regarding decisions on the call and rostering of individuals in publicly accountable, lifelong, monogamous, same-gender relationships, in this church and with churches ecumenically and globally; and be it further**

**RESOLVED, that this church, because of its commitment to respect the bound consciences of all, declares its intent to incorporate structured flexibility in decision-making into its policies and procedures so that synods, bishops, congregations, candidacy committees, and others involved in the candidacy process and in the process of extending calls will be free to act according to their convictions regarding both the approving or disapproving in candidacy and the extending or not extending of a call to rostered service of a person who is otherwise qualified and who is living or contemplates living in a publicly accountable, lifelong, monogamous, same-gender relationship; and be it further**

**RESOLVED, that the Evangelical Lutheran Church in America make provision in its policies to eliminate the prohibition of rostered service by members who are in publicly accountable, lifelong, monogamous, same-gender relationships; and be it further**

**RESOLVED, that the appropriate churchwide unit(s) are directed to develop, in consultation with the Conference of Bishops, and the Church Council is directed to approve, appropriate guidelines for a process by which congregations and synods that choose to do so could hold people publicly accountable in their relationships who are in or contemplate being in lifelong, monogamous, same-gender relationships and who seek to be on the rosters of this church; and be it further**



**RESOLVED, that the Committee on Appeals is directed to develop, in consultation with the Conference of Bishops, and the Church Council is directed to approve, appropriate amendments to “Definition and Guidelines for Discipline” and the Vocation and Education program unit is directed to draft, in consultation with the Conference of Bishops, and the Church Council is directed to approve, appropriate amendments to the *Vision and Expectations* documents and the *Candidacy Manual* to accomplish the intent of this resolution; and be it further**

**RESOLVED, that additional policies be developed, as necessary, so that those whom this church holds responsible for making decisions about fitness for rostered ministry in general and for call to a particular specific ELCA ministry may discern, and have guidance in discerning, the fitness for ministry of a member living in a publicly accountable, lifelong, monogamous, same-gender relationship; and be it finally**

**RESOLVED, that this church continue to trust its established processes and those to whom it has given the responsibility to discern who should and should not be rostered or called to public ministry in this church.**

### C. HIV and AIDS Strategy

The Program and Services Committee, at its March 27, 2009, meeting, recommended the following amendments to the HIV and AIDS strategy. Rationale for each follows:

1. The characterization of the acronym “SAVE” prevention model too narrowly defines the ‘S.’ The writing team has been informed that the ‘S’ refers to safer practices including all the modes of HIV transmission, not only safer sexual practices.
2. The Board of Pensions is part of this church and is therefore not to be identified separately.
3. The ELCA health plan does not discriminate in any way based on medical condition. The plan encourages and pays for annual preventative screenings, including blood tests. A test for HIV as part of the blood test, although not necessarily performed in all cases, would be paid for as part of the routine screening benefit if the member so requested. The plan also covers medically necessary care for individuals who are HIV positive or who have AIDS in the same manner as it covers any other medically necessary expense as long as it is provided by a qualified and licensed care provider.

The Board of Pensions’ plans and communications already are fully aligned with the draft strategy. Existing policies cover the way in which the Board of Pensions reports on its plan. Furthermore, the footnote states that, “People living with or affected by HIV and AIDS should be involved and/or consulted in this review.” Under current Health Insurance Portability and Accountability Act (HIPAA) rules, this would not be possible. As noted, the ELCA health plan does not discriminate based on medical condition. To differentiate HIV and AIDS from all other medical conditions for special reporting would be inconsistent with the non-discriminatory philosophy of the plan.

### CC ACTION

#### **Recommended:**

**To approve the following amendments to the HIV and AIDS Strategy as printed in Exhibit K, Part 4:**

1. Line 664 Amend to read “...which stands for Safer ~~sexual~~ practices...”
2. Lines 843-844 Amend to read “c. are integrated with ongoing health and wellness activities, ~~including the Board of Pensions’ wellness program of this church.~~”
3. Lines 1193-1196 Delete lines 1193 - 1196 and footnote 119; renumber the remaining items:

~~“Call upon the ELCA Board of Pensions to include, as part of its regular review of all health care and pension plans, their response to this church’s commitment to non-~~

~~discrimination based on HIV status, and to include this information in their regular reports at least annually to the ELCA Church Council."~~

~~119 Specific attention in this review should be given to provisions made for HIV testing and anti-retroviral. People living with or affected by HIV and AIDS should be involved and/or consulted in this review.~~

**CC ACTION**

**Recommended:**

*To transmit the following action to the 2009 Churchwide Assembly:*

[See agenda pages 35-36 for amended action]

**D. Lutheran Malaria Initiative**

**CC ACTION**

**Recommended:**

*To recommend adoption of the following resolution by the voting members of the 2009 Churchwide Assembly:*

[See agenda pages 40-41 for amended action]

**E. *Evangelical Lutheran Worship: Occasional Services for the Assembly***

**CC ACTION**

**Recommended:**

**To commend *Evangelical Lutheran Worship Occasional Services for the Assembly* to synods and congregations for use as an enriching addition to the worship patterns of the Evangelical Lutheran Church in America;**

**To express gratitude for the conscientious efforts of the reviewers and the insights and observations by the many people who helped to shape and refine the content of *Evangelical Lutheran Worship Occasional Services for the Assembly*; and**

**To authorize the following services within *Evangelical Lutheran Worship Occasional Services for the Assembly* as the appropriate forms to be used in the Evangelical Lutheran Church in America, effective June 1, 2009: Ordination; Consecration of Deaconesses and Diaconal Ministers; Commissioning of Associates in Ministry; Installation of a Pastor; Installation of a Deaconess or Diaconal Minister; Installation of an Associate in Ministry; Invitation to Extended Service; and Installation of a Bishop.**

**F. Revision to Personnel Policies**

**CC ACTION**

**Recommended:**

**To approve the revisions to the following ELCA Churchwide Personnel Policies:**

**1. 5.12 *Consideration of Church Council, Board, Program Committee and Advisory Committee Members as Candidates***

**Any church council member or any board of trustees member, program committee member or advisory committee member who is to be interviewed for a position within that unit or section of the churchwide organization must relinquish his or her council, board or committee membership in order to be considered as a candidate.**

**2. 10.7 *Accidental Death and Dismemberment Insurance***

**~~Business travel accident insurance is provided for all employees at this church's expense, and covers accidents involving death or dismemberment while traveling in the interest of~~**

~~this church. The principal sum of this coverage is five times the current annual salary of the respective employee (minimum of \$100,000, maximum of \$400,000). An optional Accidental Death and Dismemberment plan is available for employees and their eligible family members, which covers accidents which happen during working and non-working hours and days. Detailed information on this voluntary plan is available in Human Resources.~~

#### ITEMS FOR *EN BLOC* ACTION

##### G. Social Ministry Organization Affiliation

###### CC ACTION

###### Recommended:

To approve the amendments to “A Social Ministry Partnership” as printed in Exhibit K, Part 5.

##### H. Global Mission Cooperation with the Evangelical Lutheran Church in Canada

###### CC ACTION

###### Recommended:

To affirm the direction of closer cooperation in global mission between with the Evangelical Lutheran Church in Canada and the ELCA through its Global Mission program unit, as described in Exhibit M,  
Part 1.

##### I. Global Mission Personnel Policies (revisions)

###### CC ACTION

###### Recommended:

To adopt the following revisions to the *Personnel Policies and Expectations* of the ELCA Global Mission program unit:

###### 1. Section 3.0:

~~Outside employment by mission personnel with a defined work assignment must be approved by the ELCA/GM. Employment by any member of the mission personnel family in the country of service must be compatible with Christian values and not detrimental to the mission of the church. For long-term mission personnel, additional information related to outside employment is stated in the *Terms and Conditions of Support*.~~

###### 2. Section 6.3:

Personal use of alcohol or tobacco should be in moderation and respectful of local norms and customs. Use of narcotics illegal drugs is prohibited.

###### 3. Section 9.0:

Mission personnel acknowledge that global mission service involves potential risk to their safety and well-being. Mission personnel assume personal responsibility for engaging in appropriate risk management in such matters as health, personal security, and safety, both at their location of service and when traveling.

The ELCA/GM takes seriously the risk to which mission personnel are exposed in the course of their service and seeks to support mission personnel in preventing and responding

**to risk management issues....**

- 4. Additional proposed revisions that reflect changes in nomenclature relating to the internal reconfiguration of the Global Mission program unit.**

#### **OTHER ITEMS**

The committee reviewed and finalized the committee charter, which is printed in Exhibit D, Part 2f.

The committee reelected Steve Loy as committee chair for the 2009-2011 biennium.

**Summary of Activities of Program Units and Service Units  
of the Churchwide Organization**

**Program Units**

Church in Society .....	page 1
Evangelical Outreach and Congregational Mission .....	page 3
Global Mission .....	page 5
Multicultural Ministries .....	page 9
Publishing House of the ELCA .....	page 10
Vocation and Education .....	page 12
Women's Organization .....	page 14

**Service Units of the Churchwide Organization**

Board of Pensions .....	page 16
Church Periodical .....	page 17
Communication Services .....	page 19
Development Services and ELCA Foundation .....	page 21
Mission Investment Fund .....	page 22

**Sections of the Churchwide Organization**

Ecumenical and Interreligious Relations .....	Exhibit A, Part 1a
Human Resources .....	Exhibit A, Part 1a
Research and Evaluation .....	Exhibit A, Part 1a
Synodical Relations .....	Exhibit A, Part 1a
Worship and Liturgical Resources .....	Exhibit A, Part 1a
Information Technology .....	Exhibit A, Part 4a
Management Services .....	Exhibit A, Part 4a

**PROGRAM UNITS**

**Church in Society**

*Submitted by Rebecca Larson*

**Advocacy**

ELCA Washington Office staff worked through the transition of federal government administrations to present ELCA policy priorities and foster regular contact with new administration staff and members of Congress. The office facilitated and hosted the Presiding Bishop's presence at the inauguration and two related national prayer services.

The director of the office was invited to the signing ceremony for State Children's Health Insurance (SCHIP) legislation. Vice President Biden remarked that Lutherans "were his strongest support for public housing in Wilmington (Delaware)."

Last fall, the Washington Office helped organize a response to the current financial crisis that included several public statements and a letter from the ELCA Conference of Bishops. When addressing the legislative response to the financial crisis, the office has emphasized a social safety net, job creation, and direct tax breaks for people living in poverty. The Corporate Social Responsibility program asked the ELCA Board of Pensions to file resolutions on loan servicing at Goldman Sachs, PNC, and Citibank and to file a resolution on credit card practices at Wells Fargo.

The director for Middle East policy helped to generate a letter from a member of Congress to the Secretary of State urging action on the issue of movement and access for hospital workers in East Jerusalem, including employees of Augusta Victoria Hospital.

The sixtieth anniversary of the Universal Declaration of Human Rights was observed by an October consultation co-hosted by the Lutheran Office for World Community (LOWC) and the CS studies department.

### **Poverty Ministries**

Eighteen ELCA synods plus one synod from the Evangelical Lutheran Church in Canada are participating in three-day “vital congregations–just communities” events to educate on the basics of congregation-based organizing.

One hundred and forty participants representing congregations, community organizations, and ecumenical partners attended an ELCA conference on poverty and wealth held in November 2008 in Atlanta.

### **Social Ministry Organizations**

Staff participated in a Lutheran World Federation global consultation on diakonia in Addis Ababa, Ethiopia, in October, hosted by the Ethiopian Evangelical Church Mekane Yesus. Participants acknowledged key elements of a common understanding of diakonia:

- is theologically based on grace and is an expression of Christian faith;
- is modeled by Christ’s life and service;
- is a move from God through us to meet suffering human beings in whose faces Christ is visible;
- seeks to reflect and witness to God’s unconditional love and care for creation; and
- is embedded in the holistic mission of the church.

Member churches were encouraged to affirm existing diaconal practice, develop professional competence and expertise in diaconal work, raise advocacy issues and mobilize Lutheran voices, create structures and networks that support grassroots initiatives, urge supporting organizations to accompany partners in the global South, and build diaconal capacities and create mutual learning opportunities.

### **Studies**

The social statement on human sexuality and report and recommendation on ministry policies were released on February 18 and 19, 2009.

*Genetics and Faith: Power, Choice, and Responsibility*, the study leading up to the writing of a first draft of a genetics social statement, was published in November with responses due November 1, 2009.

To assist in the reception of ELCA social policy throughout the church, a complete collection (through December 2007) of social statements, messages, social policy resolutions, and resources for interpreting and applying these is being made available in a CD format. It is titled “Addressing Social Issues Theologically: ELCA Policy Documents and Resources.”

### **World Hunger Ministries**

Approximately \$800,000 in domestic hunger grants, \$215,000 for advocacy grants, and \$200,000 for education grants were awarded in 2008. The World Hunger development loan fund, which provides low-interest loans to underserved communities to develop affordable housing, community-run businesses, and micro-enterprise programs, currently has net assets of \$4 million with \$1.4 million in outstanding loans and \$2.6 million in funds available to be loaned. Five prospective loan funds are being examined to manage future loans.

The first hunger curriculum for children and youth, "Taking Root: Hunger Causes, Hunger Hopes," will be launched in April and be available through Augsburg Fortress.

ELCA World Hunger is helping to promote an effort by three pastors in the West Virginia-Western Maryland Synod to bicycle around the country from May 13 to August 24 to raise money for ELCA World Hunger. The effort is called "Tour De Revs."

## **Evangelical Outreach and Congregational Mission**

*Submitted by Stephen Boumann*

### **Evangelizing Congregations Missional Plan**

Since November, EOCM has been engaged in the implementation of our renewed mission plan, the Evangelizing Congregations missional plan, including field staff restructuring through a newly designed position of director for evangelical mission (DEM). This missional leader, called by the churchwide organization but serving on the synod bishop's staff and under the leadership and day-to-day supervision of the local bishop, has responsibility for our core work: new and renewed evangelizing congregations; a process in the synod for evangelizing mission support and stewardship education; and implementing this foundational ministry through local strategies that bring congregations together and unite them in serving their local communities. This process has involved all 65 bishops during their fall Conference of Bishops gathering as well as at nine regional consultations held this fall. These consultations provided opportunity to share the Evangelizing Congregations missional plan in depth, answer questions, and meet individually with synod leaders. Missional covenants will be developed between the synods and EOCM that will lead to specific missional work and provide a plan for joint annual performance. As of February 2, 42 of the 65 synods will have the DEM on staff and 12 additional synods are in the search process. EOCM is hopeful that staffing will be completed in all 65 synods by year end.

### **New Evangelizing Congregations**

The new starts team continues the work of developing congregations by engaging leaders both at the local and synodical levels and from ethnic communities to encourage planning and visioning for ministry in a variety of contexts, including African American, African National, Asian/Pacific Islander, Arab/Middle Eastern, American Indian/Alaska Native, and Latino/Hispanic, as well as urban and emerging new starts. In 2008, EOCM began a total of 49 new starts, including 33 congregations under development and 16 Synodically Authorized Worshipping Communities (SAWCs). In 2008, the percentage of ethnic and multicultural new starts grew to 55 percent from 53 percent in 2007. Congregations under development follow many different models including independent congregations; churches starting churches, second campus, or satellite ministries; ethnic specific new starts; and SAWCs.

This work continues to be enhanced by the collaboration and participation of nine bishops, representing each of the nine regions who attend the EOCM new starts review table held in March. This review table examines and approves all new ELCA mission starts. This work also benefits from a new starts team convened by the Office of the Presiding Bishop. This inter-unit team has impacted the early identification of seminarians poised for mission development through the recommendation of four proposals to the Conference of Bishops from the candidacy and mission developer process to the affirmation and explication of lay leadership. With the partnership of the Office of the Secretary, the new starts team also has improved the process for the incorporation of our synodically authorized worshipping communities.

### **Renewed Evangelizing Congregations**

In December, Pr. Neil Harrison joined EOCM as the director for renewed evangelizing congregations, ending a year of transition renewal leadership provided by an interim renewal team shared by EOCM staff partners. This new role includes providing leadership and direction for the implementation of the ELCA evangelism strategy that fosters and enhances a culture of discipleship. This role also includes partnership in unit senior staff team leadership for implementation of the Evangelizing Congregations missional plan [e.g., DEMs, synod mission tables, missional covenants, synod mission plans], a principal renewal vision for the ELCA, as well as the launching of a new faith practices team in 2009. Its work will include the discipleship/evangelism, Christian education, and stewardship ministry teams.

Renewal partnership support with congregations historically has been a principal part of this church's renewal efforts. The renewal review table, convened annually, authorized support for 83 congregations with \$1,101,120 in 2009. The presence of stewardship staff and leaders from ethnic strategies in the 2008 process, complementing other churchwide staff and the nine bishops representing each of the regions, assisted the communal leadership to flourish. This expanded process motivated the development of new screens (criteria) for funding consideration. Some of the criteria specify that every proposal include the following: originate from a local missional strategy process including other partners; depict evidence of collective faith practices (i.e. prayer, study); provide verification of mission support for the wider church; and submission of annual congregation reports.

Natural Church Development (NCD) has been an important resource for the unit's mission with new and renewed evangelizing congregations in recent years. Commencing in 2009, NCD planning, development, and utilization in the ELCA will be enhanced with the implementation of a half-time coordinator for NCD. In 2008, the team focused on NCD coach training curriculum revision; the focus for the future will be to support the development of synod-based NCD systems.

Transformational ministry (TM) has been the unit's principal congregational renewal leadership training initiative in recent years. Whereas delivery generally has included national, synodical, and regional training events for congregational leadership teams, a new direction commenced with a TM "train-the-trainer" initiative in 2008. The renewal team has partnered with leadership in Region 6 to implement a TM "train-the-trainer" project (Toledo, OH events) in 2008-2009 that equips teams to provide TM training to congregations.

### **Evangelizing Strategies**

The primary emphasis of the evangelizing strategies work is to align and connect synodical strategic planning efforts with churchwide efforts including ethnic strategies, rural ministry, large member congregations, leadership, and community organizing. In support of this effort, EOCM held a synod mission table pilot project in July 2008. Thirteen synodical teams, including the synod bishop and EOCM field staff, came together to engage in scriptural and missional planning that would strengthen local relationships and increase capacity for evangelical outreach. EOCM will be inviting the remaining synods to participate in one of four synod mission table project events in 2009 as a next step to implement the *evangelizing congregations missional plan*.

### **Faith Practices**

Pr. Brenda Smith commenced her new call as the director for the discipleship team in September 2008. With the team fully staffed, a review of the 2003 evangelism strategy activities and efforts implemented to date was presented to the fall Church Council meeting. Efforts of this team included the gathering of Latino lay leadership formation, an annual gathering of the evangelizing network, grants to congregations and synods for local discipleship/evangelism initiatives, and publication of the evangelizing network newsletter.



The stewardship team has been integral to ELCA mission support efforts. EOCM is central to the work of the Blue Ribbon Committee implementation; *Stories of Faith in Action*, published annually, continues to be the primary mission interpretation communication resource; and the staff responded to all 1400 congregational requests for stewardship consultations indicated on the 2008 annual report. This team has also collaborated with Synodical Relations and Vocation and Education units in the development of seminary stewardship education as well as first call theological education and continues to support synodical mission interpreters at a February 2009 event. The stewardship key leader program continues to grow and expand its ministry by conducting and facilitating congregational appeal programs. In 2009, this program will expand to work on a synod capital appeal program.

Christian education ministry, in partnership with the Multicultural Ministries unit, convened the first Latino Christian education consultation to review resources, identify best practices and resource opportunities, and recommend on-going leadership development. A series of 'help sheets' for children's ministry, *Discovering the Bible with Children*, will be posted on the CE Website.

### **Leadership**

EOCM leadership efforts have included the alignment of the mission developer and redeveloper selection and qualification process with the candidacy process with Vocation and Education and Multicultural Ministry units. In addition, an improved tracking system for the management of the behavioral interview process for mission development and redevelopment candidates was established. During 2008, 105 candidates for mission development and redevelopment were interviewed with 88 candidates being approved for missional work. Expanding relationships with several ELCA seminaries have led to the early identification of potential mission developers and re-developers while students are in seminary. In addition, EOCM joined the Lutheran Theological Southern Seminary, the Vocation and Education unit, and Region 9 to facilitate a consultation on candidacy and leadership to explore growing partnerships through the identification of areas of collaboration among the partners. The learnings from the 2008 rural ministry conference will be incorporated into further review and assessment of the ELCA rural ministry program for the next biennium. In 2008, over 130 onsite visits were made to large member congregations for strengthening relationships. A second event, *Let the River Flow II*, will be held in 2009 for the growing network of large member congregations.

The primary EOCM priority is living into the unit's renewed structure in close partnership with each synod through the director for evangelical mission and the development of missional covenants between synods, their missionary bishop, and EOCM. 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. EOCM's commitment will continue to be the raising up of new and renewed congregations as we support the ELCA's plan for mission, strategic directions, commitments for implementation, and the churchwide priorities.

### **Global Mission**

*Submitted by Rafael Malpica-Padilla*

As it accompanies the ELCA's global companions, the ELCA Global Mission unit seeks to build the capacity of both the ELCA and churches in other countries to engage in God's mission through witness and service.

### **Building Capacity: Engagement within the Lutheran World Federation**

1. *Consultation on Diakonia*. In October 2008, over 50 participants representing Lutheran World Federation member churches in all regions, came together in Addis Ababa, Ethiopia, for a Global Consultation on Diakonia. Participants explored the Lutheran communion's understanding of

diakonia as an integral part of God's holistic mission, including engagement that promotes both peace and reconciliation and social and economic justice in church and society.

The consultation sought to (1) strengthen the basis for diaconal praxis in member churches, recognizing local resources and civil society context; and (2) elaborate a comprehensive and sustained understanding of diakonia as faith-based action of the church. The role of religion in development included a focus on cooperation and identity for specialized international development ministries. An LWF Handbook on diakonia is currently in the works, and the ELCA Global Mission unit is participating with other churchwide units in the contextualization of diakonia in the North American context.

2. *Cooperation with LWF World Service.* In early February, the ELCA Global Mission unit welcomed staff from Lutheran World Federation's Department for World Service (LWF-DWS), the relief and development arm of the global Lutheran communion. LWF staff met with continental desk and development personnel in Global Mission to discuss priorities and strategize for joint work in the future. GM hopes to expand such annual planning meetings to include other LWF departments and Lutheran World Relief.

3. *Evangelical Lutheran Church in Canada (ELCIC).* In the future, these consultations will also involve the ELCIC, which is part of the LWF North America region with the ELCA. These types of consultations increasingly will be important as a deeper partnership between the two churches is developed. In this process, GM will assume certain functions that enable and support global mission activities on behalf of both church bodies.

4. *Evangelical Lutheran Church in Jordan and the Holy Land.* In the midst of occupation and civil unrest that was intensified by the January 2009 Israeli offensive in Gaza, the ELCJHL, an LWF member church, continues to witness for peace with justice in the Holy Land. Through the deployment of ELCA mission personnel, grants for ELCJHL ministries and schools, and two-way visits, GM helps strengthen that church's capacity for mission.

The January 2009 ELCA Bishops' Academy in Jerusalem and the West Bank and the development of a new country program for ELCA Young Adults in Global Mission are expressions of that continuing commitment. Even as these engagements provided encouragement to the beleaguered church, they also equipped the ELCA to engage more effectively in faithful advocacy with the U.S. government. During the past few months, GM also provided emergency aid to assist Palestinians who had to flee their homes in the midst of the Israeli invasion of Gaza, even as it continued its support for LWF ministries, including Augusta Victoria Hospital, that provide health, educational, and housing services to Palestinians.

5. *HIV and AIDS Response.* The Lutheran World Federation continues to implement a revised strategy for HIV and AIDS response focusing on three regions of Africa and using special funds provided by GM and the Church of Sweden. This approach was designed better to assist member churches as they work with people affected and infected by HIV and AIDS and as they seek to access other sources of funding for this work. Global Mission staff are working with LWF as it develops the next phase of its global HIV and AIDS strategy. At the same time, ELCA Global Mission staff participated with other units in the development of a churchwide HIV and AIDS strategy, in response to the action taken by the 2007 Churchwide Assembly. In developing this strategy, the ELCA joins other LWF member churches taking action in response to the communion's call for all members to develop such a strategy.

### **Building Capacity: Meeting Human Need with Companion Churches**

Reflecting the principles that shaped Global Mission's recent restructuring, significant attention has been directed to achieving greater synergy between GM's disaster response and sustainable development work (largely funded by World Hunger income) and the ELCA's engagement with companion churches (largely funded through mission support). Several of the following are examples

of how this commitment is playing out in the unit's work, even as GM seeks to develop a more effective system of program planning, monitoring, and evaluation in 2009.

1. *Zimbabwe.* The wrenching political and economic crisis—including hyper-inflation that is beyond comprehension—has resulted in severe hunger, lack of health care and other services, and a tragic cholera epidemic. A World Hunger bequest enabled the Global Mission unit to assist in an extraordinary way the Evangelical Lutheran Church in Zimbabwe and the Lutheran Communion in Southern Africa as they respond in this crisis. GM made an emergency allocation of \$1+ million (1) to help keep open four of the church's hospitals, which serve the wider community as referral hospitals, even as government-run hospitals were folding; and (2) to address the immediate food crisis by providing food for consumption as well as grain for planting, which was not available in country. This community distribution by the church over the Christmas season—just as the rains began—restored a measure of hope to communities who faced the bleakest of futures.

2. *China.* GM continues to build a new companion relationship with the Sichuan Christian Council and Luzhou Christian Church, including a longer-term response to the 2007 earthquake in southwestern Sichuan province that killed approximately 70,000 people and left millions homeless. With companions in the region, and also with other Lutheran partners in Asia, the ELCA is participating in a multi-year strategy to assist the church in post-earthquake relief and rebuilding, bringing \$1.6 million to this effort. The Chinese church in this region, working in partnership with the Chinese government, is providing special assistance for elders, people with handicapping conditions, and orphans left homeless by the earthquake. The rebuilding of church structures leveled by the earthquake also will be part of this integrated effort.

3. *Disaster Preparedness: Indonesia.* GM released approximately \$300,000 from tsunami funds in 2008 for the initial stage of developing the Center for Disaster Risk Management and Community Development Studies at Nommensen University, Indonesia. (Nommensen is a university of the Huria Kristen Batak Protestan Church, the largest Lutheran church in Indonesia.) This effort, under Lutheran World Federation leadership, is a cooperative effort of LWF-member churches in Indonesia (whose combined membership is more than four million members), plus the ELCA, Lutheran World Relief, and Australian Lutheran World Service. The Nommensen University initiative is a comprehensive disaster response effort in Indonesia, which is prone to natural disasters (e.g., earthquakes and floods) and which continues to recover from the tsunami and several recent large-scale disasters. The engagement of partners with the Indonesian churches and Nommensen University in this initiative likely will continue through 2012.

### **Building Capacity: Meeting Human Need with Other Partners**

1. *Disaster Response.* The ELCA, in partnership with companion churches in the Lutheran World Federation (LWF) and with ecumenical agencies, responds to disasters through Action by Churches Together (ACT), a global coordinating alliance of Protestant and Orthodox churches, and bilaterally through established relationships. In addition to its response in Gaza and Zimbabwe (noted above), GM has supported psycho-social rehabilitation since October 2008 to victims of the ongoing violence in the Democratic Republic of Congo, continued rehabilitation efforts in Haiti following successive tropical storms and hurricanes during the fall of 2008, and provided support for long-term disaster rehabilitation efforts in Medan, Indonesia and Vellipalayam, India.

2. *Lutheran Malaria Initiative.* The Global Mission unit continues to engage in conversations with companions relating to the emerging Lutheran Malaria Initiative (LMI) within the context of the ELCA's ongoing HIV and AIDS commitments. Conversations with the Lutheran Communion in Southern Africa (LUCSA) have intensified, even as LUCSA struggles to respond to the crisis in Zimbabwe. GM continues to discuss with Lutheran World Relief coordination of LMI engagement with the Lutheran World Federation (World Service and Mission and Development), the ELCA's Companion Synods Program, the many GM-related networks in the ELCA, and Global Mission Events and resources.

### **Building Capacity: Ministries of Companion Churches**

Global Mission also accompanies companion churches by providing grants and sending mission personnel for specific tasks identified by those churches. Grants to companions totaled \$3.2 million (mission support) plus \$3.3 million (World Hunger) in 2008. In that year, Global Mission also placed 120 new mission personnel in service, which includes the appointment of 14 long-term missionaries, five seminary interns, eight contract, three Global Mission Associates, 52 volunteers, and 38 Young Adults in Global Mission (YAGM).

A new recruitment model was implemented in the fall to both grow the YAGM program and to manage recruitment of mission personnel across all patterns of service. Three recent YAGM alumni were enlisted as short-term recruiters to assist with regional recruitment on ELCA campuses, at Lutheran campus ministries, through synod/regional retreats, and in congregations, where they lifted up global service opportunities with the ELCA.

Security issues for mission personnel continue to be a major concern. In recent months heightened tensions in Nigeria, Jerusalem and the West Bank, and Madagascar have necessitated close monitoring, restricting movements of personnel, and a temporary relocation of our missionaries in Nigeria. Recognizing that contingency planning has become more critical, Global Mission has developed a contingency planning resource for use by ELCA missionaries to aid in developing emergency plans for personal contingencies, site safety, building and area evacuation, business continuity, and full-scale country evacuation.

### **Building Capacity: In the ELCA**

1. *Events.* Mutuality in mission also means receiving the gifts of companions, which increase the ELCA's capacity to be faithful and effective in mission. Global Mission Events—like the 2008 event in LaCrosse, Wisconsin that drew around 1,250 people—are one way the gifts of companion churches are received by ELCA members and the global mission of the ELCA is celebrated. Global Mission also developed and piloted new ways to engage with synods and congregations through smaller, congregationally-focused “global formation events” that equip groups or teams within participating congregations to deepen their global engagement. Three global formation events took place in 2008 in Wausau, Wisc., Des Moines, Iowa, and Golden Valley, Minn. (in the synods in proximity to the LaCrosse Global Mission Event). More formation events are planned in 2009-2011.

2. *Accompaniment Resources.* Global Mission continues to develop resources to assist ELCA members and congregations to deepen and expand their understanding of accompaniment in mission (i.e., the new handbook for congregational participants in global formation events.)

3. *Companion Synods Protocol.* A Conference of Bishops protocol document, which clarifies roles and expectations of synods and Global Mission, is near completion and is on the agenda of the conference's March 2009 meeting. The companion synods program has grown remarkably since the early years of the ELCA, and some companion synod relationships are now more than twenty years old. The protocol document reflects the maturation of this program. It provides a clear framework for engagement in the coming years that builds both on the relationships between synods and companion dioceses/churches (including the sharing of financial resources) and the wider church-to-church relationships and broad scope of mission commitments shepherded by GM.

4. *Independent Lutheran Organizations (ILOs).* An historic meeting of representatives of all GM-related independent Lutheran organizations in an acknowledged relationship with the ELCA is being held in Chicago in February 2008. The gathering will provide an opportunity to reflect on what this relationship means in practice, including how ILOs understand their work to “undergird or extend the work of the churchwide unit that proposes such a recognition of relationship” (from criteria for ILOs, adopted by the Church Council).

## **Multicultural Ministries**

*Submitted by Sherman Hicks*

This unit coordinates churchwide programs with synods, regions, agencies, and institutions as they identify, develop, and strengthen multicultural dimensions of their work. Among their responsibilities are coordinating implementation of the ethnic specific strategies, and reviewing and monitoring churchwide programs to maintain and enhance the ELCA's central commitment to become an anti-racist multicultural church. Following is a snapshot of the ongoing work of the Multicultural Ministries staff carried out through the implementation of the MM strategic plan and the strategic directions of the churchwide organization.

The European American Lutheran Association (EALA) was created on November 1, 2008, in Chicago at ELCA churchwide offices. Forty white Lutherans adopted the constitution and by-laws, which were approved by the Office of the Secretary in early December 2008.

The creation of this association has been a dream for many years by white-identifying anti-racist Lutherans. Their preamble states:

The European American Lutheran Association (EALA) is committed to confronting white privilege and power individually and collectively, as stated in "Freed in Christ: Race, Ethnicity, and Culture," adopted by the 1993 Evangelical Lutheran Church in America (ELCA) Churchwide Assembly. As faithful members, we seek to dismantle structures within the ELCA that give privilege to white people and disadvantage people of color. Together we serve one triune God who created, redeemed, and sanctified us all, regardless of ancestry, ethnicity, culture, or color.

Becoming II was scheduled for November 6-9, 2008, in Rapid City, SD and was canceled due to an unexpected early blizzard preventing travel in and out of Rapid City. The next session is scheduled to meet in Anchorage, AK, June 12-16, 2009 during the regional association meeting. BECOMING II is leadership training for young American Indian and Alaska Native people between the ages of 16 and 22. The first session was held in Minneapolis in November 2007 with 18 young people and 10 counselors present.

"Native Nations: Standing Together for Civil Rights" was researched, written, and produced by members of the American Indian community, ELCA Communication Services, ELCA Multicultural Ministries unit, and the Office of the Presiding Bishop. "Native Nations" was introduced at a premier showing October 4, 2008, at the Lutheran Center in Chicago. Beginning October 12 and continuing through December 31, 2008, over 65 percent of the ABC stations offered the program nationwide. In the near future the documentary will be aired on NBC and Hallmark channels. The DVD is available for purchase. A study guide for congregations, synods, and other organizations will be available in early spring 2009.

About 130 Lutherans from both sides of the Pacific-rim participated in the Fifth Asian Lutheran International Conference (ALIC) convened February 6-10, 2009, in Hong Kong. Professor Paul Rajashekar delivered a keynote paper on Asian churches in changing contexts. The Multicultural Ministries executive director and five directors were among 40 non-Asian participants. Seven Asian bishops also were presented at the conference. In addition to the program at the conference, participants worshiped at several local congregations and visited ministries and institutions in Hong Kong.

The purpose of the ALIC is to address common concerns faced by Asian Lutherans by promoting dialogue and networking. ALIC serves as 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. The ALIC also is a forum to address leadership development for Asian ministries and theological education by creating an opportunity for interaction with leaders and theologians of Asian background.

ALIC is a grass roots movement that emerged out of the ELCA Association of Asians and Pacific Islanders. The first conference took place in 1999. Multicultural Ministries staff assisted with the

development of the conference to empower Asian ethnic ministries in the ELCA. The Association of Asians and Pacific Islanders is the official organizer of this event.

The Domestic and Global Mission Intersection Table has representation from the five program units (including their executive directors) and the Lutheran World Federation, North American Office. It is convened by Wyvetta Bullock from the Office of the Presiding Bishop. Its purpose is to assist churchwide activity and programming at the intersection of the domestic and global. This is particularly important since the global has become the domestic in some of this church's ethnic specific communities.

Four synods held a joint quad synod multicultural event titled No Longer Strangers: Ministry in the 21<sup>st</sup> Century, in Dallas, Texas, January 28-30, 2009. The biblical text for the event was Ephesians 2:19, "So then you are no longer strangers and aliens but you are citizens with the saints and also members of the household of God." Multicultural Ministries staff have partnered with the participating synods (i.e., Arkansas-Oklahoma, Northern Texas-Northern Louisiana, Southwestern Texas, and the Texas-Louisiana Gulf Coast synods.) Approximately 100 rostered leaders took the crucial first step in creating a dialogue and beginning the process to put into practice a ministry that transcends cultural barriers. Participants began to learn ways to incorporate multicultural ministry into their own congregations.

Pr. Eric H. F. Law, who is internationally known for teaching church leaders how to start dialogues within their congregation to help churches grow and flourish, was the facilitator for the event. Law spoke about the power of privilege, the nuances of different ethnic groups, and how to be hospitable. Dr. Ralph Klein, professor emeritus of Old Testament at the Lutheran School of Theology at Chicago (LSTC) was the Bible study leader for the event. Dr. Abraham Caceres, an ethnomusicologist, was the lead musician at the event. Caceres introduced multilingual music and songs from many cultures. Caceres works in a variety of settings including: church or seminary staff, professional or amateur musicians, small or large choirs, congregations or conference gatherings.

This is the beginning of the journey for each of the four synods to becoming anti-racist and multicultural. Meanwhile Multicultural Ministries staff will continue to work with the four synods as they take their crucial next steps. We envision this as a model for future work in regions with synods.

## **Publishing House of the ELCA**

*Submitted by Beth A. Lewis, President and CEO*

The Augsburg Fortress Board of Trustees approved the 2009-2011 strategic plan at the October 2008 board meeting. It focuses on growing our publishing ministry in two core areas:

- supporting congregations by creating relevant and innovative resources for faith formation and worship; and
- supporting academic scholarship by creating textbooks, monographs, and reference materials for higher education institutions teaching religion and theology.

Augsburg Fortress creates resources using traditional print and a variety of Internet-based and other digital media. Augsburg Fortress is noted among denominational publishers as being the clear leader in the delivery of ministry resources using digital delivery systems. For example, Augsburg Fortress is the number one publisher of religious content for Amazon's Kindle digital reader with over 800 titles available and another 1,000 in process. In addition, Augsburg Fortress publications are available via Google Reader, Amazon Book Surge, and for Sony eBooks.

Augsburg Fortress continues to work very hard at supporting the various expressions of the ELCA and has published many resources that assist in moving this church forward along the lines indicated by the five strategic directions.

***Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.*** Recently published AF resources that support this strategic direction include:

- A family of resources in support of *Evangelical Lutheran Worship* published in partnership with ELCA Worship and Liturgical Resources, including *Evangelical Lutheran Worship Pastoral Care* and several volumes of alternate hymn accompaniments for both piano and organ.
- A collection of resources in support of the ELCA's Book of Faith Initiative published in partnership with the Vocation and Education unit, including *Rediscovering the Book of Faith*; *Lutheran Study Bible*; and *Book of Faith 40-Day Lenten Journey*.
- SPARK, our new Web-based and print, Bible-centered Sunday school curricula for children ages two through sixth grade is in the final stages before launch. It will provide congregations with the choice of content for classic, lectionary, or rotation teaching formats. An extraordinary illustrated *Story Bible* and engaging NRSV *Bible* for older children will be published in spring 2009 as core resources for these new Sunday school curricula.
- *Discovery Canyon*, our 2009 Vacation Bible School curriculum, is receiving rave reviews from customers.
- Martin Marty: *Baptism: A User's Guide*
- Gail Ramshaw: *Christian Worship: 100,000 Sundays of Symbols and Rituals*

***Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.*** Recently published AF resources that support this strategic direction include:

- Several free social networking Websites to encourage people within the ELCA and other Christians to share their insights around faith formation and worship, including [www.BookofFaith.ning.com](http://www.BookofFaith.ning.com), [www.CreativeWorshipTour.com](http://www.CreativeWorshipTour.com), and [www.DiscoveryCanyonVBS.com](http://www.DiscoveryCanyonVBS.com)
- Three new volumes in the *Conozca su Biblia* series (Spanish language Bible commentary series) are being published in the first quarter of 2009.
- *The Peoples' Bible*, an NRSV study Bible with specially commissioned essays and notes that reveal the Bible as the product of many peoples and cultures and the exclusive property of none of them.
- Our 2009 Vacation Bible School curriculum, *Discovery Canyon*, which urges congregations using this VBS resource to collect offerings to share in service to the children at the Navajo Lutheran Mission School in Rock Point, Arizona, a ministry of the ELCA's Grand Canyon Synod.

***Step forward as a public church that witnesses boldly to God's love for all that God has created.***

Recently published AF resources that support this strategic direction include:

- Stephen Bouman and Ralston Deffenbaugh: *They Are Us: Lutherans and Immigration*
- Peter Bakken and Jeff Wild: *Church on Earth: Grounding Your Ministry in a Sense of Place.*
- Arthur Walker-Jones: *The Green Psalter: Resources for an Ecological Spirituality*

***Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God's mission.*** Recently published AF resources that support this strategic direction include:

- The final volumes of *The People's History of Christianity*, a seven-volume series of books exploring the Christian life of "ordinary" people across the last 2,000 years of Christian history.
- We continue to sign partnership agreements with other publishers on variations of *The Lutheran Handbook*. The most recent with the Cumberland Presbyterian Church is to be published in 2009.

- Partnerships with other denominational publishers on variations of our faith formation resources, including a distribution agreement for our 2009 Vacation Bible School curricula with Church Publishing, Inc., for the Episcopalian market.
- Kristen Johnson Largen: *What Christians Can Learn from Buddhism*

***Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.*** Recently published AF resources that support this strategic direction include:

- Michael Cooper-White: *The Comeback God: Theological Primer for a Life of Faith*
- Walter Earl Fluker: *Ethical Leadership: The Quest for Character, Civility and Community.*

### **One mission. One future. Together.**

The Augsburg Fortress tagline is “One Mission. One Future. Together.” As the ministry of publishing for the ELCA, part of our story is helping our partners in ministry consider the stewardship implications of your purchasing decisions. We must be competitive in terms of quality, price, and service. But any income we make in excess of expenses does not go into “shareholder value,” but is reinvested into the development of new ministry resources for the ELCA and our ecumenical partners.

We request that you help us tell this stewardship story in your own places of ministry.

One mission. One Future. Together.

## **Vocation and Education**

*Submitted by Stan Olson*

This report includes summaries and highlights of Vocation and Education’s activities since the last report, under the headings of the three VE unit work groups.

### **Youth and Young Adult Ministries Group**

The 2009 budget reductions for the churchwide organization led to the difficult decision to eliminate the three deployed campus ministry coordinator positions and the administrative support for those positions. Through a reorganization of other staff responsibilities, notably by changing the work of the nine regional coordinators shared with Synodical Relations, and through other changes in how the unit supports campus ministries and campus ministers, we hope to sustain our strong commitment to this mission, while we also acknowledge the huge losses that comes with the staff cuts and departure of skilled and valued colleagues. We anticipate a lengthy transition to new ways of working and will be attending carefully to effectiveness.

Concluding the celebration of the centennial of Lutheran campus ministry, we have just published “Reflections on the Journey.” Taking up the story from a prior publication, this volume offers highlights of the past thirty years of campus ministry as well as a listing of those who have served in campus ministry since 1907.

“Jesus Justice Jazz” is the theme for the eighth triennial ELCA Youth Gathering, July 22-26, 2009. We closed reservations after fully achieving our target of 36,000 youth and young adults. Work continues on the infrastructure for all aspects of the gathering, including especially the new servant learning model that will, for the first time, involve every participant in local service. These community-based renewal efforts focus in six interest areas: health and wellness, literacy, housing, the environment, arts and culture, and wealth and poverty.

Registrations now are being received for the eighth triennial Lutheran Youth Organization convention to be held July 26-30 in Hattiesburg, Miss.. The convention will bring together up to eight young leaders per synod. The purposes of the convention include community, conversation, and action addressing issues in the church and world.



At its meeting over the New Year’s weekend, the Lutheran Student Movement (LSM) convention voted to pursue affiliation with the ELCA. It has previously been an independent organization, though with strong ELCA support and connections. The shape of this affiliation is being discussed now among LSM leaders, VE staff, and the Office of the Secretary.

**Leadership Group**

The leadership group also experienced a staff reduction of 0.5 FTE and the effective reduction of other staff time through a shift in the work of the nine regional coordinators as they take on campus ministry responsibilities in addition to their VE work in candidacy and assignment. These next months will require adaptation in expectations and in our ways of working. A primary locus for these explorations will be the covenant-building conversations that VE and Synodical Relations are having with each of the regions. The goal of each is to develop a covenant that names what each party needs from the deployed regional coordinator, leading to a collaboratively developed and reviewed guide for the shared work.

Final steps and testing are being completed to allow the roll out of the long-awaited online mobility and roster data base project. For a few years the ELCA has had such an online resource for use with the Word and service rosters. Learnings from that effort have supported preparation for working with the different challenges of the much larger roster of ordained ministers. This project will assist members of the rosters, synods, and ministry sites. It should allow more rapid and focused searches while significantly reducing the volume of paper that synods must keep on file.

We project that needs for rostered leaders will remain stable or increase. Notably, retirements are projected to exceed additions to the rosters in the next several years. However, again this year we are seeing a small reduction in the number of candidates for rostered ministry.

Roster	Candidates January 2007	Candidates January 2008	Candidates January 2009
Associate in Ministry	320	277	256
Diaconal Minister	189	171	166
Deaconess	13	15	17
Pastor	2051	2024	1938
Total	2573	2487	2377

Using the annual congregational reports, VE has intensified its recruitment efforts by sending a letter to over 6,000 congregations that reported having members of color, asking them to identify potential leaders who might be interested in a church vocation. We are working to follow-up with the significant number of people who were identified.

At the end of 2008, there were 487 rostered persons with ecclesiastical endorsement and professional certification serving in chaplaincy, pastoral counseling, and clinical education. We are pleased with this number, a significant increase from the corresponding total of 366 in 2006.

In collaboration with a team of deaconesses, diaconal ministers, and associates in ministry, the leadership group developed templates and a resource on DVD that will be used in every region to enhance appreciation in our congregations of the mission contributions and potential of these three Word and service rosters.

**Educational Partnerships and Institutions Group**

A vacant position in this group was eliminated in the 2009 budget reduction. This year and next we will also be reducing grants to colleges and universities by a total of \$400,000. We are working with the college and university presidents to find the least harmful ways to achieve what amounts to a one-third drop over two years.

Since the last Church Council meeting, Gettysburg College has announced the election of Janet Morgan Riggs as president. Dr. Riggs is a long time faculty member at Gettysburg, who has served as provost and most recently as interim president. She is an ELCA member.

The Book of Faith Initiative is nurturing attention to the Bible in almost all synods and many congregations. Synod advocates are discovering great energy and a wide variety of ideas. Web site changes were launched in February to increase potential interaction. This winter and spring, the partnership with Augsburg Fortress will lead to publication of several new BFI-related resources, including *The Lutheran Study Bible*, which will be available before the Council meets.

Annual learning events were held in January for pastors who head congregational staffs and for staff members. Participants are invited to attend for two consecutive years to experience both parts of the learning program and, the second time, to reflect on their ministry experiences in the interim.

The theme of the January/February 2009 issue of *Lutheran Partners* is “Valuing Stewardship’s Assets.” Lead articles look at seminarian debt, creation care, and stewarding disciples.

### **Women of the ELCA**

*Submitted by Deborah Bogaert, director for communication for Linda Post Bushkofsky, executive director (on sabbatical)*

#### **New program resources for women’s groups**

Women of the ELCA will roll out a number of new resources this year, several of which were presented in draft form in workshops at the 2008 Triennial Gathering. The first being introduced online at the end of February is Creating Your Own Sacred Space. Just as good nutrition, hygiene, diet, and exercise are part of caring for the body, a personal sacred space for prayer, meditation, and spiritual thought is needed for spiritual self-care. In addition to supporting the practice of worship within a faith community, the resource supports our health initiative, Raising Up Healthy Women and Girls, which seeks to address health holistically—physically, spiritually, and emotionally.

A variety of short, easy-to-use, two-page resources also are planned for online posting once a month. These range from short devotional materials related to the liturgical, cultural, or seasonal calendar to Bible studies and short programs supporting our health initiative and other program emphases.

#### **Churchwide book discussion**

A churchwide book discussion on *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation* by Stephanie Spellers is under way. Additional resources supporting the book, including a blog and a monthly live chat, provide a way to study and discuss what it means to be a fully welcoming organization. Several hundred people are involved in the book discussion as of early February. The study runs through May 2009.

#### **Women Building Global Community seminar**

In November 2008, a group of nine young women from the ELCA joined ten young women from Botswana, Malawi, Namibia, South Africa, Zambia, and Zimbabwe for Women of the ELCA’s annual study seminar, Women Building Global Community. During the two-week seminar, which was held in South Africa for 2008, participants visited both urban and rural areas, including Johannesburg, Durban, and Pietermaritzburg. Young women from the Evangelical Lutheran Church in Southern Africa and the local community also participated. The group studied issues that affect the lives of young women in the United States and in southern Africa, such as the HIV and AIDS pandemic, the education of women and girls, the progress made in anti-racism and post-apartheid efforts, and the impact of young women in business, government, and the church. Reflections on the experience will appear in Women of the ELCA’s leadership newsletter, *Interchange*, in March.

### **Study tour to El Salvador**

In cooperation with Lutheran World Relief, a study tour to El Salvador is planned for March 27–April 3. Participants will meet with artisans whose products are featured in the LWR Handcraft Project, see the impact clean water has in women-headed households, and learn about coffee growing and Fair Trade.

### **Summer Bible study in *Lutheran Woman Today* magazine**

Martin Luther calls Mary “the highest woman and the noblest gem in Christianity after Christ.” The mother of Jesus is the subject of the 2009 *Lutheran Woman Today* summer Bible study, “Mary: A Woman for All Seasons.” The study will run in the June and July/August issues and can also be downloaded at [www.womenoftheelca.org](http://www.womenoftheelca.org). The study is written by the Pr. Christa von Zychlin, a frequent contributor to *Lutheran Woman Today* magazine and a new missionary to Hong Kong (with her husband, Wayne Nieminen).

### **New Web pages**

Work continues on transferring Women of the ELCA’s extensive Web content to the new [www.elca.org](http://www.elca.org). The organization is retaining the URL [www.womenoftheelca.org](http://www.womenoftheelca.org) but already has begun to see the benefits of being part of the powerful content management system used by [elca.org](http://elca.org). The new navigation for the organization’s content, and its home on [www.elca.org](http://www.elca.org), will better serve women and all ELCA members who might be unfamiliar with Women of the ELCA.

### ***Café—Stirring the Spirit Within***

*Café*, the organization’s e-zine for younger women, ages 18–35, has approximately 5,000 subscribers to its e-mail alerts. *Café* averages more than 15,000 page views per month, and the podcast averages more than 4,000 listeners per month. Recent themes include sharing your faith, peacemaking, workplace bullying, and heart health. Visit the site at [www.boldcafe.org](http://www.boldcafe.org).

### **E-newsletter launching in March**

*Bold Connections*, a monthly e-newsletter to be launched in March, is for all Women of the ELCA participants who want to learn about new programs, events, and other resources produced through our organization.

### **Staff reorganization complete**

At its October meeting, the Women of the ELCA churchwide executive board approved a new staffing configuration that better meets the needs of synodical organizations and congregations. While the reconfiguration retains all staff, it shifted some roles and responsibilities in an effort to address the changing needs of the organization and its participants. An associate executive director position was created, and a director for membership position was formed to support congregational units and a new individual partnership program.

### **Building a history of the women’s organization**

Linda Post Bushkofsky, executive director, is on sabbatical through mid-April 2009 working on a comprehensive history of the women’s organization and its predecessors. She plans to present the history from the perspective of women in congregations who have carried out Lutheran women’s organizations’ mission and ministries. During her sabbatical, she is chronicling her work on a blog found on our Website at [www.womenoftheelca.org](http://www.womenoftheelca.org).

## **SERVICE UNITS**

### **ELCA Board of Pensions**

*Submitted by John G. Kapanke, President*

In a recent letter to plan members, I wrote if this past year's financial events were summarized in weather terms I would say we just experienced a 100-year storm. And as of this writing, it doesn't appear the clouds that have overshadowed the economy will clear any time soon.

The losses in the financial markets are global and will likely take some time to recover. Confusion, frustration, uncertainty, and fear remain present — not only in the financial markets, but with consumers themselves. We, as a church, are affected by the same economic conditions and pressures as everyone else. While no one can predict what is going to happen, I want you to know the Board of Pensions is staying the course to help members achieve financial security over the long term because we believe capitalism works and the financial markets will recover.

Our long-term investment philosophy, which embraces appropriate asset allocation and diversification, has helped the vast majority of our funds perform as well as can be expected during this dramatic downturn. For instance, while the 10-year returns of our Select Series balanced funds at the end of 2008 were below what we would expect, virtually all rolling 10-year-period returns are above those a person would have received by investing in bonds alone. The ELCA 60e Balanced Fund in particular has outperformed a simple 60 percent equity and 40 percent fixed-income benchmark over five-year rolling periods more than 80 percent of the time (attributable to careful coordination of low-cost market-matching portfolios with actively managed portfolios among more than 26 different world-class managers). This strategy of employing broad diversification, both across and within asset categories, has paid off and we believe will continue to perform for members in the future. For the most recent investment returns and market commentary related to ELCA retirement funds, see [www.elcabop.org](http://www.elcabop.org).

So far, member reaction has been much lower than anticipated given the rapid economic downturn and significant investment losses in the past few months. Member fund transfer activity has increased as people try to chase better returns, but not to any alarming level. We urge caution during this period where a "flight to safety" mentality persists in the financial markets, no doubt fueled by the extraordinary circumstances we have witnessed. While we do not know when the recovery will begin, it's important to know some recovery periods can be very sudden and dramatic. For example, a six-month downturn in 1962 ended with the S&P 500 Index at a negative 22.3 percent only to be followed by a 10-month rally in which the index gained a positive 31.2 percent. For this reason we remain fully invested in the markets and avoid the trap of market timing regardless of being in a bull or bear market.

Helping plan members navigate this downturn is a priority. We strongly encourage plan members to take the following considerations into account when determining an appropriate asset mix for their retirement needs:

- How much time before assets are needed (which may be well into retirement for many)
- Other available retirement assets
- Tolerance for risk

Even though the near-term economic outlook is uncertain and the impact of government intervention is unknown, we remain optimistic for the future and committed to managing plan member and church assets prudently. To that end, our new three-year strategic plan focuses on a single

objective to “attract and retain existing customer groups on a sustainable basis by enhancing customer experience and strengthening engagement.” Those customer groups include plan members, sponsoring organizations, and ELCA partners.

Our strategic plan has specific, measurable, achievable, realistic, and time-based goals — all with a line of sight to our mission as a churchwide unit and to the ELCA’s mission. These goals will focus our efforts on four areas: customer experience, asset growth and financial viability, employees, and quality. I look forward to sharing with you our progress in achieving these goals over the next three years. As with any strategic plan, we are mindful that initiatives may be modified over time to address changes in environmental conditions and respond to ELCA-related requests.

Finally, by the time you read this unit summary we will be well into our annual Mayo Clinic health assessment campaign. If at least 75 percent of plan members with ELCA-primary coverage (including spouses) in each synod, seminary, and churchwide organization complete the assessment in 2009, then congregations within that synod (or seminary or churchwide organization themselves) will receive a two percent discount on health plan contributions (from the point earned). We believe taking the health assessment and doing other wellness related activities will:

- put money in members’ pockets
- help them become healthier leaders
- uphold our collective stewardship to keep health costs more manageable and enhance lives for the sake of the world.

As an ELCA leader you can help support our health and wellness efforts in this church by encouraging your plan members who receive ELCA-primary coverage to take the health assessment. It is money in their pockets and hopefully each congregation’s and the churchwide organization’s as well.

Thank you for your time, interest, and commitment to serve this church.

## **Church Periodical**

*Submitted by Mr. Daniel J. Lehmann, editor*

*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.)*

Through December 2008, the magazine posted an operating surplus of \$242,645. This compares with surpluses of \$242,492 through the same period in FY 2007 and \$158,608 in FY 2006 (the first year of financial operations independent of Augsburg Fortress, Publishers). Income totaled \$3.3 million through the period and expense estimated at \$3.05 million. (*The Lutheran* is self-funded: the only mission support received from the ELCA is office space.)

Expense of *The Little Lutheran* through November 2009 totaled \$181,939 while income totaled \$175,592. Both are on target with projections to end the year at break even.

For FY 2008, income is projected at \$3.64 million for *The Lutheran* and \$184,811 for *The Little Lutheran*. Expense is projected at \$3.49 million for *The Lutheran* and \$184,289 for *The Little Lutheran*. A surplus of \$148,858 is projected for the combined operations of the magazines.

For 2009, *The Lutheran*’s budget calls for \$3.21 million in income and \$3.21 million in expenses. For the same year *The Little Lutheran*’s budget projects \$180,029 in income and \$176,176 in expenses. The budget for *The Little Christian* in 2009 is \$3,269 in income and \$6,951 in expenses.

The magazine’s endowment (cash reserves) totaled \$1.007 million as of December 31, 2008, down 24.2 percent (\$321,289) from June 30, 2008. The entirety of the loss resulted from the downturn in the ELCA Endowment Fund Pooled Trust due to the ongoing economic decline.

Paid circulation of *The Lutheran* experienced an unexpected steep decline during the months of December 2008 and January and February 2009. The estimated paid circulation for the February 2009

issue was 265,836, down 9.3 percent from February 2008 (293,107). The prior year month-to-month loss was 2.9 percent (from 301,974). Paid circulation apparently declined across the board—in numbers of congregations with subscription plans to the average number of copies purchased by congregations. These are only estimates: Augsburg Fortress, Publishers converted in November 2008 to a new computer system that handles the magazine's subscription fulfillment and we are awaiting current, accurate numbers.

The magazine lost congregations with longstanding subscriptions over the past three months. The majority dropped their entire subscriptions—in some cases more than 400 copies. Virtually all cited budget. In light of this and a projected small decline in advertising revenue, *The Lutheran* trimmed its 2009 budget in anticipation of a revenue decline of nearly 12 percent (\$425,000) from 2008.

During 2009 the staff and advisory committee of the magazine will examine revised subscription campaigns for nonsubscribing congregations. Further, the magazine's content will be reviewed in preparation for a significant reorganization in the latter half of 2009.

The Advisory Committee for *The Lutheran* continues to meet in March and October. Four people have been recruited to stand for election at the March 2009 Church Council meeting, replacing two members who resigned in fall 2008. Three advisory committee members will need to be replaced at the November 2009 Church Council meeting. Carol A. McDivitt of Loveland, Colo., serves as chair of the committee and Dave Mowitz of Des Moines, Iowa, as secretary. Appointed advisers to the committee are Deborah L. Chenoweth, Hood River, Ore., representing the Church Council; Bishop Harold L. Usgaard, Southeastern Minnesota Synod, Conference of Bishops; and Kristi Bangert, executive director, Communication Services unit, Office of the Presiding Bishop.

The four-year term of editor expires Dec. 31, 2009. The advisory committee, in consultation with the presiding bishop, is to make a recommendation to Church Council on filling the position at the November 2009 Church Council meeting.

Magazine staffers plan to attend at least 32 synod assemblies this spring. Most synods provide podium time for staffers to tout the advantages of subscriptions to *The Lutheran* and to re-establish a relationship between the magazine and synods and congregations. Those synod assemblies missed this year will be attended in 2010, with the cycle repeating every two years.

Annual subscription plans for *The Lutheran* remain at \$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 were increased in 2009 to \$17.95 from \$15.95 with discounts on two- and three-year subscriptions. Congregational subscription plans have not been increased in seven years and a rate increase in the next year or two is inevitable.

As of this writing we have produced and mailed 17 issues of *The Little Lutheran* to homes of children six and younger as well as to congregations and preschools that use the magazine for their spiritual formation, education, and evangelism programs. Launched in July/August 2007, the paid circulation for this new ELCA publication stands at 10,054. Published 10 times a year, the magazine sells for \$24.95, but is available at \$12.95 for orders of six or more subscriptions (one billing address but may be mailed to multiple addresses). This publication fills a vacuum since many secular toddler magazines exist but none have religious content to tell children how much God loves them and that Jesus is their savior.

*The Little Lutheran* can be used as an evangelism and educational tool for congregations. Marketing efforts for this magazine continue to target both congregational and individual subscribers, with some \$28,500 planned for promotion in 2009.

Because many ELCA grandparents and godparents expressed a desire to send such a toddler publication to their little ones who are not Lutheran, we have made available *The Little Christian*—two issues of which have been produced and mailed to 198 homes so far. Despite a limited marketing budget, this magazine will be promoted to our full communion and other ecumenical partners. *The Little Christian* contains the same content as *The Little Lutheran* and is available at the

same price.

*The Little Lutheran's* Website, [www.thelittlelutheran.org](http://www.thelittlelutheran.org), was redeveloped and redesigned in October 2008. In addition to information about the magazine, it offers original editorial content (articles, children's media reviews, answers to children's faith questions and activities), printable gift cards, information about bulk subscriptions, and promotional materials for congregations. *The Little Lutheran's* e-newsletter reaches 2,300 readers each month.

A Website for *The Little Christian* ([www.thelittlechristian.org](http://www.thelittlechristian.org)) was launched in October 2008. It offers much of the same content of [www.thelittlelutheran.org](http://www.thelittlelutheran.org), but presented in a way that's attractive to a cross-denominational audience. Initial promotion of the site was arranged through a three-month advertising trade with *The Christian Century* magazine's Website. *The Little Christian's* e-newsletter reaches 50 subscribers each month.

*The Lutheran* magazine's Website suffered a drop of 56,000 unique visitors a month due to removal from [www.elca.org](http://www.elca.org)'s front page as a part of the latter's redesign. To compensate for the resulting loss of referral traffic, *The Lutheran's* Web manager is developing sidebars that will be included on some sub-pages of [www.elca.org](http://www.elca.org).

*The Lutheran* magazine's Website now averages 30,500 unique visitors monthly. Average visit length (a metric increasingly used to measure site effectiveness) has remained exceptionally strong at 189 seconds. The site hosts 7,100 articles. Page views, repeat visits, blog use, and breaking news use remain strong. September 2008 marked an all-time high in study guide usage: 1,945 study guides were downloaded.

*The Lutheran* magazine's Website now pushes an RSS feed of its seven main stories each week, enables social bookmarking, and actively participates in social networks such as Facebook and Twitter. Users continue to embrace article commentary. E-newsletter subscribers and site members continue to increase at steady rates. Four congregations have become "green" subscribers, purchasing group Web subscriptions for their members. However, individual members of these congregations have not responded at expected levels. In most cases, less than 25 percent of expected Web users in each congregation have activated their green memberships.

*The Lutheran's* e-newsletter reaches 3,000 readers each week. It boasts an impressive 41 percent open-rating and 36 percent click-through rating.

## **Communication Services**

*Submitted by: Kristi Bangert*

ELCA Communication Services announced in February that *Grace Matters*, the radio ministry of the Evangelical Lutheran Church in America (ELCA), will no longer be produced. This decision was based on Communication Services' and the churchwide organization's current strategic priorities, and in response to economic challenges.

The radio ministry's first program aired in 1947 with the name *Lutheran Vespers*. For the next 58 years *Lutheran Vespers* aired each week on radio stations in the United States and other parts of the world. In 2005 the name was changed to *Grace Matters*. Today the ELCA radio ministry airs each week on nearly 180 radio stations in the United States, several European countries, plus Australia, New Zealand and Puerto Rico. Listeners throughout the world can hear the program online.

Even as we grieve this loss, we are ever thankful for the wonderful ministry that has touched so many lives over the years, for the donors and volunteers whose efforts kept *Grace Matters* (and before that *Lutheran Vespers*) on the air, and for the faithful, talented staff whose sense of mission and vocation helped shape *Grace Matters* into more than just a program. Those gifted staff members include Susan Greeley, *Grace Matters* producer for 13 years and development director for the last two years; Barbara Berry-Bailey, associate producer since 2003; Dixie Miller, *Grace Matters* office

manager since 1988; Peter Marty, program host since 2003; and Ed Hoke, recording engineer since 2004. Please hold these colleagues in prayer as they take on the difficult task of ending this ministry, and as they begin their own transitions to future opportunities.

At this writing, the last *Grace Matters* broadcast is set for Easter Sunday, April 12.

Today's [www.elca.org](http://www.elca.org) statistics confirm the value of a contemporary, user-friendly Web site. More than one million visits were recorded in the first nine months of the redesign (almost half of which were unique visitors), and there were nearly four million page views. At least 60 percent of our first-time visitors return for additional visits. In January 2009 we registered more than 132,500 unique visitors. On our busiest day that month, almost 9,000 people visited.

The new design promotes deeper user engagement. Time spent by visitors viewing the home page has tripled from an average of 23 seconds to an average of 59 seconds. After various combinations of keywords "ELCA," "Lutheran," and "church," "prayer" is the most commonly used search term visitors choose to find our site. Of these visitors, 85 percent are first-time users, and 13 percent of visitors to the Prayer Center request that someone pray for them. Finally, an interesting statistic reveals that we have more visitors from India than from Norway, Sweden, and Finland combined.

Soon to come is the expansion of NetCommunity software. As Church Council members already know, this will allow members to login and manage their profiles and communication preferences, donate online, and see personalized content across the rest of [www.elca.org](http://www.elca.org). Redevelopment of [www.elca.org](http://www.elca.org) is being done in collaboration with the Information Technology unit.

In addition to its intense work on Web redevelopment, the Interactive Media and Networks team has helped launch the *Administration Matters* e-newsletter for congregational leaders; trained volunteer synod resource center directors as content editors for the [www.feautor.org](http://www.feautor.org) resource-sharing site; devised a method for captioning video clips for [www.elca.org](http://www.elca.org); and offered Web ministry training at a Region 5 gathering for congregational leaders.

The ELCA Resource Information Service (800/638-3522) continues to be a valued service to our members. In 2008 staff assisted callers with more than \$202,500 in credit card donations, mailed over 2,000 free resources, answered some 85,000 calls on the 800 line, and registered more than 700 new ELCA congregation Web sites in the congregational database.

In November 2008 the Communication Services staff rolled out the ELCA's tag line, "God's work. Our Hands." Included in the rollout are "brandmark" templates (e.g., stationery, business cards, e-signatures) for congregations, institutions, and units of the ELCA, and the first installment of an ELCA Graphic Standards Manual. A Web site with brandmark resources for members and professional leaders is available at [www.elca.org/godsworkourhands](http://www.elca.org/godsworkourhands).

Communication Services' marketing, public relations, and creative services team has led the effort to create ELCA advertising materials. The print and outdoor advertising materials communicate the story of what God is doing in and through the ELCA for the sake of the world. In April 2008 the team filmed two television spots with the same core message to broaden the ELCA's advertising media toolkit. The unit hopes to air these spots on cable television this spring. The advertising initiative's goals were and are to help ELCA members own (i.e., claim their identity) and tell this church's story and, through that telling, to be instrumental in helping the ELCA grow.

The ELCA news service staff provided support before, during, and after the January 2009 Bishops' Academy in the Holy Land. Prior to the trip, news staff helped synodical bishops develop communication plans so that the bishops could keep their constituents informed and could be well prepared for media interviews. During the trip the news service arranged for local media coverage and provided daily news releases and Web postings about the group's experiences, and Web staff helped develop and maintain a trip blog. Back home, the News Service followed up with media requests for additional information and interviews.

The news service prepared for the release of the proposed *Social Statement on Human Sexuality*



and the recommendations for ministry standards, and covered the United Methodist Church's vote to adopt a full communion proposal with the ELCA.

The public media team's audiovisual producer and production manager accompanied the synodical bishops on their Holy Land trip to provide video footage for news and blog entries on the Web. To see the results of this effort check out the video gallery at <http://photos.elca.org>.

Public media staff and marketing staff are working together with the Office of the Presiding Bishop to produce the 2009 synod assembly video. This video carries Bishop Hanson's message to the voting members at each assembly.

Communication Services welcomed Marianne Griebler to the staff in November and Susan Hogan in December. Marianne and Susan both fill long-planned storyteller positions. Marianne's position was created by the Blue Ribbon Committee on Funding and Interpretation. Her storytelling focus is on helping ELCA synods, congregations, and members tell their stories. Susan focuses her storytelling and feature writing on ministries of this church for broad external audiences through a variety of media outlets.

## **Development Services and ELCA Foundation**

*Submitted by Cynthia J. Halverson*

The purpose of the Development Services unit and the ELCA Foundation is to strengthen the financial capacities of the ELCA churchwide ministries, congregations, synods, agencies, and institutions to fulfill their mission and ministry by:

- facilitating life-long stewardship through current and deferred giving;
- offering financial education, resources, and support services; and
- providing investment management services for congregational and institutional endowments.

There have been significant challenges to this work since I last reported to the ELCA Church Council in November 2008. The economic downturn experienced in the last months of 2008 has had an impact both on giving and on the endowments invested in the ELCA Endowment Fund Pooled Trust (EFPT). Giving through both current and deferred gifts, as well as new endowment investment deposits into the EFPT, were strong through September. However, in October, current gift income began to slow, deferred gift income came to a standstill, and the market value of the endowment assets under management began to drop. Although gift volume was lower in November and December, we did see some recovery in current and deferred gift income through the end of the year. The same recovery was not realized in the market value of the EFPT. 2008 activity can be summarized:

- Current giving to core ELCA ministries including the World Hunger Appeal, Global Mission Support, the Fund for Leaders, and Vision for Mission saw decreases in major gifts realized, especially gifts above \$10,000. Online giving and giving through the ELCA Good Gifts catalog increased in 2008 over 2007 giving in the same categories.
- The number of donors to these core ministry programs decreased in the last three months of the year compared to the same time period in 2007.
- Deferred gift income in 2008 exceeded that of 2007 primarily due to significant bequest and trust income and a \$5.8 million gift to a donor advised fund.
- The Endowment Fund Pooled Trust experienced a net decrease of approximately 25 percent in market value from December 31, 2007.

Gift income reports for the World Hunger Appeal, missionary sponsorship, and Vision for Mission will be reported in detail through the ELCA financial reports. The Fund for Leaders exceeded its gift income goal and raised \$2.6 in current gifts despite the postponement of over \$400,000 in 2008 pledged commitments.

As of December 31, 2008, the ELCA's gift annuity pool had approximately 5,180 active annuities with associated segregated assets totaling approximately \$109 million. Fixed income instruments constitute approximately 96 percent of the pool's investments and are primarily invested through the ELCA Board of Pensions. Equity investments are made in equity mutual funds through Thrivent Investment Management. The Foundation administers 410 active charitable remainder trusts and a limited number of pooled income funds with investments totaling approximately \$61 million as of December 31, 2008. Wells Fargo/Wachovia and Thrivent serve as investment managers for 74 percent and 14 percent, respectively, of the total investments.

Through December 2008, the Endowment Fund Pooled Trust grew by 51 new investor participant accounts with approximately \$5.6 million in new investments. Over \$25.2 million in net additions were added by existing investor participants; eight accounts totaling \$0.5 million were closed. Contribution revenue for unrestricted, temporarily restricted, and permanently restricted endowments totaled \$17.5 million compared to \$12.3 million in 2007.

As of December 31, 2008, the Endowment Fund Pooled Trust (EFPT) held 1,704 accounts totaling \$261.2 million. This represents a net increase of 138 accounts, but a net decrease of approximately 25 percent in market value from December 31, 2007. Of total EFPT net assets, \$107 million were to benefit the ELCA churchwide organization. Investment performance (gross of investment management fees) through December 2008 was -29.10% *vis-à-vis* a benchmark of -30.05%.

Four recent staff hires strengthen our capacity to respond to the challenges before us. On January 5, Development Services and ELCA Foundation welcomed Bonalynn Wallach to a new position as manager for investments; Jennifer Grandberry to the position of director for marketing; and the Pr. Len Hoffmann as associate director for gift planning. These three seasoned professionals bring expertise and years of experience to their specific roles. I also am delighted to announce that Pr. Daniel Rift will join our team as the director for the ELCA World Hunger and Disaster Appeal. Pastor Rift brings to this position a wealth of related experience, having served fourteen years with the Presbyterian Church U.S.A. and working in key positions with the PC-USA hunger and disaster response ministries. Pr. Rift will begin on March 23, 2009.

The Foundation regional gift planning team, under the leadership of David P. Novak, director for gift planning, continues to develop and build a more "effective, efficient, and sustainable national gift planning program." Our regional gift planners saw transitions as we ended 2008 with four less field staff as a result of three retirements and one synod staff transition. Presently this church is served by 24 regional gift planners representing 40 synods. Good stewardship of our resources requires the Foundation to explore a more regional approach to providing gift planning services across the country. Our 2009 budget provides for gift planners to travel to neighboring synods that are outside their primary partnership areas. Therefore, even with reduced staff, we will provide gift planning services to a similar number of synods we have served historically.

As noted, the current economic situation has impacted the ministry of Development Services and ELCA Foundation, but I am confident that we are positioned well to maintain a strong program of fundraising that will provide support for the current core ministries of the ELCA, lift up and facilitate the opportunity that deferred gifts provide for both donors and ministry in the future, and offer endowment management services that provide a sound ministry investment opportunity for our members, congregations, and institutions.

### **Mission Investment Fund of the ELCA**

*Submitted by: Christina Jackson-Skelton, President*

### **Financial Update**

During 2008, the ELCA Mission Investment Fund (MIF) has continued to grow and maintain financial stability. As of December 31, 2008, 797 loans with balances of \$489 million were outstanding, a net increase of 14 loans and \$41 million from December 31, 2007. MIF approved 85

new loans for \$50 million, and disbursed \$102 million in loans during 2008. In addition to loans, MIF held \$24 million in real estate for future use by new congregations.

The major source of funds to meet loan demand is the sale of mission investment obligations. As of December 31, 2008, total investment obligations were \$451 million, an increase of over \$104 million (almost 30 percent) since December 31, 2007. There are 24,380 accounts for 14,099 investors, a growth of 2,357 investors, of which 2,160 are individuals. Funds of ELCA congregations comprise 47 percent of investment obligations for 3,575 congregations with a value of \$213 million.

The preliminary financial results for MIF for the year ended December 31, 2008, indicate an increase in total net assets of \$0.1 million, which includes unrealized losses from endowment funds of \$1.0 million. The net assets of MIF are \$163 million, or 26 percent of total assets.

### **Loans**

MIF continues to assist in building this church by providing loans to new and established ELCA ministries. At the same time, MIF is aware of the deteriorating economic environment and maintains sufficient controls to mitigate risk of loss. The following activities are notable:

- A risk rating and watch account system is being developed to assist loan department staff in evaluating struggling congregations and ministries by identifying early warning signals. The system also should help improve internal and external communication regarding individual accounts and overall portfolio performance. It will be implemented fully in the first quarter of 2009.
- Evaluated and updated the program that provides early property purchases and low interest loans to support new start congregations. The new program is being introduced in early 2009.
- Completed the first loan to a federated congregation of the ELCA and the Presbyterian Church U.S.A.
- Maintained loans with amounts past due over 90 days at less than 1.5 percent of portfolio.
- Provided a loan to our ecumenical partner, the Moravian Church-Northern Providence.

### **Marketing**

Growing awareness and participation in MIF requires strong marketing. Toward that end, the MIF marketing group has:

- created resources to help area representatives identify and qualify prospective investors.
- provided sales training to assist area representatives in identifying investors' needs.
- collaborated on the development of a pilot customer relationship management plan to ensure that we build and nurture strong relationships.
- developed new communication vehicles including print ads, the annual report, a new Website, and an overview brochure.

These initiatives played a part in MIF's \$100 million-plus investment growth in 2008. The marketing group will continue to build on these initiatives.

### **Real Estate and Consulting Services**

As of December 31, 2009, the MIF held \$24.3 million in real estate. Of that total, \$5.9 million was identified as excess property no longer necessary for congregational development and available to be sold. Seven new properties were purchased in 2008 for a total of \$5.1 million and four properties were liquidated for a total of \$1.6 million.

Two MIF employees retired in 2008, Phil Roe, a church building consultant, and Peter Norgren, one of two staff architects. Each of these positions has been filled with no interruption in service.

### **Looking forward**

The implementing actions for the Mission ONE project were adopted by the respective boards of trustees of MIF, the ELCA Foundation and the ELCA Board of Pensions. These actions are resulting in more intentional communication, planning, and sharing of information.

The process for creating the 2010-2012 strategic plan is underway. Consultation began with the Board of Trustees at the fall meeting and continued with the MIF strategic planning committee, MIF staff, and other partners. The plan will be presented for approved at the November 2009 Board of Trustees meeting.

A major upgrade is planned for our core business system that will improve efficiencies and information available to support the customer service staff. The upgrade will be completed in June. MIF is also participating in the review and early evaluation process of the ELCA study to implement a customer relationship management system that will manage information throughout the churchwide organization. MIF is planning to be part of the initial implementation phase.

Continued growth is planned during 2009. MIF expects to disburse \$100 million for loans to support congregations and other ministries of this church, increasing loan balances by another \$40 million. To support this growth, MIF plans to increase the investment obligation balances \$50 million by offering competitive products and interest rates. Net assets (e.g., equity) is planned to increase to \$165 million.

**ELCA Board of Pensions**

**Submitted by: John G. Kapanke, President**

**Meeting Date: February 26-March 1, 2009**

**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 Retirement Plan to clarify that ELCA ordained ministers and non-ELCA rostered clergy may have a letter of call or contract. (Approval by President).
- Approved an amendment to the ELCA retirement plan to simplify administration by automatically transferring money to the ELCA annuity bridge fund by first moving accounts that have the most distribution restrictions. (Approval by President).
- Approved an amendment to the ELCA Medical and Dental Benefits Plan to allow pastors and rostered lay to enter the health plan upon retirement as long as they had other employer-provided group coverage prior to entering this plan. This amendment acknowledges continued ELCA affiliation even though pastors may not be working for an ELCA organization that sponsors them in the ELCA Pension and Other Benefits Program at the time of retirement. (Approval by Board of Trustees).
- Approved an amendment to the ELCA Medical and Dental Benefits Plan to incorporate the requirements of Blue Cross to list exclusions of services currently not covered by the plan. (Approval by President).
- Approved an amendment to the ELCA Flexible Benefits Plan to clarify when participation ends for members who waive health coverage and do not elect to continue coverage under the plan. (Approval by President).
- Approved an amendment to the ELCA Flexible Benefits Plan that was added because HIPAA special enrollment rights require retroactive effective dates for adding dependents due to birth, adoption, or placement for adoption when the election is made within thirty (30) days of the qualifying election change event. (Approval by President).
- Approved an amendment to the ELCA Master Institutional Retirement Plan to clarify that eligible employees regularly scheduled to work 20 or more hours per week may make member pretax contributions even if the hours-per-week requirement for employer required or matching contributions is more than 20 hours per week. (Approval by President).
- Approved the charter and associated calendar for the corporate social responsibility committee.
- Approved the adoption of the “Social Purpose Investment Guiding Policies Applicable to All Funds.”
- Approved the charter and associated calendar for the investment committee.
- Approved changes to the “Social Purpose Retirement Funds Investment Policy Statement.”
- Approved the Board of Pensions’ implementation philosophy for CEO compensation.
- Adopted the resolution relating to the execution of instruments pursuant to Section 9.4 of the bylaws of this corporate unit.

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

- Voted to receive the Board of Pensions’ February 2009 Management Report.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit J, Part 1a  
Page 2

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**Human Sexuality: Gift and Trust**  
**A proposed social statement from the Task force for ELCA Studies on Sexuality**

February 19, 2009

Dear brothers and sisters in Christ,

This letter introduces the proposed social statement entitled *Human Sexuality: Gift and Trust*, which fulfills the 2001 Churchwide Assembly mandate “to develop a social statement on human sexuality.” (CA01.06.45)

Another mandate was received in 2007, assigning us the task to address and make recommendations on ministry standards. That mandate is addressed in a separate document under the title of “Report and Recommendations on Ministry Policies” which can be found at [www.elca.org/faithfuljourney](http://www.elca.org/faithfuljourney) .

We of the task force have been continually humbled by the trust our church has placed in us as stewards of ELCA Studies on Sexuality. As a Christian community, we have engaged in a remarkable and challenging journey of claiming one Lord, one faith, and one baptism while differing, sometimes passionately, with one another on issues surrounding human sexuality.

We knew when we accepted the call to serve on this task force that we would face challenges and controversies. Each one of us had experienced them in our local settings. However, the task of representing this church has increased the weight of responsibility and deepened our understanding of this church's differing convictions. The hope of finding a clear path to full consensus among us on what was most controversial has not been realized. We have worshipped, prayed, reflected, argued, sung, laughed, sputtered in anger, dissolved in sorrow, fallen prey to discouragement, and been surprised by joy and hope.

God has used this calling to bind us to each other in surprising ways, despite our disagreements, and to change us all. In our efforts to contribute to this difficult journey you share with us, we have clung tenaciously to Paul's exhortation to rejoice and pray in all circumstances and to his conviction that we can do all things in Christ who strengthens us. (Philippians 4:4-6; 4:13).

In that confidence and hope we commend for consideration to this church the proposed social statement, *Human Sexuality: Gift and Trust*. It addresses a broad spectrum of concerns relevant to human sexuality from a distinctively Lutheran perspective. It is sourced by deep Scriptural insights about the character of right relationships, God's work in creation, use of the Law and grace-filled dealings with us. It juxtaposes those insights with awareness of new knowledge about sexuality and gender and forty years of changes in cultural practices and attitudes. It seeks to spell out guidance for discerning what love of neighbor means for responsible action today.

This proposed social statement reflects careful attention to the many voices lifted across this church over the past six years. In 2008 alone, we have participated with you in over 110 synodical hearings. Each written communication has been read individually by at least several members of the task force. We have sought to understand the reasons behind different and, often, contrasting opinions so as to create a strong proposed social statement.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit K, Part 1a

Page 2

This proposed social statement received nearly unanimous support by the task force, though several members could not concur with all sections for various reasons. While these reservations exist, all affirm that it has been crafted through open and respectful dialogue in which every member has contributed significantly to the outcome. Grounded in our experience of strengthened community and faith through this deliberative process the task force has full confidence that this church, despite our disagreements and differences, will continue to live faithfully together for the sake of the gospel.

As we conclude our work we want to indicate our lasting gratitude to this church. We are grateful for the perseverance and commitment shown by the ELCA as a whole in this ongoing journey. You have encouraged us to believe that the Evangelical Lutheran Church in America is able to find ways to speak powerfully when it has consensus and to find ways to live together faithfully when it does not.

We are also indebted to so many for the countless prayers and expressions of care that have sustained us over these years. These expressions of Christian love have sometimes been shared amid anguish, disappointment, and sharp disagreement. They have encouraged us in our weariness to remain in good faith.

On behalf of the Task Force for ELCA Studies on Sexuality,

Rev. Peter Strommen,  
Chair

Pastor, Shepherd of the Lake Lutheran Church, Prior Lake, Minnesota



**Members of the ELCA Task Force for Studies on Sexuality**

The following persons have served on this task force in a manner that is faithful to the Gospel and the tasks set before them, while unwavering in the steadfast expression of both their convictions and their willingness to hear one another. (Members who have been part of the Task Force since its inception in 2002 are indicated by an asterisk, “\*.”)

**The Rev. Peter Strommen\*** (chair)  
Pastor, Shepherd of the Lake Lutheran Church, Prior Lake, MN

**Ms. Erin Clark\***  
Social Worker  
Member of St. Paul Lutheran Church, Oregon, Illinois

**Dr. Julio A. Fonseca\***  
Clinical Psychologist  
Member of Iglesia Evangelica Luterana Bethel, Dorado, Puerto Rico

**The Rev. Carol S. Hendrix**  
Retired Bishop, Lower Susquehanna Synod  
Member of St. Paul Lutheran Church, Carlisle, Pennsylvania

**The Rev. Corinne Johnson**  
Director of Development and Public Relations, Fortune Lake Lutheran Camp  
Member of Concordia Lutheran Church, Palmer, MI

**The Rev. Gary J. Liedtke\***  
Pastor, St. Luke’s Lutheran Church, Waukesha, Wisconsin

**Mr. Peter O’Malia**  
Youth Worker, Hill Avenue Grace Lutheran Church, Pasadena, California

**The Rev. Dr. Kevin R. Maly\***  
Pastor, St. Paul Lutheran Church, Denver, Colorado

**Ms. Susan Salomone\***  
Homemaker  
Member of First English Lutheran Church, Syracuse, New York

**The Rev. Dr. Scott Suskovic**  
Pastor, Christ Lutheran Church, Charlotte, North Carolina

**Ms. Connie D. Thomas\***  
School Principal, retired  
Member of Lutheran Church of the Holy Spirit, Chicago, Illinois

**The Rev. Dr. David Tiede**  
Professor, Augsburg College  
Member of Incarnation Lutheran Church, Shoreview, Minnesota

**Dr. Marit Trelstad**

Professor, Pacific Lutheran University  
Member of St. Mark's Lutheran Church, Tacoma, Washington

**The Rev. Dr. Timothy J. Wengert\***

Professor, The Lutheran Theological Seminary at Philadelphia  
Member of St. Matthew Lutheran Church, Moorestown, New Jersey

**Dr. Diane Yeager\***

Associate Professor, Georgetown University, Washington, D.C.  
Member of Resurrection Evangelical Lutheran Church, Arlington, Virginia

Advisory Members to the Task Force for ELCA Studies on Sexuality

ELCA Conference of Bishops

**The Rev. Murray D. Finck**, Bishop, Pacifica Synod

ELCA Youth Representative

**Sarah Korbel**, Student, Augsburg College

ELCA Church Council

**Dr. Norma Hirsch**, Church Council Member

ELCA Office of the Presiding Bishop

**Ms. Myrna Sheie**,\* Executive for Governance and Institutional Relations

ELCA Vocation and Education Program Unit

**The Rev. Dr. Stan Olson**,\* Executive Director

ELCA Church in Society Program Unit

**The Rev. Dr. Rebecca Larson**,\* Executive Director

**The Rev. Dr. Leslie Weber**,\* Associate Executive Director

**The Rev. Roger Willer**, Director for Studies

**The Rev. Kaari Reiersen**,\* Associate Director for Studies

**The Rev. Roger Thompson**, Program Unit Representative

**The Rev. Dr. James Childs**,\* Former Director of the ELCA Studies on Sexuality

Evangelical Lutheran Church in Canada

**The Rev. Dr. Richard Crossman**, Principal, Dean and Professor Emeritus of Waterloo Lutheran Seminary

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Members who served on the Task Force for ELCA Studies on Sexuality 2002-2005

**The Rev. Dr. Terence Fretheim**

Professor, Luther Seminary  
St. Paul, Minnesota

**Mr. Lou Hesse**

Farmer  
Moses Lake, Washington

**The Rev. Lucy Kolin**  
Pastor, Resurrection Lutheran Church  
Oakland, California

**Bishop Margaret G. Payne**  
Bishop , New England Synod  
Worcester, Massachusetts

**Dr. John Prabhakar**  
Surgeon, retired  
Rochelle, Illinois

Advisory Members  
**Ms. Judy Biffle**, Former Church Council Member

**The Rev. A Craig Settlage**, Director for Mission Support

**Ms. Patricia W. Savage**, Former Member of the Program Committee for Vocation & Education

**The Rev. Dr. James Brandt**, Former Member of the Program Committee for Church in Society

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**Human Sexuality: Gift and Trust**  
**A Proposed Social Statement from the Task Force for ELCA Studies on Sexuality**

**Executive Summary**

*ELCA social statements are theological and teaching documents. They assist the ELCA and its members to reach informed judgments on social issues from a perspective of faith. They are intended to cultivate individual community deliberation and moral formation. They govern this church's institutional policy in terms of its social witness and guide its work as a public church. Social statements are developed through an extensive process of deliberation involving the whole church and are adopted by a two-thirds majority of a churchwide assembly. This social statement is open to revision by the ELCA Church Council and will be considered and acted on by the ELCA Churchwide Assembly in Minneapolis, August 17-23, 2009.*

In order to understand this social statement it is necessary to note three foundational approaches that undergird the text:

This social statement is grounded in key Lutheran principles that inform the way Lutherans discern how to live faithfully in a complex world. These include Scripture as the living Word of God, justification by grace through faith on account of Christ, and the Lutheran vocation to serve the neighbor in the midst of daily life.

Scripture teaches that we are created for relationship. The fundamental orientation of this document is the differentiation of right relationship from wrong relationship. Our model of right relationship is God's absolutely trustworthy faithfulness to God's promises and to God's people; therefore, this statement proposes that all human relationships be considered in light of trust, faithfulness, and commitment. In relation to sexuality, both human behavior and the social structures we create are worthy when they foster trust, commitment, and protection for those who are vulnerable.

Human sexuality is not limited to what is private or individual, but is profoundly shaped by cultural forces and practices. Economics, business and advertising, social roles, medicine and science, and the myriad ways we entertain ourselves—these all are relevant to a consideration of sexual self-understanding and to the ways we act in our relationships with others.

Moreover, it is essential to understand the ways social structures shelter, sustain, and protect personal, familial, and social relationships. Part of the calling of this church is to evaluate social forces and social structures in light of what is good for the neighbor.

**Human Sexuality: Gift and Trust** addresses the question: how do we understand human sexuality within the context of Jesus' invitation to love God and love our neighbor? (Romans 13:9–10; Galatians 5:14.)

This social statement begins with a discussion of key Lutheran principles that inform the way Lutherans discern how to live faithfully in a complex world. It focuses particularly on how human sexuality relates to the Lutheran vocation to serve the neighbor.

Central to this vocation of serving the neighbor is the building and protecting of trust in human relationships and social institutions. In accord with Scripture, trust is understood as a fundamental character of right relationship. In response to God's faithful (trustworthy) relationship of love in Christ for the world, we seek to be trustworthy in our human sexuality and to build social institutions and practices where trust and trustworthy relationships can thrive.

When God created human beings, sexuality was made integral to their nature. Sexuality is a good and wondrous gift, a rich and diverse combination of relational, emotional, and physical interactions and possibilities. Because of sin, however, it also can cause great harm.

This statement affirms the role of God's law in the world to reveal sin, constrain wrong behavior, and point the way for all to serve the neighbor. God's law instructs us how to protect and nurture relationships and build up the community.

*Sexuality and social structures that enhance social trust*

No relationships or social structures can thrive in the absence of trust. Two such foundational social structures are marriage and the family. Lutherans believe that God works through these structures for the good of society.

The trust and mutuality afforded by marriage offers one of the most beautiful, abiding, and transformative forms of human relationship. This church understands marriage as a covenant of mutual promises, commitment, and hope authorized legally by the state and blessed by God. The historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman.

The lifelong commitment and public accountability of marriage provide the context for trust to grow and people to thrive, creating the possibility for the care and support of children and others who are vulnerable. The public promises of marriage between a husband and wife also protect the community by holding people accountable to their vows. Fidelity to promises blesses all who depend on this trust within and beyond the marriage.

Precisely because marriage is the place where deep human trust and needs abide, it also can be a place of great harm. Many experience neither love nor trust within marriage. Particular care must be taken to support and find safe haven for all who are at risk within a marriage. This church will provide pastoral support for all who are divorced and for the special concerns of blended families, children of divorced parents, and the particular tensions that may accompany family breakdown and transition.

It is only within the last decades that this church has begun to understand in new ways the need of same-gender oriented individuals to seek relationships of lifelong companionship and commitment as well as public accountability and legal support for those commitments. This has led to differing understandings about the place of such relationships within the Christian community. Disagreements exist in this church and in the larger Christian community about whether marriage is also the appropriate term to use to describe similar benefits, protection, and support for same-gender couples entering into lifelong, monogamous relationships.

Although at this time this church lacks consensus on this matter, it encourages all people to live out their faith in the local and global community of the baptized with profound respect for the conscience-bound belief of the neighbor. This church calls for mutual respect and for guidance that seeks the good of all. As we live together with disagreement, the people in this church will continue to accompany one another in study, prayer, discernment, pastoral care, and mutual respect.

This church regards the family as an indispensable social institution because of its role in establishing conditions of trust and protection for the vulnerable. The erosion of safety or trust within a family, in particular due to sexual abuse or the betrayal of promises and commitments,

constitutes a flagrant harm precisely because it occurs within the context where trust is most assumed.

In this country and in our congregations, families are formed in many ways. All families have responsibility for the tasks of providing safety, shielding intimacy, and developing trustworthy relationships. Lutherans take great care to support whatever creates and sustains families as a foundation and support of trust.

The context of a healthy family nurtures growth, enhances trust, and offers protection. This is especially true for children and youth as they grow into sexual maturity. Safety within and outside the family is of overriding importance. Congregations and other ministry sites must continue in their efforts to be safe places for children and youth.

The ELCA regards the over-exposure of emotionally maturing children and teens to adult sexuality as a failing on the part of adults and society. It challenges all individuals and institutions in society to fulfill their responsibility to protect and nurture children and youth and provide for their appropriate development.

This church will give particular attention to the sexual education of children and teens, including how children and youth are supported and accompanied in their sexual and relational formation.

*Sexuality and trust in relationships*

One does not need to be in an intimate relationship to experience one's sexuality. This means that throughout life we need to find life-enhancing and appropriate ways of giving expression to this complicated dimension of ourselves.

A healthy sense of sexuality is related to having healthy body image. This church teaches that caring for the body and following the practices that lead to physical and emotional wellness are part of the stewardship of created goodness.

This church calls attention to the immense value of friendship for people in all stages of life. The violation of trusting relationships for sexual purposes is offensive and unacceptable.

As trust and entrusting are established in a relationship, physical expression naturally becomes more intimate. For this reason the church teaches that degrees of physical intimacy should be carefully matched to degrees of growing affection and commitment. Therefore, this church opposes non-monogamous, promiscuous, or casual sexual relationships because such transient encounters do not allow the context for trust in sexual intimacy.

This church does not favor cohabitation relationships outside of marriage, although it does recognize the social forces at work that encourage such practices. This church believes that the deepest longing for a sense of personal worth, long-term companionship, and profound security, especially given the human propensity to sin, are best served through binding commitment, legal protections, and the public accountability of marriage, especially where the couple is surrounded by the prayers of the community and the promises of God.

*Sexuality and social responsibility*

Social forces and contexts have significant influence on human sexual behavior. This church must be prepared to speak out where such forces cause harm. It will oppose in particular all forms of sexual exploitation within and outside this church. Justice for women in church and society must continue to be an important dimension of Lutheran response.

This church notes with grave concern both the public commodification of the human body as an economic asset and the billion-dollar global sex market. The possibility of profit is not a sufficient moral basis to use human sexuality for purposes that harm individuals or undermine social trust. Christian responsibility includes naming economic forces and monitoring the ways they constrain or support healthy individual choices and social structures. This church will work with public and private institutions to create structures, policies, and practices of accountability to support social norms of protection.

This church does not tolerate the abuse of the ministerial office for personal sexual gratification. Such violations not only cause grave harm to individuals and congregations, but also severely damage the credibility of the public ministry to which this church and its leaders are called.

The workplace requires appropriate boundaries maintained through respect, good sense, best practices, and legal protections. This church remains committed to its efforts to make congregations, synods, and churchwide offices safe and healthy places to live and work.

Seeking the Spirit's guidance, this church discerns direction for living amid all the complexities, conflicts, sorrows, discoveries, and joys of social and individual life. As simultaneously captive to sin and yet liberated and forgiven people of faith, we walk together humbly yet boldly toward God's promised future.



1	<b>Human Sexuality: Gift and Trust</b>	
2	<i>A proposed social statement from the Task Force for ELCA Studies on Sexuality</i>	
3		
4	<b>I</b>	<b>Introduction 2</b>
5		
6	<b>II</b>	<b>A distinctly Lutheran approach 2</b>
7		Justified by grace through faith
8		Christian freedom in service of the neighbor
9		God's continuing creation
10		God's law at work in the world
11		The Ten Commandments
12		Our vocation to serve the neighbor
13		Lutheran social ethics
14		
15	<b>III</b>	<b>Trust and human sexuality 10</b>
16		The complexity of human sexuality
17		Social trust and the common good
18		Human sexuality and our calling to establish trust
19		
20	<b>IV</b>	<b>Sexuality and social structures that enhance social trust 14</b>
21		Marriage: shelter and context for trust
22		Lifelong monogamous same-gender relationships
23		Loving families: ground and source for social trust
24		Protecting children and youth in and for trusting relationships
25		
26	<b>V</b>	<b>Sexuality and trust in relationships 24</b>
27		Sexuality and self
28		Gender and friendships
29		Commitment and sexuality
30		Sexual intimacy and adult cohabitation
31		
32	<b>VI</b>	<b>Sexuality and social responsibility 28</b>
33		Sexuality and society
34		Sexuality and public ministry
35		Sexuality in the workplace
36		
37	<b>VII</b>	<b>Conclusion 31</b>
38		Human sexuality and moral discernment
39		The necessity of mercy, always
40		
41		<b>Implementing Resolutions 32</b>

42 **I Introduction**

43

44 Invited to answer the question, “Teacher, which commandment in the law is the greatest?” Jesus  
45 answered, “‘You shall love the Lord your God with all your heart, and with all your soul, and  
46 with all your mind.’ This is the great and first commandment. And a second is like it, ‘You shall  
47 love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.”  
48 (Matthew 22:36–40). Christians respond to these commands in the confident hope that by God’s  
49 grace alone we are set free to worship God and love our neighbor.

50

51 This social statement addresses the question: how do we understand human sexuality within the  
52 context of Jesus’ invitation to love God and love our neighbor (Romans 13:9–10; Galatians  
53 5:14)?

54

55

56 **II A distinctly Lutheran approach**

57

58 Our first response to this question is to remember that, as Lutherans, we are the inheritors of a  
59 rich theological tradition that assists us in discerning how to live faithfully in a complex world.  
60 Our starting point is the foundational Lutheran understanding that we read and understand the  
61 Bible in light of the incarnation, death, and resurrection of Jesus Christ. This “good news” of the  
62 Gospel that we are freed from captivity to sin (justification by grace through faith on account of  
63 Christ) allows us to respond to God’s mercy through love for and service to the neighbor<sup>1</sup> (our  
64 vocation in the world).

65

66 As Lutherans, understanding that God’s promised future is the transformation of the whole  
67 creation, we believe that the Triune God, Father, Son and Holy Spirit, is engaged deeply and  
68 relationally in the continuing creation of the world. We anticipate and live out the values of this  
69 promised future concretely in the present. It is therefore in the midst of daily life in the world that  
70 we are called to the vocational task of serving the neighbor.

71

72 Central to our vocation, in relation to human sexuality, is the building and protection of trust<sup>2</sup> in  
73 relationships. As justified and forgiven sinners, our efforts to create trust are in response to God’s

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<sup>1</sup> *Neighbor*, as used in this statement, includes various meanings. It often follows the use in Matthew 22 where Jesus clearly intends family, friends, coworkers, and local acquaintances. But it also can be enlarged to include groups and broad social networks, which are important in Scripture also (Galatians 6:10). The meaning here depends on the context.

<sup>2</sup> *Trust*, as used in this statement, is a fundamental characteristic of right relationship. God is unfailingly trustworthy to us and all of creation. Just as we learn by faith that a right relationship with God is a relationship of trust rather than rebellious self-assertion, a right relationship with the neighbor is one in which each seeks to be truly worthy of the other’s trust. The trustworthiness that both fosters and can bear the weight of the others’ trust emerges as a central value to cherish and promote. Broken promises and betrayed trust through lies, exploitation, and manipulative behavior are exposed, not just as an individual failing, but as an attack on the foundations of our lives as social beings. Trust is misunderstood if reduced to an emotion, an abstract principle, or a virtue of one’s disposition, although these all suggest its multidimensional role as an axis in human life.

In *The Responsible Self* (1963), H. Richard Niebuhr set Christian ethical reflection on a new course by

74 faithful (trustworthy) relationship of love for the world in Christ. We are called therefore to be  
75 trustworthy in our human sexuality and to build social institutions and practices where trust and  
76 trustworthy relationships can thrive.

77

78 ***Justified by grace through faith***

79 As Lutherans, we believe that we are justified by grace through faith. The Lutheran Confessions  
80 guide us in our understanding of justification by identifying three intersecting affirmations: *solus*  
81 *Christus*, *sola gratia* and *sola fide*. (Christ alone, grace alone, and by faith alone).<sup>3</sup> Deeply  
82 grounded in Scripture understood as the living Word of God, these together proclaim Jesus Christ  
83 as central to the Gospel:

- 84 • *Solus Christus* (Christ alone) insists that the purpose of Scripture is to reveal Jesus Christ as  
85 the Savior of the world. Scripture is to be interpreted through the lens of Christ's death and  
86 resurrection for the salvation of all.
- 87 • *Sola gratia* (grace alone) affirms that we are saved by grace alone. As with *solus Christus*,  
88 *sola gratia* means that there is nothing a person can do through his or her action that will  
89 create a right relationship with God. Only God's grace can do that.
- 90 • *Sola fide* (by faith alone) affirms that, through the hearing of God's Word, the Holy Spirit  
91 ignites faith (trust) in God within us.

92

93 These three emphases also tell us that sin does not have to do simply with the keeping or breaking  
94 of rules or laws. Rather, we sin when we turn away from God and look to ourselves. Sin turns us  
95 toward obsessive self-concern, with disastrous consequences for ourselves and others.

96

97 We live therefore within the paradox that in our sexuality, as in other aspects of life, we always  
98 encounter both our own sinfulness and God's grace. It is only through Christ that we can turn in  
99 faith to trust God, which leads immediately to our baptismal vocation to love and serve the  
100 neighbor.

101

102

103

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treating trust as the center of Christian thinking based on the question of trust or distrust of God as the fundamental option in human existence. In terms of human relationships, he wrote, "Faith as trust or distrust accompanies all our encounters with others and qualifies all our responses" (118). Philosophers and theorists such as Hannah Arendt (*The Human Condition*, 1958), and Michael Polanyi (*Personal Knowledge*, 1958) have advanced reflection on the centrality of promise and networks of trusting reliance in human affairs and knowledge. Some social scientists have begun to identify social trust as an indispensable feature of healthy organizations, institutions, and whole societies, and social distrust as one of the destructive forces at work in the breakdown and dissolution of organized social arrangements. Such reflections operate in the background of this statement.

<sup>3</sup> Each "sola" points to the same saving event. That is, they together proclaim Jesus Christ as central to the Gospel, each perceived from a different dimension. Other dimensions of God's saving work, other "solas," also have been associated with Lutheranism. Especially in the nineteenth century, Lutherans began to emphasize *sola Scriptura*, although the Confessions rarely used that phrase. Luther more often spoke of the Word of God alone (*soli Verbo*), by which he meant fundamentally the oral proclamation of the Gospel. For a key source suggesting the solas listed here, see *Apology of the Augsburg Confession*, IV. 120 in: *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, eds. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000).

104 ***Christian freedom in service of the neighbor***

105 Lutherans are not reluctant to live confidently within the difficult, complex, and ambiguous  
106 realities of daily life. Lutherans understand that active engagement in the world is integral to  
107 Christian identity. They are able to remain secure in Christ in the midst of the confusions, lack of  
108 clarity, and struggle that God’s calling entails. “Did we in our own strength confide,” sang  
109 Luther, “our striving would be losing.” In Christ, “God is making his appeal through us” (2  
110 Corinthians 5:20; 1 Peter 4:11). Lutheran theology prepares us precisely to hold in creative  
111 tension the paradoxes and complexities of the human situation. This is also the case with regard  
112 to human sexuality. God has created human beings as part of the whole creation and with the  
113 intention that we live actively in the world (Romans 12–13; Ephesians 5–6).

114  
115 In his letter to the Galatians, Paul testifies that the foundation of Christian identity is what God  
116 has done for us through Christ (Galatians 2:20; 3:24–28). Luther echoes this affirmation in his  
117 treatise, “The Freedom of the Christian,” claiming that Christians are at one and the same time  
118 radically freed by the Gospel and called to serve the good of the neighbor:

119           A Christian is a perfectly free lord of all, subject to none.

120           A Christian is a perfectly dutiful servant of all, subject to all.<sup>4</sup>

121

122 Luther believed that these two affirmations were the key to understanding the entirety of  
123 Christian life in the world. Following Paul, he understood freedom to be the basis for Christian  
124 life and ethics.<sup>5</sup> Luther believed that this understanding of Christian freedom flowed from the  
125 doctrine of justification as that which “preserves and guides all churchly teaching and establishes  
126 our consciences before God.”<sup>6</sup>

127

128 In other words, because we are radically freed in Christ, we are called in that freedom to love and  
129 serve our neighbor as Christ loved and served us (Galatians 5:1; 5:13). Only in the freedom from  
130 preoccupation with the self and the burden of unworthiness before the perfection of God’s law  
131 can such concern for the neighbor become possible.

132

133 The Lutheran theological understanding of God’s salvation and our utter dependence on God’s  
134 grace, grounded as it is in Scripture (Romans 3:21–26; Ephesians 2:8–10), has crucial  
135 implications for Christian ethics and discernment:

136 • In emphasizing that salvation is not a reward for morally approved behavior, Lutheran

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<sup>4</sup> Martin Luther, *The Freedom of a Christian* in *Luther’s Works 31* (Philadelphia: Muhlenberg Press, 1957), 344. This treatise is also available as part of *Three Treatises*, a printing of three key essays from 1520 (Philadelphia: Fortress Press, 1973), 277.

<sup>5</sup> Luther wrote that this book “contains the whole of Christian life in a brief form, provided you grasp its meaning.” *Ibid.*, 343. See also the editor’s introduction, 329.

<sup>6</sup> This citation is taken from Martin Luther’s preface to the published doctoral thesis on justification for Peter Palladius, who defended them before Wittenberg’s theological faculty on June 1, 1537 (Luthers Werke: Kritische Gesamtausgabe/ [Schriften/], 65 vols. Weimar: H. Böhlau, 1883-1993. Hereafter identified by “WA”) 39 I, 205, 2–5) For the Lutheran Confessions, the article of justification is central for all church teaching. See, for instance, The Formula of Concord, Solid Declaration, III.6 (BC 2000:563), quoting the Apology, IV.2–3 (BC 2000: 120) and Luther’s comments on Psalm 117 (Luther’s Works 14:37). The connection to ethics is demonstrated in the Augsburg Confession, IV–VI and XX and the Apology, art. IV, especially par. 122–182 (BC 2000: 140–49).

137 theology teaches that salvation is by God’s grace alone and not dependent upon human  
138 action. We receive in trust, as Paul declares, “the righteousness of God through faith in Jesus  
139 Christ for all who believe” (Romans 3:21–22).

- 140 • Justified by faith, Lutherans understand that, because of God’s gift, their freedom in Christ  
141 leads to a vocation of responsible and humble service to the neighbor (Romans 13:8–10).
- 142 • Our vocation of service leads us to live out our responsibilities primarily in light of and in  
143 response to the neighbor’s needs, often in complex and sometimes tragic situations.
- 144 • God’s mercy and compassion instill in us the capacity to empathize with others as “the love  
145 of Christ urges us on” (2 Corinthians 5:14). They teach us to walk with each other in joy,  
146 humility, and tender care.
- 147 • The love of God and neighbor, fulfilled by faith alone, are the two commandments by which  
148 Christ taught us to measure and interpret every other commandment in Scripture (Matthew  
149 22:36–40).

150

151 ***God’s continuing creation***

152 Christians believe that God is the creator of all that is and that this ongoing handiwork is good,  
153 good, and very good! (Genesis 1:31). Both narratives of God’s creative activity in the book of  
154 Genesis (Genesis 1 and 2) reveal God’s goodness and desire for close relationship with human  
155 beings as integral to the ongoing handiwork of creation. In Genesis 1, this desire is expressed in  
156 humanity’s creation—male and female—in the image of God. In Genesis 2, that close  
157 relationship is revealed as God scoops up and breathes life into earth to form humankind. As a  
158 mark of personal confidence, the Creator even entrusts to human beings the task of naming and  
159 tending the inhabitants of the earth God so clearly loves. The tender love and goodness of God’s  
160 creative activity includes sexuality and gendered bodies (Genesis 2:23–25).

161

162 Just as both creation narratives reveal how God intends a relationship of trust with humanity, so  
163 also the creation of male and female (Genesis 1) and the companionship of Adam and Eve  
164 (Genesis 2) reveal that human beings are created for trusting relationships with each other. In  
165 these narratives of God’s creative activity, we understand from the beginning that love and trust  
166 are at the heart of God’s relationship with human beings. We also understand that creation is  
167 God’s ongoing activity and not yet complete.

168

169 The biblical narratives also depict how people violate God’s trust, turning away from God  
170 (Genesis 3). They want to be like God. They make excuses and apportion blame. They hide from  
171 God. They cover their nakedness. The full breakdown of relationship enters, complete with curses  
172 and exile, as depicted in the betrayal of brother against brother (Genesis 4). The relationship of  
173 trust with God and each other, entailed in the image of God, is broken: people sin, that is, human  
174 beings resist their own God-given identity and destiny.

175

176 Nevertheless, God remains faithful, seeking out and inviting all into intimate relationship as sons  
177 and daughters. This dignity of the human being reflects God’s deep love and stands against all  
178 forms of violence, discrimination, and injustice. Scripture reveals to believers that just as God  
179 does not abandon that which God loves, neither should we.

180

181 We recognize, therefore, our need for God’s law to order and preserve the world, expose our sins,  
182 and to show us the depth of our capacity to turn away from God and neighbor.

183 And yet we are consoled and encouraged because, even in the face of broken trust, God includes  
184 all of creation in the unfolding of the human community and the world. As human beings, we  
185 participate in creation's work that continues even now in fruitfulness and productivity.<sup>7</sup>  
186

187 For believers, it is hope in God's future, not in an idealized past,<sup>8</sup> that inspires participation in  
188 God's changing, open, and inexhaustible creation. Christians believe that God's promised future  
189 includes the transformation of the whole creation (Romans 8:19–25). Guided by this vision,  
190 Christians anticipate and live out the values of God's promised future concretely in the present.  
191

192 Through the saving work of Jesus Christ, we understand how Scripture ultimately is future  
193 oriented and filled with promise; creation is fulfilled in new creation (2 Corinthians 5: 17;  
194 Revelation 21:1–5; 2 Corinthians 3:18, Isaiah 43:16–21). Even now, by the power of the Holy  
195 Spirit, our lives may reflect the love of Christ crucified and risen. “The life I now live in the  
196 flesh,” declares Paul, “I live by faith in the Son of God, who loved me and gave himself for me”  
197 (Galatians 2:20). Thus, Christ-like love for the neighbor informs all our activities, sexual and  
198 otherwise, now and into God's future. In anticipation of that future, the ethics of sexuality is thus  
199 not purely a personal matter, but one that affects the witness of the Christian community and the  
200 well-being of the larger community (1 Corinthians 6:19; Galatians 6:10; Revelation 21:8).  
201

#### 202 ***God's law at work in the world***

203 As Lutherans, we believe that God has given the law not only to reveal sin and order society (1  
204 Timothy 1:9), but also to point us to God's intentions and promises for our lives.  
205

206 Luther described two functions of the law, one *theological* and the other political or *civil*.<sup>9</sup> The  
207 *theological* use of the law reveals sin, confronting us when we have broken our relationship with  
208 God and driving us to the forgiveness offered in the Gospel. When the law forces us to examine  
209 the extent to which we are ensnared—individually and collectively—in patterns of self-serving,  
210 exploitation, abuse, and shame, we experience the power of the theological use of the law in  
211 revealing to us the brokenness of our relationship with God. Knowing that we can do nothing to

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<sup>7</sup> For one example of how Martin Luther describes creatures as the hands, channels, and means through which God continually creates and blesses, see *Large Catechism*, Ten Commandments, par 26, 389 in *The Book of Concord*, eds. Kolb and Wengert,

<sup>8</sup> “The attempt—with the origin and nature of humankind in mind—to take a gigantic leap back into the world of the lost beginning, to seek to know for ourselves what humankind was like in its original state and to identify our own ideal of humanity with what God actually created is hopeless. It fails to recognize that it is only from the Christ that we can know about the original nature of humankind.... Only in the middle, as those who live from Christ, do we know about the beginning.” Dietrich Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3*, ed. John W. de Gruchy (Minneapolis: Fortress Press, 1997), 62.

<sup>9</sup> See Martin Luther, *Temporal Authority: To What Extent It Should Be Obeyed* in *The Christian in Society, Luther's Works 45* (Philadelphia: Muhlenberg Press, 1962), 75–129. The term “third use” of the law, not named here, indicates the law's role in guiding Christians as they seek to orient and conduct their lives; it receives significant attention in the *Formula of Concord*. This social statement streamlines its discussion of law by focusing solely on the “two uses,” but does recognize the role of law as a guide for Christians. Since the third use is defined in the Confessions as the civil use of the law by the repentant and reborn who keep the law with a willing spirit, this seems warranted. See *Formula of Concord*, Epitome, VI.6, 502 in: *The Book of Concord*, eds. Kolb and Wengert.

212 bring about our own salvation, Lutherans reject the notion that we can perfect either ourselves or  
213 society.

214  
215 The *civil* use of the law, at the same time, provides order in society to support the maintenance of  
216 peace and justice in this imperfect world. The function of the civil law is, in a sinful world, to  
217 protect from harm all those whom God loves, particularly the most vulnerable.<sup>10</sup>

218  
219 Lutherans understand that God’s law, in its civil use, permeates and undergirds basic structures of  
220 human society to support life and protect all people in a world that remains under the sway of sin.  
221 Such social structures,<sup>11</sup> as the Lutheran Confessions identify them, include ministry, marriage  
222 and family, civil authority, and daily work.<sup>12</sup> Because these structures are temporal, anticipating  
223 the arrival of God’s promised future, they must respond continually to human needs for  
224 protection and flourishing.

225  
226 ***The Ten Commandments***

227 When asked to summarize what God requires in the law, most Christians will turn first to the Ten  
228 Commandments (Exodus 20:1–17) as God’s guide for their own behavior and that of others.  
229 What is distinctive about these commandments for Lutherans is that we understand them in light  
230 of faith, which confesses God as creator and redeemer of the world. Thus, in addition to revealing  
231 human sin, they constrain wrong behavior and point the way for us to serve the neighbor and care  
232 for the world.

233  
234 The first three commandments together point to our need as sinful human beings “to fear, love,  
235 and trust in God above all things.” The remaining seven describe our responsibility to serve the  
236 neighbor, especially the most vulnerable. They identify those actions that violate trust and destroy  
237 relationships between people and within community. They also instruct us how to protect and  
238 nurture relationships and build up the community: to honor those wielding legitimate authority  
239 (fourth); preserve and enhance life (fifth); support boundaries, decency, and faithfulness in sexual  
240 relations (sixth); prevent exploitation (seventh); and put the best construction on the actions of all  
241 (eighth).

242

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<sup>10</sup> *Smalcald Articles* III.2, 311–12 in: *The Book of Concord*, eds. Kolb and Wengert.

<sup>11</sup> In Lutheran theology these structures have often been called “orders of creation” to express the point that they exist as structures that God uses to order human life. The origin of the term “orders of creation” and its original conceptualization can be traced to Christoph Adolf von Harleß (see *Christliche Ethik*, 7<sup>th</sup> ed. [Gütersloh: Bertelsmann, 1875], 491), who proposed this term to highlight the provisional nature of human social arrangements. It soon became linked to a static notion of creation and the idea of “orders” began to be understood as fixed, one-time acts of God in the past.

As such they came to indicate the establishment of human society in a hierarchy of fixed and unchanging social arrangements. On this basis, at one time some Lutheran theologians objected to the democratic developments in modern states on the grounds of the divine right of kings, defended the legitimacy of Hitler’s regime, or rejected the ordination of women as contrary to nature. While “orders of creation” also has been theologically enriching within Lutheran tradition, the concept of social structures is used here because it is less technical and more suggestive of God’s ongoing creative activity to shape and reshape social structures for human protection and good.

<sup>12</sup> *Augsburg Confession*, XVI, 48–52; *Apology*, XVI, 231–33; *Small Catechism*, Household Chart, 365–67; *Large Catechism*, Ten Commandments, 400–25 in: *The Book of Concord*, eds. Kolb and Wengert.

243 The ninth and tenth commandments “fence the heart.” They show us that not only individual acts  
244 but also thoughts, words, and legal actions done for base motives are wrong and they invite us to  
245 right action. All these things honor God by loving the neighbor.

246  
247 The sixth commandment relates in a particular way to human sexuality. To this end, as Luther  
248 wrote in the *Small Catechism*, “We are to fear and love God so that we lead pure and decent lives  
249 in word and deed, and each of us loves and honors his or her spouse.”<sup>13</sup>

250  
251 When this commandment is violated, many things are adulterated—relationships are damaged,  
252 people are betrayed and harmed. Promiscuity and sexual activity without a spirit of mutuality and  
253 commitment are sinful because of their destructive consequences for individuals, relationships,  
254 and the community. The Apostle Paul’s list of vices (e.g., fornication, impurity, licentiousness,  
255 idolatry) warns believers of the dangers of gratifying “the desires of the flesh,” thereby turning  
256 away from belonging to Christ and God’s kingdom (Galatians 5:19–21). The breakdown of trust  
257 through the sexual adulteration of the bonds of the committed, intimate, and protected  
258 relationship of marriage wreaks havoc for the family and the community, as well as for the people  
259 involved.

260  
261 When this commandment is kept, however, care and attention are given to all aspects of life and  
262 behavior, including sexuality, which creates marriage relationships and practices of trust. “There  
263 is no law against such things,” declares Paul, because “love, joy, peace, patience, kindness,  
264 generosity, faithfulness, gentleness, and self-control” are the “fruit of the Spirit” (Galatians 5:22–  
265 26).

266  
267 We are called to participate in God’s continuing creation as people who seek to fear, love, and  
268 trust in God above all things. As such, we strive to lead lives that uphold relationships and a  
269 social order where human beings can thrive, and to support one another in those endeavors. As  
270 sinners justified through the Gospel we are able to receive creation fully as gift so that we can  
271 serve our neighbor in need freely.

272  
273 ***Our vocation to serve the neighbor***

274 We do not live in private worlds without thought or consideration for historic events or the impact  
275 of our actions on individuals, the community, or the environment. Rather, the responsibility to  
276 serve the neighbor through our daily callings seeks to shape human relationships and a world  
277 community that honors God and anticipates God’s future transformation of all of creation. In so  
278 doing, all people, in whatever situation they find themselves, are called to actively promote the  
279 good of the neighbor.

280  
281 We recognize the complex and varied callings people have in relation to human sexuality: being  
282 in relationships, being single, being a friend, living in a young or aging body, being male or  
283 female, being young or old, or having different sexual orientations and gender identities. In  
284 whatever the situation, all people are called to build trust in relationships and in the community.  
285

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<sup>13</sup>*The Small Catechism*, Ten Commandments, par. 12, 353 in: *The Book of Concord*, eds. Kolb and  
Wengert.



286 The way we live out these callings, of course, will be flawed and imperfect. As forgiven sinners,  
287 we recognize through faith that our imperfect lives are means by which God cares for and  
288 sustains creation. We can live both humbly and boldly, knowing that our efforts are still infused  
289 with God's love and blessing for ourselves, our neighbors, and the world. By the mercy of God,  
290 in the midst of evil, betrayal, brokenness, loneliness, and loss, we dare to believe that  
291 opportunities do open, forgiveness is sought and tendered, good may be rescued, and trust can be  
292 restored.

293

294 ***Lutheran social ethics***

295 Lutherans understand human sexuality, and ethics in general, to be part of God's rule in this  
296 world, in contrast to God's rule in the coming world through the Gospel. "We know," declares  
297 Paul, "that the whole creation has been groaning in labor pains until now; and not only the  
298 creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait  
299 for adoption, the redemption of our bodies" (Romans 8:22-23). Therefore, we believe that the way  
300 we order our lives in matters of human sexuality, although important for us as people of faith, is  
301 not central to the Gospel itself. We are able to be realistic and merciful with respect to our  
302 physical and emotional realities, not striving for angelic perfection as if our salvation were at  
303 stake. Even marriage is an earthly blessing on this side of heaven (Matthew 22:30).<sup>14</sup>

304

305 A Lutheran approach to ethics makes use of Martin Luther's understanding of the two realms of  
306 God's action.<sup>15</sup> With the *left hand* (worldly realm), God rules in this world, maintaining order and  
307 restraining evil through the law and reason. With the *right hand* (spiritual realm), God brings in  
308 the coming world of Christ's rule where sin, death, and evil will reign no longer. This new world  
309 is experienced by faith alone, most clearly when God announces in Word and sacraments the  
310 forgiveness of sins, life, and salvation.

311

312 Set free by the death and resurrection of Christ (the spiritual realm), Christians are sent back into  
313 this created world, which is experienced no longer as a threat, but as God's gift. There we are  
314 called to love and serve the neighbor, and to uphold and promote human community and the  
315 preservation of creation. This is work we undertake not only with other Christians, but together  
316 with all people of good will.

317

318 As we determine how to love and serve the neighbor in a complex world, Lutherans rely on the  
319 Scriptures. We also are guided by the Lutheran Confessions, and we bring to this task a particular  
320 appreciation for the gifts of knowledge and learning. We believe that God also provides insights

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<sup>14</sup> "The Lutheran reformers developed a helpful approach to dealing with matters of morality and ethics. It serves both to safeguard the Gospel against the temptations for additional requirements than the grace of God, and to see within which context the issues of family, marriage and human sexuality can be addressed from a Lutheran point of view. Hence, we suggest that the doctrine of the two kingdoms can be applied as a useful tool to deal with these matters." The Lutheran World Federation: Marriage, Family and Human Sexuality Proposed Guidelines and Processes for Respectful Dialogue, LWF Report, 6. [www.lutheranworld.org/Council/2007/20070322-Council.html](http://www.lutheranworld.org/Council/2007/20070322-Council.html) (February, 1, 2009) (The link for the report can be found at the bottom of the Web page.) This report was received at the LWF Council in March 2007 and commended to LWF member churches.

<sup>15</sup> This teaching about the two realms of God's action often is called the "doctrine of the two kingdoms." See *op cit.* *Luther's Works*, vol. 45, especially 88-93.

321 to us through reason, imagination, the social and physical sciences, cultural understanding, and  
322 the creative arts (Philippians 4:8). One reason Lutherans have engaged so deeply in education  
323 and research is that we believe God works through such means to guide us in reading Scripture  
324 and in understanding how we will live in a world of continuing complexity and change.<sup>16</sup>  
325

326 Thus, we recognize that this church’s deliberations related to human sexuality do not threaten the  
327 center of our faith, but rather require our best moral discernment and practical wisdom in the  
328 worldly realm. We also understand that in this realm faithful people can and will come to  
329 different conclusions about what constitutes responsible action. Therefore, this social statement  
330 seeks to assist this church in discerning what best serves the neighbor in the complexity of human  
331 relationships and social needs in the midst of daily life.  
332  
333

### 334 **III Trust and human sexuality**<sup>17</sup> 335

336 God loves human life so much that “the Word became flesh” (John 1:14). We know, therefore,  
337 that God’s love embraces us totally, including our sexuality. We also know that God created each  
338 of us not only as individuals, but also as people who live in a variety of social communities and  
339 contexts. In response to God’s love for us, we seek life-giving relationships with others and create  
340 social structures and practices that support such relationships.  
341

#### 342 *The complexity of human sexuality*

343 God created human beings to be in relationship with each other and continually blesses us with  
344 diverse powers, which we use in living out those relationships. These include powers for action,  
345 reasoning, imagination, and creativity.  
346

347 Sexuality especially involves the powers or capacities to form deep and lasting bonds, to give and  
348 receive pleasure, and to conceive and bear children. Sexuality can be integral to the desire to  
349 commit oneself to life with another, to touch and be touched, and to love and be loved. Such  
350 powers are complex and ambiguous. They can be used well or badly. They can bring astonishing  
351 joy and delight. Such powers can serve God and serve the neighbor. They also can hurt self or  
352 hurt the neighbor. Sexuality finds expression at the extreme ends of human experience: in love,  
353 care, and security; or lust, cold indifference, and exploitation.  
354

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<sup>16</sup> The long-standing Lutheran emphasis on education stems, in part, from understanding it as an arena for service to the neighbor. See *Our Calling in Education* (Chicago: ELCA, 2007), 7–10.

<sup>17</sup> This statement attempts to maintain the distinctions frequently made between “sexual/sexuality,” “sex,” and “gender.” Generally speaking “sexual/sexuality” here refers to biological facts, while “sex” refers to behavior, as in “having sex.” “Gender” is reserved, most often, to designate the social and cultural classifications and constructions of biology and behavior. These distinctions are, of course, hard to maintain with precision, but are consistent with dictionary definitions. The following selected definitions are taken from William Morris, ed., *The American Heritage Dictionary of the English Language* (Boston: American Heritage Publishing Co., Inc., 1969–1970.): *Sexuality*: “The quality of possessing a sexual character or potency.” *Sex*: “The sexual urge or instinct as it manifests itself in behavior;” or “Sexual intercourse.”; *Gender*: “Classification of sex.”

355 Sexuality consists of a rich and diverse combination of relational, emotional, and physical  
356 interactions and possibilities. It surely does not consist solely of erotic desire. Erotic desire, in the  
357 narrow sense, is only one component of the relational bonds that humans crave as sexual beings.  
358 Although not all relationships are sexual, at some level most sexual relationships are about  
359 companionship. Although some people may remain single, either intentionally or unintentionally,  
360 all people need and delight in companionship and all are vulnerable to loneliness.

361  
362 The need to share our lives with others is a profound good (Genesis 2:18). The counsel to love  
363 and care for the neighbor is not a command that is foreign to our created natures; rather, reaching  
364 out in love and care is part of who we are as relational and sexual beings. Even if we never have  
365 sexual intimacy, we all seek and respond to the bonds and needs of relationships.

366  
367 Sexual love—the complex interplay of longing, erotic attraction, self-giving and receiving  
368 defined by trust—is a wondrous gift. The longing for connection, however, also can render  
369 human beings susceptible to pain, isolation, and harm. The desire for sexual love, therefore, does  
370 not by itself constitute a moral justification for sexual behavior. Giving and receiving love  
371 always involves mixed motives and limited understanding of individual and communal  
372 consequences.

373  
374 The sharing of love and sexual intimacy within the mutuality of a mature and trusting relationship  
375 can be a rich source of romance, delight, creativity, imagination, restraint, desire, pleasure, safety,  
376 and deep contentment that provide the context for individuals, family, and the community to  
377 thrive.

378  
379 Though sexual love remains God’s good gift, sin permeates human sexuality as it does all of life.  
380 When expressed immaturely, irresponsibly, or with hurtful intent, then love—or its counterfeit,  
381 coercive power—can lead to harm and even death. Too often lust is mistaken for love, which in  
382 turn becomes the rationale for selfish behaviors. When infatuation, lust, and self-gratification take  
383 the place of the responsibilities of love, cascading consequences result that can be devastating for  
384 partners, children, families, and society.

385  
386 In recognizing the many ways in which people misuse power and love, we need to be honest  
387 about sin and the finite limitations of human beings. We also recognize the complexity of the  
388 human and societal forces that drive the desire for companionship, for intimate relation with  
389 another, for belonging, and for worth. The deep interconnectedness of the body with the mind and  
390 spirit suggest the complexity of such situations. The biblical narratives both rejoice in the  
391 splendor of sexual attraction (Song of Songs 4) and are candid about the harm that can result from  
392 human sexuality (2 Samuel 11; 2 Samuel 13; Matthew 5:27–30).

393  
394 ***Social trust and the common good***

395 Trust is a critical element that holds together couples and relationships, households and families,  
396 social structures and institutions. We normally relate concepts of trust, promise, loyalty, and  
397 reliance to individual relationships. These concepts, however, also describe economic life,  
398 political arrangements, social policies, and social structures. Contemporary social scientists call  
399 attention to these almost invisible bonds of trust and reliance that are necessary for a well-

400 functioning society.<sup>18</sup> They are beginning to articulate what close-knit communities have long  
401 known: social trust undergirds healthy societies.

402  
403 Trust is essential for the good of society. This is true in general terms for the proper functioning  
404 of communities and pertains especially to the social practices and institutions that affect and are  
405 affected by human sexuality. The development of social trust must be a central concern for all  
406 who seek the good of the neighbor in the pursuit of justice and the common good. Lutherans  
407 understand that social structures cannot create faith, hope, and love, but they trust that God does  
408 bless and provide appropriate gifts through such structures and, in some cases, in spite of them.

409  
410 The concept of social trust has long been central to both Jewish and Christian social and political  
411 thought through the focus on the common good and the need of the neighbor. As the Apostle Paul  
412 writes, “So then, whenever we have an opportunity, let us work for the good of all...” (Galatians  
413 6:10).<sup>19</sup>

414  
415 When human beings serve their neighbor rather than themselves, they are acting in ways that  
416 enhance social trust. However, the challenge of establishing, maintaining, and fostering social  
417 trust involves more than private actions. It also requires shaping legal, commercial, technological,  
418 and civic structures for the common good. Examples include the social institutions of the family,  
419 the conduct of commerce, laws enacted and enforced by government, and community standards.  
420 A justice-oriented legal code, social contracts and institutions that protect the weak and most  
421 vulnerable, and the protection of human rights all illustrate the kinds of things that can contribute  
422 to and support social trust.<sup>20</sup>

423  
424 Social trust is grounded in the practice of mutual respect for the dignity of all people and their  
425 consciences. Strong communities ensure social trust when they provide social support for  
426 disagreement and dissent, and nurture the values of mutual respect and regard for the opinions of  
427 others. Within the church community, we contribute to respect for the understandings and  
428 experiences of others by living out the eighth commandment: “We do not tell lies about our  
429 neighbors, betray or slander them, or destroy their reputations. Instead we...come to their defense,  
430 speak well of them, and interpret everything they do in the best possible light.”<sup>21</sup>

431  
432 As this church and its members engage the changes and challenges of contemporary society  
433 related to human sexuality, careful thought must be given to which changes enhance and which  
434 erode social trust. The development of social trust must be a central concern for Christians who

---

<sup>18</sup> One excellent source in the literature is theorist Niklas Luhmann. See *Trust and Power: Two Works by Niklas Luhmann*; trans. Howard Davis, John Raffan, Kathryn Rooney Chichester (New York: John Wiley & Sons, 1979).

<sup>19</sup> Scripture uses the words obedience (Romans 13) or honor (Exodus 20) not to refer to the slavish following of rules, but to the relationship of mutual trust spoken of here in which the repentant sinner willingly responds to God’s commands. Luther captures this scriptural attitude well in his exposition of the fourth commandment in *Large Catechism*, Ten Commandments, especially par. 167–178, 409, in: *The Book of Concord*, eds. Kolb and Wengert.

<sup>20</sup> It is no accident, for example, that in economics “credit” plays a crucial role and uses a word from the same Latin root as “creed.” Credit literally means “he or she believes” that a person will repay a loan.

<sup>21</sup> *Small Catechism*, Ten Commandments, par. 16, 353 in: *The Book of Concord*, eds. Kolb and Wengert.

435 seek the good of the neighbor in the pursuit of justice and the common good. This church must be  
436 a leader in refocusing attention on practices and attitudes that build social trust. Likewise, it must  
437 contribute to the development of responsible economic and social policies and practices that  
438 shape the expression of sexuality within social life.

439  
440 ***Human sexuality and our calling to establish trust***

441 Sexual relationships may be among our most profoundly intimate, crucial, and self-giving  
442 expressions of trust. Here our human lives are vulnerable to joy and delight and to hurt and  
443 exploitation. From spiritual intimacy with God to the closest physical intimacy with another,  
444 relationships flourish according to the depth and trustworthiness of commitments. In the arena of  
445 human sexuality, no human relationships can thrive in the absence of trust.

446  
447 Human beings learn about trust from God. When the Lutheran Confessions discuss faith in God,  
448 they understand it fundamentally as trust<sup>22</sup> or absolute confidence in God. In faith nurtured by the  
449 Holy Spirit through Word and sacrament, we entrust our whole lives to God. We experience  
450 God's unfailing trustworthiness in God's relationship with us through the Gospel and through  
451 God's deep mercy and compassion in response to our human frailty. In response, as forgiven and  
452 justified people, we seek to respond to God's love for us through care for the neighbor, fostering  
453 trust in order that individuals and society might flourish.

454  
455 What then, does trust in relation to human sexuality look like when understood in terms of service  
456 to the neighbor? In responding to this question, we reflect on God's love for and continuing  
457 involvement in creation and on the saving action of Jesus Christ for the salvation of the world.  
458 We look to Scripture, to the Lutheran Confessions, to the social and physical sciences, and to  
459 human reason, mercy, and compassion. In so doing, we boldly but humbly affirm that trustworthy  
460 relationships and social structures will:

- 461 • promote, value, and respect the human dignity of each individual;  
462 • protect all from physical, emotional, and spiritual harm;  
463 • demonstrate mercy, compassion, and justice for all, especially the "least of these"— those  
464 who are most vulnerable in relationships and in society;  
465 • ensure accountability and responsibility in relationships and the community;  
466 • promote the welfare of individuals and the common good of society; and  
467 • value the security and protection afforded through the making of promises, including social  
468 and contractual commitments.

469  
470 These foundational and protective conditions provide the necessary context and support for  
471 trusting relationships that are:

- 472 • loving, that include and reflect an abundance of *agape* (unlimited love, forgiveness,  
473 compassion, care and concern), *eros* (passion, excitement and joy), and *philia* (care for the  
474 neighbor);  
475 • life-giving, where affirmation is mutually shared, encouragement is given and received, and  
476 individual talents are nurtured and supported;  
477 • self-giving in the face of both opportunities and challenges;  
478 • fulfilling, that is, a place where a spirit of joy and an atmosphere of peace prevails;

---

<sup>22</sup> The Latin version of the Augsburg Confession uses the word *fiducia* (trust).

- 479 • nurturing of physical, emotional, and spiritual well-being;
- 480 • marked by truth-telling and honesty;
- 481 • faithful in word and deed, including sexual fidelity;
- 482 • committed, demonstrating loyalty in the face of difficult as well as good times;
- 483 • supportive for all who grow old, are vulnerable or weak;
- 484 • hospitable, offering support and encouragement to others;
- 485 • a blessing to society and serving the good of the neighbor.

486  
487

#### 488 **IV Sexuality and social structures that enhance social trust**

489

490 Lutherans believe that God works through social structures for the good of society. The Lutheran  
491 Confessions identify marriage and the family as foundational structures that support human  
492 community.

493

##### 494 ***Marriage: shelter and context for trust***

495 Trust is a quality of relationship that, while never perfected, is nurtured and reinforced over time.  
496 The trust and mutuality afforded by marriage can make marriage one of the most beautiful,  
497 abiding, and transformative forms of human relationship. Depth of care, matched to an intimacy  
498 of touch, creates relationships much stronger than simple and momentary erotic interest. Sexual  
499 intimacy, together with promises of fidelity and public accountability, nurtures bonds that allow  
500 people to thrive and provides a rich context for the care and support of children.

501

502 This church understands marriage as a covenant of mutual promises, commitment, and hope  
503 authorized legally by the state and blessed by God. The historic Christian tradition and the  
504 Lutheran Confessions have recognized marriage as a covenant between a man and a woman,  
505 reflecting Mark 10: 6–9: “But from the beginning of creation, God made them male and female.  
506 For this reason a man shall leave his father and mother and be joined to his wife, and the two  
507 shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined  
508 together, let no one put asunder.” (Jesus here recalls Genesis 1:27; 2:23–24.)

509

510 Lutherans have long affirmed that the public accountability of marriage, as expressed through a  
511 legal contract, provides the necessary social support and social trust for relationships that are  
512 intended to be sustained throughout life and within changing and often challenging life situations.  
513 In this country, pastors carry both legal and religious responsibilities for marriage. In carrying out  
514 these responsibilities, pastors hold and exercise pastoral discretion for the decision to marry  
515 legally. In the community of the church they preside over the mutual promises made between a  
516 couple seeking the lifelong, monogamous, and faithful relationship of marriage.

517

518 Marriage requires constant care and cultivation. It is intended to protect the creation and nurturing  
519 of mutual trust and love as one foundation of human community. It is a binding relationship that  
520 provides conditions for personal well-being, the flourishing of the partner, and the possibility of  
521 procreation and the nurturing of children. It is also intended to be a blessing to the community  
522 and the world. Because of promises of fidelity and public accountability, marriage provides a  
523 context of love, trust, honesty, and commitment within which a couple can express the profound  
524 joy of relationship as well as address the troubles they encounter throughout life.

525 Christians believe that marriage is not solely to legitimate physical sexual intimacy, but to  
526 support long-term and durable communion for the good of others.<sup>23</sup> It is a communion within  
527 which the play and delight of physical love are crucial expressions of the depth of trust, and in  
528 which lovemaking can be a tender and generous act of self-giving that tends to the joy and  
529 pleasure of the other.

530  
531 The public character of marriage also implies a civil responsibility. Marriage is intended not only  
532 to protect the people who are married, but to signal to the community their intention to live a  
533 peaceful and mutually fulfilling life, even as they endeavor to strengthen the community in which  
534 they live. The public promises of marriage between a man and a woman, therefore, also protect  
535 the community by holding people accountable to their vows. Fidelity to promises blesses all who  
536 depend on this trust within and beyond the marriage.

537  
538 The Christian commitment to marriage recognizes that sin enters all relationships, both within  
539 and outside the institution of marriage. All marriages fall short of intentions and difficulties are  
540 inevitable, both because of the different needs and desires of the two individuals, and because of  
541 sin, which places the anxious concern for self before the needs of the other. Infidelity to marriage  
542 promises betrays the intimate trust of the partner, the security of the family, and the public trust of  
543 the community.

544  
545 Precisely because marriage is the place where deep human trust and needs abide, it also can be a  
546 place of great harm. Many experience neither love nor trust within marriage. Harming another  
547 emotionally, physically, or spiritually, including through the misuse or abuse of power, is a  
548 profound injury. It is also a betrayal and violation of the shelter and trust that are intended within  
549 the marriage relationship. Particular care must be taken to support and find safe haven for all who  
550 are at risk within a marriage. This includes those whose sense of self is destroyed or damaged  
551 within the marriage relationship and, therefore, whose ability to act or advocate for their own  
552 health and safety maybe inhibited or lost.

553  
554 This church recognizes that in some situations the trust upon which marriage is built becomes so  
555 deeply damaged or is so deeply flawed that the marriage itself must come to a legal end (Matthew  
556 19:3–12). This church does not treat divorce lightly nor does it disregard the responsibilities of  
557 marriage. However, in such situations, it provides support to the people involved and all who are  
558 affected. Divorced individuals are encouraged to avail themselves of pastoral care, to be assured  
559 of God’s presence, forgiveness, and healing, and to remain in the communion of the church,  
560 recognizing the all-encompassing mercy of God.

561  
562 This church will provide supportive pastoral care to those who are divorced. Further, it believes  
563 that those who wish to remarry may gain wisdom from the past and may be assured of the  
564 Gospel’s freedom, in the midst of brokenness and forgiveness, to enter into their new  
565 responsibilities in joy and hope. This church will tend pastorally to the special concerns of

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<sup>23</sup>Luther’s concluding explanation of the sixth commandment says about marriage: “...above all it is essential that husband and wife live together in love and harmony, cherishing each other wholeheartedly and with perfect fidelity.” *Large Catechism*, Ten Commandments, par. 219, 415 in: *The Book of Concord*, eds. Kolb and Wengert.

566 blended families, children of divorced parents, and to the particular tensions that may accompany  
567 family breakdown and transition.

568  
569 Despite its awareness of the presence of sin and failure in marriage, the Christian tradition places  
570 great emphasis on the value of marriage for a husband and wife. It is in marriage that the highest  
571 degrees of physical intimacy are matched with and protected by the highest levels of binding  
572 commitment, including legal protection. It is in marriage that public promises of lifetime  
573 commitment can create the foundation for trust, intimacy, and safety.

574  
575 Both the couple's intent in their lifelong promises and the civil requirements for marriage are  
576 important. Mutual promises of enduring care and fidelity, made before God, allow a couple to  
577 open themselves to each other. They permit the sharing of profound and tender affection as well  
578 as deep vulnerabilities and anxieties. The legal contract creates a public arrangement within  
579 which a couple may safely and equitably share their assets and resources, arrive at joint decisions,  
580 anticipate children, protect and nurture them, and plan for a shared future.

581  
582 The church's historical experience supports its confidence that solemn promises, made before a  
583 company of witnesses who ask for God's blessing on a man and a woman, have the power to  
584 create a unique framework within which two people, a new family, and the community may  
585 thrive. This church has confidence that such promises, supported by the contractual framework of  
586 civil law, can create a lifetime relationship of commitment and cooperation.

587  
588 It must be noted that some, though not all, in this church and within the larger Christian  
589 community, conclude that marriage is also the appropriate term to use in describing similar  
590 benefits, protection, and support for same-gender couples entering into lifelong monogamous  
591 relationships. They believe that such accountable relationships also provide the necessary  
592 foundation that supports trust and familial and community thriving. Other contractual agreements  
593 such as civil unions also seek to provide some of these protections and to hold those involved in  
594 such relationships accountable to one another and to society.

595  
596 ***Lifelong monogamous same-gender relationships***

597 Within the last decades, this church has begun to understand and experience in new ways the  
598 need of same-gender-oriented individuals to seek relationships of lifelong companionship and  
599 commitment as well as public accountability and legal support for those commitments. At the  
600 same time, public debates and deliberations have continued regarding evolving understandings of  
601 human sexuality in medicine, social science, and corresponding public policy about same-gender  
602 relationships.

603  
604 We in the ELCA recognize that many of our sisters and brothers in same-gender relationships  
605 sincerely desire the support of other Christians for living faithfully in all aspects of their lives,  
606 including their sexual fidelity. In response, we have drawn deeply on our Lutheran theological  
607 heritage and Scripture. This has led, however, to differing and conscience-bound understandings  
608 about the place of such relationships within the Christian community. We have come to various  
609 conclusions concerning how to regard lifelong, monogamous same-gender relationships,  
610 including whether and how to publicly recognize their lifelong commitments.

611



612 While Lutherans hold various convictions regarding lifelong, monogamous, same-gender  
613 relationships, this church is united on many critical issues.<sup>24</sup> It opposes all forms of verbal or  
614 physical harassment and assault based on sexual orientation. It supports legislation and policies to  
615 protect civil rights and to prohibit discrimination in housing, employment, and public services. It  
616 has called upon congregations and members to welcome, care for, and support same-gender  
617 couples and their families, and to advocate for their legal protection.

618  
619 The ELCA recognizes that it has a pastoral responsibility to all children of God. This includes a  
620 pastoral responsibility to those who are same-gender in their orientation and to those who are  
621 seeking counsel about their sexual self-understanding. All are encouraged to avail themselves of  
622 the means of grace and pastoral care.

623  
624 This church also acknowledges that consensus does not exist concerning how to regard same-  
625 gender committed relationships, even after many years of thoughtful, respectful, and faithful  
626 study and conversation. We do not have agreement on whether this church should honor these  
627 relationships, uplift, shelter and protect them, or on precisely how it is appropriate to do so.

628  
629 In response, this church draws on the foundational Lutheran understanding that the baptized are  
630 called to discern God's love in service to the neighbor. In our Christian freedom, we therefore  
631 seek responsible actions that serve others and do so with humility and deep respect for the  
632 conscience-bound beliefs of others. We understand that, in this discernment about ethics and  
633 church practice, faithful people can and will come to different conclusions about the meaning of  
634 Scripture<sup>25</sup> and about what constitutes responsible action. We further believe that this church, on  
635 the basis of "the bound conscience,"<sup>26</sup> will include these different understandings and practices  
636 within its life as it seeks to live out its mission and ministry in the world.

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<sup>24</sup> See ELCA Church Council minutes for 1993 and ELCA Churchwide Assembly minutes for 1991, 1993, 1995, and 1999 respectively: CC93.03.37; CA91.07.51; CA93.03.4; CA95.6.50; CA99.06.27. These actions may be found at [www.elca.org](http://www.elca.org).

<sup>25</sup> "The difference between interpreters should not be understood as a conflict between those who seek to be 'true to Scripture' and those who seek to 'twist the Bible' to their own liking. The disagreements are genuine." This is the conclusion of Dr. Arland J. Hultgren and Dr. Walter F. Taylor Jr. Both are members of the ELCA and both are highly regarded scholars and teachers. The citation is from Arland Hultgren and Walter Taylor, *Background Essay on Biblical Texts for Journey Together Faithfully, Part Two: The Church and Homosexuality*. (Chicago: ELCA, September, 2003), 18. This essay was written at the request of the Task Force for ELCA Studies on Sexuality. It can be accessed at: <http://www.elca.org/faithfuljourney/historical> (February 1, 2009).

<sup>26</sup> The Apostle Paul testifies to conscience as the unconditional moral responsibility of the individual before God (Romans 2:15-16). In the face of different conclusions about what constitutes responsible action, the concept of "the conscience" becomes pivotal.

When the clear word of God's saving action by grace through faith is at stake, Christian conscience becomes as adamant as Paul, who opposed those who insisted upon circumcision. (Galatians 1:8). In the same way Luther announced at his trial for heresy, "Unless I am persuaded by the testimony of Scripture and by clear reason ... I am conquered by the Scripture passages I have adduced and my conscience is captive to the words of God. I neither can nor desire to recant anything, when to do so against conscience would be neither safe nor wholesome" (WA 7: 838; Luther's Works 32:112).

However, when the question is about morality or church practice, the Pauline and Lutheran witness is less adamant and believes we may be called to respect the bound conscience of the neighbor. That is, if

637 This church recognizes that, with conviction and integrity:  
638

- 639 • On the basis of conscience-bound belief, some are convinced that same-gender sexual  
640 behavior is sinful, contrary to biblical teaching and their understanding of natural law. They  
641 believe same-gender sexual behavior carries the grave danger of unrepentant sin. They  
642 therefore conclude that the neighbor and the community are best served by calling people in  
643 same-gender sexual relationships to repentance for that behavior and to a celibate lifestyle.  
644 Such decisions are intended to be accompanied by pastoral response and community support.  
645
- 646 • On the basis of conscience-bound belief, some are convinced that homosexuality and even  
647 lifelong, monogamous, homosexual relationships reflect a broken world in which some  
648 relationships do not pattern themselves after the creation God intended. While they  
649 acknowledge that such relationships may be lived out with mutuality and care, they do not  
650 believe that the neighbor or community are best served by publicly recognizing such  
651 relationships as traditional marriage.  
652
- 653 • On the basis of conscience-bound belief, some are convinced that the scriptural witness does  
654 not address the context of sexual orientation and lifelong loving and committed relationships  
655 that we experience today. They believe that the neighbor and community are best served  
656 when same-gender relationships are honored and held to high standards and public  
657 accountability, but they do not equate these relationships with marriage. They do, however,  
658 affirm the need for community support and the role of pastoral care, and may wish to  
659 surround lifelong monogamous relationships or covenant unions with prayer.  
660
- 661 • On the basis of conscience-bound belief, some are convinced that the scriptural witness does  
662 not address the context of sexual orientation and committed relationships that we experience  
663 today. They believe that the neighbor and community are best served when same-gender  
664 relationships are lived out with lifelong and monogamous commitments that are held to the  
665 same rigorous standards, sexual ethics, and status as heterosexual marriage. They surround  
666 such couples and their lifelong commitments with prayer to live in ways that glorify God,  
667 find strength for the challenges that will be faced, and serve others. They believe same-  
668 gender couples should avail themselves of social and legal support for themselves, their  
669 children and other dependents, and seek the highest legal accountability available for their  
670 relationships.  
671

---

salvation is not at stake in a particular question, Christians are free to give priority to the neighbor's well-being and will protect the conscience of the neighbor who may well view the same question in such a way as to affect faith itself. For example, Paul was confident that Christian freedom meant the Gospel of Jesus Christ was not at stake in questions of meat sacrificed to idols or the rituals of holy days (Romans 14, 1 Corinthians 8:10–14; and 10:23–30). Yet he insisted that, if a brother or sister did not understand this freedom and saw eating this meat as idolatry to a pagan god, the Christian was obligated to “walk in love” by eating just vegetables for the neighbor’s sake! (Romans 14:17–20).

This social statement draws upon this rich understanding of the role of conscience and calls upon this church, when in disagreement concerning matters around which salvation is not at stake, including human sexuality, to bear one another’s burdens (Galatians 6:2), honor the conscience and seek the well-being of the neighbor.

672 Although at this time this church lacks consensus on this matter, it encourages all people to live  
673 out their faith in the local and global community of the baptized with profound respect for the  
674 conscience-bound belief of the neighbor. This church calls for mutual respect in relationships and  
675 for guidance that seeks the good of each individual and of the community. Regarding our life  
676 together as we live with disagreement, the people in this church will continue to accompany one  
677 another in study, prayer, discernment, pastoral care, and mutual respect.  
678

679 ***Loving families: ground and source for social trust***

680 One of the places where social trust is most important is in the context of the family. In  
681 contemporary society, the term “family” includes a variety of forms, more akin to the older term  
682 of “household,” exclusively employed by Luther to include immediate family members, relatives,  
683 and others.  
684

685 Lutherans understand that intimacy, trust, and safety, particularly for those most vulnerable, are  
686 best sheltered within families. When safety and trust are eroded or destroyed within the family, it  
687 becomes a dangerous or even demonic place where abuse can reign. Thus, Lutherans take great  
688 care to support whatever creates and sustains strong families as a foundation and source of trust.  
689

690 Children learn either trust or distrust from their earliest relationships of dependence upon parents  
691 and others in the household. Patterns of loyalty and confidence established in the family can reach  
692 into all future relationships. Those who do not learn to trust face significant obstacles to  
693 becoming trustworthy individuals in the more complicated relationships of modern life and may  
694 find it difficult to develop a mature and healthy sexuality.  
695

696 The family is a primary source of trust precisely because of the remarkable level of commitment  
697 and care that characterizes familial bonds. While scripture places family as secondary to the  
698 community of God’s people (Matthew 10:37; 12:49), it also attests to the family’s foundational  
699 role in protecting and nurturing human community (Exodus 20:12; Ephesians 6:1–4). The  
700 Lutheran Confessions recognize this role<sup>27</sup> and the connection between family and sexuality in  
701 their discussions of the commandments related to each.<sup>28</sup>  
702

703 This church regards the family as an indispensable social institution because of its role in  
704 establishing conditions of trust and protection of the vulnerable. As such, society properly both  
705 regulates and shelters families through family law that exists to ensure that these critical  
706 responsibilities will be met and that dependent family members will be protected and treated  
707 justly when households dissolve.<sup>29</sup>

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<sup>27</sup> This is evident in Luther’s commentary on parental responsibilities. See *Small Catechism*, Preface, par. 19–20, 350, and *Large Catechism*, Ten Commandments, par. 167–78, 409–10 in: *The Book of Concord*, eds. Kolb and Wengert.

<sup>28</sup> See, for instance, Luther’s reference to the fourth commandment while discussing the sixth: *Large Catechism*, Ten Commandments, par. 167–78, 413ff.; see also par. 206 and 218 in: *The Book of Concord*, eds. Kolb and Wengert.

<sup>29</sup> These include laws governing marriage, dissolution of marriage, inheritance, guardianship, custody, parental rights and duties, property, pensions, social security, taxes, and health benefits. The interdependence and mutual responsibilities of married couples are crucial in welding them into a legal unit as well as a loving household. Parents and guardians are legally compelled to attend to the welfare, support,

708 Social service ministries of this and other churches work to secure the well-being of families in  
709 many ways. They give particular attention to those who have no family or to families with limited  
710 resources. They raise their moral voice to affirm and celebrate the life-giving importance of  
711 familial covenants of care. They teach others to embrace these callings of responsibility and love.

712  
713 At the same time, realistic awareness of weakness and sin prevents Lutherans from romanticizing  
714 family life or setting up false ideals. In particular, sexual abuse or betrayal of promises and  
715 commitments within the family constitute flagrant harm precisely because they occur within the  
716 context where trust is most assumed.

717  
718 This church recognizes its responsibility in congregations and through social ministry  
719 organizations to support its members and others in all the difficulties that beset family life and to  
720 seek ways to ensure and support the protection of the most vulnerable.

721  
722 Many current social trends<sup>30</sup> in the United States and elsewhere properly raise concerns about the  
723 health of families. While these trends do involve individuals who carry personal responsibility for  
724 their choices, they also are driven by economic and social forces that are both complex in origin  
725 and significantly resistant to correction.

726  
727 In this country and throughout the twentieth century, the legally married, heterosexual “nuclear  
728 family” has been supported by strong social conventions.<sup>31</sup> The nuclear family is well-structured  
729 to foster the development of trust in children and youth. The experience of millions of people and  
730 recent social science findings demonstrate its ability to do so.<sup>32</sup> This does not mean, however,  
731 that it has always done so effectively. Families can shelter sexism or domestic violence and, in  
732 such situations, the safety of children or others who are harmed is of utmost importance.

733  
734 In this country and in our congregations, families are formed in many ways. There are natural and  
735 adoptive families, foster families, blended families, families with a missing generation, and  
736 families where the parents are the same gender. Millions of households in the U.S., and many in  
737 our church, are headed by single parents—mostly women—whether widowed, divorced, or never  
738 married. The critical issue with respect to the family is not whether it has a conventional form,

---

protection, and education of their children and youth.

<sup>30</sup> Such trends include remarkably large numbers of physically or psychologically absent fathers and teenagers with parenting responsibilities for which they are not prepared. They include the reluctance of some men and women to commit themselves in marriage. Stresses on marriages and individuals in marriages contribute to high rates of divorce with accompanying concerns for children and other extended family members.

<sup>31</sup> Scripture and the Lutheran Confessions assume and encourage households, similar in some ways to this model, but historically and currently there are wide variations that include many other family members, widowed heads of households, laborers, and the like.

<sup>32</sup> This point and the supporting data may be found in various sources. One source is the attempt by Don S. Browning to summarize and employ that data for a constructive proposal in *Equality and the Family: A Fundamental, Practical Theology of Children, Mothers, and Fathers in Modern Societies* (Grand Rapids: Eerdmans Publishing Co., 2005). See especially the citations in chapters four and seven.

739 but how it performs indispensable individual and social tasks. All families have responsibility for  
740 the tasks of providing safety, shielding intimacy, and developing trustworthy relationships.<sup>33</sup>

741  
742 This church's first response toward families and households should be one of welcome and  
743 support that includes particularly the care for and safety of children. Children are to be invited  
744 into the community of the baptized regardless of their family situation.

745  
746 This church responds to the needs of families through its ministry and service in various settings.  
747 It also has the task of addressing and advocating against social and economic trends that counter  
748 the development of strong families.

749  
750 Through the proclamation of God's Word and the sacraments, God creates and strengthens faith  
751 and supports believers both inside and outside of families. Family life also is supported when its  
752 members strive to meet reasonable expectations to forgive and seek forgiveness and to bear each  
753 other's burdens responsibly. These practices honor God and, when learned in the context of a  
754 loving and committed family, may lead to mature and healthy expressions of sexuality. When  
755 trust has been betrayed in such situations, then forgiveness, loving correction, and reconciliation  
756 must be attempted.

757  
758 This church acknowledges with regret the way in which the misuse of historical teachings  
759 concerning sexuality has harmed individuals, deepened suffering, or torn families apart. This  
760 includes actions that abandon or shun people for unwed pregnancy or for a same-sex orientation.  
761 Hate crimes and violence against those who are regarded as sexually different sometimes have  
762 been publicly perpetrated in the name of Christ. Not only must such behaviors be denounced, but  
763 this church must work toward greater understanding of sexual orientation and gender identity. It  
764 must seek that which is positive and life-giving while protecting from all that is harmful and  
765 destructive.

766  
767 Since social trust is directly related to social justice, this church must call for justice in matters  
768 relating to families and sexuality. Complex and profound changes have occurred in family law  
769 over the past fifty years relating to divorce, alimony and child support, custody, adoption,  
770 parental rights, and civil unions. The continuing evolution of family law is of vital importance as  
771 legislators and courts strive to protect dependent individuals and justly assign responsibility for  
772 their care.

773  
774 These laws have a direct impact on patterns of social trust within households and networks of  
775 kinship. Criminal statutes, state enforcement, and judicial handling of matters related to sexual  
776 abuse, sexual harassment, sexual threats, and domestic violence require our close attention.  
777 Victims of sexual violation must be able to rely on public institutions for intervention in troubled  
778 relationships. They must be able to expect protection when their trust in an individual has been  
779 abused.

780  
781 Society at large must ensure that all who are dependent upon others in the family for spiritual,  
782 emotional, and physical well-being are protected by social policies and practices. Even social

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<sup>33</sup> Ibid.

783 institutions and practices not directly related to family institutions can and should facilitate and  
784 support familial care and responsibility. Examples include: tax and poverty law, real estate and  
785 zoning regulations, and insurance industry policies and practices.

786  
787 The ELCA will support familial relationships as central to nurturing and sustaining trust and  
788 security in human relationships. It will advocate for public policies that support and protect  
789 families. This church commits itself to continued attention to and discernment about changing  
790 family configurations and how they serve to shelter and protect relationships of mutual trust.

791  
792 ***Protecting children and youth in and for trusting relationships***

793 A strong and healthy family is a significant factor in the development of healthy individuals. The  
794 context of a healthy family nurtures growth, enhances trust, and offers protection. This is  
795 especially true for children and youth as they grow into sexual maturity.

796  
797 Safety within and outside the family is of overriding importance because the damage done to  
798 children and youth through sexual abuse or molestation can be remarkably deep and lasting. Such  
799 harmful behavior may include inappropriate touching, exposure to pornography, exposing  
800 genitals to children or inducing children to do the same, and sexual or genital relations involving  
801 minors.

802  
803 Criminal statutes prohibiting abuse and molestation contribute to the protection of children and  
804 youth. This church supports the prosecution of any individual who commits a sexual crime  
805 against a minor, including people in leadership positions in the church. Further, this church  
806 affirms appropriate laws requiring the reporting of suspected child abuse to authorities in order to  
807 prevent future harm to vulnerable minors who cannot protect themselves.

808  
809 The ELCA also recognizes that congregations and other ministry sites must continue in their  
810 efforts to be safe places for children and youth. Much work already has been done to help  
811 congregations protect children. This church will continue its efforts for the protection of minors  
812 who participate in church-sponsored events and programs. This church calls for the adoption of  
813 preventive measures including educational programs, appropriate policies, and screening of  
814 individuals who care for, supervise, or work with children within this church.

815  
816 Matters of concern to both society and the church extend beyond abuse and molestation to  
817 organized sexual exploitation. Commercial sexual exploitation is widespread throughout the  
818 United States and around the world. It continues to grow and involves surprising numbers of  
819 youth by taking advantage of their vulnerabilities.<sup>34</sup>

820  
821 This church strongly reaffirms its 2001 message, *Commercial Sexual Exploitation*, which states,  
822 “Sexual exploitation in any situation, either personally or commercially, inside or outside legally  
823 contracted marriage, is sinful because it is destructive of God’s good gift [of sexuality] and  
824 human integrity.” This message notes that this is especially true with respect to the demonic  
825 harm sexual exploitation visits on children and youth.<sup>35</sup>

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<sup>34</sup> “Commercial Sexual Exploitation” (Chicago: ELCA, 2001), 3.

<sup>35</sup> *Ibid.*, 1.

826 Children and youth live in a highly sexualized world. They are exposed early to patterns of adult  
827 sexuality and are pressured to associate their bodies with practices that devalue them. Examples  
828 include child beauty contests, sexually suggestive clothing, sexually charged prime time, cable  
829 television programs, and movies. At an early age, children listen to sexualized music that is  
830 deliberately marketed to them. They “date” as couples and engage in genital activity at earlier  
831 ages. Children and youth are targets of sexual bullying, destructive language, and vicious humor.  
832

833 The ELCA regards the over-exposure of emotionally maturing children and teens to adult  
834 sexuality as a failing on the part of adults and society. It challenges all individuals and institutions  
835 in society to fulfill their responsibility to protect and nurture children and youth and provide for  
836 their appropriate development. Congregations should offer opportunities for adults to express  
837 these concerns and explore solutions together.  
838

839 Expanding cyberspace and other electronic media create new challenges to the protection of  
840 children and youth. It is important that parents, society, and lawmakers continue to be extremely  
841 vigilant to protect the well-being of children and youth in this electronic world with its often  
842 hidden dangers. The widespread electronic availability of violent and degrading pornography  
843 threatens children and youth as well as adults. It has the capacity to damage the normal sexual  
844 development in those who view it, often obsessively and in secret. How to address this problem is  
845 one of the most important child-protection issues of our time, and our church will be an active  
846 participant in this important conversation.  
847

848 The sexual education of children and teens will be supported as a priority by this church.  
849 Anecdotal evidence among teens suggests that few parents or congregations meaningfully engage  
850 young people in either sex education or healthy conversations about sexuality, even though teens  
851 would welcome it.<sup>36</sup> This lack of engagement is astonishing, especially considering the associated  
852 dangers. This church will give particular attention to how children and youth are supported,  
853 nurtured, and accompanied in their sexual and relational formation.  
854

855 Toward that end, this church reaffirms what it has said previously about providing comprehensive  
856 sex education within the context of Christian faith.<sup>37</sup> This education must begin early and  
857 emphasize responsibility and mutuality. Such education should focus on sustaining conversation  
858 about what is good and what is harmful in ways appropriate to growing maturity levels. It should  
859 avoid simply requiring compliance with approved or rejected behaviors, but should emphasize the  
860 exploration of why certain behaviors are rejected because they are damaging, why and how some  
861 pressures should be resisted, and what differentiates mature and rewarding sexual love from  
862 exploitative and demeaning forms.  
863

864 Information about birth control, including the encouragement and support of sexual abstinence, is  
865 an important component of responsibility. Such education should engage all in conversation  
866 about the shared responsibility of couples to ensure the physical, emotional, and spiritual  
867 protection of each person.

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<sup>36</sup> Reports were quite consistent on these points both anecdotally and in informal polls among youth and youth leaders attending workshops in 2007 and 2008 for *Free in Christ to Care for the Neighbor: Lutheran Youth Talk about Human Sexuality* (Chicago: ELCA, 2007).

<sup>37</sup> The ELCA social statement on *Abortion* (Chicago: ELCA, 1991), 4–5.

868 It therefore follows that the ELCA reaffirms its interest in and responsibility for the care and  
869 protection of vulnerable children and youth. It understands itself as called to this mission through  
870 the vocations of its members, its own institutional practices, and its public policy positions. This  
871 work involves all adults, not only parents, since all contribute to the well-being of children and  
872 youth in untold creative ways. It understands that all children and youth, both inside and outside  
873 the church, are deserving of this church's concern.

874  
875

## 876 **V Sexuality and trust in relationships**

877

### 878 *Sexuality and self*

879 Both sexuality and trust are fundamentally relational and grow out of the web of family ties and  
880 social interaction. Healthy, trusting relationships shape confident, healthy, and responsible  
881 people. We bring our failings, imperfections, and sin with us into our relationships, but part of  
882 living out the calling and freedom of the Christian in those relationships includes being the best  
883 we can be as individuals. This requires appropriate care for all aspects of a person, including the  
884 body.<sup>38</sup>

885

886 We are sexual beings from the beginning of our lives. The ancient psalmist envisioned the divine  
887 mystery of our embodied lives long before science investigated our biological and genetic  
888 complexity: "For it was you who formed my inward parts; you knit me together in my mother's  
889 womb" (Psalm 139:13). The realities of our sexual bodies are visible in physical features and  
890 powerful in less visible characteristics.

891

892 This means much more than that we are born with male, female, or sometimes with ambiguous  
893 genitalia.<sup>39</sup> Our cells carry sex chromosomes and our endocrine systems infuse our bodies with  
894 hormones. In ways that are still not fully understood, we develop strong gender identities at a  
895 very early age. While there is still much to be learned about the biological complexity of human  
896 beings, we have come to understand that this complexity suggests a variety of sexual orientations  
897 and gender identities.

898

899 Sexuality and gender are features of each person's very being. This is both a discovery and a gift,  
900 and a perplexity and a challenge at all life stages and in all relational situations. The medical and  
901 social sciences continue to explore how the range of human sexual identities and behaviors are  
902 understood, cared for, and regulated in various cultures and religions.

903

904 Sexual capabilities and experiences are part of life for all ages and physical abilities. One can  
905 experience the sexual in music, art, literature, and the beauty of people and nature. One can take

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<sup>38</sup> See Luther's brief but pointed comments regarding how care for one's body should be understood as a Christian work in *The Freedom of a Christian in Career of the Reformer: Vol. 1, Luther's Works 31* (St. Louis: Concordia Publishing House, 1957), 365.

<sup>39</sup> Some experts estimate that as many as 1 in every 1,500 babies is born with a disorder of sex development (DSDs). See [www.apa.org/topics/intersx.htm](http://www.apa.org/topics/intersx.htm) (February, 1, 2009). The phrase used here, ambiguous genitalia, is one form of DSD and indicates a birth defect in which the outer genitals do not have the typical appearance of either a boy or a girl. See [www.nlm.nih.gov/medlineplus/ency/article/003269.html](http://www.nlm.nih.gov/medlineplus/ency/article/003269.html) (February, 1, 2009).



906 sensual pleasure in food, touch, sound, smells, and activities. One can find expression for the self  
907 and for sexuality through the spoken word, touch, dance, music, and movement.

908  
909 One does not need to be in a relationship to experience one's sexuality. Bodies do not suddenly  
910 become sexual at puberty and do not cease to be sexual when, for example, there are physical or  
911 developmental limitations, menopause, erectile dysfunction, or the absence of a sexual partner.  
912 This means that throughout our lives we need to find life-enhancing and appropriate ways of  
913 giving expression to this complicated dimension of ourselves.

914  
915 We all have sexual identities that will find expression in our lives. We have sexual feelings that  
916 we are aware of and sometimes need to be negotiated when we are interacting with friends,  
917 courting a potential life partner, working closely with colleagues, or sharing our lives with  
918 another. Moreover, we must evaluate and respond constantly to the ways in which the sexuality  
919 of others is expressed. We must respond to sexual stimuli in the environment, including the  
920 varieties of human touch, which may vary from casual contact through flirtatious appreciation to  
921 invitations to intense physical intimacy.

922  
923 A healthy sense of sexuality is related to having a healthy body image. This church teaches that  
924 caring for the body and following practices that lead to physical and emotional wellness are part  
925 of the stewardship of created goodness.<sup>40</sup> It recognizes that a positive sense of one's own body  
926 supports a healthy sense of one's gender identity and sexuality.

927  
928 Sexually mature, healthy individuals learn to be comfortable with their bodies and are able to  
929 entrust themselves to others. They call frankly upon others to respect and honor their privacy,  
930 their bodily integrity, and their wishes concerning welcome and unwelcome touch.

931  
932 Sometimes, it can be very hard to develop and maintain positive attitudes about one's body. Too  
933 many people struggle for a healthy sense of body as a result of experiences of degradation or  
934 shaming by others, including family members and intimate partners. This church will support all  
935 in affirming and reclaiming a sense of healthy sexuality.

936  
937 This church calls attention to the danger of embracing standards of physical attractiveness that  
938 exclude many, including the aged and people with disabilities, and which distort the  
939 understanding of what it means to be healthy. The young whose bodies are changing and growing  
940 may be especially vulnerable to idealized and commercialized images of a "perfect body" that  
941 play on insecurities and destructive self-loathing.

942  
943 A holistic understanding of the interrelationship of body, mind, and spirit challenges such narrow  
944 understandings of beauty. It enables us better to affirm the many dimensions of beauty and to  
945 celebrate human variety and particularity. This church is committed to affirming throughout life  
946 the value, beauty, and health of the human body and human sexuality. It is mindful that physical,  
947 emotional, relational, and spiritual wellness contribute to a lower incidence of at-risk behaviors  
948 for all people, including youth.<sup>41</sup>

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<sup>40</sup> *Caring for Health: Our Shared Endeavor* (Chicago: ELCA, 2003).

<sup>41</sup> A variety of research supports this claim in relation to sexual activity. See, for instance, Peter C. Scales,

949 ***Gender and friendships***

950 This church also calls attention to the immense value of friendship for people in all stages of life.  
951 Human life in relationship includes many different forms of rewarding human companionship.  
952 Friendships express our longing for human connection, touch, and growth. They allow space for  
953 self-revelation in the shelter of various degrees of mutual commitment and regard. The ELCA  
954 encourages and celebrates all situations and initiatives that engage people in relationships of  
955 friendship and trust, both inside and outside the church community. It also recognizes the  
956 importance of strong social support for friendships.

957  
958 Many of our understandings of our own sexuality and sexual relationships may be formed or  
959 nurtured through conversations and confiding in friends. Friendships may help us develop a sense  
960 of our own beauty and the integrity of our bodies. As with parents or family members, we may  
961 learn from friends a sense of caring and safe touch in trusting relationships. Friendship, like  
962 family life, is a trust that can be betrayed, abused, and violated. It also must be recognized that  
963 dysfunctional friendships may be detrimental to health, development, and well-being.  
964

965 This church calls people to be good, trustworthy friends who support one another in mature self-  
966 understanding and healthy companionship. Friends together have the shared power and  
967 responsibility to contradict demeaning and demoralizing messages from the media about  
968 sexuality and to overcome the effects of physical and emotional abuse. Friends also have the  
969 responsibility to respect one another's physical and emotional boundaries.  
970

971 Community and workplace relationships are spheres of human life in which friendships and  
972 companionship can and do thrive. They are also places where trust and distrust mix in  
973 complicated ways.  
974

975 Sometimes friendships become sexual in the narrower sense of giving rise to overtly erotic  
976 impulses and stimulation. Erotic interest between adults open to a romantic relationship can be a  
977 desired part of the growth of trust and intimacy. Erotic interest can also create conflicts and  
978 danger. These have to be faced honestly when one or both of the people involved already have  
979 made promises of fidelity to another. The conflicts and dangers have to be recognized, also,  
980 whenever one of the involved individuals does not welcome a deeper and more complicated  
981 closeness.  
982

983 Reintroducing distance into such friendships or breaking them off may entail an acceptance of  
984 loss that requires courage and maturity. The violation of trusting relationships for sexual purposes  
985 is offensive, unacceptable, and, when criminal, should be punished accordingly. A particularly  
986 egregious violation of friendship is acquaintance rape.  
987

988 ***Commitment and sexuality***

989 Human beings remain sexual creatures for life. As a result, they must cultivate and manage  
990 relationships along a spectrum that runs from casual associations to intense intimacy. The  
991 deepening of trust and commitment is a lengthy process that requires deliberate attention and

992 effort. Recognizing this provides a way of thinking about how people come to select life partners  
993 and about their sexual conduct in that process.  
994  
995 Couples, whether teenage, young adult, mature, or senior, move from a first acquaintance into a  
996 journey of increasing knowledge, appreciation, and trust in each other. This journey involves  
997 spiritual, emotional, intellectual, and physical dimensions of self-understanding. When these  
998 dimensions develop at similar rates, trust and entrusting are established and secured. When they  
999 are out of balance, trust may either not exist or disintegrate.  
1000  
1001 As trust and entrusting are established in a relationship, physical expression naturally becomes  
1002 more intimate. That is, sexual intimacy would be expected to follow the same pattern of growth  
1003 marked by the other dimensions of mutual self-understanding.  
1004  
1005 For this reason, this church teaches that degrees of physical intimacy should be carefully matched  
1006 to degrees of growing affection and commitment. This also suggests a way to understand why this  
1007 church has taught that the greatest sexual intimacies, such as coitus, should be matched with and  
1008 sheltered both by the highest level of binding commitment and by social and legal protection,  
1009 such as found in marriage. Here, promises of fidelity and public accountability provide the  
1010 foundational basis and support for trust, intimacy, and safety, especially for the most vulnerable.  
1011  
1012 This is why this church opposes non-monogamous, promiscuous, or casual sexual relationships of  
1013 any kind. Indulging immediate desires for satisfaction, sexual or otherwise, is to “gratify the  
1014 desires of the flesh” (Galatians 5:16–19). Such transient encounters do not allow for trust in the  
1015 relationship to create the context for trust in sexual intimacy.  
1016  
1017 Such relationships undermine the dignity and integrity of individuals because physical intimacy is  
1018 not accompanied by the growth of mutual self-knowledge. Absent the presence of physical,  
1019 emotional, intellectual, and spiritual trust and commitment, such sexual relationships may easily  
1020 damage the self and an individual’s future capacity to live out committed and trustworthy  
1021 relationships. Fleeting relationships misuse the gift of sexual intimacy and are much more likely  
1022 to be unjust, abusive, and exploitative.  
1023  
1024 Although this church strongly discourages such relationships, it nevertheless insists that every  
1025 sexual relationship entails responsibility. All sexually active people have the responsibility to  
1026 protect their sexual partner from both emotional and physical harm as well as to protect  
1027 themselves and their partners from sexually transmitted diseases.  
1028  
1029 ***Sexual intimacy and adult cohabitation***  
1030 Many contemporary pressures encourage adult cohabitation. When marriage is delayed for years  
1031 beyond the age of physical sexual maturity, the emotional and physical pressures for intimacy  
1032 may grow. Social trends in this society, such as extensive schooling, downward wage pressure,  
1033 and even the desire for expensive weddings may further encourage that delay.  
1034  
1035 While some of these trends are the result of individual choices, they also may be influenced by  
1036 broader social forces: the increasing number of failed marriages, social acceptance of casual sex,  
1037 and the strong cultural influence of individualism that largely ignores social responsibility and

1038 accountability. All are examples of why many may question the need for—and sometimes even  
1039 the rationale for—binding relationships.

1040

1041 In addition, certain laws and economic realities in this society may create extreme economic  
1042 hardship for some, including older adults, who desire to be legally married. This church calls for  
1043 altering laws and the factors that create a significant impediment for such people to be married.

1044

1045 Because this church urges couples to seek the highest social and legal support for their  
1046 relationships, it does not favor cohabitation arrangements outside of marriage. It has a special  
1047 concern when such arrangements are entered into as an end in themselves. It does, however,  
1048 acknowledge the social forces at work that encourage such practices. This church also recognizes  
1049 the pastoral and familial issues that accompany these contemporary social patterns.

1050

1051 In cases where a decision is made for cohabitation, and regardless of the reasons, this church  
1052 expects its pastors and members to be clear with the couple regarding the reasons for the position  
1053 of this church as well as supporting the couple in recognizing their obligation to be open and  
1054 candid with each other about their plans, expectations, and levels of mutual commitment.

1055

1056 It should be noted that some cohabitation arrangements can be constructed in ways that are  
1057 neither casual nor intrinsically unstable. In earlier generations, betrothal carried obligations  
1058 similar to those of marriage. In certain situations, conventional or even legal obligations  
1059 accompany cohabitation arrangements. In some states, for instance, laws govern “common law  
1060 marriages.” Such arrangements may differ markedly from more transitory forms of cohabitation.

1061

1062 This church believes, however, that the deepest human longings for a sense of personal worth,  
1063 long-term companionship, and profound security, especially given the human propensity to sin,  
1064 are best served through binding commitment, legal protections, and the public accountability of  
1065 marriage, especially where the couple is surrounded by the prayers of the community and the  
1066 promises of God.

1067

1068

## 1069 **VI Sexuality and social responsibility**

1070

### 1071 *Sexuality and society*

1072 Neither individuals nor families can succeed alone; they need healthy and supportive  
1073 communities.<sup>42</sup> Individuals are deeply social and therefore profoundly shaped by these  
1074 communities, even in their most private and intimate moments. Given this reality, we must  
1075 appreciate the significant influence, both positive and negative, of social forces and social  
1076 contexts on human sexual behavior.

1077

---

<sup>42</sup> Statistically, the healthier family and community institutions are, the higher the number of developmental assets found among its members, especially youth. Strong community institutions have a significant impact on lowering the incidence of at-risk behaviors among young people, including intimate sexual activity at young ages. The relative health of a community’s institutions, such as schools, churches, and civic organizations, matters significantly. *op. cit.* Benson.

1078 This church must be prepared to speak out where such forces cause harm. In particular it will  
1079 oppose all forms of sexual exploitation within and outside this church. Justice for women in  
1080 church and society must continue to be an important dimension of Lutheran concern and action.

1081  
1082 This church also will attend to the need for equal protection, equal opportunities, and equal  
1083 responsibilities under the law, and just treatment for those with varied sexual orientation and  
1084 gender identity. Such individuals are disproportionately and negatively affected by patterns of  
1085 stigma, discrimination, and abuse. Likewise it will attend to the particular needs of children and  
1086 the families of those with actual or perceived differences in sexual orientation or gender identity  
1087 because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and  
1088 sexual abuse.

1089  
1090 This church notes with grave concern the public commodification<sup>43</sup> of the human body as an  
1091 economic asset. The sexual body is never to be used as an object for commercial purposes, and  
1092 this church will speak against the public idolatry of pleasure, freedom, and wealth that undergirds  
1093 such practices.

1094  
1095 Especially deplorable is the billion dollar global sex market and the economic systems that thrive  
1096 on it, both in the United States and abroad.<sup>44</sup> The people trapped in this system are damaged and  
1097 often destroyed by degradation, abuse, and, sometimes, torture. Companies that profit from this  
1098 enterprise need to be identified and strongly denounced. This church supports building  
1099 international agreements and national laws to prevent these practices.

1100  
1101 The possibility of profit is not a sufficient moral basis to use human sexuality for purposes that  
1102 harm individuals or undermine social trust.<sup>45</sup> The ELCA opposes the sale and purchase of  
1103 pornography. It also objects to commercial and technological efforts to sell sex, including mass  
1104 media and commercial marketing, since these negatively impact individuals and society in  
1105 significant ways.

1106  
1107 Christian responsibility includes naming economic forces and monitoring the ways in which they  
1108 constrain or support healthy individual choices and social structures. This church will advocate  
1109 against all that systematically undermines efforts to raise healthy children and to build solid  
1110 marriages and trusting relationships, including the portrayal of responsible sexuality as abnormal  
1111 and burdensome and promiscuous sexual activity as normal and consequence-free.

1112  
1113 This church will respond in situations where business and corporate enterprises seek profit  
1114 through disrespectful treatment of the human body. This church will work with public and private  
1115 institutions<sup>46</sup> to create structures, policies, and practices of accountability to support social norms  
1116 of protection. These include codes of practice that protect society, especially children and the  
1117 most vulnerable, from the misuse and abuse of sexuality for profit.

---

<sup>43</sup> The transformation of any created blessing of God into a commodity to be bought and sold.

<sup>44</sup> This multiple billion dollar system often is perpetuated by slave-like conditions and outright slavery.

<sup>45</sup> “While a market economy emphasizes what individuals *want* and are willing and able to buy, as people of faith we realize that what human beings *want* is not necessarily what they *need* for the sake of life.”

*Sufficient, Sustainable Livelihood for All* (Chicago: ELCA, 1999), 3.f

<sup>46</sup> This includes many varieties of social, economic, and business institutions.

1118 This church will work with all people to craft fair and comprehensive laws particularly aimed at  
1119 protecting the weakest and most vulnerable among us, especially children, from sexual harm.

1120  
1121 This church supports the development and use of medical products, birth control, and initiatives  
1122 that support fulfilling and responsible sexuality. This church also recognizes the important role  
1123 that the availability of birth control has played in allowing women and men to make responsible  
1124 decisions about the bearing and rearing of children.

1125  
1126 This church, in its concern for the neighbor, has a responsibility to be concerned about public  
1127 health issues. All people who have contracted a sexually transmitted disease have an absolute  
1128 responsibility to inform their sexual partners and all who are at risk.

1129  
1130 Care must be taken in sex education materials and processes to inform about the dangers of  
1131 diseases without teaching that sexual expression is intrinsically dirty and dangerous. Efforts at  
1132 public education and protection from disease should be supported. This includes efforts that  
1133 challenge stigma and discrimination, especially against those living with and affected by HIV and  
1134 AIDS. This church, including its institutions and agencies, should be an active partner in  
1135 discussions about how to address and contain epidemics of such diseases.

1136  
1137 This church supports social policies and practices that encourage the growth of healthy  
1138 relationships and will question publicly those that erode social trust or undermine the structures  
1139 within which trust is learned and preserved. The traditional concerns of this church for social  
1140 justice and the protection of the vulnerable also will guide its teachings and practices in relation  
1141 to social trust and sexuality.

1142  
1143 ***Sexuality and public ministry***  
1144 This church does not tolerate the abuse of the ministerial office for personal sexual gratification.  
1145 This church holds high expectations for those individuals called to serve as rostered leaders.  
1146 Pastors, associates in ministry, deaconesses, and diaconal ministers who abuse the trust placed in  
1147 them by engaging in promiscuity, infidelity, adultery, or forms of sexual abuse violate those high  
1148 standards. Such violations severely damage the credibility of the public ministry to which this  
1149 church and its leaders are called.

1150  
1151 ***Sexuality in the workplace***  
1152 In all workplaces, supervisors, coworkers, professionals, and clients must negotiate complex  
1153 relationships. The sexual dimension of these relationships, both in the general sense and in the  
1154 sometimes more specifically erotic sense, needs to be honestly recognized.

1155  
1156 Employers and supervisors, including within this church, must pay particular attention to work  
1157 relationships between colleagues, especially where there are power differentials, and where the  
1158 workplace environment is rendered sexually offensive or hostile by the conduct of coworkers.

1159  
1160 The workplace requires appropriate boundaries that are maintained through respect, good sense,  
1161 best practices, and legal protections. This church remains committed to its own efforts to help  
1162 make congregations, synods and the churchwide organization safe and healthy places to live and  
1163 work. The ELCA will not tolerate sexual harassment within the workplace.

1164 **VII Conclusion**

1165

1166 ***Human sexuality and moral discernment***

1167 This social statement grows out of the foundational theological understanding that Lutherans read  
1168 and understand the Bible in light of the death and resurrection of Jesus Christ. The “good news”  
1169 of the Gospel that we are freed from bondage to sin (justification before God) allows us to  
1170 respond to the Triune God’s mercy through love for and service to the neighbor (vocation in the  
1171 world). The social statement further affirms that because God’s promises are trustworthy, each of  
1172 us is called in Christian freedom to be trustworthy in our relationships with one another and to  
1173 build social institutions and practices that create trust.

1174

1175 Because of the love of the Triune God, Father, Son and Holy Spirit, we are a people set free for  
1176 lives of responsibility committed to seeking the good of all. This statement responds to this  
1177 church’s call for a foundational framework<sup>47</sup> that will help it discern what it means faithfully to  
1178 follow God’s law of love in the increasingly complex sphere of human sexuality. It does not offer  
1179 once-and-for-all answers to contemporary questions. Rather, it seeks to tap the deep roots of  
1180 Scripture and the Lutheran theological tradition for specific Christian convictions, themes, and  
1181 wisdom that will assist people of faith to discern what is responsible and faithful action in the  
1182 midst of the complexity of daily life.

1183

1184 It proposes guideposts to direct this church’s discernment as it tries to be faithful. It provides  
1185 markers by which individual and communal decisions can be tested under the guidance of the  
1186 Holy Spirit. It seeks to describe the social realities of this age and to address them pastorally. In  
1187 so far as it is possible, it also seeks to speak in ways that can address both religious and secular  
1188 discussions of these matters.

1189

1190 ***The necessity of mercy, always***

1191 Human lives are littered with broken promises and betrayed trust. Not everyone knows how to  
1192 trust and not everyone is trustworthy. Relationships end because trust has been broken. Given  
1193 finitude and sin, many things happen in even the strongest relationships that threaten trust.  
1194 Forgiveness and reconciliation, then, join with mutuality and justice to support trust and  
1195 trustworthiness in relationships.

1196

1197 Seeking the Spirit’s guidance, we discern direction for living faithfully in terms of human  
1198 sexuality. We do this not in some abstract ideal realm, but amid all the complexities, conflicts,  
1199 sorrows, discoveries, and joys of actual social and individual life. It is a task that this church  
1200 accepts as a redeemed community. As simultaneously captive to sin and yet liberated and  
1201 forgiven people of faith, we walk together both humbly and boldly toward God’s promised future.

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<sup>47</sup> The development of this social statement was mandated by the 2001 Churchwide Assembly. Reference can be found in the 2001 Churchwide Assembly minutes, CA01.06.45.

## Implementing Resolutions

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**Resolved:**

1. To embrace as a church our legacy of a rich theological tradition that proclaims God's gracious love expressed in Jesus Christ as the basis of our salvation, hope, and unity, and to call upon members of this church on this basis to commit themselves to finding ways to live together faithfully in the midst of disagreements;
2. To call upon this church to affirm the various studies created for the Journey Together Faithfully series as resources for ongoing deliberation and discernment, and to direct the program unit for Church in Society to maintain their availability as long as demand continues;
3. To request the Office of the Presiding Bishop to explore the feasibility of developing liturgical resources for use by rostered leaders, individuals, and families at the time of divorce;
4. To encourage Augsburg Fortress, Publishers to consider developing education curricula with particular attention to the needs of children, middle school, high school youth, and their parents for understanding Christian values and making responsible choices;
5. To recognize that organizations like Women of the ELCA, Lutheran Men in Mission, Lutheran Youth Organization, and campus ministries foster and support friendships; to encourage them to lift up and celebrate the value of strong friendships and to support the formation of voluntary associations for nurturing them;
6. To call upon all congregations, pastors, and other rostered leaders to reach out in welcome to all in accord with previous Churchwide Assembly actions as reaffirmed by the 2005 Churchwide Assembly (CA05.05.18), and to assist members to understand what it means to be hospitable to all in the name of Christ regardless of sexual orientation;
7. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program to include individuals in same-gender marriages, civil unions, and domestic partnerships, consistent with applicable state and federal laws;



- 1243 8. To call upon this church to encourage the availability and funding of  
1244 comprehensive sex education programs in public schools, as well as in Lutheran  
1245 private schools;  
1246
- 1247 9. To affirm the 2001 ELCA Message, *Commercial Sexual Exploitation*<sup>48</sup> and its  
1248 continuing value for the mission and ministry of the ELCA;  
1249
- 1250 10. To call upon this church's advocacy and corporate social responsibility ministries  
1251 to support and advocate measures consistent with this social statement;  
1252
- 1253 11. To express appreciation for the work being done by the churchwide organization,  
1254 synods, institutions, and congregations to prevent sexual harassment and  
1255 misconduct; to encourage strengthening these efforts by all expressions and  
1256 ministries of this church, and to ensure the availability of effective resources for  
1257 dealing with sexual misconduct and sexual harassment within this church.  
1258
- 1259 12. To call upon teaching theologians, bishops, pastors, diaconal ministers, associates  
1260 in ministry, deaconesses, educators, and others to continue to extend theological  
1261 and biblical reflection as well as theoretical and practical understanding of human  
1262 sexuality through intellectual discourse, moral deliberation, continued research,  
1263 discussion, and writing;  
1264
- 1265 13. To recognize that the ELCA [has adopted]<sup>49</sup> a strategy that will guide its response  
1266 to the HIV and AIDS epidemic, and to call upon all units and expressions of this  
1267 church to support that strategy;  
1268
- 1269 14. To call upon all congregations, synods, early childhood education centers,  
1270 elementary and secondary schools, colleges and universities, seminaries, campus  
1271 ministries, outdoor ministries, social ministry organizations, public policy  
1272 advocacy ministries, and all churchwide units to carry out the substance and spirit  
1273 of this statement; and  
1274
- 1275 15. To call upon Church in Society and other appropriate churchwide units to oversee  
1276 a process of implementation and accountability for this social statement and to  
1277 report on implementation to the Church Council in early 2012.

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<sup>48</sup> The ELCA message on "Commercial Sexual Exploitation" (Chicago: ELCA, 2001).

<sup>49</sup> The ELCA Church Council will consider the adoption of this strategy at its March 2009 meeting.

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**A Pastoral Word to the Evangelical Lutheran Church in America from the Conference of Bishops**

*In Christ Jesus you who were once far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is the hostility between us. – Ephesians 2*

We greet you in the name of our crucified and risen Lord Jesus Christ. May your Lenten journey be a time of renewal in faith, and may the Easter promise surround you all.

As we conclude this meeting of the Conference of Bishops, we are convinced that this time of preparation for the 2009 Churchwide Assembly is a hopeful time. We are also convinced that the Holy Spirit is guiding our deliberation and is present in our earnest seeking. This same Spirit increases our ability to listen patiently and speak honestly to one another. In the many conversations, hearings, and correspondence of the past years, the Spirit has been present in the work of the Task Force for ELCA Studies on Sexuality.

Our conversations in the Conference of Bishops have expressed the diversity of opinion that is common throughout this church. We give thanks for the unity binding us together in Christ, enabling us to listen carefully to one another, and joining us in a shared commitment to the mission of this church. We give witness to the creative possibilities of diverse perspectives within our baptismal unity. We have been led to new appreciation of our diversity, have been driven deeper into Scripture and Confessions, and have discovered new perspectives for life together as the Body of Christ.

We receive with gratitude *Human Sexuality: Gift and Trust: A proposed social statement from the Task Force for ELCA Studies on Sexuality*. Looking forward to the deliberation of the 2009 Churchwide Assembly and its decisions in regard to this document, we:

- rejoice in the strong affirmation of the gift of marriage, sexuality, and family;
- affirm the faithful exposition of Holy Scripture and Lutheran Confessions;
- support the bold confrontation of the commercialization of human sexuality pervading our culture;
- recognize that our world hungers for the joy of true intimacy and love we know in Christ Jesus our Lord;
- embrace our call to be a public church, thankful we are able to speak words of commitment and hope to a world in need of God's love in Christ; and
- acknowledge the unity of the Church is the Holy Spirit's continuing gift, and pray we may continually experience it.

The members of the Task Force for ELCA Studies on Sexuality also accepted an additional responsibility, the charge of the 2007 Churchwide Assembly to prepare "Report and

Recommendation on Ministry Policies.” This document articulately names the breadth of opinion on the possible rostering of persons in committed, faithful, same-gender relationships. Further, it presents one option for working through a process for discernment and decision-making. We recognize that the content of the resolutions and the proposed process for considering them arise from the task force’s deep respect for the faithful diversity they find present in this church.

We acknowledge with gratitude the faithful work of the members of the Task Force for ELCA Studies on Sexuality. Their work over the past eight years has been a profound gift to this church. Charged with daunting responsibilities, their resulting witness is articulate. Working together amidst a diversity representative of our church, they testify of their deepened love for one another. The experience of these faithful servants as they in their diversity came to these conclusions encourages us in our own diversity. No matter our particular position on the various issues of human sexuality, we are united by our confession of “one Lord, one faith, one baptism, one God and Father of all.”

We prayerfully trust that God will guide this whole church in the coming months as we walk together in our deliberative processes. We know that our human decisions are often imperfect, but we are confident of God’s persistent forgiveness. We are deeply committed to the unity of this church. Whatever decisions the assembly makes, we trust that God’s Spirit will form the wisdom of God’s faithful people gathered in deliberative assembly. We are prepared to stand together united in our continued service to the Church. May the Spirit align our efforts with God’s gracious intent.

May Almighty God grant each of us the ability to listen with compassion and may we speak patiently. May our prayers for God-pleasing decisions be answered abundantly.

The Conference of Bishops

March 10, 2009

**Recommendation to the Church Council regarding the proposed social statement,  
*Human Sexuality: Gift and Trust***

In accord with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” and in my capacity as executive director of the program unit for Church in Society, I am recommending that the text of the proposed social statement, *Human Sexuality: Gift and Trust* be forwarded to the 2009 Churchwide Assembly for adoption (see full recommendation below).

**Program Committee for Church in Society** (*meeting March 13-14, 2009*)

The comments of the program committee indicated strong support for the proposed social statement. Not all members of the program committee were able to agree with all parts of it, however. The points of disagreement focused on marriage and same-gender committed relationships and were consistent with differing opinions that have been heard and considered by the task force. While valuing the way in which the statement attempts to incorporate a variety of positions with regard to these matters, some were concerned that the social statement was not sufficiently prophetic. Specifically this meant neither being inclusive of all nor sufficiently forward-looking as a statement for the future. Others were concerned that the historic understandings of the church would not be protected.

There was appreciation for the focus on the social aspect of human sexuality, concern for exploitation and abuse, and strong support for the sections on family, children, and youth. There was concern that resources are necessary for those in this church who are trying to live pastorally with changing circumstances with regard to human sexuality. Sincere appreciation was expressed for the work of the task force.

**Recommendation to the Church Council**

In line with ELCA policies, the program committee for Church in Society considered specific recommended changes to the document. These recommended changes fell into two categories:

Category 1: Amendments that further the intent of the task force

These suggestions are consistent with the intent of the task force. Making these changes would not create any internal tension or inconsistency in the document. They are changes which received broad support from the program committee and with which the chair of the task force is in agreement. In that all are related to making the wording clearer, or increasing consistency throughout the document, they can be considered editorial.

Category 2: Amendments that conflict with or do not further the intent of the task force.

These amendments reflect those areas around which agreement does not exist in this church and address areas where the task force spent significant time crafting language that would reflect their long and difficult deliberations. While many on the program committee would like to see these changes made, these amendments did not have the full support of the Church in Society program committee. The attached document includes all suggested revisions in the two categories described above.

Recommendation for consideration by the Program and Services Committee:

That the proposed social statement, *Human Sexuality: Gift and Trust*, with the editorial changes as indicated in category 1 above, be forwarded to the 2009 Churchwide Assembly as the recommended proposed social statement.

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**Category I: Recommended amendments that further the intent of the task force text: (To be treated *en bloc*)**

**Line Proposed amendment**

- 70 Strike “~~called to~~” replaced with “given”  
Reads “...we are given the vocational task...”
- 299 Strike “...~~although important for us a people of faith, is not central to the Gospel itself.~~”  
and replace with the following so that it reads: “...is important to faithful living, but is not central to determining our salvation.”
- 326 Reverse the clause order of the first sentence, making necessary grammatical changes and inserting the phrase “not central to determining our salvation” so that it reads:  
“Thus, we recognize that this church’s deliberations related to human sexuality require our best moral discernment and practical wisdom in the worldly realm even though these matters are not central to determining our salvation.”
- 329 Insert “sometimes” between “conclusions” and “about”  
Reads “...different conclusions sometimes about what constitutes responsible...”
- 502 Strike “~~This church understands marriage as a covenant of...~~”  
Reads “Marriage is a covenant of mutual promises,...”
- 515 Strike “~~legally~~” replaced by “in the church”  
Reads “...pastors hold and exercise pastoral discretion for the decision to marry in the church.”
- 552 Strike “~~maybe~~” replaced by “may be”  
Reads “health and safety may be inhibited or lost.”
- 585 Add “Consistent with that experience” in front of “This church has confidence...”,  
Reads “Consistent with that experience, this church has confidence”
- 763 Add footnote at “gender identity.”  
“*Sexual orientation* generally is used to refer to an enduring pattern of emotional, romantic, and sexual attraction. *Gender identity* indicates a person’s own sense of identification with a gender (male or female) regardless of physiological characteristics. See also footnote 17.”
- 812 Add sentence at end of paragraph “It expects that all church leaders will report all instances of suspected child abuse.”
- 851 “~~astonishing~~” replaced by “remarkable”  
Reads “This lack of engagement is remarkable, especially...”

Page 24, footnote 39, next to last sentence: drop final "l" from "html" in nih.gov address.  
Reads ".../003269.htm (February,..."

1027 Add "and the possibility of an unwanted pregnancy."  
Reads "...and their partners from sexually transmitted diseases and the possibility of an unwanted pregnancy."

1065 Insert "congregational" before "community"  
Reads "...couple is surrounded by the prayers of the congregational community..."

1236 Add "or gender identity."  
Reads "regardless of sexual orientation or gender identity"

1217 Strike "...Bishop to explore the feasibility of developing liturgical resources..." and replace with "to identify and publicize available"  
Reads "...Bishop to identify and publicize available liturgical resources for use..."

1238-1241: Clarify intent of paragraph with three kinds of changes: a) insert "consistent with the policies of this church"; b) move "applicable state and federal laws"; and c) add "same-gender" at appropriate places.

7. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension And Other Benefits Program, consistent with the policies of this church and applicable state and federal laws, to include individuals in same-gender marriages, same-gender civil unions, and same-gender domestic partnerships, ~~consistent with applicable state and federal laws~~.

Reads:

7. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program, consistent with the policies of this church and applicable state and federal laws, to include individuals in same-gender marriages, same-gender civil unions, and same-gender domestic partnerships.



**Category II:** Amendments that conflict with or do not further the intent of the task force text.

**Line Amendment as submitted**

Line 262 “...which includes faithfully committed relationships and practices of trust.

Lines 534-535: The public promises of marriage ~~between a man and a woman~~, therefore, also protect the community by holding people accountable to their vows.

*OR*

The public promises of marriage between a man and a woman, ~~therefore~~ for instance, also protect the community by holding people accountable to their vows.

Lines 569-570: Despite its awareness of the presence of sin and failure in marriage, the Christian tradition places great emphasis on the value of marriage ~~for a husband and wife~~.

Lines 582-585: The church’s historical experience supports its confidence that solemn promises, made before a company of witnesses who ask for God’s blessing on a ~~man and a woman~~ couple, have the power to create a unique framework within which two people, a new family, and the community may thrive.

Lines 613-617: It opposes all forms of verbal or physical harassment and assault based on sexual orientation or gender identity. It supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services. It has called upon congregations and members to welcome, care for, and support same-gender couples, transgender people, and their families, and to advocate for their legal protection.

Line 626-627: We do not have agreement on ~~whether this church should honor~~ how this church should provide pastoral care for these relationships, uplift, shelter and protect them, or on precisely how it is appropriate to do so.

Lines 639-644 and 742-765: Is it possible to allow for the belief that the appropriate response to same-gender sexual behavior is a call for repentance and celibacy while we welcome and support all families, including those with same-gender parents?

Line 759-760: This includes actions that abandon or shun people because of divorce, unwed pregnancy, or for a same-sex orientation.

Lines 1045-1046: Because this church urges couples to seek the highest social and legal support ~~for their relationships~~, it does not favor cohabitation arrangements outside of ~~marriage~~ a publicly accountable relationship.

*OR*

Because this church urges couples to seek the highest social and legal support for their relationships, not favor cohabitation arrangements outside of marriage or a publicly accountable relationship.

*OR*

Because this church urges couples to seek the highest social and legal support for their relationships, it does not favor cohabitation arrangements outside of ~~marriage~~ a publicly accountable relationship.

Lines 1062-1066: This church believes, however, that the deepest human longings for a sense of personal worth, long-term companionship, and profound security, especially given the human propensity to sin, are best served through binding commitment, legal protections, and ~~the public accountability of marriage,~~ publicly accountable relationships. especially where the couple is surrounded by the prayers of the community and promises of God.

Lines 1238-1241: (3 suggestions)

1. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program to include individuals in publicly accountable same-gender relationships (for example, same-gender marriages, civil unions, and domestic partnerships), consistent with applicable state and federal laws;
2. 1238 7. To ~~call upon~~ direct the ~~ELCA~~ Board of Pensions to propose, and the Church Council to approve, appropriate amendments to amend the eligibility provisions of the ELCA Pension  
1239 and Other Benefits Program to ~~include~~ permit dependent coverage for individuals in same-gender marriages,  
1240 civil unions, and domestic partnerships, based on those relationships, consistent with applicable state and  
1241 federal laws;

**Rationale:** The existing wording is, in my view, unclear as to whether the proposed change in the benefit plans is being mandated or suggested. It also is not specific as to where responsibility for making those changes lies. Also, the benefit programs already can “include” people in same-gender marriages, etc.—what is not available is dependent coverage for their spouses/partners based on those relationships. The changes in 1239-40 seek to clarify that.

3. 7. To request the Board of Pensions to evaluate the possibility of amending the eligibility provisions of the ELCA Pension and Other Benefits Program to permit dependent coverage for individuals in same-gender marriages, civil unions, and domestic partnerships, based on those relationships, consistent with applicable state and federal laws; and to report its findings and recommendations to the Church Council for its consideration;

**Rationale:** If the intent is that this change to the benefit plans be considered rather than mandated, I would suggest substituting the following for the section above:

**Suggested new implementing resolutions**

**1. To insert new implementing resolution on resources for liturgical rite:**

To direct relevant churchwide units, in cooperation with congregations and recognized Lutheran organizations whose mission includes ministry by and on behalf of people of all sexual orientations and gender identities, to develop the necessary liturgical rite, for those ministers and congregations who wish to use it, for speaking, in the presence of the community of faith, such vows and promises as will constitute a public commitment by a same-gender couple to enter into a lifelong partnership that is faithful, caring, supporting, durable, and loving.

**2. To insert new implementing resolution on resources for pastoral care:**

To direct relevant churchwide units, in cooperation with congregations and recognized Lutheran organizations whose mission includes ministry by and on behalf of people of all sexual orientations and gender identities, to develop resources that assist congregations and ministers in providing pastoral care for people of all sexual orientations and gender identities and their families, without the expectation that they change their sexual orientation or gender identity.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit K, Part 1e  
Appendix 2  
Page 6

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**Recommended amendments to *Human Sexuality: Gift and Trust***

- | <b>Line</b> | <b>Proposed amendment</b>   |
|-------------|---|
| 70          | Strike “ <del>called to</del> ” replaced with “given”<br>Reads “...we are given the vocational task...”   |
| 300         | Strike “... <del>although important for us a people of faith, is not central to the Gospel itself.</del> ”<br>and replace with the following so that it reads: “...is important to faithful living, but is not central to determining our salvation.”   |
| 326         | Reverse the clause order of the first sentence, making necessary grammatical changes and inserting the phrase “not central to determining our salvation” so that it reads:<br>“Thus, we recognize that this church’s deliberations related to human sexuality require our best moral discernment and practical wisdom in the worldly realm even though these matters are not central to determining our salvation.” |
| 329         | Insert “sometimes” between “conclusions” and “about”<br>Reads “...different conclusions sometimes about what constitutes responsible...”  |
| 502         | Strike “ <del>This church understands marriage as a covenant of...</del> ”<br>Reads “Marriage is a covenant of mutual promises,...”   |
| 515         | Strike “ <del>legally</del> ” replaced by “in the church”<br>Reads “...pastors hold and exercise pastoral discretion for the decision to marry in the church.”  |
| 552         | Strike “ <del>maybe</del> ” replaced by “may be”<br>Reads “health and safety may be inhibited or lost.”   |
| 585         | Add “Consistent with that experience” in front of “This church has confidence...”,<br>Reads “Consistent with that experience, this church has confidence”   |
| 763         | Add footnote at “gender identity.”<br>“ <i>Sexual orientation</i> generally is used to refer to an enduring pattern of emotional, romantic, and sexual attraction. <i>Gender identity</i> indicates a person’s own sense of identification with a gender (male or female) regardless of physiological characteristics. See also footnote 17.”   |
| 812         | Add sentence at end of paragraph “It expects that all church leaders will report all instances of suspected child abuse.”   |
| 851         | “ <del>astonishing</del> ” replaced by “remarkable”<br>Reads “This lack of engagement is remarkable, especially...”   |

Page 24, footnote 39, next to last sentence: drop final "l" from "html" in nih.gov address.  
Reads ".../003269.htm (February,..."

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Reads "regardless of sexual orientation or gender identity"

1217 Strike "...Bishop to explore the feasibility of developing liturgical resources..." and replace with "to identify and publicize available"  
Reads "...Bishop to identify and publicize available liturgical resources for use..."

1238-1241:

7. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension And Other Benefits Program, consistent with the policies of this church, to include individuals in same-gender marriages, civil unions, and domestic partnerships, ~~consistent with applicable state and federal laws.~~

Reads:

7. To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program, consistent with the policies of this church.

**Report and Recommendation on Ministry Policies  
From the Task Force for ELCA Studies on Sexuality**

February 19, 2009

Dear brothers and sisters in Christ,

This letter introduces the *Report and Recommendation on Ministry Policies*, which fulfills the 2007 Churchwide Assembly mandate to the Task Force for ELCA Studies on Sexuality to “address and make recommendations on changes to any policies that preclude practicing homosexual persons from the rosters of this church” (CA07.06.27).

A prior mandate was received in 2001, assigning us the task of preparing a proposed social statement on human sexuality. That mandate is addressed in a separate document under the title of *Human Sexuality: Gift and Trust*, which can be found at [www.elca.org/faithfuljourney](http://www.elca.org/faithfuljourney).

We of the task force are continually humbled by the trust our church has placed in us as stewards of the ELCA Studies on Sexuality. As a Christian community, we have engaged in a challenging and remarkable journey of claiming one Lord, one faith, and one baptism while differing passionately with one another on issues related to human sexuality and ministry policies.

We have come to understand in each other not just reasons for convictions, but also, more slowly, the burdens which weigh upon each of us in this task. These are the burdens of personal history and of responsibility to God, neighbors, and constituencies. They are burdens of misunderstanding and burdens of harm, inadequacy, and failure. In this journey we have begun to understand, perhaps as much as any of us ever will, what it might mean truly to try to bear one another’s burdens as Christ has called us (Galatians 6:2).

We also have discovered again that our Lutheran heritage equips us well as we wrestle with questions of faithful discernment amid conflicts and complexities. The *Report and Recommendation on Ministry Policies* emerges out of this shared journey.

The report describes the ELCA’s current policy and addresses reasons for the debate. It then provides a rationale for the task force recommendation, which consists of four intersecting resolutions. The task force recommendation proposes that this church engage in a process of clarifying its intent and agreeing to principles before moving on to practice. The resolution on ministry practice (number 4) was supported by a strong majority of the task force and calls for structured flexibility in decision-making that respects the bound consciences of all.

We are aware that the task force recommendation will prompt strong response in this church, just as it has within the task force. We know this approach will be difficult, complex, and even burdensome. There is, in fact, no burden-free solution. The task force journey reinforces our shared conviction that whatever the outcome, we will bear one another’s burdens in Christ. It is in this spirit that this church must concentrate on finding ways to live together faithfully in the midst of our disagreements.

On behalf of Task Force for ELCA Studies on Sexuality,

Rev. Peter Strommen,  
Chair  
Pastor, Shepherd of the Lake Lutheran Church, Prior Lake, Minnesota

**Members of the ELCA Task Force for Studies on Sexuality**

The following persons have served on this task force in a manner that is faithful to the Gospel and the tasks set before them, while unwavering in the steadfast expression of both their convictions and their willingness to hear one another. (Members who have been part of the Task Force since its inception in 2002 are indicated by an asterisk, “\*.”)

**The Rev. Peter Strommen\*** (chair)

Pastor, Shepherd of the Lake Lutheran Church, Prior Lake, MN

**Ms. Erin Clark\***

Social Worker

Member of St. Paul Lutheran Church, Oregon, Illinois

**Dr. Julio A. Fonseca\***

Clinical Psychologist

Member of Iglesia Evangelica Luterana Bethel, Dorado, Puerto Rico

**The Rev. Carol S. Hendrix**

Retired Bishop, Lower Susquehanna Synod

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**Report and Recommendation on Ministry Policies  
From the Task Force for ELCA Studies on Sexuality**

**Executive Summary**

This report on ministry policies responds to the 2007 ELCA Churchwide Assembly action to request the Task Force for ELCA Studies on Sexuality “specifically to address and make recommendations to the 2009 Churchwide Assembly on changes to any policies that preclude practicing homosexual persons from the rosters of this church” (CA07.06.27).

As a result of its work since 2002, the Task Force for ELCA Studies on Sexuality has been keenly aware of the lack of consensus in this church concerning the approval of Lutherans in lifelong, monogamous, same-gender relationships to serve as ordained ministers, deaconesses, diaconal ministers, and associates in ministry. This lack of consensus also is present among the members of the task force itself. The majority of the task force members do not expect recovery of the former consensus. Neither do they expect a new consensus to emerge in the near future.

The task force recognizes that these differences are deeply held and often conscience-bound positions by people of faith who love this church. When Christians disagree about an ethical issue of this magnitude, one important consideration is to avoid presuming that disagreements grow out of pride or selfish desires, but to accept that a person’s conscience may be bound to a particular interpretation of Scripture and tradition.

The emphasis of “conscience-bound” is not on declaring oneself to be conscience-bound. Rather, we are bound in love by the conscience of the other—that is, we recognize the conscience-bound nature of the convictions of others in the community of Christ (1 Corinthians 10:28-29). For Lutherans, the reality that people hold deep faith convictions that may be in conflict with the deep faith convictions of others is not merely a procedural or political difficulty because we bear one another’s burdens as sisters and brothers in Christ. For one member to suffer because his or her conscience has been offended is for all of us to suffer.

This concept of the bound conscience is foundational to this report. The task force believes this church must find a common way to live and serve in the midst of disagreements. Based on the belief that our perspectives on social realities, in particular human sexuality, are not the basis of our unity or disunity, this report suggests a way forward for this church in which all bear the burdens of the other and respect the bound consciences of those with whom they disagree.

This report briefly describes the different conscience-bound perspectives. It outlines arguments made by those who seek to retain the current policy of this church, which requires all people of same-gender orientation who are or who wish to be approved for the rosters of this church to remain celibate. It also outlines the arguments made by those who seek to change current policy.

It emphasizes that, although there are sharp disagreements, we share the commitment to faithfulness to God and good faith with each other. All desire to live godly and self-giving lives in gratitude to God for the gifts promised and disclosed in the gospel. All believe that we are called to proclaim and serve God in the world. All are committed to the Bible and the Lutheran Confessions to guide them, to lead faithful lives and support others in leading faithful lives as well as to pray and work for the Evangelical Lutheran Church in America to be an effective instrument of God’s mission. The task force recognizes the deep love that all hold for this church and the shared commitment to remaining together in spite of differences in this matter.

Although the four-part interconnected recommendation contained in this report represents the strong majority of the task force, it does not have the support of all. Therefore it is presented humbly, with a sense of burden for the sisters and brothers in Christ—both on the task force and in the wider church—who are bound by their consciences to disagree.

The recommendation presents a process that begins with decisions about *whether* this church wants to find ways to recognize publicly accountable, lifelong, monogamous, same-gender relationships and *whether* this church wants to move in the direction of approving for the rosters of this church individuals living in such relationships. *If so*, then the process proposes how this could be accomplished. The recommendation seeks agreement on the principles before it addresses policies.

The recommendation consists of four interconnected resolutions. Each takes a step in the decision-making process. The decisions are to be taken one by one: if the first is approved, then the second, third, and fourth are considered, but only if the preceding ones have been approved.

**Step one** asks the assembly whether, in principle, it is committed to finding ways to allow congregations and synods that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships.

**Step two** asks the assembly whether, in principle, this church is committed to finding a way for people in such publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church.

**Step three** asks this church whether, in the future implementation of these commitments, it will make decisions so that all in this church bear the burdens of the other, and respect the bound consciences of all. This means that any solution that serves only the conscience-bound positions of one or another part of this church will not be acceptable.

**Step four** proposes how this church can move toward change in a way that respects the bound consciences of all. It recognizes that such respect will lead to diversity of practice. However, the majority of the task force believes that the conscience-bound lack of consensus will be respected most faithfully by providing some structured flexibility in decision-making so that congregations and synods may choose whether or not to approve or call people in publicly accountable, lifelong, monogamous, same-gender relationships to serve on ELCA rosters.

In reaching this conclusion, the task force acknowledges that the existing policies and practices of this church give responsibility for decisions related to the approval or disapproval of candidates for rostered service or for a specific call to synodical call committees, bishops, and congregations. That is, individuals and groups are trusted to make these decisions. The task force also acknowledges that such decision-making takes place within a carefully determined process of mutual discernment by those seeking call and the representatives of this church.

The proposal suggests that this church, because of its acknowledgment of and commitment to the bound consciences of all, incorporate structured flexibility in decision-making into its policies and procedures so that synods, bishops, congregations, candidacy committees, and others involved in the candidacy process and in the process of extending calls will be free to act according to their convictions regarding both the approving or disapproving in candidacy and the extending or not extending of a call to rostered service of a person who is otherwise qualified and who is living or contemplates living in a publicly accountable, lifelong, monogamous, same-gender relationship.

1                                   **Report and Recommendation on Ministry Policies**  
2                                   **From the Task Force for ELCA Studies on Sexuality**  
3

4   **I.       Introduction and Background**

5   **The occasion for this report and recommendations**

6   The seventh Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA), meeting in  
7   August 2001, directed this church: 1) to study homosexuality with reference to two issues—the blessing  
8   of same-sex unions<sup>1</sup> and the ordination, consecration, and commissioning of people in committed, same-  
9   sex unions;<sup>2</sup> and 2) to develop a social statement on human sexuality.<sup>3</sup>

10  
11   The ELCA Church Council in November 2001 and April 2002 bundled the two resolutions into one  
12   mandate for study and recommendations and gave responsibility for this work to the Task Force for the  
13   ELCA Studies on Sexuality.

14  
15   In 2005 the task force prepared its first report for consideration by the 2005 Churchwide Assembly. That  
16   report recommended restraint from discipline regarding the question of rostering<sup>4</sup> people in lifelong,  
17   monogamous, same-gender relationships. The assembly received but declined to approve an alternate  
18   recommendation from the Church Council for rostering people in such relationships. Two years later the  
19   2007 Churchwide Assembly again gave a mandate on this matter to the task force, asking them  
20   “specifically to address and make recommendations to the 2009 Churchwide Assembly on changes to any  
21   policies that preclude practicing homosexual persons from the rosters of this church.” (CA07.06.27)  
22

23   **Background of ministry policy related to people oriented to the same gender**

24   For much of its life, the ELCA has engaged in discernment about whether to approve Lutherans in  
25   lifelong, monogamous, same-gender relationships for the rosters of this church for service as ordained  
26   ministers, associates in ministry, deaconesses, or diaconal ministers.  
27

28   Two of the ELCA’s predecessor church bodies, The American Lutheran Church and the Lutheran Church  
29   in America, produced social statements that address, in part, the subject of homosexuality. In 1980, The  
30   American Lutheran Church described homosexual behavior as “contrary to God’s intent” and noted the  
31   then-current scientific consensus. The statement went on to say, “While we see no scriptural rationale for  
32   revising the church’s traditional teaching that homosexual erotic behavior violates God’s intent, we  
33   nonetheless remain open to the possibility of new biblical and theological insights.”<sup>5</sup> In 1975, the  
34   Lutheran Church in America stated, “Scientific research has not been able to provide conclusive evidence  
35   regarding the causes of homosexuality. Nevertheless, homosexuality is viewed biblically as a departure  
36   from the heterosexual structure of God’s creation.”<sup>6</sup>  
37

38   In accordance with the historic church understanding reflected in these two social statements, the ELCA  
39   developed the document “Definitions and Guidelines for Discipline” (adopted by the Church Council in

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<sup>1</sup> See Note 1, page 19.

<sup>2</sup> See Note 2, page 19.

<sup>3</sup> See Note 3 page 20.

<sup>4</sup> Roster(s) refers to people approved to serve as ordained ministers, deaconesses, diaconal ministers, and associates in ministry for the ELCA. Rostering refers to the structures and processes by which people are approved for the roster(s).

<sup>5</sup> *Human Sexuality and Sexual Behavior*, (The American Lutheran Church, 1980), 8.

<sup>6</sup> *Sex, Marriage, and Family* (The Lutheran Church in America, 1975), 4.

40 1989; revised in 1993), which precluded “practicing homosexuals” from the rosters of this church. A  
41 similar prohibition was included subsequently in a second document approved by the Church Council,  
42 “Vision and Expectations,” (adopted by the Church Council in 1990) which outlined a broad range of  
43 expectations this church holds for ordained clergy. This same prohibition also was included subsequently  
44 in the “Vision and Expectations” for rostered lay people.  
45

46 The present issue is not whether gay and lesbian people can serve as ordained ministers and rostered lay  
47 leaders in the ELCA. They can and do, as they did in the predecessor churches. The existing prohibitions  
48 are not about same-gender orientation as such. What was and is prohibited is rostered service by any  
49 person who engages in same-gender sexual intimacy. For heterosexual people, the documents require that  
50 sexual intimacy be within the context of marriage. The expectations described in the two “Vision and  
51 Expectations” documents and in “Definitions and Guidelines for Discipline” provide no parallel context  
52 for people who are in lifelong, monogamous, same-gender relationships.  
53

#### 54 **Lack of consensus in this church on the question of rostering**

55 As a result of its work beginning in 2002, the Task Force for the ELCA Studies on Sexuality has been  
56 keenly aware of the lack of consensus concerning the rostering of people in lifelong, monogamous, same-  
57 gender relationships as ordained ministers, deaconesses, diaconal ministers, and associates in ministry.  
58 This lack of consensus also is present within the task force itself.  
59

60 In its report to the 2005 Churchwide Assembly, the task force wrote: “The issue concerning the  
61 ordination, consecration, and commissioning of people in same-sex committed relationships is one that  
62 has caused the greatest division among members of the task force. We experienced within our group the  
63 painful tension caused when Christians, in good conscience, differ in their interpretations of Scripture  
64 with regard to this issue. In our discussions, . . . strong convictions were voiced repeatedly as we struggled  
65 to formulate a recommendation that would find support among the majority of the task force members.”<sup>7</sup>  
66

67 Over these years of study and conversation, the task force has come to acknowledge that there is “neither  
68 a consensus—a general agreement—nor any emerging consensus on these practices and standards”<sup>8</sup> either  
69 within the ELCA or within other faith communities in North America.  
70

71 Now, in 2009, this conclusion of the task force has not changed. The task force continues to recognize  
72 that the long-held consensus in church and society regarding same-gender sexual intimacy has broken  
73 down.<sup>9</sup> The task force finds this to be true for the ELCA, for other faith communities in North America,  
74 and for North American society. The majority of task force members do not expect recovery of the former  
75 consensus. Neither does the task force expect a new consensus to emerge in the near future.  
76

#### 77 *Areas of disagreement*

78 Therefore, the task force believes this church must seek a common way to live and serve in the midst of  
79 disagreements. The areas of disagreement include: 1) the understanding of the nature of sin, the means of  
80 determining what behavior is sinful, and the ways in which this church can best address the problem of  
81 sin; 2) the interpretation of the Bible, including not only the contemporary meaning of particular  
82 passages, but also how the Bible guides our lives; 3) the determination of what will be best for people

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<sup>7</sup> “Report and Recommendations from the Task Force for Evangelical Lutheran Church in America Studies on Sexuality” (ELCA, 2005) 6–7.

<sup>8</sup> Ibid, 10.

<sup>9</sup> We define consensus to be present when most people share assumptions and conclusions.

83 who have a definite orientation toward others of the same gender; 4) whether and how social and  
84 biological sciences inform us in matters of moral judgment; 5) the best way to serve the mission of God  
85 through this church; and 6) the level of disagreement the ELCA can bear.

86  
87 In its years of listening to this church, the task force has heard and considered carefully a variety of  
88 arguments from continuing the present policy prohibiting the rostering of people in lifelong,  
89 monogamous, same-gender relationships to changing this policy. The arguments are complex and  
90 nuanced, and no brief summary can do full justice to thoughtful and passionately held convictions of  
91 people in this church (see *Journey Together Faithfully 2: The Church and Homosexuality*). Nevertheless,  
92 because the task force has found that mutual respect has been enhanced by careful efforts to understand  
93 and articulate the grounds on which people hold their convictions, a brief summary follows.

94  
95 *Continuing the current policy of prohibition regarding lifelong, monogamous, same-gender relationships*  
96 Advocates for continuing the current policy, which requires all people of same-gender orientation who are  
97 or who wish to be approved for the rosters of this church to remain celibate, endorse this church's long-  
98 standing welcome to its same-gender-oriented members and seekers. Those who favor the present ELCA  
99 policy:

- 100 • Affirm Lutheran confessional doctrines, including the goodness and fallenness of all creation,  
101 justification by grace through faith, and the Spirit's sanctifying work.
- 102 • Have studied the literary, historical, and theological context of the seven biblical texts that refer  
103 directly to same-gender sexual activity<sup>10</sup> and have given attention to other biblical texts and themes,  
104 such as those relating to marriage, creation, and law.
- 105 • Do not reject scientific or cultural insights; however, they believe that the conflict among scientific  
106 opinions does not provide sufficient basis for making changes to teachings and practices whose  
107 wisdom long has been accepted.
- 108 • Express concern about unhealthy and unfaithful life styles among gay and lesbian people, but also  
109 recognize examples of gay and lesbian people seeking to lead lives that serve God and the neighbor.
- 110 • Lament that many gay and lesbian Christians have experienced this church's positions and policy as  
111 painful personal rejection and seek to have a church where all sinners truly experience God's  
112 forgiveness.
- 113 • Recognize that many, though not all, church bodies in this country and around the world have  
114 declined to change policies similar to the present ELCA policy.
- 115 • Express concern about loss of members and congregations if the policies are changed.

116  
117 On the basis of their attention to the Bible and the Lutheran Confessions, to human experience, and to this  
118 church's mission, these Lutherans are convinced any changes to the ELCA's present policy prohibiting  
119 people in lifelong, monogamous, same-gender relationships from serving as leaders of public ministry  
120 would neither be faithful to God's revelation nor serve the proclamation of the Word.

121  
122 For nearly all who support the existing policy, Scripture is the decisive concern. They believe that change  
123 would subordinate the Word of God to the vagaries of cultural customs and human opinion. The specific  
124 features of Scripture that are considered decisive vary somewhat. For some, the conclusion rests primarily

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<sup>10</sup> The texts normally cited are Genesis 19:1–11; Judges 19:16–30; Leviticus 18:22 and 20:13; Romans 1:26–27; 1  
Corinthians 6:9–11; Timothy 1:9–10. For more information, “Background Essay on Biblical Texts for *Journey  
Together Faithfully Part Two: The Church and Homosexuality*.” (Chicago: ELCA, 2003). The task force  
commissioned an essay by biblical scholars Walter F. Taylor Jr. and Arland Hultgren regarding these texts.

125 on the impact of the seven texts which they believe express the will of God for human behavior. They  
126 believe these texts are binding on Christians today in much the same way as they were on their original  
127 audiences. Others focus more on the early chapters of Genesis, recognizing that natural law reasoning is a  
128 part of Lutheran heritage. In those chapters they see a heterosexual intention in creation that shapes their  
129 interpretation of human sexuality and the institutions of marriage and family. Whether focusing on the  
130 biblical prohibitions or the heterosexual order of creation, these Lutherans read these texts in light of the  
131 Gospel, in the context of larger themes, and with compassion for individuals and communities, but always  
132 with the conviction that where the Word of God is clear and unified, it provides the only relevant measure  
133 of godly and acceptable behavior. Where conduct violates the law of God, they believe that sinners must  
134 be called to contrition and repentance since love of neighbor requires that the law be affirmed and  
135 enforced. To allow the neighbor to remain in sin, and to endorse sin as acceptable, is to allow that  
136 neighbor to persist in grave danger of unrepentant sin and represents a betrayal of Christian responsibility  
137 to the neighbor. In addition, and as a direct consequence of this understanding of sin, they favor  
138 continuing the present policy because of their sense of what will best serve the proclamation of Christ to  
139 the world. They are concerned deeply about the unpredictable consequences any official changes could  
140 have on relations with partner churches in the Lutheran World Federation, with The Lutheran Church–  
141 Missouri Synod, and with churches ecumenically throughout the one, holy, catholic, and apostolic church.

142  
143 Advocates for continuing the present policy assert their positions with varying degrees of certainty. Some  
144 are absolutely convinced. Others, taking all things into account, conclude that in a difficult and complex  
145 situation, continuing present policies appears to be the most faithful course for this church.

146  
147 *Changing the current policy of prohibition regarding lifelong, monogamous, same-gender relationships*  
148 The advocates for various degrees of change in ELCA policy also endorse this church's historic welcome  
149 to its same-gender-oriented members, though they consider this welcome to be, at this time, imperfect.  
150 Those who support changing ELCA policy:

- 151 • Affirm the same biblical and confessional doctrines as the advocates for present policies, including  
152 the goodness and fallenness of all creation, justification by grace through faith, and the Spirit's  
153 sanctifying work.
- 154 • Base their conclusions on the same range of tradition and information affirmed by those who support  
155 the present policy, although they weigh and interpret it somewhat differently.
- 156 • Are aware of decades of scientific deliberation in the medical and human sciences. They note  
157 significant changes in how homosexuality is understood.
- 158 • Note the public recognition of the gifts that same-gender-oriented people have brought to the world.
- 159 • Recognize that although sin may lead to unhealthy and unfaithful conduct among all people, there are  
160 same-gender-oriented individuals and couples whose lives and faithfulness are morally commendable  
161 and who seek to live as faithful Christians in accord with the will of God.
- 162 • Recognize that other churches, including in this country and in the Lutheran World Federation and  
163 ecumenically are struggling with these same questions.

164  
165 On the basis of their attention to the Bible and the Lutheran Confessions, to human experience, and to this  
166 church's mission, these Lutherans are convinced that it is not only appropriate, but also imperative, to  
167 welcome rostered service by people in lifelong, monogamous, same-gender relationships.

168  
169 Advocates for change affirm the strong witness of the same seven biblical texts that refer to same-gender  
170 sexual conduct in their literary, historical, and theological contexts. They also understand, however, that  
171 the witness of these texts is to condemn abusive or coercive sexual behavior, or sexual behavior that  
172 expresses a rejection of God's sovereignty. In interpreting the seven texts, advocates for change conclude



173 that these texts oppose unhealthy and unfaithful conduct by people oriented to the same gender. They  
174 believe the texts do not in fact address the contemporary situation of people seeking to live in lifelong,  
175 monogamous, same-gender relationships marked by the same levels of mutuality, love, and trust as are  
176 found in heterosexual marriages. They believe these texts and others convey neither a rejection of those  
177 Christians whose orientation is to people of the same gender nor a rejection of lifelong, monogamous,  
178 same-gender relationships that bless the world.

179  
180 Advocates for change in policy note that all human sexuality reveals the power of sin and that the work of  
181 the church in relation to the sexuality of all people is to condemn harmful behaviors, heal broken lives,  
182 and celebrate sexual conduct that contributes to durable, stable, mature, and life-giving relationships.  
183 They recognize the value of having social structures that provide community support and public  
184 accountability for relationships.

185  
186 Advocates for change note that the gifts of the Spirit can be seen among us, not only in the lives of  
187 heterosexual Christians, but also in those who are lesbian or gay, including same-gender couples who are  
188 leading godly and commendable lives within the framework of lifelong, monogamous, same-gender  
189 relationships. Further, they note that partnered gay and lesbian members of this church experience God's  
190 call to rostered ministry, demonstrate gifts for such ministries, and often have been affirmed in those calls  
191 and gifts by ELCA individuals, congregations, and synodical candidacy committees.

192  
193 Some advocates for change place primary emphasis on the biblical message that each Christian is called  
194 to loving service in all circumstances of her or his life. They note that the reformers argued against the  
195 requirement of celibacy among clergy and that the Apostle Paul, though he favored singleness for  
196 Christians, nevertheless gave great weight to the human realities of longing and loneliness, writing, "It is  
197 better to marry than to be aflame with passion" (1 Corinthians 7:9). Advocates for some level of change  
198 say that the Christian community must help each individual discern in his or her own life what constitutes  
199 sinful rebellion against God and what constitutes faithful obedience.

200  
201 Many advocates for change express deep concern about the harm done to Christians when they and their  
202 gifts are rejected by this church and the loss to this church's mission when these gifts are not used. They  
203 find unacceptable the pain and rejection that some same-gender-oriented people have experienced from  
204 the church and conclude that this church must return to the Scriptures to determine whether we have  
205 heard God's Word in its fullness. They also are concerned about the damage inflicted on this church's  
206 self-understanding and public witness when the church is perceived widely to be unable or unwilling to  
207 take into account the contributions of secular forms of inquiry that have enriched our understanding of  
208 human nature, human sexuality, social institutions, and human communities.

209  
210 Advocates for change assert their positions with varying degrees of certainty. Some are absolutely  
211 convinced. Others, taking all things into account, conclude that in a difficult and complex situation,  
212 change appears to be the most faithful course for this church.

213  
214 *Differing conclusions, much in common*

215 Thus, there are sharply differing conclusions among ELCA members. Nevertheless, the task force also  
216 wishes to assert that significant areas of agreement exist among those who support the continuance of  
217 present policies and those who advocate for change. All desire to live godly and self-giving lives in

218 gratitude for the gifts of God promised and disclosed in the Gospel.<sup>11</sup> All believe that we are called to  
219 proclaim and serve God in the world. Members of this church hold different opinions as to what is  
220 faithful, just, and wise in this matter of public ministry, but are committed to let the Bible and the  
221 Lutheran Confessions guide them, to lead faithful lives and support others in leading faithful lives, and to  
222 pray and work for the Evangelical Lutheran Church in America to be an effective instrument of God's  
223 mission.

224  
225 The task force recognizes the deep love that all hold for this church and the shared commitment to  
226 remaining together in spite of differences on these matters. We take particular note of and thank God that  
227 gay and lesbian members continue as part of this church despite this church's all-too-frequent failure to  
228 live out its publicly declared welcome and their experience as both the objects and subjects of sharp  
229 disagreements. We take particular note of and thank God that those who find even the consideration of  
230 changing policy to be a betrayal of traditional Christian conviction continue to live and serve in the  
231 church they love. Although the factors are many and the arguments are complex, this task force has  
232 attempted to model Christian love and requests this whole church do the same.

233  
234

## 235 **II. Description of the Task Force Recommendations**

236 In the face of these differing conclusions, all of which are represented on the task force itself, the task  
237 force was unable to come to unanimous agreement. Although the recommendation that follows represents  
238 the consensus of most of the task force, it does not have the support of all. It is therefore presented  
239 humbly, with a sense of burden for the sisters and brothers in Christ—both on the task force and in the  
240 wider church—who are bound by their consciences to disagree.

241  
242 *The task force recommends a process that begins with the assembly declaring its intention about what it*  
243 *wants to do.* The proposed process begins with decisions about *whether* this church wants to find a way to  
244 recognize publicly accountable, lifelong, monogamous, same-gender relationships; and *whether* this  
245 church wants to move in the direction of rostering people living in such relationships. *If so*, then the  
246 process leads to considering *how* this could be accomplished. The resolutions begin by seeking agreement  
247 on the principles before they address the practice.

248  
249 *The recommendation thus consists of four resolutions, each of which takes a step in the decision-making*  
250 *process.* The task force proposes to the assembly that the decisions be taken in four consecutive steps. If  
251 the assembly agrees to the first, then the second, third, and fourth would be considered only if the  
252 preceding one(s) had been approved.

253  
254 **Step one** asks the assembly whether, in principle, it is committed to finding ways to allow congregations  
255 and synods that choose to do so to recognize, support, and hold publicly accountable lifelong,  
256 monogamous, same-gender relationships.

257  
258 The work of the task force focused on the question of rostering people living in lifelong, monogamous,  
259 same-gender relationships. Although the fourth resolution addresses the relationships of people who are

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<sup>11</sup> In 2005, as part of its biblical consideration in relation to homosexuality, the task force commissioned a background study on selected biblical texts related to homosexuality from two highly respected biblical scholars in the ELCA: Dr. Arland J. Hultgren and Dr. Walter F. Taylor Jr. In their essay they concluded, "The difference between interpreters should not be understood as a conflict between those who seek to be 'true to Scripture' and those who seek to 'twist the Bible' to their own liking. The disagreements are genuine."

260 or wish to be rostered, the task force believes that this question can be considered only if this church  
261 offers the possibility of public accountability to lifelong, monogamous, same-gender relationships. The  
262 task force considers this a necessary prior step because this church expects that all its rostered leaders will  
263 be held accountable in their relationships. Therefore, the task force asks the assembly to clarify its intent  
264 on the general question of recognizing, supporting, and holding publicly accountable these relationships,  
265 noting that approval of this first resolution would not imply commitment to a particular way of  
266 accomplishing this.

267  
268 **Step two** asks the assembly whether, in principle, it is committed to finding a way for people in such  
269 publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of  
270 this church.

271  
272 This step is based on the assumption that, before being able to consider specific proposals for how to  
273 accomplish such a change, this church must decide, in principle, whether or not it wants to move in this  
274 direction. The approval of this second resolution would not, at this step, imply a commitment to a  
275 particular way of accomplishing this.

276  
277 **Step three** asks this church whether, in the future implementation of steps one and two (see above), it will  
278 commit to doing so in such a way that all in this church bear the burdens of the other, love the neighbor,  
279 and respect the bound conscience of any with whom they disagree.

280  
281 This step recognizes that agreement in this church on this matter does not exist. Therefore, decisions  
282 about policy that serve only the interests of one or another group will not be acceptable. If this church  
283 intends to move toward change or to decline to change, this step commits it to doing so in ways that  
284 respect the convictions and provide space for the faithful witness of all.

285  
286 **Step four** then presents a proposal for how this church could move toward change in a way that respects  
287 the bound conscience of all.

288  
289 *Rationale for each of the four resolutions*

290  
291 **Step One:**     *The need for a decision about whether to find ways to allow congregations and synods*  
292                    *that choose to do so to recognize, support, and hold publicly accountable lifelong,*  
293                    *monogamous, same-gender relationships as a necessary first step toward rostering.*  
294

295 The assignment given to the task force by the 2007 Churchwide Assembly was: “specifically to address  
296 and make recommendations to the 2009 Churchwide Assembly on changes to any policies that preclude  
297 practicing homosexual persons from the rosters of this church.” In the course of its discussions, the task  
298 force agreed that this church cannot responsibly consider any changes to its policies unless this church is  
299 able and willing in some way to recognize lifelong, monogamous, same-gender relationships.

300  
301 In its process of discernment the task force looked to the principles of the proposed social statement,  
302 *Human Sexuality: Gift and Trust*. This social statement grows out of the foundational theological  
303 understanding that Lutherans read and understand the Bible in light of the incarnation, death, and  
304 resurrection of Jesus Christ. This “good news” of the Gospel that we are freed from captivity to sin  
305 (justification by grace through faith on account of Christ) allows us to respond to God’s mercy through  
306 love for and service to the neighbor (our vocation in the world). It further affirms that, because God’s

307 promises are trustworthy, we are called in Christian freedom to be trustworthy in our relationships with  
308 one another, and to build social institutions and practices that create trust.<sup>12</sup>  
309

310 In considering trust in sexual relationships, the social statement identifies two conditions that most  
311 effectively create the context for trust: public accountability and lifelong commitment. It states that  
312 relationships between individuals are never solely for the sake of the individuals involved, but also for the  
313 protection of the most vulnerable and to create the conditions for trust within society. Heterosexual  
314 couples may commit themselves through marriage to a lifelong relationship that is honored, publicly  
315 recognized, and upheld by their faith community. There are no similar processes within this church for the  
316 lifelong, monogamous relationships of same-gender-oriented people to be similarly honored, upheld, and  
317 publicly supported.  
318

319 The task force is not prepared to recommend the development of an official liturgical rite or order of  
320 public accountability because this church does not have biblical and theological consensus on this matter.  
321 At the same time, most of the task force members believe that ways can be found within local  
322 congregations to surround the commitments of such couples with prayer and, in so doing, provide public  
323 affirmation and accountability within those communities. Indeed, the task force notes that this public  
324 affirmation already is happening in many congregations. It also notes that many congregations would not  
325 choose to recognize or support any same-gender relationship.  
326

327 Without some provision for recognizing and supporting lifelong, monogamous, same-gender  
328 relationships, the task force believes that same-gender-oriented people cannot be held publicly  
329 accountable in the ways that are required of people holding the public offices of rostered ministry.  
330

331 The majority of the task force therefore recommends that this assembly, as its first step, begin its  
332 deliberations by clarifying its position on this question: **Should the ELCA commit itself to finding ways  
333 to allow congregations and synods that choose to do so to recognize, support, and hold publicly  
334 accountable, lifelong, monogamous, same-gender relationships?**  
335

336 The task force believes that, only if this church is able to give an affirmative answer to this question is it  
337 possible to move on to step two.  
338

339 **Step Two:**     *The need for a decision about whether to find a way for people in publicly accountable,  
340                   lifelong, monogamous, same-gender relationships to serve as rostered leaders of this  
341                   church.*  
342

343 The question about whether or not to approve people in lifelong, monogamous, same-gender relationships  
344 for its rosters has been before this church for many years. Most recently, the 2005 Churchwide Assembly

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<sup>12</sup> Proposed social statement *Human Sexuality: Gift and Trust* (Chicago: ELCA, 2009), ll. 61–63.

On Trust: “Human beings learn about trust from God. When the Lutheran Confessions discuss faith in God, they understand it fundamentally as trust or absolute confidence in God. In faith nurtured by the Holy Spirit through Word and sacrament, we entrust our whole lives to God. We experience God’s unfailing trustworthiness in God’s relationship with us through the Gospel, and God’s deep mercy and compassion in response to our human frailty. In response, as forgiven and justified people, we seek to respond to God’s love for us through care for the neighbor, fostering trust in order that individuals and society might flourish.” The Latin version of the Augsburg Confession uses the word *fiducia* when it speaks of trust. [Proposed social statement *Human Sexuality: Gift and Trust* (Chicago: ELCA, 2009), ll 446–452.]

345 received a full report and recommendations from this task force and the 2007 Churchwide Assembly  
346 again called for a report and recommendations on the same topic.  
347

348 Earlier in this report the task force presented a brief summary of the differing opinions in this matter and  
349 the biblical and theological beliefs that inform them, noting that it previously published a much fuller  
350 discussion in an essay by Walter Taylor Jr. and Arland Hultgren (see footnote 10). The task force believes  
351 that consensus does not exist in this church with regard to the matter of sexual intimacy between same-  
352 gender-oriented people. For this reason, consensus also does not exist regarding the question of whether  
353 or not to approve for the rosters of this church people in lifelong, monogamous, same-gender  
354 relationships.  
355

356 Given this situation, the task force believes that before this church can consider any proposal regarding  
357 rostering, it must first, in principle, determine whether or not it wishes to move toward approving for its  
358 rosters people in publicly accountable, lifelong, monogamous, same-gender relationships.  
359

360 The majority of the task force therefore recommends that this assembly, as its second step, respond to this  
361 question: **Should this church commit itself to finding a way for people in publicly accountable,  
362 lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church?**  
363

364 **Step Three:**                    *The need for a decision to be taken in the spirit of bearing one another's*  
365    *burdens, serving the neighbor, and respecting the bound conscience of those*  
366    *with whom we disagree.*  
367

368 Like the church as a whole, the task force is not of one mind and consensus does not exist. All have  
369 struggled to respect one another's opinions and have done so with an understanding that love for the  
370 neighbor requires us to bear one another's burdens and to respect and find a way to live with the bound  
371 consciences of those with whom we do not agree. We wish to hold up to the whole church the integrity,  
372 struggle, and honesty with which all members of the task force have entered into this difficult and  
373 conflicted conversation. We honor and hope that this church will honor the deep faith of all its members.  
374

375 The task force believes that, before considering any concrete proposal to approve the rostering of people  
376 in publicly accountable, lifelong, monogamous, same-gender relationships, the assembly must first  
377 consider whether it is willing to commit this church to taking such a step in the spirit of mutual support,  
378 love, and community. Therefore the whole task force recommends that this assembly, as its third step,  
379 respond to this question: **As it implements its decisions to find ways to roster people in publicly  
380 accountable, lifelong, monogamous, same-gender relationships, can this church commit to doing so  
381 in ways that bear one another's burdens, love the neighbor, and respect the bound consciences of  
382 those with whom they disagree?**  
383

384 The task force has concluded that the Lutheran understanding of the bound conscience is a critical  
385 concept in discerning how to live with this church's lack of consensus. In its report to the 2005  
386 Churchwide Assembly, the task force concluded that: "... our differences express deeply held and  
387 conscience-bound positions..." and "When Christians disagree about an ethical issue of this magnitude,  
388 one important category for determining the policy of the church may be the recognition that participants  
389 in this debate are disagreeing not out of pride or selfish desires, but because their consciences are bound  
390 to particular interpretations of Scripture and tradition." The careful way Luther approached moral  
391 dilemmas (e.g., in *The Estate of Marriage* [Luther's Works 45: 17-49] and *Whether Soldiers, Too, Can*  
392 *Be Saved* [Luther's Works 46: 93-137]) showed a genuine concern for the integrity of conscience. Indeed,

393 in his own defense at the Diet of Worms, he declared himself bound in conscience by the Word of God  
394 and further stated, “It is neither safe nor right to go against conscience” (*Luther’s Works* 32: 112). In this  
395 concern for conscience Luther reflected the same respect for conscience reflected in the Bible (Romans  
396 14-15).<sup>13</sup>

397  
398 The emphasis of “conscience-bound” is not on declaring oneself to be conscience-bound. Rather, we are  
399 bound in love by the conscience of the other—that is, we recognize the conscience-bound nature of the  
400 convictions of others in the community of Christ (1 Corinthians 10:28–29). For Lutherans, the reality that  
401 people hold convictions from deep faith that may be in conflict with the deep faith convictions of others is  
402 not merely a procedural or political difficulty. As sisters and brothers in Christ we bear one another’s  
403 burdens. For one member to suffer because her or his conscience has been offended is for all of us to  
404 suffer.

405  
406 The task force understands the term “bound conscience” to describe the situation of those who hold a  
407 particular position because they are convinced of it by particular understandings of Scripture and  
408 tradition. For this church to move toward rostering Lutherans in same-gender relationships in a time of  
409 lack of consensus requires this church to find ways to respect the bound consciences of one another—  
410 even and especially when the other is conscience-bound to disagree with the action being taken.

411  
412 The task force asks members of this church to join them in a commitment to honor conscience-bound  
413 decisions. However, they recognize that such honoring may lead to some diversity of practice within this  
414 church. The task force asks specifically for respect for those who are charged with decision-making—  
415 candidacy committees, bishops, or members of congregations—regarding the approval; ordination,  
416 consecration, or commissioning; or calling of a candidate to a particular setting. The task force recognizes  
417 that some will be conscience-bound to disagree with any recommendation for change and others will be  
418 conscience-bound to disagree with any recommendation to maintain present policy. Nevertheless, the task  
419 force invites this church to continue and even deepen its ability to “concentrate on finding ways to live  
420 together faithfully in the midst of our disagreements.” (CA05.05.17) Staying together will require us to  
421 “bear one another’s burdens,” as the Apostle says, “and in this way you will fulfill the law of Christ”  
422 (Galatians 6:2).

423  
424 Our perspectives on social realities, in particular human sexuality, are not the basis of our unity or  
425 disunity. Our Lutheran unity is centered on the promises of God, our common baptism, and our  
426 fellowship in the sacrament of Holy Communion, expressed in our love for the Lutheran church,  
427 theology, and tradition. We call on this church to model peace and reconciliation and a commitment to  
428 continue together in worship and service to a world that desperately needs its united mission.

429  
430 **Step Four:**            *The task force recommendation to consider structured flexibility in decision-*  
431 *making to allow, in appropriate situations, people in publicly accountable,*  
432 *monogamous, lifelong, same-gender relationships to be approved for the rosters of*  
433 *the Evangelical Lutheran Church in America.*

434  
435 This fourth step is different from the previous three in that it is not simply a commitment in principle, but  
436 makes a specific recommendation for flexibility within existing structures and practices of this church to  
437 allow for people in publicly accountable, lifelong, monogamous, same-gender relationships to be  
438 approved for the rosters of the ELCA.

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<sup>13</sup> “2005 Pre-Assembly Report,” Section V, 17–18.

439  
440 In discerning what to recommend concerning rostering, the task force realized that there are multiple  
441 ways this church might respond to the present lack of consensus. The task force considered  
442 recommending that there be no change from present policies, and it considered recommending changes  
443 that would fully eliminate any reference to sexual orientation. The task force also considered a number of  
444 other intermediate options. However, the majority of the task force concludes that, among all the options  
445 available, it will best serve the mission of the ELCA to recommend that, within the existing structures and  
446 practices of this church, some means for flexibility in decision-making be implemented so that  
447 congregations and synods may choose whether or not to approve or call people in publicly accountable,  
448 lifelong, monogamous, same-gender relationships to serve on ELCA rosters.

449  
450 *Choosing from within a range of options*

451 Most, but not all, members of the task force believe that it is undesirable and unrealistic to continue with  
452 existing policy in its present form. They feel this approach would fail to honor the conscience-bound lack  
453 of consensus in this church. They also believe that continuing current policy does not serve the mission  
454 and ministry of this church in instances where a member in a publicly accountable, lifelong,  
455 monogamous, same-gender relationship is the person determined to be best suited for a particular call.  
456 Many members of the task force also feel that it is unrealistic to continue the present policy because  
457 parallel and conflicting practices have developed in response to the present prohibition.

458  
459 Similarly, most on the task force believe that adopting a policy of unqualified change—that is, a policy  
460 that does not consider publicly accountable, lifelong, monogamous, same-gender relationships as a  
461 relevant factor in the rostering process—also would not be a faithful response to the lack of consensus in  
462 this church. As with the option of continuing the present policy, many believe it would be harmful to the  
463 mission and ministry of this church to recommend an option that assumes the existence of a universal  
464 consensus, which clearly does not exist. An option for unqualified change would suggest that some would  
465 have to go against their conscience-bound positions to adhere. In this regard the task force believes that,  
466 as this is a matter of God’s civil realm, “God’s left hand,” this church is free to live with a diversity of  
467 opinions in this matter.<sup>14</sup> The majority of the task force therefore concludes that, given both the lack of  
468 consensus in church and society and the lack of legal or ecclesial structures corresponding to heterosexual  
469 marriage, it is neither responsible nor practical to recommend unqualified change.

470  
471 *Choosing structured flexibility of decision-making*

472 The majority of the task force believes that it is possible to devise guidelines and policies that would  
473 allow, within ELCA structures, some flexibility in decision-making for the rostering of individuals who  
474 are currently in or contemplate being<sup>15</sup> in a publicly accountable, lifelong, monogamous, same-gender  
475 relationship and to do it in a way that can be good for this church and its mission. Though no policy can  
476 be fully in accord with this church’s diversity of convictions, the majority of the task force believes that  
477 the conscience-bound lack of consensus will be respected most faithfully by providing for some level of  
478 structured flexibility of decision-making.

479  
480 This flexibility would make it possible—within existing practices, in appropriate settings, and through a  
481 consistent process and standards—for those who already hold the responsibility for discernment and  
482 decision-making to choose whether or not to approve people who are living in publicly accountable,

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<sup>14</sup> Proposed social statement *Human Sexuality: Gift and Trust* (ELCA 2009) lines 202 ff.

<sup>15</sup> Here and at other points, it should be understood that dating relationships also would be considered as policies were amended.

483 lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church. As is the  
484 case with heterosexual marriages, the partnership or potential partnership of a same-gender-oriented  
485 member would be a matter of public knowledge for those engaged in discernment about candidacy and  
486 call.

487  
488 To choose structured flexibility does not imply that same-gender-oriented people in publicly accountable,  
489 lifelong, monogamous, same-gender relationships would be able to serve everywhere in this church. The  
490 existing discernment processes for approval and call already assume that synods, bishops, candidacy  
491 committees, rostered leaders, and congregations will make decisions in keeping with their own  
492 conscience and convictions. If structured flexibility were added to the process, this assumption would still  
493 protect any congregation, candidacy committee, synod, or bishop from having to violate bound  
494 conscience by approving, calling, commissioning, consecrating, or ordaining anyone in a publicly  
495 accountable, lifelong, monogamous, same-gender relationship. Similarly, a structured flexibility process  
496 would protect the decisions of a congregation, candidacy committee, synod, or bishop who concludes that  
497 mission would be served best by approving or calling a particular candidate or rostered leader who is in a  
498 publicly accountable, lifelong, monogamous, same-gender relationship.

499  
500 The determination of where and when this flexibility would be exercised would depend upon the mission  
501 and ministry needs of the relevant settings, as well as the conscience-bound positions of the individuals  
502 and groups who, on behalf of this church, hold decision-making authority in those settings.

503  
504 *Background note on ELCA candidacy and rostering policies*

505 This fourth part of the recommendation relies on the present structure and practices of the ELCA  
506 candidacy and call process. Public ministry in this church is not a right to be claimed. Rather, public  
507 ministries are vocations to be discerned mutually by individuals and this church. These vocations require  
508 public accountability.

509  
510 As an important part of this public accountability, this church puts in writing its understanding of Christ's  
511 mission, its standards of faith and practice, and its expectations of its leaders. Some articulations, actions,  
512 and lifestyles support the public ministry to which a person is called. Others are incompatible with  
513 faithful public ministry in this church and bar entry into or continuance in that ministry.<sup>16</sup> This church  
514 holds its rostered leaders publicly accountable for their work and their lives.

515  
516 The candidacy policies of this church call for a mutual discernment process, usually lasting several years,  
517 that involves the individual candidate for public ministry, the faculty of an ELCA seminary, and the  
518 elected members of the synodical candidacy committee. At the end of the process, the candidacy  
519 committee makes the final decision whether or not to approve a person for call. Using the standards of  
520 this church, the candidate and committee consider a wide variety of factors, including the candidate's  
521 sense of calling, gifts, skills, manner of living, and theological understanding. There are extensive  
522 guidelines to assist in this discernment, beginning with the Bible and Lutheran Confessions, which are the  
523 norms of this church. At the conclusion of the process, before there can be approval for call, both  
524 candidate and committee must agree that the course to public ministry is right and good for the candidate  
525 and for Christ's Church.

526

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<sup>16</sup> This church's *Vision and Expectations* documents spell out its expectations of its rostered leaders, holding up a model of appropriate conduct in areas that include theological and churchly integrity, congregational, family, and community life, and other relationships and roles.



527 Similarly, mutual discernment is foundational for the policies and practices of this church related to call.  
528 The congregation, synod, or churchwide organization discerns both missional needs and whether the  
529 candidate being considered is likely to be able to serve in fulfilling that mission. The candidate, similarly,  
530 discerns with others whether a particular place of call might draw forth her or his most faithful and  
531 effective service. In a real sense, this process of mutual discernment continues as long as the rostered  
532 leader holds that particular call.

533  
534 The structures of this church provide both internal and external means for discerning whether standards  
535 are being met. Public accountability to the standards is ongoing. Congregations and synods discern this  
536 with their leaders. The synodical bishop serves as a resource to guide, mentor, and pray for each rostered  
537 person, and represents the church in holding the person accountable for compliance with this church's  
538 expectations.

539  
540 Given this reliance on mutual discernment and public accountability, the three expressions of the ELCA<sup>17</sup>  
541 have structures and processes already in place to help this church live faithfully together even when it  
542 does not have consensus on some things. These provisions include being in conversation with one  
543 another, holding one another accountable to this church's standards and processes, and allowing the  
544 responsible group closest to the local ministry context to make the decision it discerns to be faithful, even  
545 when a different decision might be made elsewhere. Within the ELCA, no congregation or other ministry  
546 is forced to call or retain a particular candidate. As the task force wrote in its 2005 report, "In keeping  
547 with the established standards of this church for ordained ministry, a congregation should strive, after  
548 prayer and deliberation, to call a person whose gifts for ministry seem well-suited to the needs of that  
549 particular community of faith." (page 16) Through preparation, call, and oversight, this church seeks to  
550 ensure that all its ordained ministers, deaconesses, diaconal ministers, and associates in ministry are  
551 effective stewards of their ministries of Word and sacrament or Word and service.

552  
553 The task force believes that these processes, with their emphasis on mutual discernment by individuals  
554 and the church, serve this church well and does not wish to alter them in this aspect. It also recognizes  
555 elements of flexibility within the existing process that can serve present needs.

556  
557 **III. The recommended resolutions**

558 On the basis of the task force's study and listening in this church, it has repeatedly encountered and been  
559 reminded that people in varying circumstances and of various opinions in this church are suffering  
560 because of this church's disagreements regarding lifelong, monogamous, same-gender relationships. The  
561 task force recognizes therefore our shared responsibility to bear one another's burdens and to honor the  
562 bound consciences of all who disagree on whether lifelong, monogamous, same-gender relationships can  
563 be a blessing in this church, to the neighbor, and for the world.

564  
565 In this difficult situation this task force has been asked by the 2007 Churchwide Assembly "specifically to  
566 address and make recommendations to the 2009 Churchwide Assembly on changes to any policies that  
567 preclude practicing homosexual persons from the rosters of this church."

568  
569 On the basis of its prayer, listening, and deliberations, the majority of the task force recommends four  
570 resolutions, proposing that each resolution be considered only if the preceding one has been approved.  
571 The first two resolutions ask the assembly to clarify its will and intent to determine whether or not it

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<sup>17</sup> The three expressions of the ELCA are considered to be the congregation, the synod, and the churchwide organization.

572 wishes to change its policies. The third asks this church to reaffirm its commitment to respecting bound  
573 consciences in the midst of disagreement. The fourth resolution, to be considered only if each of the first  
574 three is approved by the assembly, proposes one way by which this church could incorporate flexibility  
575 into its decision-making in order to allow the possibility of rostered service by a person living in a  
576 publicly accountable, lifelong, monogamous, same-gender relationship.

- 577  
578
- 579 1) RESOLVED, that the ELCA commit itself to finding ways to allow congregations and synods that  
580 choose to do so to recognize, support, and hold publicly accountable life-long, monogamous, same-  
581 gender relationships.
  - 582
  - 583 2) RESOLVED, that the ELCA commit itself to finding a way for people in such publicly accountable,  
584 lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church.
  - 585
  - 586 3) RESOLVED, that in the implementation of these resolutions, the ELCA commits itself to bear one  
587 another's burdens, love the neighbor, and respect the bound consciences of all.
  - 588

589 4) WHEREAS, guided by the Holy Spirit, this church raises up, calls, supports, and maintains rosters of  
590 ordained ministers, associates in ministry, deaconesses, and diaconal ministers for public ministry in  
591 service of the mission of Christ and seeks faithfully to discern in each situation what will best serve that  
592 mission; and

593 WHEREAS, this church maintains these four rosters according to policies and procedures that are  
594 developed and applied according to the specifications of chapters 7 and 20 of its *Constitution, Bylaws and*  
595 *Continuing Resolutions*; and

596 WHEREAS, this church has a polity, processes, and procedures that trust designated individuals and  
597 bodies to use churchwide standards to make decisions about fitness for rostered ministry in general and  
598 for call to a specific ELCA ministry; and

599 WHEREAS, some members, congregations, candidacy committees, and synods of the ELCA have  
600 discerned gifts and skills for rostered ministry in some people who are or contemplate being in publicly  
601 accountable, lifelong, monogamous, same-gender relationships and have indicated their conviction that  
602 rostering and calling such people would serve the mission and ministry of this church; and

603 WHEREAS, other members, congregations, candidacy committees, and synods of the ELCA  
604 acknowledge those gifts and skills for ministry, but believe that this church must maintain an expectation  
605 of celibacy for any gay or lesbian person, whether or not that person is in a publicly accountable, lifelong,  
606 monogamous, same-gender relationship, and thus believe that this church cannot call or roster people in  
607 such relationships; and

608 WHEREAS, the Church of Christ sometimes has been surprised by the actions of the Spirit, as is  
609 reported in the book of Acts when the inclusion of Gentiles was affirmed; and

610 WHEREAS, public accountability of rostered leaders in the ELCA is essential to nurturing the trust  
611 that is necessary for effective ministry; and

612 WHEREAS, although there is no generally recognized civil or ecclesial status that corresponds to  
613 heterosexual marriage for publicly accountable, lifelong, monogamous, same-gender relationships, this  
614 assembly has committed itself to find ways to recognize, support, and hold publicly accountable lifelong,  
615 monogamous, same-gender relationships; and

616 WHEREAS, present ELCA policies prohibit the rostered service of any and all people in publicly  
617 accountable, lifelong, monogamous, same-gender relationships, but this assembly has committed itself to  
618 find a way for people in publicly accountable, lifelong, monogamous, same-gender relationships to serve  
619 as rostered leaders of this church; therefore, be it

620       **RESOLVED, that the members of the Evangelical Lutheran Church in America commit**  
621 **themselves to respect the bound consciences of those with whom they disagree regarding decisions**  
622 **on the call and rostering of individuals in publicly accountable, lifelong, monogamous, same-gender**  
623 **relationships, in this church and with churches ecumenically and globally; and be it further**

624       **RESOLVED, that this church, because of its commitment to respect the bound consciences of**  
625 **all, declares its intent to incorporate structured flexibility in decision-making into its policies and**  
626 **procedures so that synods, bishops, congregations, candidacy committees, and others involved in**  
627 **the candidacy process and in the process of extending calls will be free to act according to their**  
628 **convictions regarding both the approving or disapproving in candidacy and the extending or not**  
629 **extending of a call to rostered service of a person who is otherwise qualified and who is living or**  
630 **contemplates living in a publicly accountable, lifelong, monogamous, same-gender relationship; and**  
631 **be it further**

632       **RESOLVED, that the Evangelical Lutheran Church in America make provision in its policies**  
633 **to eliminate the prohibition of rostered service by members who are in publicly accountable,**  
634 **lifelong, monogamous, same-gender relationships; and be it further**

635       **RESOLVED, that the appropriate churchwide unit(s) are directed to develop, in consultation**  
636 **with the Conference of Bishops, and the Church Council is directed to approve, appropriate**  
637 **guidelines for a process by which congregations and synods that choose to do so could hold people**  
638 **publicly accountable in their relationships who are in or contemplate being in lifelong,**  
639 **monogamous, same-gender relationships and who seek to be on the rosters of this church; and be it**  
640 **further**

641       **RESOLVED, that the Committee on Appeals is directed to develop, in consultation with the**  
642 **Conference of Bishops, and the Church Council is directed to approve, appropriate amendments to**  
643 **“Definition and Guidelines for Discipline” and the Vocation and Education program unit is**  
644 **directed to draft, in consultation with the Conference of Bishops, and the Church Council is**  
645 **directed to approve, appropriate amendments to the *Vision and Expectations* documents and the**  
646 ***Candidacy Manual* to accomplish the intent of this resolution; and be it further**

647       **RESOLVED, that additional policies be developed, as necessary, so that those whom this**  
648 **church holds responsible for making decisions about fitness for rostered ministry in general and for**  
649 **call to a particular specific ELCA ministry may discern, and have guidance in discerning, the**  
650 **fitness for ministry of a member living in a publicly accountable, lifelong, monogamous, same-**  
651 **gender relationship; and be it finally**

652       **RESOLVED, that this church continue to trust its established processes and those to whom it**  
653 **has given the responsibility to discern who should and should not be rostered or called to public**  
654 **ministry in this church.**  
655

656 **Endnotes**

657 *Legislative history from page 1:*

658

659 **1: 2001 Churchwide Assembly, action CA01.06.28 (Yes-899; No-115):**

660 To respond to the memorials of the Metropolitan Chicago Synod, the Southeast Michigan Synod,  
661 the Upstate New York Synod, the Metropolitan Washington, D.C., Synod, and the Virginia Synod by  
662 directing the Division for Ministry and the Division for Church in Society, in consultation with the  
663 Conference of Bishops, ELCA seminaries, colleges and universities, and other churchwide units, to  
664 implement jointly a churchwide study on homosexuality;

665 To provide that the process include creation of a study document on homosexuality for use in  
666 congregations, synods, and in sponsored hearings and focus groups across this church. This document  
667 shall include study of the Lutheran understanding of the Word of God and biblical, theological, scientific,  
668 and practical material on homosexuality. The document shall address issues related to blessing committed  
669 same-gender relationships, and rostering of approved candidates who are in committed same-gender  
670 relationships. This study shall provide for the sharing of information from and among members of this  
671 church;

672 To authorize the presiding bishop and Church Council to approve the parameters and expense  
673 budget of this process and identify the revenue source(s) to provide for this study;

674 To direct that reports on the study process shall be presented to each of the regular meetings of  
675 the Church Council, and to synod assemblies beginning in 2002 with response requested. A first edition  
676 report shall be brought to the 2003 Churchwide Assembly along with initial or interim recommendations.  
677 A final report, complete with action steps for full implementation, shall be presented to the 2005  
678 Churchwide Assembly;

679 To respect charitably one another as we examine our understandings and practices, speaking the  
680 truth in love, practicing the “mutual conversation and consolation of the brothers and sisters” (Luther,  
681 *Smalcald Articles*, III.4); and

682 To request that the Division for Ministry, in consultation with the Division for Congregational  
683 Ministries and the Conference of Bishops, identify and make available materials to assist and support  
684 pastors as they provide pastoral care and counseling for persons concerned with these issues.

685

686 **2: 2001 Churchwide Assembly, action CA01.06.36 (Yes-624; No-381):**

687 To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by  
688 requesting that the Church Council, the Conference of Bishops, and the Division for Ministry create a  
689 specific plan and timeline leading to a decision concerning the rostering of homosexual persons who give  
690 expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful, including but not  
691 limited to:

- 692 1) changes in “Vision and Expectations”;  
693 2) changes in “Definitions and Guidelines for Discipline”;  
694 3) amendments to the ELCA constitution and bylaws; and  
695 4) changes in all other related governing documents.

696 In the event any of the above mentioned changes require approval of the ELCA Churchwide  
697 Assembly, such actions shall be placed before the 2005 Churchwide Assembly for adoption or  
698 ratification.

699

700 **3: 2001 Churchwide Assembly, action CA01.06.45 (Yes-561; No-386):**

701 To initiate a process within the Evangelical Lutheran Church in America to develop a social  
702 statement on human sexuality.

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**Appendix**  
**Report on Ministry Policies**  
**Task Force for the ELCA Studies on Sexuality**

From the beginning, members of the task force have expressed varying degrees of difference in their opinions regarding the most faithful course for the ELCA, all based on deeply held convictions arising from Scripture and Lutheran theology, and Lutheran ethics. These views have been expressed repeatedly throughout the time of our deliberations as we struggled to reach agreement on recommendations that would be best for the ELCA at this time.

To offer a more complete picture of our discussions and to give clearer voice to the conscience-bound differences among us, we append two dissenting positions by members of the task force. We know that similar conscience-bound differences exist throughout this church and we hope that by including them, members of this church will know that a range of voices has been heard in the work of the task force.

719 **Dissenting Position 1**

720 **Affirming and upholding current policies**

721 Four reoccurring themes surfaced frequently throughout the years the task force has worked together.  
722 These themes—a divided church, biblical interpretation, lack of consensus and conscience bound  
723 individuals—were experienced on the task force, written in the reports and evident throughout the written  
724 responses sent to the task force. Regrettably, this dissenting position reflects these realities both within the  
725 task force as well as the struggles throughout the ELCA.

726  
727 All members of the task force affirm welcoming all people into the life of this church, including those  
728 whose sexual orientation is to people of the same gender. Likewise, all denounce violence and  
729 discrimination against those who are homosexual. All support some fundamental social benefits such as  
730 joint ownership of property and the ability to make medical decisions for another. All affirm pastoral care  
731 for everyone to whom pastors and congregations minister, all of us sinners. This pastoral care is to be  
732 offered with humility and confession, seeking God’s grace, mercy, and will for our lives. Nevertheless, all  
733 cannot agree that homosexual unions are a natural form of sexual expression to be honored and publicly  
734 affirmed on a level equal to a heterosexual marriage.

735  
736 Because this church is divided and lacks consensus regarding both the ordination of non-celibate  
737 homosexual individuals and the blessing of same-gender unions, to recommend broad change in the  
738 present policies in the absence of consensus is extremely unwise and unfaithful. There may come a day in  
739 which a new consensus based on God’s Word might mandate a change in teaching and practice as was  
740 seen with slavery and women’s ordination. Or, over time, this church might find that its resolve grows  
741 even stronger to maintain its foundational core beliefs such as with the authority of Scripture (2 Timothy  
742 3:16), justification by faith alone (Romans 3:28), and the primacy of Christ (Acts 4:12). Lack of  
743 consensus does not mandate a radical change, in fact, it argues for the opposite: a respite.

744  
745 Because the ELCA is not the whole church and because the ELCA has no identity apart from the one,  
746 holy, catholic, and apostolic Church, we cannot ignore or disregard the ecumenical church or the rest of  
747 the Lutheran World Federation and their positions on sexuality and moral standards for those called to  
748 serve in the ministry. Nor can we ignore or disregard the Scriptures and the 2000-year teaching of the  
749 Church concerning human sexuality as God’s good gift in the created order. Rather, in faithfulness to the  
750 Triune God: Father, Son, and Holy Spirit, we are to maintain unity with others committed to the Church’s  
751 teaching on sexuality until the Church is convinced by Holy Scripture and clear reason to change this  
752 teaching.

753  
754 Given the lack of unanimity among task force members, this dissenting position is offered:

- 755
- 756 • Affirm and uphold the current policies of the ELCA as stated in *Vision and Expectations* and
  - 757 *Definitions and Guidelines for Discipline*.
  - 758 • Affirm the pastoral guidance of the 1993 Statement of the ELCA Conference of Bishops, that “there
  - 759 is basis neither in Scripture nor tradition for the establishment of an official ceremony by this church
  - 760 for the blessing of a homosexual relationship.” However, pastors within their local contexts are to
  - 761 “provide pastoral care for all to whom they minister.”
  - 762 • While the actions of future Churchwide Assemblies cannot be bound by the current assembly, we call
  - 763 upon this church to observe in good faith a ten-year moratorium on all matters concerning the
  - 764 blessing of same-sex unions and the rostering of practicing homosexual people until that time when a
  - 765 strong consensus might be reached.

766 **Dissenting Position 2**  
767 **Position supporting full parity for all rostering and call decisions of the ELCA concerning people**  
768 **who are in publicly accountable, lifelong, monogamous, same-gender relationships**  
769

770 **Preface:**

771 After seven years of faithful study, conversation, and feedback concerning human sexuality, this church  
772 still lacks consensus regarding faithful biblical, theological, and ethical interpretation concerning same-  
773 gender sexual intimacy. Therefore, this position offers its recommendations for rostering of individuals in  
774 same-gender relationships on justice and pragmatic grounds. Concerning justice, the ELCA has  
775 repeatedly stated that it will not tolerate discrimination based on sexual orientation and yet it continues to  
776 do so in its ministry policies by demanding celibacy of pastors who are homosexual in their self-  
777 understanding even when legal pathways are currently available for recording their committed, lifelong  
778 relationships. Pragmatically, some ELCA congregations have called pastors in committed same-gender  
779 relationships to public ministry and others want or are planning to do so. In order to be held accountable  
780 to common personal and professional standards, these pastors need to be part of the ELCA roster. In  
781 addition, many in the ELCA are unwilling to enforce the current policy of the ELCA, which prohibits  
782 such individuals from public ministry. Even if this church maintains its current policy, levels of ecclesial  
783 disobedience to this policy will likely increase. Some congregations, pastors, and bishops in the ELCA  
784 are currently acting against or are unwilling to support or enforce current church policy that bars public  
785 ministry to people in lifelong, monogamous, same-gender relationships. Some ELCA congregations have  
786 called pastors who are in same-gender lifelong committed relationships to public ministry. It is not a  
787 question of whether this church should or should not “change” the policy. Rather, it is an issue of  
788 truthfully acknowledging the change that has already occurred within the Body of Christ and working  
789 with this reality in the most faithful, responsible manner.

790  
791 Several additional reasons support this recommendation: First, this church has, through the Task Force for  
792 ELCA Studies on Sexuality, struggled faithfully, seeking a singular theological and biblical interpretation  
793 concerning same-gender sexual intimacy; instead it has found multiple, divergent views among lay  
794 members, theologians, and pastors. Second, the ELCA has clearly affirmed its welcome of all people  
795 regardless of sexual orientation through votes at the Churchwide Assembly (CA91.07.51, CA95.06.50,  
796 CA99.06.27, CA05.05.18). Third, the ELCA currently allows people who are homosexual in their self-  
797 understanding to serve as rostered leaders in the church if they remain celibate. However, Luther himself  
798 considered celibacy to be a special gift of the Spirit granted to few people. Fourth, requirements for  
799 rostered ministry in the ELCA include baptism, completion of the candidacy process, congregational call,  
800 and the ability to preach the Gospel and administer the sacraments, and individuals in same gender, life-  
801 long committed relationships can readily meet these important standards. In addition, previous church  
802 documents emphasize the gift of human sexuality and the importance of fidelity and accountability in  
803 relationships, and these standards can be applied to same-gender relationships as well. Lastly, the  
804 church’s public ministry loses the gifts which these pastors can offer to this church and, in current policy,  
805 denies the calling of the Holy Spirit to individuals in same-gender committed relationships who discern a  
806 call to public ministry.

807  
808 Given the lack of unanimity among task force members, this dissenting position is offered:  
809

810 This church will make the necessary decisions so that:

- 811 • Race, gender, physical ability or sexual orientation do not represent a barrier to any baptized member  
812 of the ELCA who wishes to enter and complete the candidacy, call, and rostering process for public

- 813 ministry. Policies that prohibit from the ELCA roster people in publicly accountable, lifelong,  
814 monogamous, same-gender relationships will be changed.
- 815 • Candidates in lifelong, monogamous, same-gender relationships will be held to the same high  
816 expectations of faithful, mutual, and publicly accountable, monogamous relationships as their  
817 heterosexual colleagues. Any candidate for ministry who is in a committed relationship will be  
818 expected to seek the highest available level of civil and legal accountability for their relationship and  
819 will be encouraged to acknowledge and celebrate their committed relationships within the Body of  
820 Christ and to avail themselves of pastoral support.
  - 821 • In order to hold all couples accountable, this church will develop the necessary liturgical rite for  
822 speaking, in the presence of the community of faith, such vows and promises as will constitute a  
823 public commitment by a same-gender couple to enter into a lifelong partnership that is faithful,  
824 caring, supporting, durable, and loving.
  - 825 • The Churchwide Assembly will direct the ELCA Church Council, Vocation and Education program  
826 unit, Conference of Bishops, and Committee on Appeals to take all steps necessary to amend this  
827 church's specific policies on ministry to be in accordance with this recommendation.
  - 828 • The policy on reinstatement to the rosters of this church will be amended so that it provides an  
829 expedited process for reinstating to the roster or to candidacy of an ordained or rostered lay minister  
830 or candidate who resigned or was removed from the roster or from candidacy solely on account of  
831 being in (or intending to be in) a lifelong, monogamous, same-gender relationship.
  - 832 • A process will be developed and expedited for the reception of ministers from other Christian bodies  
833 whose reception was previously precluded solely on account of being in, or intending to be in, a  
834 lifelong, monogamous same-gender relationship.



### **Report of the Task Force for ELCA Studies on Sexuality**

Since the November 2008 Church Council meeting, the work of the task force has been dedicated to revising the Draft Social Statement on Human Sexuality and to finalizing a report and recommendation on ministry policies. The results of countless hours as a community of moral deliberation in reading, reflecting, deliberating, and crafting by the task force are now available and their work completed. The proposed social statement *Human Sexuality: Gift and Trust* and the *Report and Recommendation on Ministry Policies* were posted online on Thursday, February 19, 2009.

It must be said that task force members and advisors gave selflessly and generously of their abilities, energy, and time to the very last moments and that this church is in their debt. They certainly would wish to register four points: 1) the added burden the task force has borne in the last 18 months due to the unexpected assignment of the report and recommendation on ministry policies; 2) their gratitude for the trust placed in them as stewards of ELCA Studies on Sexuality; 3) their acknowledgment of the remarkable and challenging journey they have shared with each other and this church; and 4) their deeply felt hope that their work might serve Christ and this church well in the days ahead.

As a matter of public record the final tally of comment and response to the draft Social Statement on Human Sexuality should be noted. This includes:

- approximately 800 pieces of correspondence or statements of varying lengths;
- approximately 2100 response forms; and
- two reports from each of 111 synodical hearings.

Every piece of reaction, response, and report was read by staff and several members of the task force. Summary reports of the responses and the hearings reports are available at [www.elca.org/faithfuljourney](http://www.elca.org/faithfuljourney).

These responses are in addition to the over 24,000 responses received from three study documents.

On February 10, 2009, task force members signed off, several with reservation, on the social statement. All members affirmed the Report and Recommendation on Ministry Policies as a fair representation of the task force's discussion, but several did not support the recommendation. As of February 19, 2009, both documents were posted on the ELCA website following a 24 hour period of confidential review by rostered and other ELCA leaders.

The task force completed its work after 7.5 years, 18 meetings, three study documents and response processes, a draft social statement and response process, two reports and recommendations on ministry policies, a youth online resource document, countless hours, innumerable prayers, and a small forest of paper. Its work now belongs to the entire church for its deliberation and action. Believing that it has deeply engaged in the work of moral deliberation as a community of the baptized, the task force is proud of its work and feels that after considerable deliberation and thought, it has recommended a wise and faithful path for this church to follow.

The timeline below provides an overview of the remainder of protocol cycle for both documents.

#### **Timeline**

March 2009

- 27-30: ELCA Church Council reviews work of task force, and reports from bishops, Church in Society program committee and CC members; it will act upon the request of the executive director of Church in Society to recommend the finalized text of the proposed social statement on human sexuality to the churchwide assembly; it will also consider the task

force's report and recommendation on ministry policies and will be asked to direct that a recommendation be placed on the 2009 Churchwide Assembly agenda.

April

- 2: finalized text of *recommended* proposed social statement and *recommended* recommendation on ministry policies published online
- 20: (target date) Spanish translations of finalized texts published online

April-June

- synod assemblies discuss and respond to both the *recommended* proposed social statement with implementing resolutions and the *recommended* recommendation on ministry policies.

August

- 17-23: ELCA Churchwide Assembly considers the *recommended* proposed social statement with accompanying implementing resolutions and the *recommended* recommendation on ministry policies.

Fall

- Actions initiated, as appropriate, to begin implementing directives on ministry policies from the churchwide assembly
- Actions initiated, as appropriate, to begin work on the implementing resolutions of the social statement

December

- sexuality social statement as adopted by churchwide assembly is printed and distributed in early December. Spanish translation to follow.

August 2010

- study guide to sexuality social statement is readied.

1 ELCA Strategy on HIV and AIDS<sup>1</sup>

2  
3 Table of Contents

4  
5 Introduction

6  
7 A Picture in Time: The HIV and AIDS Crisis and the Role of the Church

8 The AIDS Pandemic in the World

9 The AIDS Epidemic in the United States

10 Role of the Church Globally in the Response to HIV and AIDS

11 The ELCA's Response to Date

12  
13 Strategy: Looking to the Future; Vision and Goals

14 Called to Biblical and Theological Reflection in Community

15 Theological Foundation

16 Formation and Deliberation in Community

17 Called to Effective Prevention, Treatment and Care

18 Prevention

19 Treatment

20 Care

21 Called to Eradicate Stigma and Discrimination in the ELCA and Throughout Society

22 Called to Walk with Companion Churches and Partners in Other Countries

23 Engagement with Global Companions and Partners

24 HIV and AIDS, Poverty, and Sustainable Development

25 The Lutheran World Federation

26 Church-to-Church (Bilateral) Relationships

27 Ecumenical Engagement

28 Sub-Saharan Africa and Other Regions

29 Faith-based Organizations, Civil Society, and Government

30 Called to Advocate for Justice

31 Called to Build Institutional Capacity and Make Strategic Choices

32  
33 Conclusion

34  
35 Appendix 1: AIDS and the Church's Ministry of Caring

36 Appendix 2: ELCA Churchwide Assembly Action in 2007 (CA07.03.12)

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<sup>1</sup> This strategy will be implemented consistent with actions of the 2009 ELCA Churchwide Assembly related to the Lutheran Malaria Initiative and a social statement on human sexuality."

## Introduction

From the time when the syndrome we now call Human Immunodeficiency Virus (HIV) was identified just over a quarter century ago, the global community has moved through various stages of awareness and response to the unfolding Acquired Immunodeficiency Syndrome (AIDS) crisis. AIDS was initially deemed a death sentence. It is now understood to be both preventable and a serious but largely manageable chronic illness.

Tremendous advances have been made medically and socially over the past twenty-five years in the response to AIDS. However, serious challenges remain in the effort to prevent its further spread and ensure that all in need of life-saving treatment receive it. AIDS has become the most devastating health pandemic in world history. Currently in the United States, more than 1.2 million people are estimated to be living with HIV or AIDS.<sup>2</sup> Globally more than two million people, most of whom reside in sub-Saharan Africa, die each year despite the advent of life-saving treatment. According to the United Nations' latest AIDS report, "in high-prevalence settings, HIV deepens household poverty, slows economic growth, and undermines vital sectors on which economic development depends. In rural areas with high HIV prevalence, the pandemic degrades agricultural sectors and exacerbates food insecurity."<sup>3</sup> In January 2000 the United Nations Security Council held a meeting on AIDS, the first time that the Council has discussed a health issue as a threat to international peace and security.

### A Picture in Time: The HIV and AIDS Crisis and the Role of the Church

#### The AIDS Pandemic in the World

Globally, the AIDS pandemic is a human crisis of unprecedented scope. As stated by the United Nations Development Programme (UNDP), HIV has caused the "single greatest reversal in human development" in modern times.<sup>4</sup> Each day, more than 6,800 people become HIV-positive and more than 5,700 people die from AIDS.<sup>5</sup> In countries hardest hit by HIV, life expectancy has declined by 20 years, poverty has deepened, and economic growth has been reversed.<sup>6</sup>

Consider the following statistics:

- 33.2 million people are living with HIV and AIDS worldwide.
- 2.1 million people died from AIDS in 2007. 72 percent of these AIDS-related deaths occurred in sub-Saharan Africa, where AIDS is the leading cause of death.
- 2.7 million people became HIV-positive in 2007.

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<sup>2</sup> "The HIV and AIDS Epidemic in the United States," Kaiser Family Foundation, ([www.kff.org/hiv/aids/upload/3029-08.pdf](http://www.kff.org/hiv/aids/upload/3029-08.pdf)).

<sup>3</sup> "2008 Report on the Global AIDS Epidemic," Joint United Nations Programme on HIV/AIDS (UNAIDS), 2008, p. 14 ([www.unaids.org/en/KnowledgeCentre/HIVData/GlobalReport/2008/2008\\_Global\\_report.asp](http://www.unaids.org/en/KnowledgeCentre/HIVData/GlobalReport/2008/2008_Global_report.asp)).

<sup>4</sup> "Human Development Report 2005," United Nations Development Programme, p. 3 (<http://hdr.undp.org/en/reports/global/hdr2005/>).

<sup>5</sup> "AIDS epidemic update: December 2007," Joint United Nations Programme on HIV/AIDS (UNAIDS), 2007, p. 4 ([www.unaids.org/en/KnowledgeCentre/HIVData/EpiUpdate/EpiUpdArchive/2007/default.asp](http://www.unaids.org/en/KnowledgeCentre/HIVData/EpiUpdate/EpiUpdArchive/2007/default.asp)).

<sup>6</sup> "2008 Report on the Global AIDS Epidemic," op. cit., Chapter 1, p. 13.

- 83 • 12 million children under the age of 18 in sub-Saharan Africa have lost one or both parents to  
84 AIDS.<sup>7</sup>  
85

86 In response to an increasingly destabilizing AIDS pandemic throughout the world, the  
87 international community pledged its resources and action through a number of commitments early  
88 in the twenty-first century. In 2000, the 189 member states of the United Nations signed the  
89 Millennium Declaration, which led to the development of the Millennium Development Goals<sup>8</sup>  
90 (MDGs), eight time-bound targets focused on critical areas of human development, including HIV  
91 and AIDS, with the overarching goal of reducing by half the number of people living on less than a  
92 dollar a day by 2015. The HIV-specific goal, MDG 6, seeks to halt and reverse the spread of AIDS  
93 by 2015.  
94

95 The critical relationship between progress in addressing HIV and success in reducing poverty is  
96 increasingly documented and proven. The most effective progress in addressing HIV and AIDS is  
97 achieved when progress in all areas of development—including primary education, gender  
98 empowerment, and agriculture development—is achieved, and development is aided when progress  
99 is made in halting the spread of HIV and AIDS.<sup>9</sup>  
100

101 In 2001, the 189 member states of the United Nations agreed to the Declaration of Commitment  
102 at the United Nations General Assembly session on HIV and AIDS. The Declaration described  
103 AIDS as one of the greatest development crises in human history and set time-bound targets,  
104 including the goal of universal access<sup>10</sup> to prevention, treatment, and care by 2010, in order to  
105 ensure real progress toward ending the HIV pandemic. In 2006, at the five-year implementation  
106 review, UN member states reaffirmed their commitment to the Declaration of Commitment and the  
107 goal of universal access.<sup>11</sup>  
108

109 These international commitments to action have resulted in unprecedented multilateral and  
110 bilateral actions taken by governments, in partnership with the private sector, civil society, and the  
111 faith community, to combat HIV and AIDS. In early 2008, 147 United Nations member states  
112 reported their progress on indicators related to the Declaration of Commitment with more detail and  
113 reported success than ever before. A six-fold increase for HIV programs in low-to-middle income  
114 countries from 2001 to 2007 has resulted in fewer AIDS deaths and fewer new individuals  
115 diagnosed with HIV in some countries.<sup>12</sup> The annual number of AIDS deaths has declined over the  
116 past two years—from 2.2 million in 2005 to two million in 2007—thanks in large part to the advent  
117 of life-saving medicine, even in the most resource-poor settings. And, the global HIV prevalence—  
118 the percentage of individuals diagnosed with HIV—has stabilized, thanks to a number of factors  
119 including radical changes in sexual behavior in some of the hardest hit countries such as Rwanda,  
120 Kenya, and Uganda.<sup>13</sup>  
121

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<sup>7</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., Executive Summary, p. 20.

<sup>8</sup> “What are the Millennium Development Goals (MDGs)?” ([www.elca.org/Our-Faith-In-Action/Justice/Advocacy/Congregational-Resources/ONE-Campaign/Millennium-Development-Goals.aspx](http://www.elca.org/Our-Faith-In-Action/Justice/Advocacy/Congregational-Resources/ONE-Campaign/Millennium-Development-Goals.aspx)).

<sup>9</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., Executive Summary, pp. 22-23.

<sup>10</sup> For more information on the concept of Universal Access, see “Background Paper on The Concept of Universal Access,” by Dr Michel Thieren, WHO, Geneva, October 2005, accessed via [www.who.int/hiv/topics/universalaccess/en/index.html](http://www.who.int/hiv/topics/universalaccess/en/index.html).

<sup>11</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 13.

<sup>12</sup> Ibid., Executive Summary, pp. 3-5.

<sup>13</sup> Ibid., p.15.

122 The two primary mechanisms that have facilitated tremendous progress in the response to  
123 AIDS globally include the U.S. government’s bilateral President’s Emergency Plan for AIDS Relief  
124 (PEPFAR) and the United Nation’s multilateral Global Fund to Fight AIDS, Tuberculosis, and  
125 Malaria (Global Fund).

126  
127 PEPFAR was proposed by then President George W. Bush in 2003 as a five-year \$15 billion  
128 commitment to respond to HIV and AIDS in the most heavily affected countries. From 2003–2008  
129 PEPFAR saved more than 2.1 million lives, provided care for more than 10.1 million people living  
130 with or affected by HIV and AIDS, including 4 million orphans and vulnerable children, and  
131 provided counseling and testing for more than 57 million. The U.S. Congress and President Bush  
132 reauthorized PEPFAR in 2008, establishing a funding level of more than triple the original  
133 commitment, \$48 billion over the next five years. This spectacular level of commitment, if fully  
134 funded through the annual appropriations process, is expected to help provide life-saving treatment  
135 for nearly four million people with AIDS, prevent 12 million new people from becoming HIV-  
136 positive, and provide care for 12 million people, including five million orphans by 2013.

137  
138 The Global Fund to Fight AIDS, Tuberculosis (TB), and Malaria was established in 2001 by  
139 then United Nations Secretary General Kofi Annan. The concept of the Global Fund emerged in  
140 response to the growing devastation that AIDS, TB, and malaria were having on those most in need  
141 throughout the world. The Fund is designed to distribute multilateral donor money where it is  
142 needed most and can be utilized most effectively through country-driven decision making  
143 processes. As of 2008, the Global Fund allocated \$11.3 billion in 136 countries.

144  
145 According to global health experts, however, despite the tremendous progress made in the  
146 response to AIDS, the future of the pandemic remains uncertain. Advances in HIV prevention,  
147 treatment, and care services are mixed and uneven globally, and often are hampered by lack of  
148 political will and resources.<sup>14</sup>

149  
150 The Joint United Nations Programme on HIV/AIDS (UNAIDS) describes two broad patterns in  
151 the global AIDS pandemic: “generalized epidemics sustained in the general populations of many  
152 sub-Saharan African countries, especially in the southern part of the continent; and epidemics in the  
153 rest of the world that are primarily concentrated among populations most at risk, such as men who  
154 have sex with men, injecting drug users, sex workers, and their sexual partners.”<sup>15</sup>

155  
156 Sub-Saharan Africa—in particular southern Africa—continues to be at the epicenter of the  
157 pandemic.<sup>16</sup> AIDS continues to be the single largest cause of mortality in sub-Saharan Africa. Out  
158 of every four AIDS deaths last year, three occurred in Africa. Two-thirds of all adults living with  
159 HIV and nearly 90 percent of children living with HIV reside in the region. Six out of every ten

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<sup>14</sup> Ibid., Executive Summary, p. 23.

<sup>15</sup> Ibid., p. 10.

<sup>16</sup> In epidemiology, an epidemic is a disease that appears as new cases in a given human population (e.g., everyone in a given geographic area; a university, or similar population unit; or everyone of a certain age or sex, such as the children or women of a region) during a given period, at a rate that greatly exceeds what is ‘expected’ based on recent experience. Defining an epidemic is subjective, depending in part on what is ‘expected’. An epidemic may be restricted to one locale (an outbreak), more general (an epidemic) or global (a pandemic). Common diseases that occur at a constant but relatively high rate in the population are said to be ‘endemic’. Widely-known examples of epidemics include the plague of mediaeval Europe known as the Black Death, the Influenza Pandemic of 1918-1919, and the current HIV epidemic which is increasingly described as pandemic. UN AIDS Terminology Guide ([http://data.unaids.org/pub/Manual/2008/20080226\\_unaids\\_terminology\\_guide\\_en.pdf](http://data.unaids.org/pub/Manual/2008/20080226_unaids_terminology_guide_en.pdf)).

160 adults living with HIV in sub-Saharan Africa are women—two to three times the proportion in  
161 other regions. Nearly 12 million children in the region under 18 have been orphaned by AIDS.<sup>17</sup>  
162

163 Especially in Africa, but also in other regions, there is a link between HIV and AIDS and  
164 poverty. Many of those living with HIV and AIDS reside in very poor communities, often in rural  
165 areas, which lack access to adequate nutrition, education, and health care. Those in resource-poor  
166 settings who have attained access to life-saving anti-retroviral drugs<sup>18</sup> (ARVs) require adequate  
167 nutrition to ensure the full efficacy of the medication. Without strong health-care systems, HIV-  
168 related incidence of death is intensified by other preventable and treatable “diseases of poverty,”  
169 including the most severely opportunistic infections<sup>19</sup> of malaria and tuberculosis.  
170

171 As is the case in Africa, Eastern Europe, South Asia, and Southeast Asia have experienced  
172 declines in new infections, while the number of individuals who have become HIV-positive has  
173 increased in East Asia and Oceania. In other parts of the world, the number of individuals who  
174 became HIV-positive was estimated in 2007 to have remained stable.<sup>20</sup>  
175

176 However, regional or continental aggregates can mask country or sub-regional trends. For  
177 example, in Asia, Cambodia, and Thailand, HIV prevalences have declined, while those of  
178 Indonesia and Viet Nam have increased in recent years. Within sub-Saharan Africa, HIV  
179 prevalence varies from less than two percent in the Sahel to above fifteen percent in most of  
180 southern Africa.  
181

182 The complexity of the global AIDS pandemic is increased exponentially by the complexity of  
183 cultural, economic, religious, political, and social factors that vary from area to area. A strategy to  
184 engage in HIV and AIDS response globally will need to be cognizant of and responsive to these  
185 complex realities.  
186

187 The role of gender inequality in the spread of HIV cannot be overstated. The face of global  
188 AIDS is becoming younger, poorer, and more female, reflecting changing social, cultural, and  
189 economic factors that put women and girls directly at risk.<sup>21</sup> Violence against women is a  
190 significant human rights violation and public health problem in every country in the world, with  
191 abused women facing a higher risk of contracting HIV. Partnership with men in halting gender-  
192 based violence and rape is key to reducing the spread of HIV. Widely accepted concepts of  
193 masculinity such as bravery, independence, and sexual activity can result in men’s inability to see  
194 themselves as caring, non-violent, and responsible partners.<sup>22</sup>  
195

196 The link between conflict and the spread of HIV and AIDS is well established. Patterns of  
197 global conflict have changed, particularly in Africa. Conflicts now often are civil wars that last  
198 longer and put civilians at greater risk. The collapse of security in conflict leads to conditions that

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<sup>17</sup> “2008 Report on the Global AIDS Epidemic,” op.cit. p. 13.

<sup>18</sup> Medications for the treatment of infection by retroviruses, primarily HIV.

<sup>19</sup> People with advanced HIV infection are vulnerable to other infections and malignancies that are called ‘opportunistic infections’ because they take advantage of the opportunity offered by a weakened immune system. ([www.avert.org/aidsicare.htm](http://www.avert.org/aidsicare.htm)).

<sup>20</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., Chapter 2.

<sup>21</sup> Examples include child marriage, trafficking and sexual exploitation, gender-based violence, female genital mutilation, transactional sex, intergenerational sex, widow inheritance, lack of property rights, polygamy and sexual violence as a tactic of war.

<sup>22</sup> “The State of World Population 2005,” United Nations Population Fund, p. 58.

199 contribute to the spread of HIV and AIDS, including economic insecurity, displacement, and  
200 gender-based violence. Women and children are at special risk when they are forced to flee their  
201 homes.<sup>23</sup> Displacement leads to economic insecurity and increases instances where women must  
202 rely on transactional sex for their survival. War tactics that put women at risk have risen in recent  
203 years, including abduction, systematic rape, torture, and mutilation. In addition, military and militia  
204 populations tend to have greater instances of sexually transmitted diseases, including HIV, which  
205 can spark an epidemic.<sup>24</sup>

### 207 **The AIDS Epidemic in the United States**

208  
209 Since HIV and AIDS were first recognized in the United States in 1981,<sup>25</sup> AIDS has claimed  
210 over 550,000 lives. While ARVs allow many individuals carrying HIV to live healthy, productive  
211 lives, serious challenges remain in addressing the AIDS crisis in the United States. The number of  
212 individuals newly diagnosed with HIV annually—56,300—has remained constant since the late  
213 1990s.<sup>26</sup> As a result, the total number of individuals living with HIV and AIDS continues to  
214 increase; currently, about 1.2 million people are living with HIV or AIDS in the U.S.<sup>27</sup> It is  
215 estimated that nearly one-quarter of those living with HIV or AIDS are not aware of their status,  
216 putting themselves and others at greater risk.<sup>28</sup>

217  
218 When first recognized in the early 1980s, HIV and AIDS most heavily affected gay men<sup>29</sup> and  
219 was deemed a “gay men’s disease.” However, this epidemic now affects individuals of every age,  
220 race, gender, sexual orientation, and geographic region of the United States. But its burden has not  
221 been borne equally. The ever-increasing number of individuals living with HIV has been  
222 concentrated among African Americans, Latinos, men who have sex with men, and other key  
223 populations. Men who have sex with men accounted for 53 percent of new individuals diagnosed  
224 with HIV in 2006,<sup>30</sup> while African Americans and Latinos accounted for 63 percent of those newly  
225 diagnosed with HIV in 2006. According to the Centers for Disease Control and Prevention, “the  
226 rate of new HIV infections among Hispanics in 2006 was three times the rate among whites (29.3  
227 versus 11.5 per 100,000).”<sup>31</sup> Latinos represented 15.3 percent of the population in the U.S. and its  
228 territories, but constituted 22 percent of the HIV and AIDS cases diagnosed in 2006.<sup>32</sup>

229  
230 The African American community has startlingly high levels of individuals living with HIV. In  
231 2006, 45 percent of individuals newly diagnosed with HIV were from the African American

---

<sup>23</sup> An estimated 80 percent of the world’s 35 million refugees and internally displaced persons are women and children.

<sup>24</sup> Data from Rwanda and Democratic Republic of Congo (DRC) have shown that both during and after conflict, the spread of HIV increases. In Rwanda an estimated 500,000 women were raped during the genocide and 67 percent infected with HIV, and in the DRC prevalence went from 5 to 20 percent in five years. “The State of World Population 2005,” op.cit. pp. 65-67 ([www.unfpa.org/swp/2005/english/ch1/index.htm](http://www.unfpa.org/swp/2005/english/ch1/index.htm)).

<sup>25</sup> “Basic Information,” Centers for Disease Control and Prevention, ([www.cdc.gov/hiv/topics/basic/index.htm](http://www.cdc.gov/hiv/topics/basic/index.htm)).

<sup>26</sup> “Estimates of New HIV Infections in the United States,” Centers for Disease Control and Prevention, ([www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm](http://www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm)).

<sup>27</sup> “The HIV and AIDS Epidemic in the United States,” op. cit.

<sup>28</sup> “Basic Information,” op. cit.

<sup>29</sup> “Current Trends Update on Acquired Immune Deficiency Syndrome (AIDS)—United States, Morbidity and Mortality Weekly Report,” Centers for Disease Control and Prevention, September 24, 1982 ([www.cdc.gov/mmwr/preview/mmwrhtml/00001163.htm](http://www.cdc.gov/mmwr/preview/mmwrhtml/00001163.htm)).

<sup>30</sup> “Estimates of New HIV Infections in the United States,” op.cit.

<sup>31</sup> Ibid.

<sup>32</sup> “The Crisis of HIV/AIDS Among Latinos/Hispanics in United States, Puerto Rico and U.S. Virgin Islands,” Latino Commission on AIDS, p. 1 (<http://latinoaids.org/mediaadvisory/AIDSreport07.30.08.pdf>).



232 community, even though this community represents only 12 percent of the population.<sup>33</sup> The rate  
233 of individuals newly diagnosed with HIV among African Americans was seven times higher than  
234 that of white Americans (83.7 versus 11.5 individuals newly diagnosed with HIV per 100,000).<sup>34</sup>  
235 Black women comprise 66 percent of new AIDS cases among women and Black teens ages 13–19  
236 accounted for 69 percent of AIDS cases among teens.<sup>35</sup>  
237

238 The epidemic in the African American community in the United States closely resembles the  
239 generalized epidemic in sub-Saharan Africa. Generalized epidemics occur when “adult HIV  
240 prevalence exceeds one percent and when one or more populations have HIV infection levels of  
241 five percent or greater. Generalized epidemics are typified by substantial heterosexual transmission  
242 and significant numbers of HIV-infected children.”<sup>36</sup> Overall, HIV prevalence for African  
243 Americans is greater than two percent.<sup>37</sup> Furthermore, the Black AIDS Institute highlights several  
244 areas that are of predominantly African American population where the percentage of the  
245 population living with HIV or AIDS is at or above five percent. They note that “in Washington,  
246 D.C., where more than 80 percent of HIV cases are among Blacks, estimated HIV prevalence in the  
247 city is five percent—a rate that approaches the levels of infection documented in Uganda (5.4  
248 percent).”<sup>38</sup> In that city, “heterosexual contact is now the leading transmission mode for new HIV  
249 diagnoses.”<sup>39</sup> In another example, “in Detroit, reported HIV prevalence is five percent or greater in  
250 nine zip codes.”<sup>40</sup> In fact, the total “number of Black Americans living with HIV is greater than the  
251 HIV population of seven of the 15 PEPFAR focus countries.”<sup>41</sup>  
252

253 Several other populations also have been disproportionately affected by this epidemic. Certain  
254 rural areas and populations, in particular rural areas in the South and rural African Americans, have  
255 been particularly affected. In 2006, 67 percent of all AIDS cases were reported in the South,<sup>42</sup>  
256 while African Americans represent about 50 percent of all rural AIDS cases.<sup>43</sup> Rural areas have  
257 lagged behind urban areas in “HIV prevention and intervention programs”<sup>44</sup> as a result of  
258 geographic isolation and the stigmatization of HIV and higher risk groups.<sup>45</sup>  
259

260 The proportion of individuals living with HIV or AIDS among the incarcerated population is  
261 much higher than the proportion among the general population. The Centers for Disease Control  
262 and Prevention reports that “in each year from 1999 to 2006, the prevalence of confirmed AIDS  
263 among the prison population was between 2.7 and 4.8 times higher than in the general U.S.

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<sup>33</sup> “Estimates of New HIV Infections in the United States,” op. cit.

<sup>34</sup> Ibid.

<sup>35</sup> “Black Americans and HIV/AIDS,” Kaiser Family Foundation ([www.kff.org/hiv/aids/upload/6089\\_05.pdf](http://www.kff.org/hiv/aids/upload/6089_05.pdf))

<sup>36</sup> “Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic,” p. 25  
([www.blackaids.org/image\\_uploads/article\\_575/08\\_left\\_behind.pdf](http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf)).

<sup>37</sup> Ibid.

<sup>38</sup> Ibid., p. 23.

<sup>39</sup> Ibid., p. 26.

<sup>40</sup> Ibid., p. 23.

<sup>41</sup> Ibid., p. 21.

<sup>42</sup> “Cases of HIV Infection and AIDS in Urban and Rural Areas of the United States,” 2006  
([www.cdc.gov/hiv/topics/surveillance/resources/reports/2008supp\\_vol13no2/commentary.htm](http://www.cdc.gov/hiv/topics/surveillance/resources/reports/2008supp_vol13no2/commentary.htm)).

<sup>43</sup> “Reported AIDS Cases among Adults and Adolescents by Race/Ethnicity and Population of Area of Residence 2006—  
50 States and DC” ([www.cdc.gov/hiv/topics/surveillance/resources/slides/urban-nonurban/slides/urban-nonurban7.pdf](http://www.cdc.gov/hiv/topics/surveillance/resources/slides/urban-nonurban/slides/urban-nonurban7.pdf)).

<sup>44</sup> “What are rural HIV prevention needs?” ([www.caps.ucsf.edu/pubs/FS/revrural.php](http://www.caps.ucsf.edu/pubs/FS/revrural.php)).

<sup>45</sup> Ibid.

264 population.”<sup>46</sup> In addition, overrepresentation of people from communities of color among the  
265 incarcerated, in particular from the African American community,<sup>47</sup> is an important factor in the  
266 disproportionate number of individuals living with HIV or AIDS in those communities.<sup>48</sup>  
267

268 A connection exists between poverty and HIV. Women in economically vulnerable situations  
269 are more likely to engage in higher risk sexual behaviors to feed themselves and their loved ones,  
270 which increases their risk of contracting HIV.<sup>49</sup> A link has been found between homelessness and  
271 higher risk sexual behavior. The National AIDS Housing Coalition reports that “the conditions of  
272 homelessness and extreme poverty—the inability to maintain intimate relationships, pressures of  
273 daily survival needs, and substance use as a response to stress and/or mental health problems—  
274 leave homeless and unstably housed persons extremely vulnerable to HIV infection.”<sup>50</sup> Persons  
275 who are homeless or unstably housed have “rates of HIV infection...three to sixteen times  
276 higher...[than] similar persons who are stably housed.”<sup>51</sup>  
277

278 Poverty also hinders the ability of individuals living with HIV to flourish. Many individuals  
279 living with HIV are unable to work and earn an income—one study found that up to 45 percent of  
280 individuals living with HIV are unemployed.<sup>52</sup> Several studies have found that “access to and  
281 utilization of health care services are not equal among all HIV-infected individuals. In  
282 particular...racial/ ethnic minorities, substance users, the unstably housed, and the mentally ill have  
283 poor access to and utilization of health care services.”<sup>53</sup> In fact, in 2005 it was estimated that the  
284 “death rate among homeless HIV-positive persons is five times the rate of death among housed  
285 persons with HIV/AIDS.”<sup>54</sup>  
286

287 The federal government, churches, non-profit agencies, and other members of civil society have  
288 responded to the domestic aspect of this crisis. The largest funder of this response has been the  
289 federal government. Between 2001 and 2006, the U.S. government spent \$74 billion on HIV and  
290 AIDS treatment and care in the U.S. and more than \$15 billion on research to develop new methods  
291 of prevention and treatment.<sup>55</sup>  
292

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<sup>46</sup> “HIV Testing Implementation Guidance for Correctional Settings,” January 2009

([www.cdc.gov/hiv/topics/testing/resources/guidelines/correctional-settings/index.htm](http://www.cdc.gov/hiv/topics/testing/resources/guidelines/correctional-settings/index.htm)).

<sup>47</sup> 35.4 percent of inmates in the custody of State or Federal prisons or in local jails were black. *Ibid.*, p. 7.

<sup>48</sup> “Social context, sexual networks, and racial disparities in rates of sexually transmitted infections,” AA Adimora, VJ Schoenbach. *The Journal of Infectious Diseases*. Vol 191 (2005):S115-22 ([www.ncbi.nlm.nih.gov/pubmed/15627221](http://www.ncbi.nlm.nih.gov/pubmed/15627221)).

<sup>49</sup> “The Hardness of Risk: Poverty, Women and New Targets for HIV/AIDS Prevention,” R Rosenberg, R Malow. *Psychology and AIDS*. Vol. 34 (2006):3-12 ([www.apa.org/pi/aids/psych\\_aids\\_exchange\\_spring\\_06.pdf](http://www.apa.org/pi/aids/psych_aids_exchange_spring_06.pdf)).

<sup>50</sup> “HIV/AIDS Housing Breaking the Link Between Homelessness and HIV,” The National AIDS Housing Coalition ([www.nationalaidshousing.org/PDF/breakinglink.pdf](http://www.nationalaidshousing.org/PDF/breakinglink.pdf)).

<sup>51</sup> *Ibid.*

<sup>52</sup> “Predictors of Employment of Men With HIV/AIDS: A Longitudinal Study,” Judith Rabkin, Martin McElhiney, Stephen J. Ferrando, Wilfred Van Gorp, Shu Hsing Lin. *Psychosomatic Medicine* Vol 66 (2004):72-78 ([www.psychosomaticmedicine.org/cgi/content/abstract/66/1/72](http://www.psychosomaticmedicine.org/cgi/content/abstract/66/1/72)).

<sup>53</sup> “Utilization of Health Care Services in Hard-to-Reach Marginalized HIV-Infected Individuals,” Chinazo O. Cunningham, Nancy L. Sohler, Mitchell D. Wong, Michael Relf, William E. Cunningham, Mari-Lynn Drainoni, Judith Bradford, Moses B. Pounds, Howard D. Cabral. *AIDS Patient Care and STDs*. Vol. 21:3 (2007):177-186 ([www.liebertonline.com/doi/abs/10.1089/apc.2006.103](http://www.liebertonline.com/doi/abs/10.1089/apc.2006.103)).

<sup>54</sup> The E-Newsletter of the National AIDS Housing Coalition, Winter, 2005 ([www.nationalaidshousing.org/winter2005newsletter.htm](http://www.nationalaidshousing.org/winter2005newsletter.htm)).

<sup>55</sup> “Continuing the Fight Against HIV/AIDS in America,” White House Fact Sheet 2006 ([www.america.gov/st/washfile-english/2006/February/20060202122158cmretrop0.7736933.html](http://www.america.gov/st/washfile-english/2006/February/20060202122158cmretrop0.7736933.html)).

293 However, even in the midst of this funding, only 45 percent of the approximately 1.2 million  
294 people living with HIV or AIDS in the United States receive care for their disease.<sup>56</sup> Hence,  
295 additional funds are required so that all individuals have access to adequate, life-saving care.  
296 Inadequate funds, however, are only a part of the problem. About half of these individuals not  
297 receiving care do not know they are HIV-positive. Many individuals living with HIV or AIDS or at  
298 higher risk of becoming HIV-positive avoid testing due to fear of rejection, stigma, or death. To  
299 improve upon this situation and to reduce the spread of HIV, non-stigmatizing education about this  
300 disease and effective prevention efforts must be developed and put to use. In particular, in the  
301 African American and Latino communities, all levels of government, churches, and all segments of  
302 civil society must support actions that address both individual behavior and the structural factors  
303 that leave individuals in these populations more vulnerable to HIV. These issues are expanded  
304 upon in the sections below.

### 305 306 **Role of the Church Globally in the Response to HIV and AIDS**

307  
308 Over the past twenty-five years the faith community's response to HIV and AIDS has been  
309 marked by both failure and success, and important lessons have been learned that can and should  
310 shape this church's future response.

311  
312 During the early stages of the pandemic many churches and people of faith, both in the U.S.  
313 and around the world, responded to the AIDS crisis with denial and inaction, often based on  
314 simplistic judgments. For too long the church contributed—whether passively or actively—to the  
315 spread of HIV and the discrimination of those living with HIV. AIDS was viewed as a disease of  
316 “others” who were afflicted because of their “sinful” sexual activity. A medical diagnosis was  
317 compounded by a “moral diagnosis” that intensified stigma and discrimination against those  
318 affected by and living with HIV.

319  
320 In some instances, churches around the world failed to act or contributed to the stigmatization  
321 of people living with HIV and AIDS. However, at other times over the past quarter century, they  
322 also have responded faithfully in the midst of the AIDS crisis. Through renewed engagement with  
323 the vulnerable and excluded and ever-deepening biblical and theological reflection, the church  
324 globally has learned to recognize the face of Christ in the “other.” This recognition eclipses fear-  
325 filled or facile judgments and has allowed churches to understand and proclaim more clearly the  
326 Good News of God's love for all. It also has allowed churches to recognize and affirm the dignity,  
327 gifts, and capacities of people living with and affected by HIV and AIDS.

328  
329 Today, throughout the world, there are churches that are partnering with governments, the  
330 private sector, and civil society to break the silence and stigma related to AIDS and provide  
331 prevention, treatment, and care services to those most severely affected by the pandemic. They are  
332 utilizing their unique assets—from pastoral ministry to health and education systems to the power  
333 of their grassroots advocacy efforts—to model inclusion, reconciliation, and restoration of  
334 community. In the midst of the suffering caused by HIV and AIDS, churches seek to deepen their  
335 commitments to be inclusive communities of hope, seeking justice in the world.

336  
337  

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<sup>56</sup> “The HIV/AIDS Epidemic in the United States,” March 2008, Kaiser Family Foundation  
([www.kff.org/hivaids/upload/3029-08.pdf](http://www.kff.org/hivaids/upload/3029-08.pdf)).

338 **The ELCA's Response to Date**  
339

340 Since the discovery of HIV and AIDS in the United States in 1981, the effectiveness of the  
341 ELCA's domestic and global response has been mixed. The ELCA has missed opportunities to  
342 utilize the capacity of all of its expressions<sup>57</sup> because it lacks a strategic vision and plan for  
343 engagement. It does not yet have in place a churchwide AIDS plan, as The Lutheran World  
344 Federation—a Communion of Churches (LWF) has encouraged all its member churches to do. Yet,  
345 when the ELCA has engaged strategically in responding to the challenges of the pandemic,  
346 especially in partnership with Lutherans in developing countries,<sup>58</sup> tremendous success has been  
347 achieved.

348  
349 Within the ELCA, diverse understandings about human sexuality, different approaches to  
350 biblical interpretation, and discrimination against the lesbian, gay, bisexual, and transgender  
351 (LGBT) community impeded the development of a comprehensive HIV and AIDS strategy.  
352 Shortly after the formation of the ELCA, the Church Council affirmed a message on HIV and AIDS  
353 entitled "AIDS and the Church's Ministry of Caring."<sup>59</sup> The central point of the one-page message  
354 was to communicate that "the Church Council of the Evangelical Lutheran Church in America  
355 recognizes with gratitude the service of those who care for people with AIDS and their loved ones.  
356 It urges church members to support this ministry and to serve those who are suffering with respect  
357 and compassion."<sup>60</sup> While this message may have been viewed as cutting edge during that time, the  
358 present day reality of HIV and AIDS clearly reveals the shortcomings of a message focused solely  
359 on care.

360  
361 Some ELCA social ministry organizations (SMOs), including hospitals, have responded to the  
362 needs of people living with HIV and AIDS. ELCA seminaries and universities have likewise  
363 addressed HIV and AIDS within the context of their educational ministries. This church has been  
364 blessed by faithful lay members and rostered leaders who have engaged with individuals affected  
365 by HIV and AIDS, made their congregations places of welcome and advocacy, and worked both  
366 through their congregations and in tandem with SMOs and other nonprofit organizations to respond  
367 to those in need due to this pandemic.

368  
369 The Lutheran AIDS Network (LANET), established in 1995 as a joint network of The Lutheran  
370 Church--Missouri Synod (LCMS) and the ELCA, seeks to ensure that the issues and concerns of  
371 people living with and affected by HIV and AIDS remains before the church. LANET is comprised  
372 of individuals and organizations sharing a passion for responding to HIV and AIDS. This  
373 organization has extensive experience with the epidemic, both within the church and in institutions  
374 in the wider society. Members include, among others, individuals living with HIV and individuals  
375 affected by HIV through loss or care-giving. While LANET represents an important effort to

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<sup>57</sup> The three primary expressions of the ELCA are congregations, synods and the churchwide organization.

<sup>58</sup> The United Nations Statistics Division says "The designations 'developed' and 'developing' are intended for statistical convenience and do not necessarily express a judgment about the stage reached by a particular country or area in the development process." (<http://unstats.un.org/unsd/methods/m49/m49.htm>) Some prefer the use of the term "Global North" to describe the most industrially developed (wealthier) nations but also to include those portions of less industrialized countries that are economically wealthier. Conversely, the often-used "Global South" refers to the less industrialized countries generally as well as those portions of the more industrialized countries which are less economically developed.

<sup>59</sup> "AIDS and the Church's Ministry of Caring," affirmed by the ELCA Church Council on November 13, 1988.

([www.elca.org/What-We-Believe/Social-Issues/Messages/Aids.aspx](http://www.elca.org/What-We-Believe/Social-Issues/Messages/Aids.aspx)). See Appendix 1.

<sup>60</sup> Ibid.

376 encourage Lutherans in the United States to acknowledge the reality of AIDS domestically and take  
377 action, the organization over time has had few resources, which has limited its capacity and  
378 effectiveness.  
379

380 In 1990s, the ELCA established an inter-unit task force to focus on the domestic and  
381 international reality of HIV and AIDS. This task force included staff from a number of areas within  
382 the church, including Church in Society, Global Mission, and Women of the ELCA. This task  
383 force collaborated in promoting the yearly commemoration of World AIDS Day, establishing a  
384 clearinghouse and speakers' bureau, and developing a Web presence. Since the task force's  
385 creation, ELCA World Hunger domestic grants have funded work that directly and indirectly serves  
386 economically impoverished individuals living with and affected by HIV and AIDS. Since 2003,  
387 ELCA staff in Washington, D.C., have prioritized advocacy on U.S. programs responding to the  
388 international AIDS crisis, and some state public policy offices have addressed state policy relating  
389 to HIV and AIDS.  
390

391 Globally, the ELCA has a long history of ministry with companion churches and community-  
392 based partners in other countries, as well as international ecumenical and interfaith partners. Since  
393 the ELCA's formation, it has been engaged deeply with them in ministries to and with individuals  
394 living with or affected by HIV and AIDS, reflecting the priorities that companion churches and  
395 community-based partners have identified. In recent years, the ELCA, like The Lutheran World  
396 Federation of which it is a member, has intensified efforts to build a more strategic HIV and AIDS  
397 response within and among the Lutheran churches that are part of the communion.  
398

399 While the ELCA works with companion churches in all regions as they respond to the HIV and  
400 AIDS crisis, a primary focus of the ELCA's engagement has been Africa. More than a decade ago,  
401 companion churches in Africa called upon the ELCA to recognize the tragic scope of the HIV and  
402 AIDS crisis they were experiencing in their daily life and "walk the second mile" with them in  
403 seeking justice for and serving those affected by this disease in their communities.  
404

405 A partial result was that, in 2001, the ELCA affirmed "Stand With Africa: A Campaign of  
406 Hope."<sup>61</sup> In 2004, the ELCA made this campaign an ongoing emphasis within the ELCA World  
407 Hunger Appeal in order to build awareness, focus advocacy, and marshal the financial resources to  
408 better assist companion churches and agencies engaged in HIV and AIDS ministries in Africa. This  
409 special emphasis has complemented ongoing ELCA engagement with companions in other regions  
410 through grants, placement of ELCA mission personnel, consultancy, and other means.  
411

412 Because of companion synod relationships throughout Africa, knowledge among ELCA  
413 members—both of the impact of HIV and AIDS on the ministries of companion churches and of  
414 the possibilities for effective common action—has grown over the last decade.  
415

416 The ELCA's response also has had a community-based focus through the work of Lutheran  
417 World Relief, a ministry of the ELCA and The Lutheran Church--Missouri Synod.<sup>62</sup> The ELCA  
418 also has engaged ecumenically, in partnership with other churches in the United States through  
419 Church World Service,<sup>63</sup> and globally, through membership in the World Council of Churches, as

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<sup>61</sup> Stand With Africa seeks to assist communities and churches in Africa in their work to overcome HIV and AIDS, banish hunger, and build peace ([www.elca.org/hunger/swa](http://www.elca.org/hunger/swa)).

<sup>62</sup> See more about Lutheran World Relief's health work at: [www.lwr.org/ourwork/development/index.asp#health](http://www.lwr.org/ourwork/development/index.asp#health)

<sup>63</sup> Learn about Church World Service's work at: [www.churchworldservice.org/](http://www.churchworldservice.org/)

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

March 27-30, 2009

Exhibit K, Part 4

Page 12

420 well as through such initiatives as the Ecumenical Advocacy Alliance.<sup>64</sup> More recently, Presiding  
421 Bishop Mark S. Hanson and ELCA churchwide staff have participated in the two most recent  
422 International AIDS Conferences (Toronto 2006, Mexico City 2008).

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<sup>64</sup> Learn about the Ecumenical Advocacy Alliance's HIV and AIDS Campaign at: [www.e-alliance.ch/en/s/hiv-and-aids/](http://www.e-alliance.ch/en/s/hiv-and-aids/)

423 **Strategy: Looking to the Future; Vision and Goals**

424  
425 The ELCA believes a world is possible where new cases of HIV are prevented and all  
426 individuals with HIV or AIDS are able to live with dignity. The realization of this vision will  
427 require long-term, focused, and intentional engagement by churches, other faith groups, non-  
428 governmental organizations, civil society organizations and institutions, governments, international  
429 organizations, the private sector, and individuals of good will. With over 4.7 million members and  
430 more than 10,400 congregations in the United States, in addition to relationships with 68.3 million  
431 Lutherans worldwide, the ELCA has the potential to contribute in ways proportionate to its wealth,  
432 size, and assets, to the following goals of the wider human community:

- 433
- 434 • To halt the spread of HIV through effective prevention, treatment, and care.
  - 435 • To eliminate the stigma and discrimination experienced by those who are HIV-positive.
  - 436 • To reduce the conditions of poverty and marginalization that contribute to the spread of HIV.
- 437

438 The ELCA Churchwide Assembly in 2007 recognized the need to develop a churchwide HIV  
439 and AIDS strategy<sup>65</sup> that would shape this church's contribution to the wider global community's  
440 struggle against HIV and AIDS. It acknowledged that the ELCA's response to AIDS, like that of  
441 the global church, continues to be characterized by sin and grace, exclusion and welcome, pride and  
442 humility, and indifference and engagement at home and with global companions. The assembly  
443 also acknowledged that this church has much to learn from those living with HIV and AIDS, from  
444 companion churches that are at the epicenter of the global pandemic, and from others in the wider  
445 society who are responding to the HIV and AIDS crisis. The assembly acted in confidence that, by  
446 God's grace, the ELCA will respond yet more faithfully and effectively to the HIV and AIDS  
447 pandemic in the coming decades.

448

449 In the strategy that follows, the Evangelical Lutheran Church in America affirms the claim  
450 made by The Lutheran World Federation<sup>66</sup> and the World Council of Churches—one of the most  
451 important lessons the church has learned during the past twenty-five years: the body of Christ has  
452 AIDS. The ELCA acknowledges that it is a church that is HIV-positive: both because members of  
453 this church have HIV and because the ELCA understands itself as living in the world and  
454 responding to its critical issues, this church as a body is HIV-positive.

455

456 A church that knows itself to be HIV-positive does not self-righteously turn in on itself; rather  
457 it turns outward with empathy and compassion toward the wider human community that is also  
458 HIV-positive. A church that knows itself to be HIV-positive is not passive; rather seeks to act  
459 faithfully and boldly in a world where HIV and AIDS is a massive global health and development  
460 challenge. A church that knows itself to be HIV-positive does not stigmatize individuals who are  
461 HIV-positive; rather it articulates a hope-filled vision that rejoices in God's radical embrace of all  
462 who are HIV-positive. Through this strategy, the ELCA invites and encourages all its members,  
463 expressions, and related organizations to choose to act in ways that will add value to and build  
464 synergy within the global HIV and AIDS response.

465

466 The strategy that follows is organized in six sections, which identify key areas for strategic  
467 response by a church that is HIV-positive and thus, in the midst of the HIV and AIDS crisis, is:

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<sup>65</sup> See Assembly Action CA07.03.12 (Appendix 2).

<sup>66</sup> The ELCA is a member church of both The Lutheran World Federation and the World Council of Churches.

- 468  
469 Called to biblical and theological reflection in community  
470 Called to effective prevention, treatment, and care  
471 Called to eradicate stigma and discrimination  
472 Called to walk with companion churches and partners in other countries  
473 Called to advocate for justice  
474 Called to build institutional capacity and make strategic choices  
475

476 In each of these six areas, specific goals and actions give expression to the following cross-  
477 cutting commitments:  
478

- 479 • The ELCA will fully live into 1) its identity as a church that is HIV-positive and 2) its calling to  
480 become an HIV and AIDS-competent church (see below). This requires all expressions of this  
481 church to become engaged and to build their capacity to respond, with a particular emphasis on  
482 congregations. In order to accomplish this, the ELCA will implement a comprehensive and  
483 sustained HIV and AIDS campaign.<sup>67</sup>  
484 • The ELCA will seek direction, leadership, and involvement from individuals who are HIV-  
485 positive for all of its AIDS-related activities.  
486 • The ELCA actively will seek effective partnerships with governments and others in civil  
487 society that support the rights of people living with HIV and AIDS and provide appropriate  
488 prevention, care, and treatment both in the United States and throughout the world.  
489 • The ELCA will act according to the accompaniment model for mission in all interactions both  
490 domestically and globally.<sup>68</sup>  
491 • The ELCA will equip its members to be effective advocates with all expressions of government  
492 and international organizations.  
493 • The ELCA will set benchmarks and targets to measure its progress in meeting these goals and  
494 fulfilling commitments made in this strategy.  
495

### 496 **Called to Biblical and Theological Reflection in Community**

497

498 *Theological Foundation.* The church of Jesus Christ is called, gathered, and sent by the Holy  
499 Spirit to proclaim God's reconciling love for all humanity. The baptized followers of the crucified  
500 and risen Messiah—children, youth, men, and women—hear, believe, and receive the living Christ  
501 in Word and Sacrament. In word and deed they proclaim Jesus as Lord and are agents of God's  
502 reconciling love, which restores community both within the church and in the wider society.  
503

504 It is God who calls into being the church that is Christ's body in the world. It is Christ, the  
505 living Word, whose self-emptying love is the pattern for life in the church. The Lord of the church  
506 sets the table and invites all to God's feast of reconciliation with a radical inclusiveness that causes  
507 human-built walls of division and exclusion to tumble.<sup>69</sup> The invitation to Christ's table does not

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<sup>67</sup> More details will be included when the strategy is implemented. Implementation plans related to HIV and AIDS will be coordinated with the emerging pan-Lutheran initiative which will also focus on malaria.

<sup>68</sup> Accompaniment is walking together in solidarity that practices interdependence and mutuality. For more on this concept see Accompaniment is Relationship ([www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/How-We-Work/Accompaniment.aspx](http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/How-We-Work/Accompaniment.aspx)).

<sup>69</sup> "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Ephesians 2:14).



508 come because of human action or status, for “all have sinned and fall short of the glory of God.”<sup>70</sup>  
509 Rather it is by God’s grace—and for the sake of God’s mission—that the church is called into being  
510 and each person is welcomed into the community of believers.  
511

512 The wideness—and wildness—of God’s grace both amaze believers and challenge the patterns  
513 of exclusion and marginalization that are lived out in the wider society. Those who experience  
514 God’s grace—God’s “Yes” in Christ Jesus<sup>71</sup>—know that they are called to say “No” to all forces  
515 and attitudes that undermine the dignity of each individual, to the prejudices that stigmatize and  
516 exclude, and to all unjust structures in church and society that wound and make it difficult for  
517 people to live with the dignity God wills for each person made in God’s image.  
518

519 However, in the midst of the HIV and AIDS crisis,  
520 such unjust patterns of exclusion at times imprint  
521 themselves upon the life of the church. All too often,  
522 individuals who are HIV-positive receive the cold  
523 shoulder rather than the kiss of love<sup>72</sup> from other  
524 members of their church, just as they experience  
525 stigmatization, exclusion, and marginalization in the  
526 wider society. Yet the face of Christ often is revealed  
527 in the faces of those who are vulnerable and  
528 excluded—Christ, who welcomes and teaches. Thus  
529 engagement with those who are marginalized because  
530 of HIV status is not an act of charity carried out by  
531 those who are not HIV-positive; rather, such  
532 engagement expresses the deep mutuality to which the  
533 church is called. It is transformative, enabling all in  
534 the church to understand more fully the Good News in  
535 Christ Jesus. It reminds all believers that the hands of  
536 the One who sets the table—the One who invites all  
537 into community and into a shared communion—bear  
538 themselves the stigmata of vulnerability and exclusion.  
539 And such engagement enables all within the church better to hear the call of Christ to discipleship,  
540 which embraces the scandal of the cross for the sake of the healing of the world.  
541

“As Christians, when we come to the Eucharist, the meal of forgiveness and unity, let us remember that the Christ who is present there for us, who welcomes us, who forgives us, who gathers us, who sends us to be Christ’s body for the life of the world, is the one whose hands bear the stigmata of exclusion and discrimination and vulnerability. It is finally by God’s grace and mercy that we are called and free to become Christ to our neighbor.”

*ELCA Presiding Bishop Mark S. Hanson, International AIDS Conference, Mexico City, August 1, 2008*

542 *Formation and Deliberation in Community.* The Evangelical Lutheran Church in America is  
543 called to discern at the foot of the cross what it means to be a church that is HIV-positive—a  
544 community that suffers when one member suffers and that celebrates the joys of each member.<sup>73</sup>  
545 By God’s grace, this church and its members will experience the deep repentance and conversion of  
546 heart that so often results when Christ is recognized in the face of a marginalized or excluded  
547 neighbor. When it acknowledges the brokenness of Christ’s body and its own vulnerability, this  
548 church will open itself to experience God’s healing in new ways and will gain renewed strength and  
549 freedom to engage the world with vigor.  
550

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<sup>70</sup> Romans 3:23.

<sup>71</sup> 2 Corinthians 1:19.

<sup>72</sup> 1 Peter 5:14.

<sup>73</sup> 1 Corinthians 12:26.

551 In the midst of the suffering and injustice related to HIV and AIDS, the task of the ELCA is to  
552 become what God calls it to be: an inclusive community of hope that both experiences in its daily  
553 life and seeks in the world the reconciliation and restoration of community that God wills.  
554

555 The formation of Christian identity among members, congregations, and all parts of the ELCA  
556 in the midst of the AIDS crisis involves heart, head, and hands. Such formation will happen  
557 through the study of Scripture and deep theological reflection undertaken with people living with  
558 HIV and AIDS. It will be undergirded by prayer and energized by worship and participation at  
559 Christ's common table. It will be strengthened by intentional and respectful moral deliberation,  
560 which will enable members to grow in awareness about HIV and AIDS and strengthen their will to  
561 respond in the world.  
562

563 This formation process will be intensely personal and intentionally communal. Members will  
564 find themselves challenged to change: in their individual attitudes and behavior, in their use of time  
565 and their patterns of giving, in their daily life and in their vocations, and in their engagement in the  
566 wider society and with global companions. Yet members will experience joy and mutual  
567 encouragement when such change is nurtured in community, as ELCA members gather together to  
568 examine Scripture and seek to be "of one mind in Christ"<sup>74</sup> in the midst of the AIDS crisis. From  
569 that growing oneness of mind surely can spring a myriad of actions, undertaken individually and  
570 together, that will create a pattern of love, service, and justice that is as wide as the world and as  
571 close to home as a word to a neighbor. God's work will be carried out by our hands<sup>75</sup>—and, by  
572 God's grace, the pattern of this church's actions will witness to and be a living expression of God's  
573 self-emptying love that brings life, hope, and reconciliation in the world.  
574

575 Goal:

576 The ELCA will seek to discern what it means to be a church that is HIV-positive through biblical  
577 study and theological reflection, education about HIV and AIDS, and active and open moral  
578 deliberation that will shape common action in communities and in the wider world.  
579

580 Actions:

581 1. Learn from and with its LWF companions:

- 582 a. position its intensified biblical and theological reflection and HIV and AIDS activities  
583 within the context of the LWF communion and build upon the foundational biblical and  
584 theological reflection that has been done in the LWF and ecumenical arenas;<sup>76</sup>
- 585 b. seek to develop a shared understanding that reflects a common Lutheran identity and a  
586 renewed ecclesiology of inclusion.

587 2. Address directly issues relating to HIV and AIDS, including matters relating to gender, race,  
588 drug use, sexual orientation, and sexuality as well as matters relating to the economic  
589 disparities that contribute to the spread of HIV and AIDS.

590 3. Provide contextually appropriate education and study materials and processes for congregations  
591 that will:

- 592 a. enable ELCA congregations and their members to join members of companion churches in  
593 The Lutheran World Federation in intensive study of Scripture in the context of HIV and  
594 AIDS;

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<sup>74</sup> Acts 17:11, Philippians 2:1-11.

<sup>75</sup> The ELCA's tagline is "God's work. Our hands."

<sup>76</sup> Including the Ecumenical Advocacy Alliance.

- 595 b. address such foundational questions as: how do we, as Lutherans, read the Bible? What  
596 kind of church do we want to be as we address the AIDS crisis in the twenty-first century?  
597 c. educate members about the HIV epidemic in the United States and throughout the world,  
598 help facilitate moral deliberation, and identify service and advocacy opportunities in which  
599 individuals and communities can engage;  
600 d. include devotional, prayer, and worship resources that can assist congregations to  
601 participate holistically in the churchwide process of discernment and deliberation;  
602 e. encourage congregations and their members to be open to deep and fundamental change in  
603 their daily life and practice in light of this reflection;  
604 f. include opportunities for young people to be catalysts and leaders;  
605 g. promote open discussion of the responsibility of men and boys for their own sexual  
606 behavior, for the respect of their partners, and for taking greater roles as care-givers; and  
607 h. develop and promote resources on topics such as contextual theology that assist in analysis  
608 of gender roles and positive masculinity.
- 609 4. Call upon all seminaries to provide training on HIV and AIDS for ELCA rostered leaders and  
610 seminarians, including biblical and theological reflection and training in pastoral care that  
611 emphasizes accompaniment of individuals living with HIV and AIDS.

### 612 **Called to Effective Prevention, Treatment, and Care**

#### 613 *Prevention*

614  
615  
616  
617 The HIV pandemic will not be reversed without the implementation of comprehensive,  
618 evidence-informed prevention programs tailored both to the general population and marginalized  
619 populations at higher risk. In the 2001 United Nations Declaration of Commitment, the  
620 international community named HIV prevention as the highest priority in the response to AIDS.  
621 Yet, despite the availability of increased financial resources since 2001, an unacceptably high  
622 number of individuals globally still lack access to trusted and proven prevention services. Only 50  
623 percent of countries with targets for universal access have targets for critical HIV prevention  
624 programs.<sup>77</sup>

625  
626 The development of new prevention tools, including an HIV vaccine and microbicides,<sup>78</sup> would  
627 obviously be the most effective tool against the spread of HIV. Unfortunately, none of the major  
628 recent vaccine and microbicide trials have yet led to a vaccine, leaving the scientific AIDS  
629 community grappling with questions of how much money should be dedicated to ongoing vaccine  
630 trials versus investment in practical prevention programs and resources. The ELCA supports  
631 ongoing investment and research for AIDS vaccine initiatives, including microbicide development.  
632 At the same time, until an AIDS vaccine or other new prevention tools are developed and proven to  
633 be effective, the ELCA supports the implementation and enhancement of aggressive prevention  
634 efforts that have been proven to be effective.

635  
636 The most effective prevention efforts are tailored to the unique needs and culture of local  
637 communities and specific demographics, and deal explicitly with issues of sexuality, gender

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<sup>77</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 97.

<sup>78</sup> Microbicides are gels, creams and other products that women can apply to the vaginal area before sexual intercourse that reduce the transmission of HIV. See “Microbicides: So, What Are They? And Why Should You Care?” ([www.kff.org/womenshealth/3117-index.cfm](http://www.kff.org/womenshealth/3117-index.cfm)).

638 relationships, and substance abuse.<sup>79</sup> Hence, the context determines which prevention strategies  
639 will be most effective. Sexual transmission, including both heterosexual and homosexual  
640 interactions, is the primary way HIV is spread throughout the world. Globally, the most effective  
641 prevention strategies for sexual transmission include emphasis on a number of prevention tools that  
642 seek to change the behavior of sexually active individuals in ways that protect them and their  
643 partners from HIV. UNAIDS outlines various prevention strategies, including<sup>80</sup>:  
644

- 645 • Avoid unsafe sexual and drug-using behavior;
- 646 • Promote correct and consistent use of male and female condoms;
- 647 • Reduce the number of sexual partners;
- 648 • Improve the management of sexually transmitted diseases;
- 649 • Broaden access to HIV testing and counseling;
- 650 • Increase access to harm-reduction programs for drug users;
- 651 • Promote medical male circumcision;
- 652 • Ensure effective disease control in health care settings;
- 653 • Ensure no mother-to-child transmission.

654  
655 Much attention has been given to the “ABC” model of HIV prevention, particularly in certain  
656 countries in Africa. In this approach, A stands for “Abstinence,” B for “Be faithful to one partner,”  
657 and C for “correct and consistent use of condoms.” However, the limitations of this approach,  
658 especially for women, and its narrow focus have been challenged widely. The International  
659 Network of Religious Leaders Living with or  
660 Personally Affected by HIV and AIDS  
661 (INERELA+), a global organization of religious  
662 leaders living with and affected by HIV and AIDS,  
663 has advocated a different approach called SAVE  
664 which stands for Safer sexual practices, Access to  
665 treatment, Voluntary counseling and testing, and  
666 Empowerment.

667  
668 This church will develop a strategic response,  
669 in collaboration with its partners, to address those  
670 groups of individuals currently at higher risk of  
671 becoming HIV-positive within its wider HIV and  
672 AIDS efforts. It does so acknowledging that the  
673 designation of “higher risk” groups may change as  
674 the epidemic evolves. Therefore, it is important  
675 that everyone be tested annually for HIV, even as  
676 special attention is focused upon groups that are  
677 currently at higher risk. The following groups are  
678 not exclusive; some individuals are members of  
679 several of the following groups:  
680  
681  
682

“I believe the willingness of the ELCA Conference of Bishops to have HIV-testing available at their spring 2009 meeting demonstrates that a new era of leadership in addressing HIV and AIDS is emerging among Lutheran bishops in the United States. My hope is that our public act as a Conference of Bishops helps to break the stigma and discrimination associated with HIV and AIDS. We want to provide encouragement for the pastors and lay leaders of this church to make universal testing a priority, so that all persons know their status, receive necessary treatment, and take appropriate action to prevent the further spread of HIV.”

*Bishop Peter Rogness, ELCA Saint Paul Area Synod*

<sup>79</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 100.

<sup>80</sup> Ibid., p. 97.

683 • Young Adults  
684 Globally, young people under age 25 account for half of the world’s population. In 2007, 45  
685 percent of new cases of HIV occurred among this age group. The most recent 2006 survey  
686 results from 60 countries indicate that only 40 percent of males and 38 percent of females ages  
687 15–24 had accurate and comprehensive knowledge about how to avoid HIV transmission.<sup>81</sup>  
688 While these percentages represent improvement in comparison to previous years, there clearly  
689 is a tremendous amount of education and awareness raising that must occur among young  
690 people to halt and reverse the spread of HIV.

691  
692 In the United States, young people ages 13–29 had more cases of HIV than any other age  
693 group—34 percent. In this  
694 country, the Centers for Disease  
695 Control and Prevention contends  
696 that these “data confirm that HIV  
697 is an epidemic primarily of young  
698 people and underscores the critical  
699 need to reach each new generation  
700 of young people with HIV  
701 prevention services.”<sup>82</sup>  
702

703 • Girls and Women  
704 Half the people living with HIV  
705 are women. Yet in some regions,  
706 women who are HIV-positive far  
707 outnumber men who are HIV-  
708 positive. For example, in sub-  
709 Saharan Africa, nearly 60 percent  
710 of adults living with AIDS are  
711 women. But in the critical 15-24  
712 age group, three quarters of those  
713 who are HIV-positive are women.  
714 Women are particularly  
715 vulnerable when they do not have  
716 the correct information about how  
717 HIV is transmitted. At the end of  
718 2005, in a worldwide study, only  
719 20 percent of females age 15-24  
720 living in low and middle income  
721 countries could correctly identify  
722 ways of preventing HIV  
723 transmission.<sup>83</sup> Gender  
724 inequality—played out in  
725 educational, legal, social,

The Mashiah Foundation, supported by the ELCA and served by ELCA missionaries Mary Beth and Bayo Oyebade, serves approximately 400 people infected with HIV and AIDS in Jos, Nigeria. Mashiah’s clinic, which also receives funding from PEPFAR, provides counseling, testing, medical consultation, and drugs. Its goal is to keep people and families healthy as they live with HIV and AIDS.

An amazing outgrowth of this outreach is the work of a group of strong, tenacious, and faithful HIV-positive women who call themselves “Women of Hope.” In Nigeria, intense stigma and discrimination directed toward women make it very difficult to live with HIV. But Women of Hope have moved beyond silence and beyond merely receiving care. They support each other and they assert boldly that, because they have hope in Jesus Christ, they also have hope that they can make a difference in the fight against HIV and AIDS in Nigeria. They speak out about HIV/AIDS rather than hiding it from the world in hopes of eradicating the stigma that has caused them so much pain. The 15 members of Women of Hope tell others about their personal experiences with HIV and AIDS in the hope of “saving a generation of Nigerians.” They describe themselves as ready to speak out anytime, anywhere, and to anyone in the hope of halting HIV and AIDS and making Nigeria a better place for their children. Their theme song is: “we must go with Jesus anywhere, no matter the roughness of the road.” They literally have gone on the road to many different parts of Nigeria to share their own stories of pain transformed into hope.

<sup>81</sup> Ibid., p. 98.

<sup>82</sup> “Estimates of New HIV Infections in the United States,” Centers for Disease Control and Prevention, August 2008 ([www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm](http://www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm)).

<sup>83</sup> “Declaration of Commitment on HIV/AIDS: five years later,” Report of the UN Secretary General. A/60/736. 24 March 2006, p 5.

726 religious, and economic spheres—places many girls and women at higher risk. According to  
727 UNAIDS, “women and girls are also at increased risk for HIV infection biologically. In  
728 unprotected heterosexual intercourse women are twice as likely as men to acquire HIV from an  
729 infected partner. Economic and social dependence on men often limits women’s power to  
730 refuse sex or to negotiate the use of condoms.”<sup>84</sup> Many women (averages range from 24 to 40  
731 percent) report that their first sexual encounter was forced.<sup>85</sup> In addition, sexual violence  
732 against women, the objectification of women in the media, and human trafficking put women at  
733 risk of contracting HIV. These dynamics make necessary HIV and AIDS interventions that  
734 focus specifically on women at higher risk. Still, prioritizing women alone will not stop the  
735 spread of HIV so these efforts will not succeed if they do not also take into account the active  
736 involvement of men.

737  
738 • Sex Workers

739 Sex workers (including women, men, and transgender individuals) represent one of the  
740 populations at highest risk for being diagnosed with HIV, but most are underserved in terms of  
741 HIV prevention, largely due to the high stigma and marginalization they face in society. In  
742 wealthy countries, like the United States, social services that target sex workers, encouraging  
743 the use of condoms and providing access to alternative livelihood options, are fairly common.  
744 In poor countries, these services are less common. Research shows, however, that an increase  
745 in condom use during paid sex could significantly reduce the number of individuals who  
746 become HIV-positive. For example, if condom use increased to 90 percent along the trans-  
747 Africa highway between Mombassa, Kenya and Kampala, Uganda where an estimated 8,000  
748 female sex workers operate, 2,000-2,500 new cases of HIV would be prevented annually.<sup>86</sup>

749  
750 • Injecting Drug Users

751 HIV is spread effectively and rapidly through injection drug use. In the U.S., 21 percent of the  
752 reported cases of AIDS were contracted in this way.<sup>87</sup> In developing countries, HIV also is  
753 transmitted rapidly among injecting drug users through contaminated needles and syringes. For  
754 example, in Karachi, Pakistan, the percentage of people living with HIV or AIDS among  
755 injection drug users rose dramatically from one percent to 26 percent in one calendar year  
756 (2004-2005).<sup>88</sup>

757  
758 The best way to prevent the spread of HIV from injection drug use is to avoid this practice.  
759 However, the ELCA recognizes that many individuals are addicted to drugs and utilize  
760 unsterilized means to inject drugs. Effective prevention techniques among injecting drug users  
761 include “harm reduction” strategies such as access to substitution treatment, sterile needles, and  
762 syringes. Numerous studies have shown that these programs dramatically decrease the spread  
763 of HIV without encouraging drug use or the recruitment of first-time drug users.<sup>89</sup>

764

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<sup>84</sup> UNAIDS ([www.unaids.org/en/PolicyAndPractice/KeyPopulations/WomenGirls/default.asp](http://www.unaids.org/en/PolicyAndPractice/KeyPopulations/WomenGirls/default.asp)).

<sup>85</sup> “Violence Against Women,” World Health Organization fact sheet, Revised November 2008  
([www.who.int/mediacentre/factsheets/fs239/en/index.html](http://www.who.int/mediacentre/factsheets/fs239/en/index.html)).

<sup>86</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 111.

<sup>87</sup> “Reported AIDS cases for male adults and adolescents, by transmission category and race/ethnicity, 2006 and cumulative—United States and dependent areas”

([www.cdc.gov/hiv/topics/surveillance/resources/reports/2006report/table19.htm](http://www.cdc.gov/hiv/topics/surveillance/resources/reports/2006report/table19.htm) )

<sup>88</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 113.

<sup>89</sup> “Syringe Exchange Programs,” Centers for Disease Control and Prevention ([www.cdc.gov/IDU/facts/aed\\_idu\\_syr.htm](http://www.cdc.gov/IDU/facts/aed_idu_syr.htm))

765 • Men who have Sex with Men  
766 Throughout the world, men who have sex with men face a disproportionate risk of becoming  
767 HIV-positive. Less than 20 percent of countries with generalized epidemics have implemented  
768 prevention strategies targeting this segment of the population.<sup>90</sup> Sexual prevention messages  
769 and techniques discussed above, while they should be tailored to the unique realities of each  
770 demographic group, are the same for men who have sex with men. Stigma and discrimination  
771 against the gay community still serves as one of the greatest deterrents to effective HIV-  
772 prevention among men who have sex with men.  
773

774 The following U.S.-specific aspects of the HIV and AIDS crisis also need to be addressed in an  
775 effective ELCA strategy:  
776

777 • African Americans and Latinos  
778 As noted above, prevention strategies also must be focused on addressing the ways in which  
779 HIV is spread in particular communities. With respect to the African American and Latino  
780 communities, this prevention must not only address individual behavior, but also must address  
781 the structural factors that render individuals in these populations more vulnerable to HIV.  
782

783 For example, the African American community in the United States is experiencing a  
784 generalized epidemic and therefore requires prevention strategies that specifically address the  
785 general African American population and not only those engaged in higher risk sexual  
786 behaviors. The Black AIDS Institute notes that “generalized epidemics require more  
787 generalized responses in order to curb the spread of infection.”<sup>91</sup> To combat generalized  
788 epidemics, UNAIDS calls for prevention strategies that start with a focus on populations at  
789 higher risk and then move beyond this base to “broader, population-based interventions, such as  
790 mass media, school-based education, community mobilization, [and] workplace  
791 interventions.”<sup>92</sup>  
792

793 • Individuals over age 50  
794 In the United States in 2006, individuals age 50 and older accounted for 10 percent of new  
795 cases of HIV among men and 11 percent of new cases of HIV among women.<sup>93</sup> Furthermore,  
796 individuals 50 and older are one-sixth as likely to use a condom as compared to their younger  
797 20-something peers.<sup>94</sup> Of the over 4.7 million ELCA members in the United States,  
798 approximately 60 percent are 50 and older.<sup>95</sup> As part of its AIDS campaign, the ELCA will  
799 target this population with appropriate prevention messages.  
800

801 Governments, with their comprehensive scope of activities and variety of resources available,  
802 are key to national and state-wide education efforts to reduce the spread of HIV. Governments

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<sup>90</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 109.

<sup>91</sup> “Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic,” op. cit., p. 27.

<sup>92</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 100; “Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic,” op. cit., p. 27.

<sup>93</sup> “Subpopulation Estimates from the HIV Incidence Surveillance System—United States,” 2006, Centers for Disease Control and Prevention. *Morbidity and Mortality Weekly Report*, September 12, 2008 ([www.cdc.gov/mmwr/preview/mmwrhtml/mm5736a1.htm](http://www.cdc.gov/mmwr/preview/mmwrhtml/mm5736a1.htm)).

<sup>94</sup> “AIDS risk behaviors among late middle-aged and elderly Americans,” Stall R, Catania J,.. *The National AIDS Behavioral Surveys*. *Archives of Internal Medicine*. 1994 Jan 10;154(1):57-63.

<sup>95</sup> “Comparing the Age of ELCA Attendees and the US Population,” ELCA Department for Research and Evaluation, 7/9/2002.

803 have a responsibility to provide citizens with correct medical information and include all options  
804 that are available or necessary to protect themselves and their partners from contracting or  
805 spreading the virus. The relationship of governments to other sectors of HIV and AIDS response at  
806 national levels through national platforms and other response mechanisms is critically important.

807  
808 Because of their broad grassroots reach and organizational structures, churches also have  
809 considerable assets they can bring to bear to augment the government’s prevention efforts, working  
810 to educate members and recipients of services about the effective prevention techniques listed  
811 above and ensure they have access to proven prevention tools.

812  
813 Goal:

814 In collaboration with governments, churches, and members of civil society, this church will work  
815 toward the goal that all individuals, but especially, those in populations that have a higher risk of  
816 contracting HIV: 1) have knowledge of and access to comprehensive proven HIV and AIDS  
817 prevention techniques; 2) take precautions to minimize the possibility that he or she will contract or  
818 spread HIV; and 3) be tested annually.<sup>96</sup>

819  
820 Actions:

- 821 1. Call upon individuals in  
822 congregations, synods, and the  
823 churchwide organization who are  
824 responsible for this church’s education  
825 efforts to incorporate in their work  
826 contextually appropriate HIV and  
827 AIDS educational materials and  
828 programs that:
- 829 a. take into account the experiences  
830 of specific groups of individuals,  
831 such as individuals over age 50,  
832 youth ages 15-24, men who have  
833 sex with men, and communities of  
834 color;
  - 835 b. communicate through a variety of  
836 means and with a variety of media  
837 (e.g., educational materials  
838 including those produced by  
839 LANET, posters, workshops,  
840 conferences, online media tools,  
841 and inclusion in Lutheran  
842 publications);
  - 843 c. are integrated with ongoing health and wellness activities, including the Board of Pensions’  
844 wellness program.
- 845 2. Call upon congregations, synods, and churchwide staff to integrate HIV education into ELCA  
846 meetings and activities, including:

“Many small or rural churches may feel this strategy does not apply to them. It’s that, ‘We don’t have that problem here!’ attitude. While many people in rural areas with HIV and AIDS move to major cities, these individuals often have family members in these communities. Many of these relatives live in fear that friends or neighbors will discover they have an HIV-positive relative. As a result, these congregations have an opportunity to provide a support system for these families. These congregations also have the opportunity to reach youth with prevention messages and methods, prior to their becoming a part of an “at risk” group. I strongly believe, had my family in rural Nebraska had a knowledgeable, informed, and supportive church community, we might have been able to have some type of communication rather than our stilted conversations about the weather.”

*Robert Schrader, a member of Our Savior’s Lutheran Church, Denver, Colorado.*

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<sup>96</sup> “HIV Testing in Healthcare Settings,” Centers for Disease Control and Prevention ([www.cdc.gov/hiv/topics/testing/healthcare/index.htm](http://www.cdc.gov/hiv/topics/testing/healthcare/index.htm)) Accessed February 13, 2009.



- 847 a. Churchwide assembly, synod assemblies, and other major churchwide and synodical  
848 meetings (e.g., ELCA Youth Gathering, Women of the ELCA Triennial Gathering, and  
849 churchwide gatherings of Lutheran Men in Mission, as well as synodical gatherings of  
850 women's, men's and youth organizations);  
851 b. health fairs and other events, in which opportunities for HIV testing with appropriate  
852 counseling can be provided; and  
853 c. the work of Lutheran parish nurses, urging its national network of Lutheran Parish Nurses  
854 to share best practices and ideas  
855 for action related to HIV-  
856 education in congregations,  
857 including prevention, testing,  
858 treatment, and care services.
- 859 3. Call on ELCA seminaries to share  
860 best practices relating to HIV and  
861 AIDS prevention activities and to  
862 develop intentional means to equip  
863 pastors and rostered leaders to take  
864 leadership in such activities in  
865 congregations.
- 866 4. Engage both domestically and  
867 internationally with populations that  
868 are at higher risk of becoming HIV-  
869 positive:
- 870 a. encourage and support the  
871 Lutheran Youth Organization  
872 (LYO), in partnership with  
873 churchwide, synodical, and  
874 congregational youth ministry  
875 leaders, to develop intentional  
876 ways to ensure that all ELCA  
877 youth and young adults are  
878 knowledgeable about how to  
879 effectively prevent HIV  
880 transmission, with the goal of  
881 sustained, long-term behavior  
882 change among ELCA youth and  
883 young adults;
- 884 b. encourage ELCA schools,  
885 colleges, and universities to share  
886 best practices relating to HIV and  
887 AIDS prevention activities among  
888 youth and young adults and to  
889 expand such activities;
- 890 c. encourage and support companion churches and partners in other countries as they develop  
891 evidence-informed prevention strategies, policies, and programs, including those that focus  
892 on youth and young adults and address specific gender-related circumstances that make  
893 young women and girls particularly vulnerable to becoming HIV-positive;

“Contrary to popular belief, not everyone with HIV can get quality medical care. In the spring of 2001, I learned I was HIV-positive after admittance to the hospital to treat severe bacterial pneumonia. During my two-month hospital stay, my job was terminated and as a result, I lost my insurance and my house. Soon after losing insurance, the hospital discharged me without medication, referral doctor's numbers, or follow-up care, to a hospice for homeless men with AIDS. After about a month, I was able to obtain medical care under the Colorado Indigent Care Program (CICP). When I left hospice on December 23, 2001, I went to the one medical provider available under CICP—Denver Health. I was seen by a physician's assistant, rather than a doctor. As my health improved, I began to ask more questions; I was unsatisfied with the answers I received. In June 2004, my clinician dropped me due to my continued insistence that I play a role in my medical care. At this time, I still had several months before my Medicare coverage would begin. Since I didn't figure I would get any better care at Denver Health, I went without medical care until October 2004. Then I got on Medicare and began to go to University Hospital. While University Hospital is not perfect, my doctor now answers my questions and enables me to take an active role in my medical care.”

*Robert Schrader, a member of Our Savior's Lutheran Church, Denver, Colorado.*

- 894 d. expand sustainable HIV and AIDS prevention efforts and services that encourage the  
895 emergence from drug dependency to healthy, productive livelihoods;  
896 e. address the stigmatization of sex workers through relationships that provide education and  
897 access to proven prevention techniques and to alternative livelihood opportunities for these  
898 individuals, many of whom engage in this work out of financial desperation;  
899 f. encourage this church, utilizing the expertise of its relevant program units and related  
900 associations, to act effectively to address the disproportional impact of HIV and AIDS in  
901 communities of color in this country, and to support prevention efforts by the federal  
902 government that addresses the unique contextual factors in the African American and  
903 Latino communities that render these populations more vulnerable to HIV; and  
904 g. encourage the sharing of best practices among ELCA social ministry organizations and  
905 other ELCA-related agencies/institutions, as well as among global companions, in HIV  
906 prevention and the implementation of comprehensive and proven prevention strategies  
907 targeted to populations at higher risk of becoming HIV-positive.  
908

909 *Treatment*

910  
911 The discovery of Highly Active Antiretroviral Therapy (HAART) in 1996 transformed the  
912 reality of AIDS to a serious but largely manageable chronic illness. The advent of HAART has  
913 allowed people who are living with HIV to have access to these drugs and to live healthy and  
914 productive lives. Since 1996, many people living with HIV in wealthy countries have had access to  
915 life-saving ARV treatment. In the United States, members of civil society continue to advocate for  
916 universal access to these medicines.<sup>97</sup> Expanding ARV access to people living with HIV in low-to  
917 middle-income nations poses a formidable challenge due to both cost and the weakness of health-  
918 system infrastructure throughout the developing world.  
919

920 Over the course of the last decade, people living with HIV and their allies successfully gained  
921 commitment from the international community to work toward universal access to life-saving  
922 treatment for all people living with HIV by 2010. The concerted effort of national governments,  
923 activists, and other public and private entities like the Clinton Global Initiative<sup>98</sup> and the Bill &  
924 Melinda Gates Foundation<sup>99</sup> successfully persuaded drug companies to reduce the cost of ARVs  
925 and allow for the production of generic medication to ensure that people who are living with HIV in  
926 even the most impoverished settings might be able to attain access to life-saving treatment. The  
927 reduced cost of ARVs has allowed developing nations, in cooperation with efforts of the Global  
928 Fund and the President's Emergency Plan for AIDS Relief (PEPFAR), dramatically to expand  
929 access to ARV treatment. At the end of 2007, more than three million people in resource-poor  
930 settings were receiving ARV treatment, a 10-fold increase as compared to 2001, representing one of  
931 the greatest successes the international community has achieved in the response to AIDS.<sup>100</sup>  
932

933 While these tremendous gains should be celebrated, much work remains to be done to achieve  
934 universal access. Today, new cases of HIV continue to outpace the number of people on ARVs by  
935 2.5 to one.<sup>101</sup> Moreover, inequities between developed and developing nations persist, children are  
936 not benefiting from treatment advances as compared to adults, and efforts to address the most

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<sup>97</sup> See the advocacy goals of the ELCA below.

<sup>98</sup> See [www.clintonglobalinitiative.org](http://www.clintonglobalinitiative.org)

<sup>99</sup> See [www.gatesfoundation.org/](http://www.gatesfoundation.org/)

<sup>100</sup> "2008 Report on the Global AIDS Epidemic," op.cit., p. 130.

<sup>101</sup> Ibid., p. 9.

937 deadly opportunistic infections like tuberculosis demand more aggressive attention from the  
938 international community.

939

940 Faith-based organizations are playing a critical role in treatment services throughout the world.  
941 Enhancing their efforts in cooperation with government, private sector, and other civil society  
942 organizations is critical to achieving the level of scale-up necessary in order to achieve universal  
943 access. According to the World Health Organization (WHO), faith-based organizations are  
944 providing as much as 40 percent of all HIV-related health services in some countries, with unique  
945 strength for service provision in rural areas of poor countries.<sup>102</sup>

946

947 Goal:

948 This church will contribute its unique assets and gifts toward the internationally recognized goal of  
949 universal access to HIV and AIDS treatment, both domestically and internationally, giving  
950 particular attention to ministry in impoverished and rural settings.

951

952 Actions:

- 953 1. Encourage ELCA-affiliated hospitals and other health-related networks, social ministry  
954 organizations, and ELCA global companions engaged in health ministries to: record and  
955 promote best practices in HIV treatment, plan strategically with government (where  
956 appropriate) and other members of civil society to expand access to underserved individuals  
957 and communities, and identify opportunities for sustainable expansion of Lutheran and  
958 ecumenical ministries that increase access to treatment by people living with HIV. Encourage  
959 the broader church to learn from the best practices of these institutions.
- 960 2. Provide information to ELCA members about HIV and AIDS counseling and treatment options  
961 in their local communities.

962

963 *Care*

964

965 There are numerous aspects of care for  
966 people living with HIV that extend beyond the  
967 basic provision of ARV treatment. Many  
968 elements of such care are included in the  
969 category of palliative care, which is defined by  
970 PEPFAR as

971

972 basic health care and support, symptom  
973 management, and end-of-life care  
974 [including the following elements]:  
975 Routine clinical monitoring and  
976 management of HIV and AIDS  
977 complications...opportunistic infection  
978 (OI) prophylaxis and  
979 treatment...management of opportunistic cancers...management of neurological and

“The plight of many people suffering from HIV and AIDS, especially those in the rural areas where many of our hospitals operate, can now be relieved because the medication, qualified staff, and means of transportation have been possible through PEPFAR. We are extremely grateful for the support of the American people.”

*Mr. Brighton Killewa, General Secretary of the Evangelical Lutheran Church in Tanzania*

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<sup>102</sup> Faith-based organizations play a major role in HIV/AIDS care and treatment in sub-Saharan Africa, World Health Organization. Note for the media, February 8, 2007 ([www.who.int/mediacentre/news/notes/2007/np05/en/index.html](http://www.who.int/mediacentre/news/notes/2007/np05/en/index.html)).

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit K, Part 4

Page 26

980 other diseases associated with HIV and AIDS...symptom diagnosis and relief...social  
981 support, including organization of basic necessities such as nutrition, financial  
982 assistance, legal aid, housing, and permanency planning. End-of-life care that includes  
983 mental health care and support...social support...support for caregivers, and  
984 bereavement support for family members.<sup>103</sup>

985  
986 Pastoral care within the context of a caring faith community is a unique contribution that the  
987 church can provide to those living with HIV. When first receiving an HIV-positive diagnosis,  
988 individuals and their families need the support and embrace of loving communities. Following that  
989 initial period, ELCA members, rostered leaders, and related institutions have a special role to play  
990 in walking with people who are HIV-positive as they learn how to “live positively”<sup>104</sup> with their  
991 condition over the years. Pastoral care and support for people who are HIV-positive, as well as  
992 their families and loved ones, is essential at every point. Both pastoral and peer counseling,  
993 especially within the church setting where the understanding of God’s embracing love is shared,  
994 can provide a strong foundation for hope-filled living with HIV.

995  
996 Congregations that build strong relationships with HIV and AIDS organizations and social  
997 ministry organizations in their communities can enhance their ability to walk with those who are  
998 HIV-positive. Together, they can assist them to navigate the various local, state, and federal  
999 programs that provide assistance to those living with HIV and AIDS and advocate with them in this  
1000 context, where appropriate.

1001  
1002 Should the disease progress, increasing levels of care and support may become necessary.  
1003 When individuals become too sick to be employed and, as a result, lose their health care and ability  
1004 to pay for food and housing, assistance in these areas is sometimes needed. Other simple acts—  
1005 from driving an individual to a doctor’s appointment to dropping off a hot meal—provide welcome  
1006 support. As symptoms intensify and the end of life approaches, the presence of pastors and both  
1007 congregational leaders and members provide comfort and support to those with AIDS and their  
1008 caretakers.

1009  
1010 Such a continuum of care springs from this church’s identity and its calling to walk with all  
1011 those who live with chronic or life-threatening diseases. As stated in the ELCA’s 1988 message,  
1012 “AIDS and the Church’s Ministry of Caring”:

1013  
1014 The church’s ministry of caring is a grateful response to God’s caring for us. The  
1015 undeserved love of God announced for all in the Gospel of Jesus Christ is our reason  
1016 for standing with our neighbor in need...In the same way we are called to “be Christs”  
1017 for all in our midst who suffer and are ill. Our calling summons us to compassion for,  
1018 acceptance of, and service with people affected by AIDS both within and outside of our  
1019 congregations.<sup>105</sup>

1020  
1021 In many settings throughout the world, the need for care can be even more challenging due to  
1022 the lack of consistent ARV access; the weak nature of many health systems; the high prevalence of

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<sup>103</sup> “HIV/AIDS Palliative Care Guidance #1,” An Overview of Comprehensive HIV/AIDS Care Services in the President’s Emergency Plan for AIDS Relief. February 3, 2006 ([www.pepfar.gov/guidance/75827.htm](http://www.pepfar.gov/guidance/75827.htm)).

<sup>104</sup> “Living positively with HIV and AIDS UNAIDS”

([http://unworkplace.unaids.org/UNAIDS/living\\_positively/index.shtml](http://unworkplace.unaids.org/UNAIDS/living_positively/index.shtml)) Accessed February 17, 2009.

<sup>105</sup> “AIDS and the Church’s Ministry of Caring,” op. cit.

1023 HIV in some areas; the large number of orphans and vulnerable children, especially in households  
1024 with limited productive capacity; severe stigma relating to HIV and AIDS; and issues related to  
1025 food security, deep poverty, and gender inequity, such as the fact that globally nearly 90 percent of  
1026 care-giving falls to women.<sup>106</sup> Such care-giving duties can take women away from their livelihoods  
1027 and their ability to provide for their children, creating a tragic cycle of poverty and vulnerability.  
1028 Companion churches respond in a variety of ways, including counseling; visitation by pastors,  
1029 deaconesses, and lay members; provision of food and shelter; support for the children of individuals  
1030 living with HIV and AIDS; transportation to and from health clinics; advocacy in accessing health  
1031 care; and protection of rights. In countries where church health systems are well developed, such as  
1032 Tanzania, palliative care initiatives may weave together pastoral and appropriate medical care with  
1033 other support services.<sup>107</sup> Some church-related programs provide safe havens for vulnerable people  
1034 (i.e., women who have been marginalized because of the stigma of HIV and AIDS) and provide a  
1035 context in which they can build hope-filled “positive” lives. Comprehensive services include  
1036 aspects of palliative care (i.e., assistance in accessing ARVs and health treatment, peer support, and  
1037 nutrition), but go beyond care to income generation and advocacy for just treatment.<sup>108</sup> In some  
1038 instances, local financial and human resources are augmented by support from the ELCA and other  
1039 Lutheran and ecumenical partners, as well as from PEPFAR and other international donors.<sup>109</sup>

1040

1041 Goal:

1042 This church will work with Lutheran and other ecumenical partners, governments, the private  
1043 sector, and secular groups, toward the goal that all individuals affected by and living with HIV have  
1044 access to palliative and pastoral care services in addition to receiving medical treatment.

1045

1046 Actions:

- 1047 1. Encourage, through this church’s HIV and AIDS campaign, ELCA congregations, synods, and  
1048 the churchwide organization, together with church-related social ministry organizations, to  
1049 provide appropriate care for those living with and affected by HIV and AIDS.  
1050 2. Develop a network that includes staff from ELCA-related hospitals, social ministry  
1051 organizations, and related institutions and agencies of the ELCA that will allow such  
1052 institutions to share best practices and publicize their available HIV-care related services.  
1053 3. Seek to equip and encourage the ELCA’s rostered leaders, members, and congregations to  
1054 provide counseling, pastoral care, and lay caring ministries to support those living with HIV  
1055 and AIDS in their local area. This includes helping individuals to live positively with HIV,  
1056 providing care during treatment, and offering end-of-life support for individuals suffering from  
1057 AIDS and for their partners, family, and friends. Such actions could include:<sup>110</sup>  
1058 a. Building ongoing relationships of trust and support between individuals who are HIV-  
1059 positive and those who are not. Due to isolation that results from discrimination and  
1060 stigma, many individuals living with HIV and AIDS are lonely and would welcome visits,  
1061 phone calls, outings, and shared meals.

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<sup>106</sup> “Women & HIV/AIDS, Confronting the Crisis,” op. cit.

<sup>107</sup> For example, palliative care initiative, Selian Hospital, Tanzania.

<sup>108</sup> For example, Mashiah Foundation in Nigeria, which is supported by ELCA Missionary Sponsorship, Mission Support and World Hunger.

<sup>109</sup> For example, 2007 PEPFAR support for Local Community Competence Building and HIV and AIDS Prevention in Tanzania and Zambia.

<sup>110</sup> Based on a conversation with Loretta Horton, director for Poverty Ministries Networking, ELCA Church in Society, 2008.

- 1062 b. Praying with and for people living with HIV and those who support them in worship and  
1063 through prayer groups or prayer shawl and quilt ministries that support HIV-positive  
1064 individuals in nursing facilities or hospitals.
- 1065 c. Organize healing worship services, in partnership with local AIDS service organizations,  
1066 for those living with HIV.
- 1067 c. Starting an HIV and AIDS support group, utilizing where necessary outside experts who  
1068 are HIV-positive to train congregational members in appropriate activities and support.  
1069 Such activities could include providing transportation to the doctor or the grocery store for  
1070 individuals living with HIV whose illness makes those tasks difficult.
- 1071 e. Collecting and distributing food, especially fresh fruits, vegetables, and high protein foods  
1072 that are particularly needed by individuals living with HIV. A congregation could give this  
1073 food to an agency that provides food to individuals living with HIV and AIDS or network  
1074 with an organization to help prepare hot meals, especially on weekends when such  
1075 assistance is particularly needed.
- 1076 f. Taking a designated offering for medicine, supplies, or for organizations doing HIV and  
1077 AIDS-related work. A congregation could also collect money and let it be known within  
1078 HIV and AIDS community that the congregation accepts referrals to purchase medicine or  
1079 supplies and food.
- 1080 f. Selecting an AIDS service organization in a congregation's local area to support on an  
1081 ongoing basis.
- 1082 4. Encourage and support companion churches and international partners as they provide the  
1083 continuum of pastoral and palliative care to individuals living with HIV and AIDS.  
1084

1085 **Called to Eradicate Stigma and Discrimination in the ELCA and Throughout Society**  
1086

1087 Stigma and discrimination against individuals affected by and living with HIV and AIDS  
1088 continues to be one of the most significant forces that undermines progress on HIV prevention,  
1089 treatment, and care throughout the world. In this context stigma is defined as “a process of  
1090 devaluation of people either living with or associated with HIV and AIDS.” The primary roots of  
1091 stigma include the fear of becoming HIV-positive and the negative, values-based assumptions about  
1092 people living with or associated with HIV. Discrimination is defined as “actions based on stigma”  
1093 and can take many forms,<sup>111</sup> ranging from individual physical acts to discriminatory laws enforced  
1094 by governments. In 2006, civil society and government stakeholders in 122 countries identified  
1095 stigma and discrimination to be among the top five challenges to achieving universal access to  
1096 prevention, treatment, and care.<sup>112</sup>  
1097

1098 Together, in their most basic form, stigma and discrimination encourage silence. Silence about  
1099 the reality of HIV hampers prevention efforts. The fear of stigma and discrimination often prevents  
1100 individuals who may be at risk of becoming HIV-positive from being tested. Stigma and  
1101 discrimination also lead to isolation, which often prevents individuals living with HIV from seeking  
1102 the treatment, care, and support they need to live a healthy and productive life. In addition, there is  
1103 a growing body of research supporting the theory that stigma increases the incidence of unsafe sex

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<sup>111</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 76.

<sup>112</sup> Ibid., p. 77.

1104 practices.<sup>113</sup> In its most elaborate form, as demonstrated by travel restrictions, discrimination can  
1105 lead to unjust and unfair treatment of individuals living with HIV by their and other governments.  
1106

1107 Governments, the private sector, civil society organizations, and faith-based institutions can  
1108 take strong and consistent action to combat stigma and discrimination. The international  
1109 community encourages national HIV plans to include performance indicators or benchmarks  
1110 relating to stigma and discrimination.<sup>114</sup> UNAIDS has identified the following successful  
1111 strategies:

- 1112
- 1113 • Preventing HIV-based discrimination;
- 1114 • Promoting HIV knowledge and awareness, tolerance, and compassion;
- 1115 • Increasing involvement and visibility of people living with HIV;
- 1116 • Scaling up treatment;
- 1117 • Prohibiting
- 1118 discrimination against
- 1119 populations most at
- 1120 risk; and
- 1121 • Empowering the
- 1122 community among
- 1123 populations most at
- 1124 risk.<sup>115</sup>

1125

1126 Governments have a  
1127 central role to play in  
1128 ensuring that local, state,  
1129 and national laws do not  
1130 actively discriminate against  
1131 individuals living with HIV.  
1132 As of 2008, 74 countries  
1133 restricted the entry and stay  
1134 of HIV-positive individuals  
1135 based solely on their HIV  
1136 status, and 12 of these  
1137 countries enforced outright  
1138 bans against entry by  
1139 individuals living with HIV.  
1140 Such laws are  
1141 discriminatory and reinforce  
1142 stigmatization of individuals  
1143 living with HIV, and must  
1144 be challenged and changed through public-policy advocacy (see the “Called to advocate for justice”  
1145 section below). On the other hand, 67 percent of countries report the implementation of laws that

“...For the past nine years I have been attending a camp for over 100 HIV-positive children and their families. Most of these children have lost one or both parents to AIDS and many a sibling...Most children born HIV-positive in Australia are conditioned at a young age “never to tell” and lose hope and self-esteem...At high school, my family asked permission for me to attend camp, but when it became clear that it was AIDS camp, the principal demanded that either I tell the whole school community of my HIV status or leave immediately. I regret not standing up for myself now, but at the time I was so shocked by this reaction that I left, started at a new school and resolved never to disclose my status at school again...But the discrimination continues, as I recently discovered I need a blood test to study at university and that travel restrictions apply in many countries around the world, which will effect my education. I will overcome these obstacles, but most HIV-positive children will not...The social stigma of HIV is an unacceptable barrier to empowering HIV-positive youth. It impacts on our ability and willingness to access education, the workforce, and health systems. Children with HIV deserve the same rights and opportunities as everyone else. You must ensure young people living with HIV have their voices heard.”

*Stephanie Raper, a high-school age student in Australia born HIV-positive, made this presentation during the civil society interactive hearing at the United Nations High Level Meeting on AIDS, June 10, 2008.*

<sup>113</sup> “Discrimination against HIV-Infected People and the Spread of HIV: Some Evidence from France,” Patrick Peretti-Watel, Bruno Spire, Yolande Obadia, Jean-Paul Moatti for the VESPA Group. PloS One, an open access journal. ([www.plosone.org/article/info:doi/10.1371/journal.pone.0000411](http://www.plosone.org/article/info:doi/10.1371/journal.pone.0000411)).

<sup>114</sup> “2008 Report on the Global AIDS Epidemic,” op.cit., p. 79.

<sup>115</sup> Ibid., p. 77.

1146 seek to protect individuals living with HIV from discrimination. Such laws should be strengthened,  
1147 enhanced, and encouraged in all nations.<sup>116</sup>

1148  
1149 Among members of civil society, faith-based organizations—including institutional churches—  
1150 must play a central role in combating social stigma and discrimination. Churches, as noted in the  
1151 overview, were once at the center of promoting stigma against individuals living with HIV,  
1152 compounding a serious medical diagnosis with a “moral diagnosis” that resulted in simplistic  
1153 judgments and an environment in many houses of worship that was not welcoming to those with  
1154 HIV and AIDS. The ELCA acknowledges its past failings and urges institutional and individual  
1155 repentance for previous attitudes and actions that were intended or perceived as stigmatizing or  
1156 resulted in discriminatory actions toward individuals living with HIV. On August 1, 2008, at the  
1157 International AIDS Conference in Mexico City, ELCA Presiding Bishop Mark Hanson began a  
1158 presentation on stigma and discrimination by washing the feet of two women living with HIV. “I  
1159 am absolutely convinced that we as religious leaders and we in the religious community that so  
1160 shunned and shamed people with HIV and struggling with AIDS...must begin first by engaging in  
1161 public acts of repentance,” he said. “Absent public acts of repentance, I fear our words will not be  
1162 trusted.”<sup>117</sup>

1163  
1164 Today, the ELCA recognizes that, as a church called to radical inclusiveness as demonstrated  
1165 by Jesus Christ, it is incomplete without the integral inclusion of all of God’s people, including  
1166 those who live with and are affected by HIV and AIDS.<sup>118</sup> The church’s story is incomplete  
1167 without their story. The ELCA is not faithful to its calling to be Christ’s church when it  
1168 marginalizes or excludes people living with HIV.

1169  
1170 Goal:

1171 The ELCA will join government, the private sector, and members of civil society in taking action  
1172 that will lead to the elimination of stigma and discrimination against individuals who are HIV-  
1173 positive. The ELCA seeks, in all of its expressions, to become a safe space where people living  
1174 with HIV are empowered, their human dignity respected, and their many gifts to the community are  
1175 welcomed.

1176  
1177 Actions:

- 1178 1. Develop contextually appropriate HIV and AIDS educational programs for congregations that  
1179 a. take into account the experiences of specific groups of individuals, such as individuals over  
1180 age 50, youth, men who have sex with men, and communities of color;  
1181 b. equip members, rostered and lay leadership, parents, and youth and young adults, to talk  
1182 theologically and practically about HIV and AIDS, drug use, human sexuality, and sexual  
1183 orientation; and  
1184 c. address explicitly stigma and discrimination, including its connections to race, class,  
1185 gender, and sexual orientation.
- 1186 2. Coordinate efforts to eradicate HIV-related discrimination and stigma with the other HIV and  
1187 AIDS-related educational efforts outlined above in this document.
- 1188 3. Encourage participation by rostered and lay leaders, including bishops, in activities to raise  
1189 awareness and dispel stigma, such as:

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<sup>116</sup> Ibid.

<sup>117</sup> “ELCA Presiding Bishop Washes Feet of HIV-Positive Women,” ELCA News Service, August 4, 2008

([www.elca.org/aids/release](http://www.elca.org/aids/release)).

<sup>118</sup> Luke 15:1-11.



- 1190 a. public acts of repentance for prior acts of stigmatization and discrimination against  
1191 individuals living with HIV; and  
1192 b. public HIV testing.
- 1193 4. Call upon the ELCA Board of Pensions to include, as part of its regular review<sup>119</sup> of all health  
1194 care and pension plans, their response to this church's commitment to non-discrimination based  
1195 on HIV status, and to include this information in their regular reports at least annually to the  
1196 ELCA Church Council.
- 1197 5. Incorporate this church's commitment not to engage in illegal discrimination based on HIV  
1198 status into the ELCA Human Resources 1) semi-annual review of ELCA churchwide  
1199 employment policies; and 2) regular reports to the ELCA Church Council.<sup>120</sup>
- 1200 6. Serve, through ELCA Human Resources, as a resource for synods and congregations that wish  
1201 to conduct a similar review of their human resources policies.
- 1202 7. Learn from and with member churches of The Lutheran World Federation as they address in  
1203 their own contexts subjects relating to sexuality and other social, cultural, religious and  
1204 economic factors that contribute to the stigmatization and exclusion of people living with HIV.
- 1205 8. Take strong action—both bilaterally with companion churches and multilaterally through The  
1206 Lutheran World Federation—to eliminate stigma and discrimination against people living with  
1207 HIV in all aspects of church and community life.
- 1208 9. Involve individuals living with HIV and AIDS in all aspects of the life of the church.
- 1209 10. Encourage the congregations, synods, churchwide organization, social ministry organizations,  
1210 and other related agencies and institutions of the ELCA, in cooperation with The Lutheran  
1211 World Federation and its member churches, to create mechanisms to share “best practices” in  
1212 eradicating stigma and discrimination.

1213  
1214 **Called to Walk with Companion Churches and Partners in Other Countries**  
1215

1216 The ELCA's core  
1217 commitments inform its  
1218 HIV and AIDS work with  
1219 companion churches in  
1220 other countries and with  
1221 other international partners.  
1222 Yet the ELCA's global  
1223 engagement is specific to  
1224 the mission context of each  
1225 companion. The following  
1226 goals and actions reflect  
1227 both the ELCA's core  
1228 commitments and what it  
1229 has learned over the past  
1230 quarter century from its  
1231 work with global  
1232 companions.  
1233

On a late February afternoon, a frail 22-year-old woman who had both AIDS and malaria was lying on a small mat outside her family's home in Munene, a village in Mozambique. Each day Linda was visited by church caregivers, who sometimes were able to bring food to her very poor family. These caregivers are part of our global church's response to HIV and AIDS, which the ELCA supports through the World Hunger Appeal.

Gaunt and weak, Linda was helped to sit up, and the visitors inquired how she was doing. “I am hungry,” she said. Her body was wracked by two deadly diseases, but what she felt most acutely—and what was making her fight against these diseases so difficult—was the lack of food. Linda's words give voice to the tragic interweaving of poverty and AIDS that is a fact of daily life for so many throughout the world. Any effective HIV and AIDS strategy must address this reality.

<sup>119</sup> Specific attention in this review should be given to provisions made for HIV testing and anti-retroviral. People living with or affected by HIV and AIDS should be involved and/or consulted in this review.

<sup>120</sup> People living with or affected by HIV and AIDS should be involved in this review at least annually.

1234        *Engagement with Global Companions and Partners.* The ELCA will engage with companions  
1235 in other countries with mutuality and respect, just as it is committed to living out the  
1236 accompaniment model for mission in its domestic engagement.<sup>121</sup> Accompaniment means  
1237 recognizing the assets, the wisdom, and the vision that companions in other countries and the  
1238 ELCA bring to a common response to HIV and AIDS. It means building relationships that are  
1239 characterized by intentional and active learning, which is marked by an awareness of and sensitivity  
1240 to differences in culture and experience. This learning builds up the capacity of both companions to  
1241 engage in God’s mission of reconciliation and the restoration of community. Such learning is both  
1242 two-way (between the ELCA and an individual companion), and multilateral, with new learning  
1243 shared among companions in the wider community of churches. Accompaniment means  
1244 encouraging, supporting, and challenging the other as companions determine together how best the  
1245 church can respond in particular situations. In its HIV and AIDS response, the ELCA will respect  
1246 the calling of companion churches to shape the HIV and AIDS response within their specific  
1247 context for ministry.

1248  
1249 Goal:

1250 The ELCA’s engagement with global companions in the effort to overcome HIV and AIDS will  
1251 reflect this church’s commitment to accompaniment in mission and mutual learning.

1252  
1253        *HIV and AIDS, Poverty, and Sustainable Development.* Poverty and exclusion make  
1254 communities and individuals more vulnerable to HIV and AIDS, and HIV and AIDS increases the  
1255 impoverishment of already poor communities. This is the day-to-day experience of many ELCA  
1256 companion churches and international partners. The ELCA shares with its global companions a  
1257 commitment to develop HIV and AIDS responses within the context of engagement with  
1258 impoverished communities through both community-based sustainable development and advocacy  
1259 with governments to achieve the U.N. Millennium Development Goals.

1260  
1261 Goal:

1262 The ELCA will coordinate and integrate its HIV and AIDS response with its ongoing sustainable  
1263 development efforts, expressing the commitments, values, and priorities that guide its wider  
1264 sustainable development efforts.<sup>122</sup>

1265  
1266 Actions:

- 1267 1. Give priority to people and communities that are most vulnerable and underserved, including:  
1268     a. people living with HIV and AIDS who also live in poverty;  
1269     b. marginalized women and girls;  
1270     c. vulnerable children/orphans;  
1271     d. communities that have inadequate access to health care and other services; and  
1272     e. key populations at higher risk, including injection drug users, sex workers, and men who  
1273        have sex with men.  
1274 2. Support holistic responses with groups and communities living with HIV as they address  
1275 factors that contribute to their vulnerability: access by impoverished communities to health care

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<sup>121</sup> See “Global Mission in the Twenty-first Century: A Vision of Evangelical Faithfulness in God’s Mission,”  
([www.elca.org/~media/Files/Who\\_We\\_Are/Global\\_Mission/GlobalMission21.pdf](http://www.elca.org/~media/Files/Who_We_Are/Global_Mission/GlobalMission21.pdf)).

<sup>122</sup> A description of these commitments can be found in ELCA Global Mission’s policy documents: *Development; Health Ministry; Principles and Commitment to Human Rights; Commitment to Women; South-South Strategy* (<http://archive.elca.org/globalmission/policy/index.html>).

- 1276 and treatment, food security, job creation and income generation; empowerment (especially of  
1277 women); and advocacy.
- 1278 3. Take an asset-based approach to small-scale, community-focused activities, in order to  
1279 recognize the gifts individuals and communities bring to developing sustainable solutions vis-à-  
1280 vis HIV and AIDS and building hope for the future.
- 1281 4. Address power and gender roles that contribute to the disempowerment of women, recognizing  
1282 the role religious organizations have in creating cultures that work to redefine gender roles and  
1283 responsibilities.
- 1284 5. Give priority to activities that build the capacity of groups, communities, and churches to  
1285 respond more effectively to the AIDS crisis and leverage long-term change.
- 1286 6. Engage in rights-based advocacy, calling on governments to assume their rightful role in  
1287 securing justice for individuals and communities within the context of access to health care and  
1288 poverty reduction.
- 1289 7. Build capacity with companions through knowledge-based planning, monitoring, and  
1290 evaluation, developing clear timelines and measurable outcomes.

1291  
1292 *The Lutheran World Federation.* The ELCA is committed to learning from and with  
1293 companion churches of The Lutheran World Federation and participating both in the communion's  
1294 engagement with people living with HIV and AIDS and its processes of biblical and theological  
1295 reflection that will lead to transformation and engagement in the world.<sup>123</sup> The ELCA also  
1296 participates in the LWF's engagement of its member churches in intensified awareness building,  
1297 strategic planning, sharing of financial and human resources, leadership development, prayer, and  
1298 mutual support. Multilateral Lutheran engagement throughout The Lutheran World Federation is in  
1299 the "first circle" of global engagement in the ELCA's HIV and AIDS response.

1300  
1301 Goal:  
1302 As a member church, the ELCA will contribute to the strengthening of The Lutheran World  
1303 Federation's HIV and AIDS response.

- 1304  
1305 Actions:
- 1306 1. Give priority in the ELCA's HIV and AIDS response to multilateral engagement through The  
1307 Lutheran World Federation within the context of the ELCA's wider ecumenical commitments.
- 1308 2. Coordinate the ELCA's HIV and AIDS response with that of other Lutheran churches from  
1309 both the global North and South in the context of the LWF.
- 1310 3. Engage in efforts to articulate a common vision and an integrated plan of action that reflects a  
1311 common Lutheran identity, which will be lived out in very different contexts (that reflect  
1312 different customs, cultures, relationships with government, church size, and historical  
1313 relationships).
- 1314 4. Participate in the LWF efforts to identify and maximize assets of the global Lutheran system  
1315 (e.g., major health care systems, human resources, grassroots congregational, regional and  
1316 international structures).
- 1317 5. Make the ELCA's assets—including its relative wealth and its access to powerful government,  
1318 business, health, and educational institutions—available in the communion-wide HIV and  
1319 AIDS response.
- 1320 6. Participate in the LWF efforts to:

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<sup>123</sup> See "Compassion, Conversion, Care: Responding as churches to the HIV and AIDS pandemic," An Action Plan of the Lutheran World Federation, January 2002 ([www.lutheranworld.org/What\\_We\\_Do/HIV-AIDS/LWF-HIV\\_Aids.html](http://www.lutheranworld.org/What_We_Do/HIV-AIDS/LWF-HIV_Aids.html)).

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL

March 27-30, 2009

Exhibit K, Part 4

Page 34

- 1321 a. build plans for strategic engagement that are based on accurate, comprehensive, and  
1322 country-specific assessment of the situation in which member churches operate, the current  
1323 capacities of these churches, and their potential capabilities to engage in HIV and AIDS  
1324 ministries separately and in partnership with others in civil society and government;<sup>124</sup>  
1325 b. build the capacity of the LWF-member churches to shape ever more effectively their HIV  
1326 and AIDS response and leverage the maximum positive change;  
1327 c. identify and develop regional and cross-regional processes for sharing best practices,  
1328 especially those that utilize a rights-based approach that seeks movement from relief to  
1329 empowerment to transformation;  
1330 d. strengthen the churches' role vis-à-vis governments within the context of civil society  
1331 relationships in their countries and increase their capacity to access the financial,  
1332 informational, and institutional resources available from governments and other  
1333 institutions;  
1334 e. strengthen the capacity of the LWF as an international and regional actor to engage with the  
1335 UN, governments, and international organizations in rights-based advocacy, in efforts to  
1336 secure access to health care services for vulnerable populations, in service provision (where  
1337 appropriate given the local context), and in integrated community-based development that  
1338 addresses the context in which HIV and AIDS flourishes;  
1339 f. develop and implement strategies and programs in a participatory manner that is open to  
1340 new knowledge and scientific research and is shaped by the experience of people living  
1341 with HIV and AIDS;  
1342 g. support processes of planning, monitoring, and evaluation that are community-based and  
1343 outcome-oriented in order to facilitate the best choices among many options and the best  
1344 stewardship of human and financial resources;  
1345 h. develop the capacity of young leaders, especially those living with HIV and AIDS, to shape  
1346 the church's response; and  
1347 i. facilitate networking among Lutheran churches.

1349 *Church-to-Church (Bilateral) Relationships.* Engagement with the LWF-member churches  
1350 with which the ELCA has a church-to-church relationship also is in the "first circle" of the ELCA's  
1351 international HIV and AIDS response. The same principles that guide the ELCA's multilateral  
1352 action through the LWF guide its work with individual companion churches. The priorities of these  
1353 companion churches, which build on their assets and reflect their specific contexts for ministry,  
1354 guide the development of plans in such areas as: theological and biblical reflection; education and  
1355 evidence-informed prevention, with a focus on human rights and gender; reduction or eradication of  
1356 theological, medical, and cultural stigma within churches and within their communities; medical  
1357 care and treatment for those living with HIV and AIDS (in particular where companion churches  
1358 have church-related health care systems); village- or community-based health programs; palliative  
1359 care; care for orphans and vulnerable children; rights-based HIV and AIDS advocacy with their  
1360 governments and other institutions; leadership development; and integrated sustainable  
1361 development, including income generation.

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<sup>124</sup> For example, the recent multi-country Malaria and HIV and AIDS assessment of the Lutheran Communion in Southern Africa which will provide the foundation for strategic action in that region in the coming decade.

1366 Goal:  
1367 The ELCA will intensify bilateral engagement with companion churches addressing HIV and AIDS  
1368 within the context of its commitment to The Lutheran World Federation, in order to maximize  
1369 coordination and minimize duplication of efforts.

1370  
1371 Actions:

- 1372 1. Support companion churches as they develop ministries of accompaniment and advocacy that  
1373 will bring the church closer to people living with HIV and AIDS and bring people living with  
1374 HIV and AIDS closer to the church.
- 1375 2. Recognize the mutual challenges to both companions involved in accompaniment, encourage  
1376 mutual transformation of attitudes related to HIV and AIDS, and build the capacity of both  
1377 companions to speak truthfully about issues central to the HIV and AIDS pandemic, including  
1378 gender relations and traditional gender norms, sexual practices, violence, and the danger of  
1379 silence.
- 1380 3. Support companion church efforts to identify areas of synergy with governmental and non-  
1381 governmental organization (NGO) infrastructures for prevention and  
1382 awareness building, care,  
1383 treatment, and advocacy within  
1384 their country in order to avoid  
1385 duplication of efforts.
- 1387 4. Work with companion churches as  
1388 they create strategic plans that  
1389 clarify the specific roles and  
1390 niches in which they wish to play  
1391 within the existing in-country  
1392 infrastructures.
- 1393 5. Coordinate HIV and AIDS  
1394 activities with other health  
1395 programs of companions and with  
1396 other health initiatives (e.g.,  
1397 malaria).
- 1398 6. In responding to war and conflict,  
1399 include HIV prevention and the  
1400 social protection of women and  
1401 girls as a priority.
- 1402 7. Expand engagement with  
1403 companions in HIV and AIDS and  
1404 malaria response:
- 1405 a. Mobilize additional financial resources through a U.S.-based fundraising campaign that  
1406 highlights cooperation with companion churches and the LWF as they address diseases  
1407 whose impact is intensified by poverty, specifically HIV and AIDS and malaria; and  
1408 b. Encourage, through the ELCA Companion Synods Program, engagement with companion  
1409 churches that emphasizes two-way accompaniment and learning.

“You bait fish with what you know the fish would like to eat.” This African saying describes why the Lutheran Communion in Southern Africa (LUCSA) has made computers the core of an innovative HIV and AIDS prevention program for youth and children. Info-hut provides computer access in the context of a local tradition, a special African hut that traditionally provided the place in a village where young and old could gather to share wisdom and information.

The Info-hut is a simple structure outside a school that is equipped with computers. Children and youth, who don’t have access to computers, vie for the opportunity to learn to use them. But with every key stroke, they also learn about HIV and AIDS. Some students receive more intensive training and then teach their peers both basic computer skills and about HIV and AIDS. After school hours, Info-hut is also open to the community. Modest access fees make the project sustainable.

1411 *Ecumenical Engagement.* The ELCA will seek to engage in HIV and AIDS response in  
1412 cooperation with other churches. This posture reflects the ELCA’s deep theological and  
1413 ecclesiological beliefs. It also recognizes that, in terms of impact and effectiveness, “we’re stronger

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

March 27-30, 2009

Exhibit K, Part 4

Page 36

1414 together than separately.” This is true both within local communities and at global tables, where  
1415 governments and international organizations plan and act. Churches, which are at the same time  
1416 grassroots, regional, national, and international, can make an even greater contribution to the human  
1417 community’s HIV and AIDS response when they work together—and through their actions give a  
1418 united witness to God’s reconciling and restoring love.

1419  
1420 Goal:

1421 The ELCA’s HIV and AIDS engagement will reflect this church’s commitment to strive for unity  
1422 within the broader body of Christ in the world and be oriented toward ecumenical engagement  
1423 wherever possible and practical.

1424

1425

1426 Actions:

- 1427 1. Encourage and support companion (Lutheran) churches as they engage with other churches or  
1428 councils of churches in advocacy and in prevention, treatment, and care.
- 1429 2. Build upon the groundbreaking theological reflection that has been done within the wider  
1430 ecumenical community and be an enthusiastic participant in future studies.
- 1431 3. Seek opportunities to develop, with Lutheran and ecumenical partners, common strategies  
1432 relating to the Global Fund to Fight AIDS, Tuberculosis, and Malaria and other entities in order  
1433 to make additional external funding available to churches; and seek to “use resources to  
1434 leverage resources” in creative ways.
- 1435 4. Utilize and build on the programs on positive masculinities and young women’s leadership,  
1436 such as those developed by the World Council of Churches and the World YWCA.<sup>125</sup>
- 1437 5. Intensify engagement with ecumenical partners in rights-based advocacy relating to HIV and  
1438 AIDS and poverty vis-à-vis the U.S. government, international organizations, and NGOs and  
1439 foundations.
- 1440 6. Build capacity in partnership with ecumenical alliances and networks:
- 1441 a. through analysis of existing responses and strategies, exploration of recent research and  
1442 emerging technologies, and identification of best practices; and
- 1443 b. through the “mapping of assets”—in particular health assets—within Lutheran and  
1444 ecumenical systems.
- 1445

1446 *Sub-Saharan Africa and Other Regions.* As noted above, Africa bears a disproportionate burden  
1447 in the HIV and AIDS crisis. Almost three quarters of those deaths worldwide in 2007 occurred in  
1448 Africa, and over 67 percent of people living with HIV reside in the sub-Saharan region. The impact  
1449 of this disease in Africa is pervasive: “In the countries most heavily affected, HIV has reduced life  
1450 expectancy by more than 20 years, slowed economic growth, and deepened household poverty. In  
1451 sub-Saharan Africa alone, nearly 12 million children aged less than 18 years have become orphans  
1452 as a result of the pandemic. The natural age distribution in many national populations in sub-  
1453 Saharan Africa has been dramatically skewed by HIV, with potentially perilous consequences for  
1454 the transfer of knowledge and values from one generation to the next.”<sup>126</sup>

1455

1456 The response of Lutheran churches in Africa to HIV and AIDS has taken many forms. Given  
1457 its grassroots structures and its historic focus on education, churches have engaged in prevention

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<sup>125</sup> See “If I Kept It to Myself: women intervene in a world of AIDS,” World YWCA, The Global Coalition on Women and AIDS, 2006 ([www.worldywca.info/index.php/ywca/world\\_ywca/communications/resources/if\\_i\\_kept\\_it\\_to\\_myself](http://www.worldywca.info/index.php/ywca/world_ywca/communications/resources/if_i_kept_it_to_myself)).

<sup>126</sup> “2008 Report on the Global AIDS Epidemic,” op. cit., p. 13.

1458 activities through a range of activities, from congregational information sharing to community  
1459 education initiatives. From the early years of mission engagement in sub-Saharan Africa, however,  
1460 health care has been a major focus of the partnership between partners from the global North and  
1461 the emerging churches in the region. Some African churches (e.g., in Tanzania, Cameroon, and  
1462 Madagascar) have extensive church-related health systems; others operate individual hospitals and  
1463 clinics and/or engage in village education (e.g., Liberia and Central Africa Republic). Such health-  
1464 related institutions and structures are a strong foundation for action related to HIV and AIDS in  
1465 Africa, providing both medical care and treatment and the means for community-based prevention  
1466 activities.

1467  
1468 At the same time, the care of families living with HIV and AIDS and orphans left to fend for  
1469 themselves has been a significant focus for churches. The response to orphans has ranged from the  
1470 provision of basic food needs (e.g., in Malawi) to more holistic responses to orphans and vulnerable  
1471 children that include advocacy to protect their rights, training to assist child-headed households to  
1472 generate income, education about HIV and AIDS to prevent these children from contracting HIV,  
1473 and group empowerment in community (e.g., in Uganda). The sheer numbers of children orphaned  
1474 by AIDS and their relationships in communities where congregations worship and serve has made  
1475 the care and support of children orphaned by AIDS a priority for many churches in Africa.  
1476

1477 The ELCA has learned much from its  
1478 engagement with companion churches in Africa  
1479 through the continuation of health and other  
1480 ministries and through the expansion of HIV and  
1481 AIDS projects supported since 2001 by the  
1482 ELCA's Stand With Africa campaign. In April  
1483 2008, the ELCA Church Council affirmed initial  
1484 plans to develop a major campaign, in partnership  
1485 with Lutheran World Relief, The Lutheran  
1486 Church--Missouri Synod, and the United Nations  
1487 Foundation, that would continue the ELCA's  
1488 commitment to awareness building, advocacy, and  
1489 fundraising relating to HIV and AIDS and also  
1490 provide a second focus on malaria. The campaign  
1491 will continue as separate, but deeply interrelated,  
1492 commitments of this church.  
1493

1494 Even as it works with companion churches in  
1495 Africa, the ELCA continues to engage in strategic  
1496 planning with companion churches in other  
1497 regions, as they respond to HIV and AIDS in the  
1498 widely varying situations in which they do ministry. Outside of sub-Saharan Africa, relative  
1499 priority is given to work with companion churches in situations of economic poverty and in  
1500 situations where engagement can help contain the rapid spread of HIV and AIDS (e.g., India,  
1501 Indonesia, Papua New Guinea, Russia, and Haiti).  
1502

1503 Goal:

1504 The ELCA will seek to walk faithfully with companion churches most affected by the HIV and  
1505 AIDS crisis, with a special focus on engagement with companions in sub-Saharan Africa.

In Tanzania, some Lutheran churches are supported in their outreach to orphans and other vulnerable children by the American people. Through the President's Emergency Plan for AIDS Relief (PEPFAR), U.S. taxpayers are supporting programs like the Continuum of Care for People Living with HIV/AIDS in Tanzania (CHAT), which was granted \$5 million in 2006 for three years of programming. CHAT provides holistic, home-based care for adults and children living with AIDS and critical services for orphans and other vulnerable children in need of basic services like school supplies, bedding materials, and nutritional support. Working through the congregations and dioceses of the Lutheran church in Tanzania, CHAT has supported more than 1600 children since August 2008.

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Actions:

1. Direct the preponderance of its global HIV and AIDS response to engagement with companions in sub-Saharan Africa, given the disproportionate impact of the pandemic on that continent, the relative poverty of many of the churches in the region, and historical relationships with companion churches in Africa.
2. Shape its HIV and AIDS response with companions primarily in Africa, but also in other regions of the world, in ways appropriate to the conditions of economic poverty in which their members live.
3. Support companions engaged in health programs as they seek to coordinate HIV and AIDS response into all aspects of care—from health education to palliative care.
4. Seek coordination among various health initiatives, including those relating to HIV and AIDS, malaria, and tuberculosis.
5. Support companion churches, other partners, and The Lutheran World Federation in their outreach to children orphaned by AIDS as they assist these children to secure the basics of life, to maintain their rights, and to shape their own future.

*Faith-based Organizations, Civil Society, and Government.* Since God works through both the church and the structures of society to provide for human welfare, the ELCA also engages in HIV and AIDS work through inter-faith relationships, community-based organizing, work with non-governmental organizations, and creative and critical dialogue with governments and international organizations. The ELCA approaches its international HIV and AIDS work with both humility and confidence, seeking to answer the question: How best can the ELCA—and the wider Christian community—contribute to the HIV and AIDS work of the wider global community of which it is a part? A key contribution, rooted in its identity as church, is casting the vision of the justice God requires for those living with HIV and AIDS and engendering the hope for the future that springs from that vision. The unique “added value” that the church brings to the HIV and AIDS pandemic springs from its biblical and theological reflection and is rooted in its pastoral response.

It is from this perspective that churches engage in HIV and AIDS work with others in civil society, businesses, and government, bringing the strength of their grassroots, regional, national, and international networks to the common effort to reduce stigmatization against people who are HIV-positive. They join in community education and prevention, health care, and integrated sustainable development work. They also engage with others in civil society in shaping through advocacy the wider societal response to HIV and AIDS and holding governments accountable to the people they serve.

Goal:

The ELCA will seek to be a strong, competent, and faithful partner with others in civil society through common or complementary responses to HIV and AIDS and creative and critical engagement with governments and international organizations.

Actions:

1. Work with governments and international organizations, hospitals and universities, other non-profits, foundations, and corporations, and a diversity of religious groups, as they listen to those living with HIV and AIDS and fashion creative and integrated responses to the pandemic. Such engagement will build on the strengths of these institutions, avoid duplication of efforts, and seek to develop a common vision and concrete goals for action.



- 1554 2. Engage with secular and religious organizations, such as the Ecumenical Advocacy Alliance  
1555 (EAA) and UNAIDS, in calling the governments of the world to accountability for providing  
1556 and appropriately directing funding and other support, with a focus on universal access to  
1557 health care and ARVs. Through such engagement, the ELCA will be committed to bringing to  
1558 light inequities and calling for justice for all those living with HIV and AIDS, whether in  
1559 wealthy or in impoverished communities.
- 1560 3. Continue to work through The Lutheran World Federation, Lutheran World Relief, Church  
1561 World Service, the World Council of Churches, and other partners as they address HIV and  
1562 AIDS through rights-based engagement with communities in sustainable development.  
1563  
1564

### Called to Advocate for Justice

1567 The call to be a public church and engage in public policy advocacy on the critical issues of our  
1568 time is a central priority for the Evangelical Lutheran Church in America (ELCA) and one of the  
1569 many ways the ELCA participates in God's mission in the world. As stated in the 1991 social  
1570 statement, *The Church in Society: A Lutheran Perspective* the ELCA is called to:

1571 ...work with and on behalf of the poor, the powerless, and those who suffer, using  
1572 its power and influence with political and economic decision-making bodies to  
1573 develop and advocate policies that seek to advance justice, peace, and the care of  
1574 creation.<sup>127</sup>

1575 The Lutheran tradition has long viewed government as a vital instrument through which the  
1576 common good can and should be served. Recognizing this and urging a robust response from  
1577 government at all appropriate levels to the AIDS crisis both at home and abroad should be,  
1578 therefore, a critical component of this church's HIV and AIDS strategy.  
1579

1580 National governments throughout the world are called upon and have committed to providing  
1581 the leadership necessary within their respective countries to address aggressively HIV and AIDS  
1582 with the goal of achieving universal access to prevention, treatment, and care by 2010. The U.S.  
1583 government, at the federal, state and local levels, has the clear responsibility to provide for its own  
1584 citizens who are living with and affected by HIV and AIDS. At the same time, as previously  
1585 outlined, the federal government is playing a leading role in the international response to HIV and  
1586 AIDS worldwide through the President's Emergency Plan for AIDS Relief (PEPFAR) and the  
1587 Global Fund. In addition to the direct service and education of its members, the ELCA has a  
1588 fundamental responsibility to engage its members in effective public policy advocacy with and on  
1589 behalf of those most severely affected by the HIV pandemic.  
1590

1591 In order to leverage the Lutheran voice with and on behalf of individuals living with HIV and  
1592 AIDS and key populations at higher risk of becoming HIV-positive, members of the ELCA are  
1593 encouraged to join the ELCA advocacy network. By signing up at [www.elca.org/advocacy](http://www.elca.org/advocacy), ELCA  
1594 members will receive timely alerts on a broad range of social justice issues, including the U.S.  
1595 government's response to the HIV pandemic at home and abroad. It is through these alerts that the  
1596 ELCA engages its members in effective advocacy actions through letters, phone calls, meetings,  
1597 lobby days, and conferences.

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<sup>127</sup> *The Church in Society: A Lutheran Perspective* ([www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Church-in-Society.aspx](http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Church-in-Society.aspx)).

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In order to support and encourage a robust response on HIV and AIDS from the U.S. government (federal and state), corporations, and the United Nations, the ELCA will prioritize the following goal and actions.

Goal:

The ELCA will join others in civil society in seeking to ensure that governments and corporations do their part to achieve the goals of the wider human community:

- To halt the spread of HIV through effective prevention, treatment, and care.
- To eliminate the stigma and discrimination experienced by those who are HIV-positive.
- To reduce the conditions of poverty and marginalization which contribute to the spread of HIV.

Global Actions:

1. Continue and increase engagement in global structures of the United Nations (such as UNAIDS), the Global Fund to Fight AIDS, Tuberculosis, and Malaria, the Ecumenical Advocacy Alliance (EAA), and The Lutheran World Federation (LWF).
  - a. Advocate for increased funding to be made available for faith-based groups and churches.
  - b. Integrate this strategy with the LWF's plan of action.
  - c. Continue collaboration and advocacy with corporations and the professional communities represented at United Nations meetings.
  - d. Continue collaboration and advocacy with corporations and the professional communities represented at the International AIDS conferences.
  - e. Advocate with national governments and international institutions to keep promises made to address AIDS and achieve the Millennium Development Goals (MDGs).

Actions Relating to the Federal Government (International):

1. Continue and enhance advocacy for full funding of the U.S. PEPFAR authorization in each annual appropriations process, including the full appropriation for the Global Fund.
2. Continue to work to improve PEPFAR policies as they related to prevention, treatment, and care with a special emphasis on orphans and vulnerable children, women-led prevention methods, and strengthening of health systems.
3. Advocate with Health and Human Services (HHS) and Homeland Security departments for new HIV-travel policies that meet the human rights standards set by the United Nations.
4. Continue engaging Lutherans in advocacy for the United States' fair-share contributions toward the MDGs, including improved, poverty-focused aid, debt cancellation, and fair trade.
5. Work in collaboration with the LWF to increase the number of Lutheran ministries receiving Global Fund funds and with ELCA Global Mission and partners to increase the number of Lutheran ministries receiving PEPFAR funds.

Actions Relating to the Federal Government Actions (Domestic):

1. Advocate for the development of a comprehensive national AIDS strategy that reflects the needs of all affected communities.
2. Advocate for full funding of the Ryan White HIV/AIDS Treatment Modernization Act in the annual appropriations process and for the provisions of Medicare and Medicaid and other programs that support those living with HIV and AIDS.
3. Advocate for the passage of the Early Treatment for HIV Act (ETHA).

- 1645 4. Advocate for sensible, comprehensive, and effective prevention programs, with a special focus  
1646 on those groups most affected. These prevention programs should address the unique  
1647 contextual factors in the African American and Latino communities that render these  
1648 populations more vulnerable to HIV.  
1649 5. Advocate for comprehensive sex education.  
1650 6. Coordinate and collaborate with LANET.  
1651 7. Advocate for equitable access to health care.  
1652 8. Advocate for government measures that support and encourage routine, voluntary HIV testing  
1653 with appropriate counseling in health care settings.  
1654 9. Advocate for repeal of the federal funding ban on needle and syringe exchange.  
1655

1656 Corporate Social Responsibility Advocacy Actions:

- 1657 1. Advocate with corporations to provide personnel policies and practices that end stigma and  
1658 discrimination in the workplace.  
1659 2. Advocate with corporations to provide  
1660 access to awareness programs, counseling,  
1661 testing, and treatment for all employees.  
1662 3. Advocate with corporations in order to  
1663 assure universal access to essential  
1664 medications.  
1665 4. Advocate with pharmaceutical companies  
1666 for affordable and accessible medications  
1667 designed for children.  
1668 5. Advocate with corporations to avoid  
1669 challenges to a government's full  
1670 implementation of the TRIPS  
1671 agreement.<sup>128</sup>  
1672 6. Advocate with corporations to support and  
1673 participate in the United Nations efforts  
1674 for access to medicines and the proposed  
1675 "Human Rights Guidelines for  
1676 Pharmaceutical Companies in relation to Access to Medicines."  
1677

"ELCA Corporate Social Responsibility has been part of a coalition of faith-based organizations that have been in continued dialogue with the pharmaceutical company Merck. This dialogue seeks to ensure expanded availability of life-saving HIV drugs especially for children, particularly in Africa. Over the last few years, we have helped pharmaceutical companies to understand their efforts that respond to the HIV and AIDS crisis not as philanthropy, but as a part of their business model."

*Pat Zerega, director for ELCA Corporate Social Responsibility*

1678 State Public Policy Advocacy Actions:

- 1679 1. Advocate for full funding of national and state programs that provide resources to address HIV  
1680 and AIDS.  
1681 2. Advocate for sensible, comprehensive and effective prevention programs, with a special focus  
1682 on those groups most affected. These prevention programs should address the unique  
1683 contextual factors, including poverty, in the African American and Latino communities that  
1684 render these populations more vulnerable to HIV.  
1685 3. Advocate for comprehensive sex education.  
1686 4. Coordinate and collaborate with LANET and relevant program units of the ELCA.

<sup>128</sup> The World Trade Organization adopted a Declaration on the TRIPS [Trade-Related Aspects of Intellectual Property Rights] Agreement and Public Health in November 2001 which affirms the right of countries to allow someone else to produce the patented product or process without the consent of the patent owner or determine whether they face a national public health emergency which would permit the use of generic drugs.  
([www.wto.org/english/tratop\\_e/trips\\_e/factsheet\\_pharm00\\_e.htm](http://www.wto.org/english/tratop_e/trips_e/factsheet_pharm00_e.htm)),  
([www.wto.org/english/tratop\\_e/trips\\_e/public\\_health\\_faq\\_e.htm](http://www.wto.org/english/tratop_e/trips_e/public_health_faq_e.htm)).

- 1687 5. Advocate for equitable access to health care.  
1688 6. Advocate for government measures that support and encourage routine, voluntary HIV testing  
1689 with appropriate counseling in health care settings.  
1690 7. Collaborate with AIDS networks at the state level.

1691  
1692 **Called to Build Institutional Capacity and Make Strategic Choices**  
1693

1694 The ELCA, like companion churches in other countries, is not an extension of government or  
1695 an international organization, hospital, or other institution; it is not a multinational corporation or  
1696 the World Bank. Though there is a temptation to try to “do it all,” the ELCA, in both its domestic  
1697 and global HIV and AIDS response, needs to keep in mind who—and whose—it is: a community  
1698 called into being by a loving God to seek reconciliation and the restoration of community, both  
1699 within the church and in the wider world. At the same time, the ELCA recognizes that God works  
1700 through other structures and institutions in society to create the context in which humans can live  
1701 together in peace and dignity. With humility, the ELCA recognizes that other institutions do many  
1702 things to address HIV and AIDS more appropriately and more effectively than it does; it is  
1703 committed to not “reinvent wheels” that already are turning or duplicate efforts that can and should  
1704 be done elsewhere in the society.  
1705

1706 As the ELCA—along with its companion churches—responds to HIV and AIDS, all benefit  
1707 from a clarity of purpose vis-à-vis other institutions in society, and, in particular, governments.  
1708 While there will be times when churches “step into the gap” to save lives, churches must not, by  
1709 their action or lack of action, acquiesce to a government’s abdication of its responsibilities to those  
1710 with HIV and AIDS.  
1711

1712 Given the complex global HIV and AIDS response system and the ELCA’s commitment to  
1713 accompany companion churches in mission, the ELCA does not occupy a simple “niche” in its  
1714 international HIV and AIDS response (e.g., a singular focus on a specific type of care). The ELCA  
1715 walks with companion churches, listens to them, and shapes its response to reflect their mission  
1716 priorities within their specific context, which differs widely from region to region, and country to  
1717 country.<sup>129</sup>  
1718

1719 Domestically, the ELCA’s response also will be multifaceted. It will develop a strategic  
1720 response, in collaboration with its partners, to address those key populations at higher risk of  
1721 becoming HIV-positive. As such, this church continually must make strategic choices as it  
1722 balances its efforts between those populations at higher risk of becoming HIV-positive and its  
1723 members, some of whom also may be members of populations at higher risk of becoming HIV-  
1724 positive. In particular, this church’s response will be attentive to the generalized epidemic among  
1725 African Americans in this country.  
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<sup>129</sup> Diversity of response: Global Mission (GM) works with companions to assess the capacity to implement HIV and AIDS work and to determine appropriate levels of mutual cooperation. For example, for companions that have strong organizational and personnel capacity, GM’s role may be to provide a grant. In other instances, GM may assist in long-term capacity building. In countries where companions have the opportunity to apply for funding from major international funders, GM may work with them to build up their management and financial capacity so they can become recipients of external funding.

- 1729 Goal:  
1730 In making strategic choices among the many “good things” that could be done in HIV and AIDS  
1731 response, the ELCA will act in ways: 1) that are appropriate to its role as a church and its  
1732 understanding of God’s mission, 2) that strengthen its own institutional capacity to respond  
1733 effectively, and 3) that wisely steward financial and human resources in order to leverage the  
1734 greatest positive change.  
1735
- 1736 Actions:
- 1737 1. Strengthen the institutional capacity of the ELCA to encourage theological reflection and bold  
1738 action in response to HIV and AIDS:
    - 1739 a. Create the necessary opportunities and mechanisms that will enable all expressions of the  
1740 ELCA to engage in the implementation of this strategy;
    - 1741 b. Develop the capacities of the ELCA as a church system<sup>130</sup> to plan, monitor, and evaluate  
1742 the effectiveness of its HIV and AIDS efforts over time;
    - 1743 c. Encourage continuous learning and the sharing of best practices, both within the church as  
1744 a whole and within its various parts; and
    - 1745 d. Provide staff, funding, and institutional support that will enable the churchwide  
1746 organization and its program units to engage creatively with synods, congregations, and  
1747 church-related agencies, institutions, and networks in order to:
      - 1748 • assist them as they develop targeted plans that strengthen their capacity to live out the  
1749 ELCA’s vision and commitments in their specific calling or context for ministry (e.g.,  
1750 training church leaders, youth engagement, congregational engagement);
      - 1751 • develop program and resources that build on best practices; and
      - 1752 • coordinate and communicate effectively among the many groups within the ELCA  
1753 system that are part of this strategy.
  - 1754 2. Direct human and financial resources where:
    - 1755 a. the ELCA domestically and in partnership with companion churches in other countries has  
1756 the capacity—or can build the capacity—to do what is needed effectively and in ways that  
1757 express its identity as church;
    - 1758 b. there is energy and a desire to engage in HIV and AIDS response in ways that have the  
1759 potential to transform the church and/or the wider society and to move from a relief to  
1760 empowerment mode in HIV and AIDS response;
    - 1761 c. action by the ELCA or its companions and partners can fill a gap in HIV and AIDS  
1762 response and where other external partners are not engaging;
    - 1763 d. the ELCA and its partners and companions can optimize their assets, generate additional  
1764 resources from other sources, and leverage the maximum systemic change;
    - 1765 e. “best practices” are shared among churches and partners, regionally and among regions,  
1766 through use of appropriate technology and the building of ongoing personal and  
1767 institutional relationships;<sup>131</sup>  
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<sup>130</sup> The ELCA’s ‘church system’ in this context is understood to include its three expressions (congregations, synods, and the churchwide organization), plus related agencies, institutions, and related networks.

<sup>131</sup> An asset for the ELCA is the sheer number of relationships with companions, which give it the opportunity to see the wide variety and quality of HIV and AIDS program ministries. The ELCA, working with LWF, is in a good position to provide the fora for sharing best practices among companions, plus opportunities for short-term training and other activities through which learnings can be shared among companions and capacity built.

- 1769 f. the ELCA can strengthen existing networks (e.g., domestic and international ecumenical  
1770 and interfaith networks, networks of companion churches developed through the LWF  
1771 regional offices);  
1772 g. there is a commitment to common planning, monitoring, and evaluation within the context  
1773 of mutual accountability; and  
1774 h. common efforts express a commitment to holistic wellbeing or where there are pre-existing  
1775 connections to cooperative sustainable development initiatives.  
1776

### 1777 **Conclusion**

1778  
1779 An effective churchwide strategy will move the ELCA from an episodic to a strategic response to  
1780 the HIV and AIDS crisis and is built on the assumption that the ELCA's response will be  
1781 "both/and":  
1782

- 1783 • Both local and global: lived out in congregations and local communities even as it is lived out  
1784 through the engagement of the wider church with companion churches and international  
1785 partners, with learning flowing back and forth, from one sphere to the other;
- 1786 • Both individual and corporate: involving person-to-person engagement as well as the learning  
1787 that happens when the church and its agencies engage in cooperative efforts with other  
1788 institutions in society;
- 1789 • Both theological and practical: rooted in study of Scripture and reflection on God's will as well  
1790 as in the experience gained through engagement with those living with HIV and AIDS, people  
1791 living in poverty, experts in the field, and individuals and institutions with experience in  
1792 building up communities;
- 1793 • Both inward-focused and outward-directed: as the church seeks within its membership to  
1794 "become what it is called to be," even as it is propelled outward to seek justice and restoration  
1795 of community in the wider world.  
1796

1797 This churchwide HIV and AIDS strategy acknowledges that the reality of AIDS in the twenty  
1798 first century demands strong action. Indifference or a shallow response is not an option if the  
1799 church is to be faithful to its calling. This strategy builds upon past actions and lessons learned. It  
1800 details how to bring to bear the strength of all parts of the ELCA system in strategic ways that will  
1801 contribute to and encourage a more effective domestic and global response by this church and by  
1802 government and other members of civil society. It is a strategy that is rooted in hope and joyful  
1803 confidence that this church will be transformed and energized for this task through its ongoing  
1804 encounter with the living Christ in Word and Sacrament and with those affected by HIV and AIDS,  
1805 in whose faces this church recognizes the face of Christ.

1806 Appendix 1: AIDS and the Church's Ministry of Caring

1807

1808 In the presence of the human suffering, anxiety and tragedy in the AIDS crisis, we commit  
1809 ourselves anew to the ministry of caring. The Church Council of the Evangelical Lutheran Church  
1810 in America recognizes with gratitude the service of those who care for people with AIDS and their  
1811 loved ones. It urges church members to support this ministry and to serve those who are suffering  
1812 with respect and compassion.

1813

1814 AIDS (acquired immunodeficiency syndrome), often with an intensity greater than many  
1815 diseases, calls us to remember our common humanity. The suffering of persons with AIDS  
1816 demonstrates anew that life for all is vulnerable, limited, and broken, yet also graced with courage,  
1817 hope and reconciliation. As a disease that affects women, men and children around the world, it  
1818 shows how closely we are bound together in relationships of mutual trust, need and responsibility.

1819

1820 The church's ministry of caring is a grateful response to God's caring for us. The undeserved  
1821 love of God announced for all in the Gospel of Jesus Christ is our reason for standing with our  
1822 neighbor in need. Jesus responded graciously to persons who were sick without assessing their  
1823 merit. In the same way we are called to "be Christs" for all in our midst who suffer and are ill. Our  
1824 calling summons us to compassion for, acceptance of and service with people affected by AIDS  
1825 both within and outside of our congregations.

1826

1827 This ministry of caring requires that we be well-informed about the nature of AIDS. We urge  
1828 our members to read the Surgeon General's brochure "Understanding AIDS," and we encourage  
1829 our congregations to discuss the subject in their educational programs. Knowledgeable and  
1830 sensitive Christians are needed to help counter the prejudice and injurious discrimination that  
1831 people with AIDS experience. Wise and informed people are needed to participate in the complex  
1832 public policy debates surrounding the disease.

1833

1834 This ministry of caring challenges us to support efforts in the churches and in the wider  
1835 community that serve those with AIDS, their friends and families. We will continue to encourage  
1836 nurses, doctors, caregivers and pastors who witness to God's grace in their daily ministry with  
1837 people with AIDS.

1838

1839 This ministry of caring embraces the hospitality of our congregational life, whose center is  
1840 worship. There through Word and Sacrament the Holy Spirit offers to all the comfort and the hope  
1841 of the victorious God of the cross. There persons who suffer come to know that they are not  
1842 forgotten, since God cares. There we participate in the concerns and care of the sick through prayer,  
1843 the laying on of hands and services of healing. United by baptism, all are invited to receive the  
1844 touch of care. "Welcome one another, therefore, as Christ has welcomed you, for the glory of God"  
1845 (Rom 15:7).

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"AIDS and the Church's Ministry of Caring,"  
affirmed by the ELCA Church Council on November 13, 1988.

1850 Appendix 2: ELCA Churchwide Assembly Action in 2007 (CA07.03.12)

1851

1852 1. To commit the Evangelical Lutheran Church in America to a deeper engagement in addressing  
1853 the AIDS pandemic through the development of a churchwide strategy for action in the coming  
1854 decade, which will:

- 1855 a. build on the experience and commitments of the past and the strength of ELCA  
1856 congregations, synods, churchwide structures, institutions, and agencies;  
1857 b. utilize the best thinking of ELCA experts, practitioners, congregational leaders, related  
1858 institutions and agencies, and people living with HIV and AIDS, as well as ecumenical and  
1859 global companions, in the development of this strategy;  
1860 c. express the ELCA's commitment to work in cooperation with the Lutheran World  
1861 Federation and in tandem with ecumenical partners both in this country and throughout the  
1862 world;  
1863 d. express the ELCA's commitment to engage proactively with others of good will in civil  
1864 society and in government as they respond to the AIDS crisis; and  
1865 e. continue to move from crisis management to a more integrated, effective, and sustainable  
1866 long-term response to the AIDS pandemic;

1867

1868 2. To express the solidarity of the ELCA with all people who are living with HIV and AIDS and  
1869 with their families, both in this country and throughout the world:

- 1870 a. recognizing and giving thanks for the gifts, skills, and experience that people living with  
1871 HIV and AIDS bring to addressing the pandemic and committing this church to work  
1872 closely with them in its response;  
1873 b. rejecting categorically the stigma and discrimination that are at times associated with HIV  
1874 and AIDS;  
1875 c. working to ensure universal access both to compassionate care and to effective treatment  
1876 and prevention;  
1877 d. engaging in education to prevent the further spread of HIV and AIDS; and  
1878 e. providing a welcome in all aspects of church and congregational life to people living with  
1879 or affected by HIV and AIDS;

1880

1881 3. To encourage ELCA members, congregations, agencies and institutions, synods, and the  
1882 churchwide organization, at the same time this strategy is being developed, to:

- 1883 a. continue and extend their ministries among and with people living with HIV and AIDS;  
1884 b. pray for people directly affected by HIV and AIDS and for churches, communities, and  
1885 governments that they may have both the will and the wisdom to act boldly and effectively  
1886 to address this crisis;  
1887 c. intensify their support for the second-mile "Stand with Africa" campaign as well as the  
1888 broader World Hunger Appeal, which enable this church to assist companions throughout  
1889 the world as they respond to the AIDS crisis; and  
1890 d. advocate with the U.S. government, urging it to:  
1891 (1) demonstrate global leadership to achieve agreed-upon international goals, including  
1892 universal access to treatment, care, and prevention by 2010;  
1893 (2) contribute its proportionate share to fund fully the Global Fund to Fight AIDS,  
1894 Tuberculosis, and Malaria; and  
1895 (3) abolish the extraordinary requirements that make it difficult and painful for people  
1896 living with HIV to receive a visa to enter the United States for any purpose, and  
1897 prohibit discrimination against people living with HIV and AIDS;



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4. To convey the deep appreciation of this church:
  - a. to all those who provide care and support for those living with HIV and AIDS and those who seek a cure for this disease, in particular those members of this church who live out their Christian vocation as nurses, doctors, health researchers, and care providers;
  - b. to ELCA pastors and congregations actively engaged in ministry with people living with HIV and AIDS as they support, counsel, and advocate with them for just and compassionate action in this church and in the wider society;
  - c. to all those who have provided financial support to HIV and AIDS research and care, both in this country and throughout the world;
  - d. to all those ELCA members whose financial gifts have enabled the ELCA to walk with companion churches in their response to the AIDS crisis, in particular through their “second mile” giving to the World Hunger Appeal’s “Stand with Africa” campaign and companion synod action;
  - e. to Lutheran social ministry organizations, hospitals, health facilities , and voluntary organizations, including the Lutheran AIDS Network (LANET), that provide assistance to people living with HIV and AIDS as well as leadership in church and society on this issue;
  - f. to the Lutheran World Federation, Lutheran World Relief, Lutheran Immigration and Refugee Service, ecumenical agencies (both domestic and global), and others with which the ELCA partners to provide care, address the impact of HIV and AIDS in communities, prevent the further spread of the disease, and advocate with governments to step up their action in addressing this pandemic; and
  - g. to companion churches in other countries, with which the ELCA is privileged to walk in ministry, as they respond to often overwhelming human need resulting from the spread of HIV; and
5. To request that the Church in Society and Global Mission program units take the lead in developing this strategy, which will be brought to the Church Council for adoption in 2008 and reported to the 2009 Churchwide Assembly.

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## **“A Social Ministry Partnership” Proposed Amendments**

### **I. Types of Affiliation**

#### **1. Category I Organization: Social Ministry Organizations (SMO) with a Lutheran majority**

Affiliated SMOs in this category:

- a. provide services in a manner which is consistent with the social policy documents and positions of the ELCA;
- b. have a board of directors of which at least 51 percent are members from ELCA congregations;
- c. obtain endorsement or affirmation of Lutheran board members by constituent Lutheran congregations, synods, church body/affiliated social ministry organizations;
- d. declare publicly that the organization is affiliated with the ELCA;
- e. may have a corporate membership that is at least 51 percent ELCA derived from congregations, synods, or church body organizations\* which are corporately sponsored. [\* that is, organizations sponsored by congregations/synods/associations which singly or in combination elect board members]

#### **2. Category II Organization: SMO with Lutheran and other Christian, other faith, or secular not-for-profit participants without a Lutheran majority**

Affiliated SMOs in this category:

- a. provide services in a manner which is consistent with the social policy documents and positions of the ELCA;
- b. have a level of Lutheran presence on the organization’s board of directors acceptable to the ELCA synod(s) and the church body;
- c. obtain endorsement/affirmation of Lutheran board members by constituent Lutheran congregations, synods, or church body/affiliated social ministry organizations;
- d. secure endorsement/affirmation of board members representing other Christian, other faith/secular not-for-profit participants (i.e. corporate members from a duly constituted body of that group, such as a congregation, conference/judicatory, or another not-for-profit community organization);
- e. furnish evidence of Lutheran congregational participation/synodical support/historical Lutheran identity acceptable to the ELCA and its appropriate synod(s).

### **II. Criteria for ELCA Affiliation**

#### **1. Becoming affiliated requires meeting the following criteria:**

- a. a declaration of intention to be affiliated with the ELCA in accordance with all affiliation criteria and provisions;
- b. operating as a 501(c)(3) nonprofit corporation and compliance with all associated requirements;
- c. confirmation that endorsement/affirmation of Lutheran board members by their constituent Lutheran congregations/synods/ELCA-affiliated social ministry organizations has been obtained;

- d. acknowledging that the organization is fully responsible for its own management and fiscal affairs, and that church affiliation shall not cause any Lutheran congregation, synod, or the ELCA to incur or be subject to the organization's liabilities of debts (including any loan or bond prospectus);
- e. committing residual assets to the ELCA, its congregations, synod(s) or other affiliated social ministry organizations, for continuation of the organization's mission in the event of organizational dissolution;
- f. submitting for church body review of any proposed governing document changes which may impact the organization's affiliation status,
- g. verifying that rotating, limited terms for board members has been established;
- h. documenting that licensing by applicable governing and regulating authorities has been obtained;
- i. signing a Letter of Agreement as presented by the ELCA-CS program unit;
- j. joining in ministry partnership reviews initiated by the ELCA-CS program unit; and
- k. agreeing to participate in Lutheran Services in America in which, by affiliating, the organization becomes a member, receiving the benefits accorded to LSA members and fully supporting its mission, including paying annual dues.

*Moving into a new model for ELCIC mission in the world*

Draft: 24 February 2009

**INTRODUCTION**

God's mission in the world remains the same, and our call as ELCIC to participate in that mission also stands:

Evangelical Lutheran Church in Canada (ELCIC) Constitution  
ARTICLE IV: Mission of the Church

Section 1. The mission of this church, as an expression of the universal Church and as an instrument of the Holy Spirit, is *to share the gospel of Jesus Christ with people in Canada and **around the world*** through the proclamation of the Word and the celebration of the Sacraments and through service in Christ's name.

Section 2. In seeking to achieve its mission, this church shall:

1. Have relationships with other Lutheran church bodies and with other Christian churches for the furtherance of its mission;

With the mandate of National Church Council (NCC; March 2008), and the five pillars established by NCC through prayer, conversation and much deliberation, the National Bishop, working closely with Mission in the World (MW) staff, is seeking to find a new model to address the way the ELCIC carries out its mission in the world, ***not whether it will be done.*** Two of the five pillars in particular, *Effective Partnerships*, and *Focused Framework*, undergird the search for new models of fulfilling our call as ELCIC to participate in God's mission in the world.

Through *Effective Partnerships*, our work *In Mission for Others* is multiplied when we work together with our partners. In the ELCIC we strive to be good stewards of the resources we have been given by working closely with our partners and rejoicing in the gifts we can share together.

A *Focused Framework* empowers us to be effective as a church body which is responsive to our mission, vision and goals. In the ELCIC, we work to build community within the church and among our partners – in this instance the ELCA – through a strong administrative structure, open lines of communication, fostering relationships among all expressions of the church, and by having the courage to face the challenges of new realities that come before us.

The commitment of this church to God's mission in the world remains undiminished, and the National Bishop, along with MW staff, support fully that commitment. Present financial realities, however, dictate a search for something different than what we have done before, and here our historically strong ties with the Evangelical Lutheran Church in America (ELCA), and its predecessor bodies, offer new possibilities, in addition to the very real ways in which the two churches have long been working together.

The material which follows, under the heading of *Transition to 'ELCIC Global Mission'*, is drafted as a proposal for consideration, first by the ELCIC National Bishop, then by ELCA Global Mission Unit executive staff, and then, after further consultation in the office of the ELCIC, by the Program Committee for Mission in the World in February 2009 and, finally, by NCC in March 2009.

Transition to “ELCIC Global Mission”

**A proposal for the integration of ELCIC Mission in the World (MW) program areas and functions with ELCA Global Mission (GM)**

An overarching assumption in this proposal is that the ELCIC will embrace the accompaniment methodology for mission as described in the document *Accompaniment: a lens and methodology for mission today*, Produced by the ELCA Global Mission Unit under the executive direction of Rev. Rafael Malpica Padilla.

**Partner Church Relationships**

Assumptions:

- 1) The ELCIC is committed to continuing relationships with world mission partner churches.
- 2) The ELCA will represent the ELCIC when relating to some of the partner churches which the ELCA and ELCIC have in common. For example, the ELCA participant in the partner church consultations in Papua New Guinea and Cameroon will have the ELCIC’s proxy at these meetings and the ELCIC will no longer send their own representative; information and comments will be shared between the ELCA and ELCIC before and after these consultations.
- 3) The ELCIC will continue to work directly, at least for the time being, with some partner churches namely ILEP (Peru), IELU (Argentina) and possibly ELCJHL (Jordan and the Holy Land).
- 4) ELCIC MW grants will continue until the reserve funds designated for partner churches run out.
- 5) Consultation with GHDA/CLWR will be required regarding the Priority Partnership grant program. The program could be discontinued and the Quetzalcoatl project could come directly under CLWR.

<b>Program functions for Partner Church Relationships</b>	ELCA	ELCIC	Other
Representation at meetings and consultations	Yes. Information & comments shared with ELCIC.	Directly with ILEP, IELU, only, possibly ELCJHL	
Correspondence	Yes. Information & comments shared with ELCIC.	Directly with ILEP, IELU, only, possibly ELCJHL.	
Cooperative programs: Amazon and Patagonia	No	Yes	
Visits to Canada by partner church representatives	??	??	??
Existing MW grants to partner churches	No	Yes, as long as the designated funds last.	
CLWR Priority Partnership grants	No	??	Consult with CLWR. See (5) above.

**Companion Synod Program**

Assumptions:

- 1) The ELCIC is committed to the continuing participation of ELCIC Synods in the Companion Synod Program.
- 2) ELCIC companion synod coordinators will eventually be able to work directly with the corresponding ELCA staff companion synod facilitators.
- 3) An ELCIC synod interested in a new companion relationship could be twinned with a companion on the ELCA “waiting list” of synods, districts and churches that have expressed a desire to participate in the ELCA companion synod program.
- 4) Companion Synod Program handbooks and policies will eventually be integrated.
- 5) Financial support from ELCIC synods for companion churches will continue to flow through the ELCIC national office. It will be done by finance staff in the national office working directly with finance staff in the synod offices.
- 6) Consultation will be required with GHDA / CLWR to determine if CLWR can work directly with ELCIC companion synod coordinators on development projects without the facilitation of ELCIC MW staff. The current policy is: *ELCIC MW provides liaison between ELCIC synods and GHDA / CLWR in order to determine if a companion synod program or project is considered to be relief or development, in whole or in part, and to facilitate collaboration between ELCIC synods and GHDA / CLWR on companion synod projects which have relief or development components.*
- 7) An integrated approach that brings together ELCIC, CLWR, ELCA and LWR for development work will be encouraged.

<b>Program functions for the Companion Synod Program</b>	ELCA	ELCIC	Other
Liaison with synod coordinators	Yes, eventually	Phased out	
Handbook and handbook compliance	Yes, eventually	Phased out	
Consultations and other meetings	Yes	No	
Annual survey and report	Yes	No	
Missionary exchange	Yes	No	
Facilitating establishment of new relationships	Yes	No	
Channel funds	No	Yes, by Finance staff	
Liaison with GHDA / CLWR on relief and development projects	??	??	Consult with CLWR. See (6) above.

**Mission Personnel**

Assumptions:

- 1) The ELCIC is committed to continuing the placement of ELCIC members as volunteer and salaried mission personnel.
- 2) The three current ELCIC long-term missionary positions will continue entirely under the administration, supervision and financial support of the ELCIC. Some functions for the three remaining ELCIC long-term missionaries which are currently coordinated by Mission in the World staff will be handled directly by ELCIC finance staff in the national office. Some functions will be handled by the missionaries themselves or their volunteers such as submitting medical claims and arranging visits with sponsoring congregations.
- 3) Any new ELCIC candidates for salaried mission personnel opportunities will be considered only for joint placements with the ELCA. Joint ELCIC/ELCA salaried mission personnel will be employees of the ELCIC but most functions, including expense reimbursements, for new joint placements will be handled directly by ELCA staff. The role of ELCIC staff in joint placements will be as limited as possible.
- 4) The ELCIC Volunteers in Mission program will be phased out in 2009 and new ELCIC candidates will apply directly to ELCA Global Mission Volunteers program. Guidelines will be developed by ELCIC MW staff in consultation with ELCA staff so that ELCIC volunteers will be given advice by the ELCA regarding their fundraising and accounting procedures which is appropriate for their local context in Canada. These will be no joint volunteer placements but volunteers from the ELCIC will be recognized, e.g. on the ELCIC web site mission personnel web page.
- 5) Candidates from the ELCIC for the ELCA Young Adults in Global Mission (YAGM) program will apply directly to the ELCA. These will be no joint YAGM placements but the ELCIC will make a financial contribution towards the costs for ELCIC participants in the YAGM program.
- 6) The ELCA/ELCIC *Working Arrangement for Joint Placement of Mission Personnel* will be re-negotiated to reflect the changes above and the new working relationship between the ELCA and ELCIC in global mission.

<b>Program functions for joint salaried mission personnel</b>	<b>ELCA</b>	<b>ELCIC</b>	<b>Other</b>
Approval and funding of positions	Yes	No	
Recruiting, screening, coordinating placements, deployment, orientation	Yes	No	
Payroll administration	Payroll details will be sent to ELCIC	Yes, Finance Director	
Support through correspondence and visits from national office staff	Yes	No	
Home leave arrangements	Yes	No	Missionary arranges visits with sponsors
Debriefing and Re-entry program	Yes	No	
Recognition	Yes	Yes, e.g. posting on web site	
Head office mailings to mission personnel	Yes	Yes, by admin staff	
Supervision, annual report and review	Yes	No	



**Directed Giving**

Assumptions:

- 1) Missionary Sponsorship program for salaried missionaries will continue. Canadian Council of Christian Charities will be consulted to ensure there are no problems with Canada Revenue Agency as a result of the reduced role that the ELCIC will have in the supervision of joint placements.
- 2) Mission Sponsorship for Patagonia and Amazon will continue in the ELCIC as long as those programs continue.
- 3) ELCIC Finance and admin staff are currently involved in the process of receiving, recording, tabulating and acknowledging donations for Mission and Missionary Sponsorship. In future, they will take care of this with little coordination from MW staff.

<b>Program functions for Directed Giving</b>	<b>ELCA</b>	<b>ELCIC</b>	<b>Other</b>
List and promote options	Yes, for joint placements and companion projects	On web site for ELCIC projects and personnel	
Maintain sponsorship data base	Yes, for donors to ELCA	Yes, for donors to ELCIC	
Annual certificate and mailing	No	Yes, Finance and admin staff	
Missionary Newsletter distribution	Advise missionary of donors to ELCA	Yes, to ELCIC sponsors	Missionaries and their volunteers
Donor inquiries	Yes, for donors to ELCA	Yes, Finance and admin staff	
Process donations	Yes, for donors to ELCA	Yes, Finance and admin staff	

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**Communications with ELCIC constituency**

Assumptions

1. Mission in the World has produced very few print resources in the past few years and only web based resources will be maintained by the ELCIC in the future. Global education and promotion resources from the ELCA will be available for distribution in the ELCIC, where appropriate, and will be branded accordingly.
2. ELCA global events will continue to be offered to the ELCIC. Some assistance with planning could be provided by volunteers from the ELCIC
3. The global mission forum at the ELCIC national convention will be a combined ELCA/ELCIC event.
4. The ELCIC Global Mission web site will be small and easily maintained. It will include the program areas which are being continued or phased out by the ELCIC and links to the ELCA web site for global mission programs that are available directly to the ELCIC constituency.
5. The ELCIC Communications Manager may work directly with ELCA staff regarding global mission information from the ELCA which is relevant to the ELCIC and suitable for Communique, ELCIC Information and Canada Lutheran.
6. The ELCA organizes consultations in their nine regions that bring together people engaged in global mission communications, education and event planning. In this context, the ELCIC will be considered as a tenth region and ELCA staff will organize a global mission education consultation in Canada for people from the five ELCIC synods. This consultation will provide opportunities for training and networking for ELCIC members and synod staff who are active in global mission and, by having the ELCIC as a region unto itself, help maintain an identity for the ELCIC in the integrated ELCA/ELCIC global mission program.

<b>Program functions for Communications with ELCIC</b>	ELCA	ELCIC	Other
Resource production	Yes	Yes, web based only	
Global event planning	Yes	No	volunteers
Forum at ELCIC national convention	Yes, jointly with ELCIC	Yes, jointly with ELCA	
Web site	Links from ELCIC site	Limited, many links to ELCA	
Presentations by staff at events and in congregations	Some	Some	
Communique, ELCIC Information, Canada Lutheran	Yes	Yes	
Convention reports	Background information	Yes	
MW Mid-year Update	Background information	Yes	
Regional consultation for the ELCIC	Organized by ELCA staff	A region in this context	

**World Mission Finances**

Assumptions:

- 1) The Mission in the World budget will continue and become less complex as some programs are turned over to the ELCA and others are phased out.
- 2) The Finance Director will take care of the missionary payroll directly for the three existing ELCIC long-term missionaries and joint salaried missionaries. ELCIC finance staff will take care of payment of medical insurance premiums for all ELCIC and joint missionaries. As the three current ELCIC long-term missionaries positions are phased out, finance staff will look after the payment of their expense claims. These functions will be handled without the coordination of MW staff.
- 3) No accounting for volunteer missionaries will be handled by the national church after the VIM program is phased out in 2009.
- 4) For a joint salaried placement, Missionary Sponsorship income will be used to offset the missionary's salary & benefits and the ELCA will be invoiced for the balance. The expenses for joint salaried missionaries will be reimbursed directly by the ELCA.

<b>Program functions for ELCIC Finances</b>	<b>ELCA</b>	<b>ELCIC</b>	<b>Other</b>
Budget preparation and monitoring	No	Yes	
Process payments and grants to partner churches	No	Yes	
VIM support accounts	No	No	Congregations??
Missionary salary scale, payroll and benefits	Provide details for joint placements to the ELCIC	Processed by Finance Director	
Payment of medical insurance premiums	No	Finance staff	
Missionary expense claims	For new joint placements	Finance staff, for 3 existing ELCIC missionaries	
Invoice to the ELCA for salary & benefits of joint salaried missionaries	Process payment	Finance staff	

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**Committees**

Assumptions:

- 1) The final meeting of the Program Committee for Mission in the World (PCMW) will occur in February 2009. The ELCA has been invited to send a representative of their Global Mission Staff to that meeting. A process will be established for the ELCIC Assistant to the Bishop responsible for ELCIC Global Mission and the Executive Staff at ELCA Global Mission to relate to each other. The ELCIC Assistant to the Bishop may participate in the ELCA Global Mission staff in-house weeks. The Assistant to the Bishop or an appointed volunteer from the ELCIC will participate in the ELCA Global Mission Program Committee.
- 2) ELCA Global Mission already makes use of resources and programs of the Canadian Churches Forum for Global Mission (CCFGM) and the ELCA will be responsible for the orientation of any new ELCIC mission personnel they appoint so it would appropriate for the ELCA to participate on the CCFGM Program Committee which meets four times a year in Toronto.
- 3) The ELCIC will continue to provide an annual grant (currently \$3,200) to the CCFGM. Interest from the Nostbakken endowment fund could be used to offset this grant. The ELCA will continue to have the option of providing an annual contribution or a surcharge to access CCFGM programs for non-ELCIC members.

<b>Program function for Committees</b>	<b>ELCA</b>	<b>ELCIC</b>	<b>Other</b>
PCMW	Rep at final meeting Feb. 09	Final meeting Feb/09	ELCIC rep on ELCA program committee: staff or volunteer?
Participation on CCFGM Program Committee	Yes. Mostly by phone?	No	
Represent ELCIC on CCFGM Board of Management	No	Yes, a volunteer or two in Toronto	Openings for members at large
Financial contribution to CCFGM	Annual contribution or surcharge for non-ELCIC	Yes	

**Summary of Global Mission Communication between the ELCA and ELCIC**

Assumptions:

- 1) A process will be established for the ELCIC Assistant to the Bishop responsible for ELCIC Global Mission and the Executive Staff at ELCA Global Mission to relate to each other.
- 2) The ELCA will represent the ELCIC when relating to some of the partner churches which the ELCA and ELCIC have in common. Information will be exchanged before and after meetings and consultations.
- 3) ELCIC companion synod coordinators will eventually be able to work directly with the corresponding ELCA staff companion synod facilitators.
- 4) The ELCIC Volunteers in Mission program will be phased out in 2009 and new ELCIC candidates will apply directly to ELCA Global Mission Volunteers program.
- 5) Joint ELCA/ELCIC salaried mission personnel placements will continue to be ELCIC employees but almost all of the program functions and administrative tasks for joint placements will be handled directly by ELCA staff.
- 6) The ELCIC will offer joint salaried mission personnel as options for sponsorship in Canada, acknowledge donors and send the list of donations and the funds received to the ELCA.
- 7) The ELCA will distribute relevant program updates and some of their global mission education resources to the ELCIC and continue to welcome ELCIC participation in ELCA global events.
- 8) The final meeting of the ELCIC Program Committee for Mission in the World will occur in February 2009 and the ELCIC will appoint a representative to the ELCA Global Mission Program Committee.

<b>Global Mission Communications between the ELCA and ELCIC</b>	ELCA	ELCIC	Other
Communication between executive staff	Global Mission executive staff	Assistant to the Bishop	
Information sharing before and after partner church consultations at which the ELCA is representing the ELCIC	Representatives at partner church consultations	Assistant to the Bishop	
Liaison with ELCIC companion synod coordinators	Yes, by staff companion synod facilitators	Primarily for IELU/SK and ILEP/BC	
Global Mission Volunteers	ELCIC notified when ELCIC members are placed	ELCIC volunteers posted on ELCIC web site	ELCIC volunteers receive financial guidelines for Canada
Joint salaried mission personnel placements	Payroll information to ELCIC Finance Director	Payroll processed & ELCA invoiced. Joint placements posted on ELCIC web site.	
Missionary Sponsorship for joint salaried mission personnel placements	ELCA sponsors acknowledged, mission personnel informed	ELCIC sponsors acknowledged: list and donations to ELCA	
Global Mission Education: program updates, print resources, global events.	ELCIC included where appropriate	Global event participation encouraged	
Program committee	Yes	No	ELCIC-appointed representative on ELCA committee

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
March 27-30, 2009  
Exhibit M, Part 1  
Page 10

Pr. Paul Johnson, Assistant to the Bishop, ELCIC  
Mr. Kelvin Krieger, Program Coordinator, ELCIC Mission in the World

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LITURGICAL REVIEW

*Evangelical Lutheran Worship Occasional Services for the Assembly*  
**A Summary of Principal Issues and Strategies for Response**

**Background**

Worship services and prayer resources for particular occasions in the lives of God's people and of the church are being published in two volumes in the *Evangelical Lutheran Worship* family: *Pastoral Care* (Fall 2008) and *Occasional Services for the Assembly* (Fall 2009).

A summary of the ELCA's liturgical and theological review process for the ministry rites was reported to the Conference of Bishops and Church Council last fall. The following summary identifies principal issues that arose in the designated review of other materials—in addition to the ministry rites—that will be included in *Occasional Services for the Assembly (OSA)*. The summary also notes significant issues that arose in the general churchwide review of all the proposed contents, which were available to this church at [elca.org/worship](http://elca.org/worship), from December 15, 2008—February 1, 2009. Members of the Program and Services Committee received copies of the documents for review. Finally, strategies for response to the issues, which are reflected in the final proposal for action by the Church Council at its March 2009 meeting.

**Executive Summary**

- The occasional services proposed for use in the ELCA's worshiping communities are primarily revisions of existing materials, incorporating patterns, principles, and content from *Evangelical Lutheran Worship*—both the pew and leader's editions.
- It is apparent in several other areas of the church's life that more work is needed beyond the scope of this resource, which may include liturgical resources or guidelines for practice. One example is the variety of approaches to preparing adults for baptism. Additional time allows matters like this to be addressed carefully across this church, even as we proceed with publishing materials at this time that have been revised, developed, and carefully reviewed.
- The ELCA includes a diversity of liturgical practice and theological understanding. Where possible, the proposed materials include a range of options and the encouragement of flexibility in use. For example, there is a spectrum of opinion about the theology of blessing (e.g., of people, human enterprise, other gifts of the creation).
- This church's understanding of rostered ministry underwent extensive exploration in the Study of Ministry that resulted in revised rites in 1997 and was further articulated in the work leading to full communion agreements. This understanding also is reflected in the proposed ministry rites. Reconsideration of this understanding at the present time is beyond the scope of revised liturgical forms for recognizing or authorizing ministry. However, the review surfaced matters that may call for continued conversation in the years ahead.

**Specific Issues and Strategies for Response**

1. Additional Resources for Holy Communion

*Review*

Some reviewers thought that the Brief Order for Holy Communion, included as a guide for use in settings such as weekday services or retreats, offered too minimal an approach. Some questioned the inclusion of "Welcoming People to Holy Communion" as less suitable for a collection of ritual material, or in light of current conversations about how and when people are welcomed to the table.

*Strategy for Response*

In the Brief Order for Holy Communion, essential elements are more clearly identified in the service itself, while the notes provide additional guidance as well as flexibility.

"Welcoming People to Holy Communion" was included in response to frequent requests for guidance comparable to that provided in *Lutheran Book of Worship* Ministers Edition (p. 31, "First Communion").

The newly proposed section draws primarily on the ELCA's current sacramental practices statement, *The Use of the Means of Grace (UMG)*. In response to review, the final proposal has a more expansive tone but continues its reliance on *UMG*.

## 2. Additional Baptismal Resources

### *Review*

Some reviewers urged the inclusion of the services related to the catechumenate, currently provisionally available as “Welcome to Christ: Lutheran Rites for the Catechumenate,” in a more lasting form within *Occasional Services for the Assembly*.

### *Strategy for Response*

Consultative work continues on pastoral, pedagogical, and liturgical approaches to preparing people for baptism, including voices from the ELCA and beyond. It is anticipated that outcomes from this work are still some years away. It also will be important that any liturgical materials that are revised or developed in this arena be closely integrated with theological, pastoral, and practical support, none of which are possible in an adequate way within *Occasional Services for the Assembly*.

The proposed volume includes a section titled “Welcoming New Members,” which in the notes offers additional guidance to the range of possibilities for receiving people into a congregation, lays a foundation for further development, and—in response to review—articulates more clearly its relationship to Affirmation of Baptism.

## 3. Resources for Congregational Development and Organization

Content for this section and subsequent review of the content were solicited specifically from the Evangelical Outreach and Congregational Mission and the Global Mission units. Helpful suggestions and critiques are included in order to make this section a constructive set of resources for the missional work of this church. In addition, the commissioning for mission rite (previously the commissioning of a missionary) was revised and expanded to be useful for both global and domestic mission work.

## 4. Opening and Closing of an Academic Year

Content for this section and subsequent review of the content were specifically solicited from the Vocation and Education unit. Helpful suggestions and critiques are included, especially in light of the wide range of contexts of ELCA schools, as well as the importance of lifting up education that prepares Christians for vocation in their various daily callings.

## 5. Dedications and Blessings

### *Review*

Some reviewers noted an ongoing ambiguity in the proposed materials about the language of blessing, particularly as it is used in connection with various kinds of human activity or enterprise or in connection with “things” (e.g., buildings, furnishings, materials collected for a missional purpose).

### *Strategy for Response*

In part, the ambiguity is deliberate, as a way of accommodating various approaches within this church. In *Pastoral Care*, a general order of blessing is provided, which briefly articulates an understanding of “blessing.” The more specific rites in the proposed materials, such as the dedication of a church or the blessing of worship furnishings, use “bless,” “dedicate,” and “set apart” somewhat interchangeably. In several instances, options are provided that reflect different approaches.

## **Additional Comments on the Ministry Rites**

### 1. Consecration of Deaconesses and Diaconal Ministers

#### *Review*

Although the primary window for designated review of the ministry rites was summer 2008, additional comments have been received, especially through the more recent general churchwide review. The proposed rite for consecration of deaconesses and diaconal ministers received significant comment. Conversation among ELCA worship staff and the diaconal ministry community leadership team proved to be constructive in articulating the issues, identifying helpful resolutions, and identifying those matters that are outside the scope of this work on *OSA* but deserve attention in ongoing churchwide conversation.



Issues raised in the review centered around three primary areas: 1) the role of the bishop in presiding at consecration; 2) participation of other ministers in the laying on of hands; and 3) the language of the introductory address, which in the 1997 version included a description of the ministry of diakonia that has been widely embraced among deaconesses and diaconal ministers.

*Strategy for Response*

- With regard to who presides at consecration, the final *Occasional Services for the Assembly* proposal returns to the 1997 language in the introductory rubric to the service: “The presiding minister is normally the bishop of the synod in which the candidate is called.” The notes on the service, which appear after the service proper, provide for those exceptional circumstances when that bishop is not able to preside.
- No change is proposed to the rubric at the laying on of hands, which is retained from the 1997 version. The rubric describes the laying on of hands by the presiding minister. However, it does not preclude the possibility that others may participate.
- The language of the introductory address is incorporated once again into the service in several locations. In addition, the first sentence of this address, which was common to the consecration and commissioning rites, is also proposed as the first sentence of the ordination address: “All baptized Christians are called to share in Christ’s ministry of love and service to the world, to the glory of God and for the sake of the human family and the whole creation.” Thus all three entry rites ground the specific ministry to which a rostered leader is called in the call that belongs to the whole people of God.

Among other editorial matters addressed, two service elements having historical significance for deaconesses now are restored to the body of the consecration service instead of being included in the notes: the giving of a cross and an historic form of the blessing of the candidate.

Several other issues that arose in this review are deemed to be outside the scope of the *Occasional Services for the Assembly* proposal because they involve decisions that emerged from the Study of Ministry and involved considerable deliberation and subsequent action by the Church Council.

First, the final *OSA* proposal retains the note in the 1997 consecration service that identifies the presentation or use of a stole as not appropriate for deaconesses and diaconal ministers, since they are not ordained.

Second, this proposal retains the 1997 versions in limiting the use of the term *office* in the entry rites to “the office of Word and sacrament” in the ordination service.

Third, this proposal continues to acknowledge the implications of a distinction articulated in the ELCA Constitution: “God has instituted the office of ministry of Word and Sacrament [to which] this church calls and ordains qualified persons” (7.21.) and “This church may establish rosters of laypersons on which the names may be listed of those who qualify for such” (7.51.). The distinction between the office of Word and sacrament as a ministry of the whole church and lay rostered ministries as particular expressions of the Evangelical Lutheran Church in America (though certainly with historic precedents) is maintained. As an example, the words of acclamation by the gathered assembly differ slightly to reflect this distinction:

*Ordination:* “Will you, assembled as the people of God and speaking for the whole church, receive name/s as a messenger of Jesus Christ . . .”

*Consecration, Commissioning:* “Will you, assembled as the people of God, receive name/s as [a consecrated deaconess / diaconal minister] [a commissioned associate in ministry]. . .”

## 2. Questions to Candidates in Entry Rites

### *Review*

The recommendation to include a question in the entry rites—especially ordination—asking the candidate to promise commitment to the Constitution and discipline of the Evangelical Lutheran Church in America, was surfaced again by a designated reviewer. The reviewer noted that similar questions are included in the ordination rites of the ELCA's full communion partners.

*Strategy for Response*

In the October 2008 exhibit presented to the Conference of Bishops and the Church Council, the following strategy for *OSA* was stated: “Such a question is presently included in none of the entry rites but only in installation rites (where it is retained in the proposed revisions). It was not included in entry rites in the previous two generations of Lutheran occasional service books. It is the responsibility of the candidacy process to secure the promise of the candidate to conform to denominational policy and practice, including but not limited to constitutions and bylaws. Within the entry rites themselves, adding other elements to Scripture, creeds, and confessions would represent a significant shift in practice and might have ecumenical implications as well. Making such a change without engaging this church about it in a much broader way seems inadvisable.”

Further research has revealed that this matter was a topic of discussion in the preparation of *Occasional Services* in 1982. At that time the decision was made not to include such a question. It was argued that, while denominational polity and policy can and do change, Holy Scripture and the Lutheran Confessions provide a stable point of reference and thus constitute adequate ecclesiastical authority in the ordination rite.

3. Thanksgiving at the Conclusion of a Call

*Review*

While generally expressing appreciation for the inclusion of such an order, reviewers noted that the presumption that the bishop or her/his representative would be present on a farewell Sunday adds to the many expectations placed upon synod staff and may not be constructive in every circumstance. The rite as previously constructed also was limited to pastors.

*Strategy for Response*

The rite has been broadened to incorporate its use for other rostered leaders, and leadership of the order is presumed to be from within the congregation with the possibility of synod staff participation mentioned in the notes on the service.

4. Installation of a Bishop

*Review*

Some reviewers wondered about the use of the term “bishop-elect,” since most bishops take office before their installation.

*Strategy for Response*

The language used in the other installation rites, “the one being installed,” also is included in the final proposal here.

Related especially to this rite, the *Occasional Services for the Assembly* proposals also have been reviewed with interest by the Evangelical Lutheran Church in Canada (ELCIC). It is the hope of leaders in the ELCIC that *Occasional Services for the Assembly* will be a resource they can commend also to ELCIC congregations. However, with respect to bishops there are significant differences between the rites of the ELCA and ELCIC. Rather than including the ELCIC's Ordination of a Bishop rite in *Occasional Services for the Assembly*, the ELCIC has proposed including in the notes to the Installation of a Bishop a simple reference to where the ELCIC rite might be found on the ELCIC's Web site. This suggestion has been included in the *OSA* final proposal.

5. Ongoing Conversation

The work on *Evangelical Lutheran Worship Occasional Services for the Assembly* has surfaced a number of issues and questions that are matters for continuing conversation. These ongoing issues and questions are cataloged and may help to begin the next generation of conversation, not only about ministry in the Evangelical Lutheran Church in America, but also about other ways in which the church, in its use of the means of grace and in the rest of its mission, does God's work faithfully in a changing world.

## 2009 Churchwide Assembly Agenda PROVISIONAL – not for distribution

Day/Time	Event
<b>Sunday, August 16</b>	
11:00 a.m.	Church Council Executive Committee
1:00 p.m.	Church Council
3:00 p.m. [time TBD]	Conference of Bishops
[TBD]	DINNER for Church Council, Conference of Bishops, Cabinet of Executives (location to be announced)
<b>Monday August 17</b>	
TBD	Registration desk open
12:00-4:00 p.m. and 5:45-7:00 p.m.	Nominations desk open
1:30 p.m.	News Conference
2:30 p.m.-3:30 p.m.	Orientation for voting members
4:00 p.m.-5:30 p.m.	<b>HOLY COMMUNION</b>
5:30 p.m.-6:30 p.m.	Dinner
7:00 p.m.-9:30 p.m.	<b>PLENARY SESSION ONE</b> <i>Anticipated:</i> organization of the assembly; adoption of rules and order of business
<b>Tuesday, August 18</b>	
5:30 a.m.-6:30 a.m.	BoP Run, Walk 'n' Roll Stretch and Pray  Breakfast on own
TBD	Registration desk open
8:00 a.m. - 6:00 p.m.	Nominations desk open
8:30 a.m.-11:00 a.m.	<b>PLENARY SESSION TWO</b> <i>Anticipated:</i> report of the presiding bishop; first report of Memorials Committee; presentation of budget; introduction of HIV and AIDS strategy; introduction of social statement; committee of the whole (social statement)

11:15 a.m.	<i>Deadline for separate consideration (removal from en bloc) of responses to synodical memorials and for substitute responses to synodical memorials</i>
11:30 p.m.-12:30 p.m.	<b>HOLY COMMUNION</b>
12:30 p.m.-1:30 p.m.	Lunch
2:00 p.m.	<i>Deadline for amendments to the social statement</i>
2:00 p.m.-4:00 p.m.	<b>PLENARY SESSION THREE</b> <i>Anticipated:</i> introduction of Lutheran Malaria Initiative; report of vice president and Church Council; consideration of memorials
4:30 p.m.-5:30 p.m. 7:00 p.m.-8:00 p.m.	Hearings
5:30 p.m.-6:30 p.m.	Dinner
<b>Wednesday, August 19</b>	
5:30 a.m.-6:30 a.m.	BoP Run, Walk 'n' Roll Stretch and Pray  Breakfast on own
8:00 a.m. - 2:00 p.m.	Nominations desk open
8:30 a.m.-11:00 a.m.	<b>PLENARY SESSION FOUR</b> <i>Anticipated:</i> consideration of HIV and AIDS strategy; first ballot for vice president (additional ballots TBD); first report of Reference and Counsel Committee
11:15 a.m.	<i>Deadline for amendments to the ministry standards recommendations, constitutional amendments, bylaw amendments, and separate consideration (removal from en bloc) of recommended constitutional amendments</i>
11:30 p.m.-12:30 p.m.	<b>HOLY COMMUNION</b>
12:30 p.m.-1:30 p.m.	Lunch
2:00 p.m.	<i>Deadline for nominations from the floor</i>
2:00 p.m.-5:45 p.m.	<b>PLENARY SESSION FIVE</b> <i>Anticipated:</i> Bible study; consideration of social statement; college corporation meetings (4:30 p.m.); consideration of memorials

6:00 p.m.	Reception: Campus Ministry and Colleges Dinner on own College receptions
<b>Thursday, August 20</b>	
5:30 a.m.-6:30 a.m.	BoP Run, Walk 'n' Roll Stretch and Pray  Breakfast on own
8:30 a.m.-11:00 a.m.	<b>PLENARY SESSION SIX</b> <i>Anticipated:</i> committee of the whole (ministry policies recommendation); consideration of Lutheran Malaria Initiative
11:15 a.m.	<i>Deadline for non-germane resolutions</i>
11:30 a.m.-12:30 p.m.	<b>HOLY COMMUNION</b>
12:30 p.m.-1:30 p.m.	Lunch
2:00 p.m.	<i>Deadline for first common ballot</i>
2:00 p.m.-5:30 p.m.	<b>PLENARY SESSION SEVEN</b> <i>Anticipated:</i> Bible study; consideration of full communion agreement with United Methodist Church
6:00 p.m.-7:00 p.m.	Dinner on own
<b>Friday, August 21</b>	
5:30 a.m.-6:30 a.m.	BoP Run, Walk 'n' Roll Stretch and Pray  Breakfast on own
8:30 a.m.	<i>Deadline for amendments to 2010-2011 budget proposal</i>
8:30 a.m.-11:00 a.m.	<b>PLENARY SESSION EIGHT</b> <i>Anticipated:</i> consideration of ministry policies recommendation
11:30 a.m.-12:30 p.m.	<b>HOLY COMMUNION</b>
12:30 p.m.-1:30 p.m.	Lunch
2:00 p.m.-5:30 p.m.	<b>PLENARY SESSION NINE</b> <i>Anticipated:</i> Bible study; consideration of fund appeal recommendation
6:00 p.m.	<i>Deadline for second common ballot</i>

TBD	Special event
<b>Saturday, August 22</b>	
5:30 a.m.-6:30 a.m.	BoP Run, Walk 'n' Roll Stretch and Pray  Breakfast on own
8:30 a.m.-11:00 a.m.	<b>PLENARY SESSION TEN</b> <i>Anticipated:</i> consideration of biennial budget
11:30 a.m.-12:30 p.m.	<b>SERVICE OF THE WORD</b> at Central Lutheran Church
12:30 p.m.-1:30 p.m.	Lunch
2:00 p.m.-5:30 p.m.	<b>PLENARY SESSION ELEVEN</b> <i>Anticipated:</i> Bible study; consideration of memorials; consideration of resolutions
	Dinner on own
7:00 p.m.	NOTE: Evening plenary session may be scheduled, if needed
<b>Sunday, August 23</b>	
	Breakfast on own
8:30 a.m.-10:00 a.m.	<b>HOLY COMMUNION</b>
10:30 a.m.-12:00 p.m.	<b>PLENARY SESSION TWELVE</b> <i>Anticipated:</i> Unfinished business; announcement of 2011 ELCA Churchwide Assembly (Orlando, Florida, August 14-20)
12:00 p.m.	Adjournment