

Report of the Presiding Bishop

"Eternal God, amid all the turmoil and changes of the world your love is steadfast and your strength never fails. In this time of uncertainty, be to us a sure guardian and rock of defense. Guide the leaders of our nation with your wisdom, comfort those in distress, and grant us courage and hope to face the future; through Jesus Christ, our Savior and Lord. Amen." (ELW, 76)

I write this report as the presidential campaign continues and the country awaits the outcome of the election. We also are in the midst of a vacillating economy. I am thankful for the Conference of Bishops' pastoral letter on the current financial crisis, which gives voice to our faith in God's steadfast love and guiding strength in these uncertain days. We have the opportunity in times of great crisis to give witness to our faith, both in the proclamation of God's steadfastness to God's promises and in our own refusal to take on the anxiety of the culture. It is important for us to remain attentive to the relationships we share throughout this church and to remain generous in our stewardship in giving and outreach to others.

Here are ways in which God's work has been carried out with our hands under the umbrella of the churchwide organization's five strategic directions.

Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.

Great enthusiasm continues for the Book of Faith initiative. Sixty three synods sent one or more "synod advocates" to an orientation and training event at the Lutheran Center on August 15-16, 2008. Among other efforts, each advocate will work with leaders in the synod to develop Bible teaching workshops in synods in 2009. Forty nine synods have adopted a resolution to become a Book of Faith initiative synod, and as of early September, over 700 congregations have planned to use the "Opening the Book of Faith" curriculum, while many more are making use of the foundational book for the initiative, *Opening the Book of Faith: Lutheran Insights for Bible Study*.

The Global Mission unit is now moving from Global Mission Events to Global Mission Formation Events that focus on the defining question of mission: "How do we engage the other?" Global formation facilitates a paradigm change in this church by encouraging members to move towards an engagement in global mission that welcomes the indwelling of the other; acknowledges our incompleteness without the other; carves out a space for the other; and shapes a mutual indwelling that expands the horizons of one's understanding of God's mission in the world and our work of proclamation and service in that mission.

In response to a resolution from the 2007 Churchwide Assembly and with assistance from a grant from Thrivent Financial for Lutherans, the bureau for federal chaplaincy ministries has planned and is currently conducting throughout this church a series of workshops titled, "Care for Returning Veterans." These workshops are aimed at congregations seeking to provide care and assistance to those in their communities returning home from military service. I am grateful to Pastor Darrell Morton for the leadership and oversight he is providing to this response.

Multicultural Ministries, in partnership with four synods, will hold a joint quad-synod multicultural event, "No Longer Strangers: Ministry in the 21st Century," in Dallas, Texas, January 28-30, 2009. With participants from the Arkansas-Oklahoma, Northern Texas-Northern Louisiana, Southwestern Texas, and Texas-Louisiana Gulf Coast Synods, the event will focus on engaging and equipping rostered and lay leaders in an intentional process of ministry among

people of varying races, cultures, and ethnicities who reside in communities where ELCA congregations are located. Multicultural Ministries looks forward to using this event as a blueprint for other regional multicultural events throughout this church.

Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.

With colleagues in leadership in the churchwide organization, I am bringing focus to our work. Within the context of the Plan for Mission, we are focusing on priorities that will give greater clarity to our work and decisions regarding budget, staffing, and programs. Key to this commitment are the Book of Faith initiative, the strategic planning of the churchwide organization, and the ELCA's communication initiative, "God's work. Our hands."

Central to our unified mission focus is a common commitment to this church's branding initiative. The cornerstone of the initiative is a fresh approach to the use of the ELCA's graphic identity with this church's name and tag line. Used together, these three elements make up the ELCA's brand mark. This brand mark brings the ELCA's whole identity to life and provides an opportunity for each of this church's three expressions to claim that identity, and be part of the whole through customized use of the mark.



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

Growing in evangelical outreach is inseparable from being a church body grounded in prayer. That is a key commitment in this church's evangelism strategy. On a recent trip to Tanzania I was moved by what is occurring each morning at 6:30 a.m. in the Lutheran Cathedral in Dar es Salaam. When Christians began to ask why only Muslims are called to prayer at the break of day, they decided to begin to call Christians to prayer as well. Now each morning, Monday through Thursday, up to 1,000 people stop on their way to work, school, and the market for a thirty-minute prayer service in the Cathedral. What a powerful experience to join in this Spirit-filled gathering.

Step forward as a public church that witnesses boldly to God's love for all that God has created.

Lutherans continue to be a valued presence in witnessing boldly to God's love as we respond in the midst of disasters. Lutheran Disaster Response, this church's joint disaster response effort with the Lutheran Church-Missouri Synod, and Domestic Disaster Response, what we do as the ELCA, both have experienced a significant drain on resources over the last several months. At one point, we were dealing with eleven new disasters in one week's time! Many acknowledge that we now live in a "post Katrina" situation, with expectations both for giving and for the assistance that this church can provide at very high levels. I am concerned about the lack of donor response to LDR in the aftermath of the Midwest floods this summer and Hurricane Ike more recently. Many wonder if this is the result of donor fatigue, this country's economic situation, or the vast numbers of people currently affected by many far-reaching disasters. Please use the resources that LDR provides to make your congregations aware of the needs that exist in the Gulf coast and that continue to exist as a result of the floods and other disasters earlier. Encourage them to help in whatever ways they can.

It was an honor to join Jill Schumann, president and CEO of Lutheran Services in America, in the celebration of the installation of Linda Timmons as president and CEO of Mosaic. This Lutheran social ministry organization, based in Omaha, Neb., has services in 41 agencies located in 14 states, as well as being a leader in international advocacy efforts. The day was a clear

affirmation of partnership in carrying out God's work through the hands of this church's social ministry organizations.

Again this year there was a strong global Lutheran participation in the AIDS Conference and the Ecumenical Pre-Conference in Mexico City. What a powerful testimony to Lutherans' commitment to be engaged in building awareness, intervention, treatment, advocacy, and accompaniment of those living with HIV and AIDS. It is important that we now complete our ELCA HIV and AIDS strategy. The first draft has been provided electronically to Church Council members and advisors for discussion and response during the meeting.

The Evangelical Lutheran Church in America, the Lutheran Church–Missouri Synod, and Lutheran World Relief have received the first funding for the Lutheran Malaria Initiative. Initial funding has been received for the development of the U.S.-based components of the campaign plan, including the development of pilots prior to approval by the ELCA (2009) and LCMS (2010). The partners have developed the following mission and vision statements for the initiative:

Mission

The life, death, and resurrection of Jesus Christ propels Lutherans to save the lives of the most vulnerable through mobilization of resources and international action against diseases of poverty.

Vision

Working together, LWR, the LCMS, and the ELCA, will model a new and innovative partnership for the sake of Christ's mission in the world. Through collaboration, these partners will mobilize eight million Lutherans to amazing levels of generosity and action in the fight to contain malaria and other diseases of poverty.

The \$75 million goal for the initiative will be shared among the partners. Among ELCA members and congregations, the goal is \$30 million: \$20 million for malaria and \$10 million for HIV and AIDS. Planning with global partners has begun.

The "Assessment Report of the Synod Anti-Racism Teams in the Evangelical Lutheran Church in America" was released August 10, 2008, by the Conference of Bishops Ministry Among People in Poverty (MAPP) Committee. While the target population of the assessment is a small sub-set of the ELCA, the report is significant for at least two reasons: one, it is the most extensive research to date on our church's commitment to address institutional racism; and two, the depth and breadth of research data provides explicit recommendations for advancing the role of institutional leadership, building the capacity of synod anti-racism teams, and providing institutional support.

To support its own racial justice capacity building and accountability, the MAPP committee asked how the Conference of Bishops might utilize this assessment report. Of 65 synods, there are 22 with active anti-racism teams. What would it take to surface an anti-racism contact, if not an emerging team, in the remaining 43 synods by the 2009 Churchwide Assembly?

To support the anti-racism teams in their work, an event titled, "At the Intersection of Race and Poverty: An ELCA Capacity Building and Network Gathering" took place in Baltimore, Maryland September 11, 2008. Also funded by the Conference of Bishops MAPP Committee and hosted by the Delaware-Maryland Synod Anti-Racism Team, the event brought together more than 100 current and emerging ELCA synodical anti-racism leaders from 30 synods and nine regions, one ELCA Church Council member, 11 ELCA churchwide organization staff, and eight ecumenical partners. Five synodical bishops traveled from the Conference of Bishops D.C. Briefing to Baltimore for a focused dialogue on building synodical capacity to address poverty, wealth, and racism.

The assessment report and executive summary as well as the gathering blog are found at www.elca.org/racialjustice. Report findings and recommendations as well as ideas generated at the September gathering will inform the next stage of ELCA synodical anti-racism work. As members of the Church Council, how will we partner with the Conference of Bishops, synod teams, and churchwide staff toward living into our commitment to be a public church at the intersection of race and poverty? It is important that we as the Church Council continue to build on the work of our July retreat around this church's commitments to end racism and sexism.

Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God's mission.

In September I had the privilege of preaching in the Wittenberg Castle Church as the Evangelischen Kirche Deutschland (EKD) launched the "Luther Decade." The next ten years will provide opportunity for us as Lutherans in the United States to find ways to commemorate the ongoing Lutheran Reformation and to celebrate the important steps that have been taken in confronting the issues that gave rise to it. One concrete example will take place in October 2009 as a province of the Roman Catholic bishops will join with the ELCA's Conference of Bishops here in Chicago to celebrate the tenth anniversary of the *Joint Declaration on the Doctrine of Justification*.

It was an honor this summer to participate in the first week of the Lambeth Conference for Anglican bishops, a gathering hosted by the Archbishop of Canterbury every ten years. The first two days were a retreat dedicated to prayer, conversation, and reflection by Archbishop Rowan Williams. Lutheran bishops of church bodies in full communion with Anglican churches were invited as full participants in the Lambeth Conference. The absence of almost 200 Anglican bishops reflects the challenges faced by the Anglican communion. We continue to pray for the unity of the Anglican church even as we Lutherans face many of the same challenges.

On September 3, 2008, I attended the latest meeting of the National Interreligious Leadership Initiative (NILI) in Washington, D.C. This is the group of more than 30 leaders in the Jewish, Muslim, and Christian communities in the U.S. of which I have been a member since its founding in December 2003. At this meeting we assessed the prospects for securing an early commitment by the next administration to active U.S. engagement for Middle East peace. We discussed the elements of a new statement that stresses that the window of hope for a two-state solution and the peace of Jerusalem is in danger of closing. We said that, while there have been encouraging signs as well as serious setbacks, further delay is not an option. As people of hope, we refuse to give in to cynicism or despair. The time for peace is now. We also are at work on developing a plan of action, a key element of which will involve meetings with members of Congress as well as the new administration. In addition, we hope to take steps to make our work better known among our congregations. In January 2009 the Conference of Bishops, bishops from the Evangelical Lutheran Church in Canada, their spouses, and several churchwide resource staff will travel together to the Holy Land on a journey of advocacy and accompaniment. This trip is a significant way this church is living out its deep hope and commitment to peace.

On Tuesday, September 9, 2008, members of the ELCA and the African Methodist Episcopal Zion (AMEZ) Church met for a fourth discourse meeting at Southern Lutheran Theological Seminary. Both presiding bishops were present, as well as other bishops, staff, and seminary faculty. The topic focused on how race has shaped who we are as the Church in the North American context. This is a groundbreaking bilateral dialogue between an historic black church and a predominantly white church in North America. Both churches agreed to develop a common statement about how we move forward together and to arrange task forces to bring both congregations and church leaders into the conversation. Ecumenical and Inter-Religious Relations has begun working on the next agreed upon steps with AMEZ members. I am grateful

to Bishop Leonard Bolick of the North Carolina Synod for his key leadership in fostering this growing relationship.

The Muslim-Christian National Initiative met for the second time in mid-September at the Lutheran Center. Leaders from the Muslim community in the United States met with Christian partners to discuss how together we might address issues in the U.S. context, from interfaith marriage to stigmatization of the 'other,' in ways that reflect the integrity of our respective faiths. Ecumenical and Inter-Religious Relations staff hosted the meeting on behalf of the National Council of Churches of Christ.

The Jewish-Christian National Dialogue met at the Lutheran Center, September 16-17, 2008. The discussion focused on the topics of "covenant" and "land." Topics for the next meeting, which will be held in Los Angeles, will include "Israel as a Jewish state" and "settlements." These discussions are intense but honest. This church continues to foster good working relationships with members of the Jewish community.

This church has much to celebrate as we lift up our full communion agreements with ecumenical partners. I have concerns, however, that these full communion agreements are seen as end points, rather than the beginning of mission and ministry that can happen through them. I have encouraged the Conference of Bishops to explore ways their respective synods can join with ecumenical partners in starting new ministries, collaborating on shared ministries, and finding other ways to be in mission together

Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

In conjunction with a Discipleship Training Event, the ninth biennial assembly of the ELCA's Association of Asians and Pacific Islanders was convened on April 16-19, 2008. The assembly, attended by nearly 200 Asian leaders, was the largest gathering of Asians in the ELCA to date. In partnership with Multicultural Ministries, the association is moving toward the idea of strengthening different ethnic caucuses in the organization. The association has affirmed and accepted the second generation Asians (now called Asian English Ministry-AEM) as a caucus.

A youth gathering sponsored by Multicultural Ministries was held for the Arab and Middle Eastern ministries in July, under the theme, "Discipleship: A Calling to Leadership." The purpose of this gathering was to empower the thirteen youth in attendance to become leaders in the Middle Eastern ministries.

I convened the continuing consultation on seminarian educational indebtedness on September 8, 2008. Highlights from this meeting are: (1) The Lilly Endowment's offer to consider a grant proposal of up to \$1,000,000 to support efforts to address the seminarian indebtedness issue; and (2) an offer by the college presidents who were present to work with the seminaries to develop a comprehensive program for the early identification of ministry candidates and provision for their financial support. Confidence remains high that the current trajectory of ever-increasing seminarian educational indebtedness can be reversed. I am grateful for the leadership that staff from the Vocation and Education unit are providing to this effort.

Last month the members of the Conference of Bishops, synodical vice presidents, and the presidents of our eight seminaries gathered with this year's Fund for Leaders award winners. In 2008-2009 the ELCA Fund for Leaders will support 148 future leaders who are preparing for ordained and rostered lay ministry. In the same time frame, the Fund for Leaders will distribute \$777,590 to the eight ELCA seminaries. As of September 2008, the Fund has raised \$1.2 million for this year. Half of this amount has been for synod partnership scholarships, which currently include 26 synod partners.

“Native Nations: Standing Together for Civil Rights” is being aired currently across the country and will run through December 2008. Hosted by actor Peter Coyote, the film chronicles a relationship between the American Indian community and the Lutheran church during the 1970s and 1980s, when they formed the National Indian Lutheran Board (NILB) and took on issues of social justice, sovereignty, and the self determination of Native people. A team of American Indian producers led the project. I encourage you to check your local listings and to watch and learn from this important piece of this church’s history.

The Multicultural Ministries and Vocation and Education units along with Church in Society and Evangelical Outreach and Congregational Mission will gather 150 ELCA women of color in ministry for the first of an anticipated three-gathering strategy to support this important group of leaders. Centered around the theme, “At the Sound of Our Name: A Gathering of Women of Color in Ministry in the ELCA,” this event will focus on strengthening the individual and collective voices of rostered and lay women of color leaders to transform the congregations and ministry settings in which they serve.

I have completed the installation services for this church’s nine new synodical bishops. I thank God for Bishop Thomas Aitken, Bishop Jim Arends, Bishop Michael Burk, Bishop Mark Holmerud, Bishop Mark Narum, Bishop Robert Rimbo, Bishop William Rindy, Bishop Herman Yoos, and Bishop Samuel Zeiser, who willingly answered the call of the Holy Spirit to serve in the office of bishop. This church and their respective synods are blessed by the gifts and passions they bring to their work.

In closing, I give thanks to God for the many hands that carry out God’s work each day in this church’s congregations, synods, institutions and agencies, and churchwide organization. I also thank God for you and for all you as Church Council members do in bringing your gifts of leadership to this work in Christ’s name.

Mark S. Hanson
Presiding Bishop
Commemoration of Simon and Jude, Apostles
2008

Summary of Section Activities

Ecumenical and Inter-Religious Relations (ER)

Submitted by: Pr. Donald J. McCoid

This report of the activities of ER section of the Office of Presiding Bishop is organized around the various spheres of the section's responsibilities.

Full Communion Relationships

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

Assessing where we have been over the past ten years and looking forward to new and renewed ministries, the coordinating committee met in March and will meet again in December. A meeting of the heads of our communions and the ecumenical officers will take a close look at how we can make reception more effective.

The Episcopal Church USA

The coordinating committee will meet in October in Des Moines, Iowa. Agenda items include: shared ministries regarding Lutheran Disaster Response and ERD (Iowa flooding), United Methodist relationships report, military chaplaincy briefing and discussion, Lambeth (St. Andrew's Draft on Proposed Anglican Covenant), ELCA Social Statement on Human Sexuality discussion, plus sharing worship and other updates.

Moravian

The Lutheran-Moravian Coordinating Committee (LMCC) met in May and October 2008. In recent months, the LMCC is pursuing action items, including projects related to education, facilitating relationships between the Eastern West Indies Province and the ELCA, clergy exchange, and mission starts. Members of the LMCC, along with ER staff, are working with Bishop Michael Keys (Alaska Synod) in order to sustain financial and other avenues toward enhancing relations with the Alaska Province.

Full Communion Approval by the United Methodist Church

The UM vote to affirm full communion with this church passed with a margin of over 98 percent. Materials are being developed to assist us in showing ministry that we share in various places. At this meeting, the Church Council will consider sending the recommendation on full communion to the 2009 ELCA Churchwide Assembly.

Bilateral Dialogues, Discourses, and Cooperation

Roman Catholic Dialogue

The sixth meeting of Round XI will meet in October in Washington, D.C. The theme is "The Hope of Eternal Life." After papers have been presented, the dialogue will begin its work toward a common statement. On October 8, the Catholic-Lutheran Ad Hoc Committee on the Eucharist will have its first meeting. This promising committee has the support of the Catholic Conference and the Vatican as we look toward developing a joint statement that would be a major ecumenical contribution.

Orthodox Dialogue

The LWF-Orthodox dialogue met in June in Cyprus. The Common Statement on the Eucharist is being further developed by practices and piety surrounding the Eucharist and how we respond with service and witness after receiving the Holy Eucharist. The next topic that will be considered is ministry.

AMEZ Discourse

Members of the ELCA and the African Methodist Episcopal Zion Church met for the fourth discourse meeting at Southern Lutheran Theological Seminary. Both presiding bishops were present, as well as other bishops, staff, and seminary faculty. The topic focused on how race shapes who we are as church in the North American context. This is a groundbreaking bilateral dialogue between an historic 'Black' church and a predominantly white church in North America. Both churches agreed to develop a common mission statement on the topic and arrange task forces for bringing both congregations and church leaders together. ELCA Ecumenical and Inter-Religious Relations will begin working on the next agreed steps with AMEZ members in the coming weeks.

Lutheran Church-Missouri Synod (Cooperation)

The Lutheran Discussion Group will meet on November 3. Stephen Bouman (ELCA) and Robert Roegner (LCMS) will make presentations on the Gospel outreach in light of post-modern, pluralistic, and relativistic culture. On November 4, the Committee on Lutheran Cooperation will share updates and receive reports on shared ministries.

Conciliar Relationships

Lutheran World Federation (LWF)

The North American Regional Committee of LWF met at the churchwide office in September. Pastor Tita Valeriano, (LWF Regional Officer in North America) reviewed activities and ministry in our churches. We began planning for our LWF pre-assembly meeting in 2010, looked at LWF ministries and the renewal proposals, including the role of proposed regions. Delegates to the assembly will need to be appointed in the near future.

The LWF Council meeting was held in Tanzania in June. Bishop Hanson's key leadership continues to provide support and direction for our communion of churches.

Churches Uniting in Christ (CUIC)

A "high powered" group is exploring the present and future viability of CUIC. A planned meeting will be held in November in this continued assessment. Currently, CUIC has only a part-time staff person and committee work has been suspended.

Inter-Religious Relations

ER works with both ecumenical and inter-religious partners to foster relationships that produce healthy change in local communities. Through the auspices of the NCCC Interfaith Commission, the ELCA participates in both Christian-Muslim and Christian-Jewish relations. These meetings assess differing interpretations of sacred scripture, covenant, land, the interfaith 'other,' interfaith marriage, and other issues central to public policy. The two ELCA consultative panels for both Lutheran-Jewish and Lutheran-Muslim relations continue to work on advising both ER and the presiding bishop on interfaith issues, creating resources for congregations, and modeling how Lutheran Christians can pursue interfaith

relations.

Research and Evaluation

Submitted by: Mr. Kenneth W. Inskeep

The primary goal for 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 several months the staff has been engaged in the following projects.

Work with Synodical Relations on synod ministry reviews is continuing. The reviews typically are conducted over two or three days and involve individual or group interviews with clergy and lay persons in the synod about the ministry of the synod. Reports of the findings then are provided to the synod bishop and the synod council. The staff has participated in reviews in the Montana Synod and the West Virginia-Western Maryland Synod. Upcoming reviews will take place in the Allegheny Synod and the Upstate New York Synod.

Research and Evaluation also is working with Synodical Relations on the synod-churchwide 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 have also requested charts on trends in giving for their congregations in the synod.

Research and Evaluation completed a major project for Church in Society (CS) in support of the HIV/AIDs initiative, and the unit is continuing to report on responses to the Human Sexuality Draft Study.

The unit is also working 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 which has 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 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 WELCA Triennial Gathering.

Research and Evaluation also assisted Ecumenical and Interchurch 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 also have begun with Faith Communities Today (Hartford Seminary, Hartford, Connecticut) 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 of 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 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.

The staff continues to respond on a daily basis to requests from members, congregations, synods, and the churchwide staff for information about 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

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.

Conference of Bishops

Synodical Relations provides staff services for the Conference of Bishops and its standing committees. The Conference met October 2-7, 2008, at the Lutheran Center. During this fall meeting, the Conference met jointly with synodical vice presidents and the eight seminary presidents to discuss mission plans and mission support. These three leadership groups also attended the Fund for Leaders award dinner. Bishops spent significant time in preparation for the January 2009 Bishops' Academy in Israel and Palestine.

Gathering of Synodical Vice Presidents

Concurrent to the Conference of Bishops, 55 synodical vice presidents gathered around the topic, "Let's Talk about Mission." These key volunteer leaders participated in several workshops that focused on their leadership skills and their roles in carrying out the mission and vision of their respective synods.

Transitions in Synods

Nine synods elected new bishops in 2008. The Conference of Bishops welcomed the following new members at its fall meeting: Bishop Thomas Aitken (Northeastern Minnesota); Bishop Jim Arends (LaCrosse Area Synod); Bishop Michael Burk (Southeastern Iowa Synod); Bishop Mark Holmerud (Sierra Pacific Synod); Bishop Mark Narum (Western North Dakota Synod); Bishop William (Bill) Rindy (Eastern North Dakota Synod); Bishop Robert Rimbo (Metropolitan New York Synod); Bishop Herman Yoos (South Carolina Synod); and Bishop Samuel Zeiser (Northeastern Pennsylvania Synod). These new leaders came together for a week of orientation in late June, and are continuing to meet around formation events prior to each Conference of Bishops meeting. Synodical Relations provides assistance to synod leaders and the presiding bishop as installation services are scheduled and liturgies are planned.

Synodical Relations has been working closely with the staff and officers of the Southeast Michigan Synod following their unexpected transition due to the death of Bishop John H. K. Schreiber. Pastor

Kenneth Olsen, former bishop of the Metropolitan Chicago Synod is serving as interim bishop in the synod, providing oversight and pastoral care to members of the synod in the midst of their grief. Synodical Relations staff has been present at synod staff and Synod Council meetings as leaders determine the next steps in the life and ministry of the synod.

Staff in Synodical Relations continue to be involved in synod ministry reviews, and in response to requests from synods seeking to assess their current priorities and vision and to explore new ones.

Leadership Gatherings

In addition to the new bishops' formation event in June, Synodical Relations also hosted a gathering of new assistants and associates to bishops and the first-ever gathering of executive administrative assistants to bishops. We value these opportunities to become better acquainted with these colleagues throughout the church.

Mission Support Consultations

This year regional mission support consultations are being done in collaboration with the Evangelical Outreach and Congregational Mission unit. These nine regional consultations focus on the core work of mission and mission support and how this might be best accomplished in the synods of each of the nine regions. Data is shared on each synod's demographics and history of mission support. There is discussion on the proposed EOCM staffing for mission and on the importance of strong mission support for the shared work of synodical and churchwide mission and ministry.

In addition to these nine regional consultations, synods have been encouraged to have individual mission support consultations. These consultations typically involve the Synod Council together with other synod leaders.

The Bureau for Federal Chaplaincy Ministries

The war dominates the ministries of the ELCA federal chaplaincies. As the war continues and ELCA chaplains continue to deploy, they represent this church admirably, but an understandable wearing down is taking place. It is not unusual to speak with chaplains who have completed two tours in the desert and who carry with them an air of inevitability that they will be called upon again in the not too- distant future.

In the past, reserve and National Guard chaplains have provided opportunities for discernment for newly ordained clergy as they serve in traditional parish calls and simultaneously consider the possibility of ministry as active duty military chaplains in the future. That option of simultaneous service has become increasingly difficult due to the heavy call-up of reserve component chaplains. Some congregations are understandably reticent to extend a call to pastoral candidates who have incurred obligations of reserve service to the armed forces.

The ELCA Care for Returning Veterans program is a response by the ELCA Bureau for Federal Chaplaincy Ministries, with assistance from a Thrivent grant, to the Churchwide Assembly's 2007 resolution to establish a partnership with the Conference of Bishops to provide healing ministries to military veterans and their families. The program is comprised of 15 scheduled workshops being given around the country to assist pastors, caregivers, and any who want to put out the welcome mat for returning veterans and their families.

Human Resources

Submitted by: Else Thompson

Responsibility for human resources shall be exercised by the Office of the Presiding Bishop to provide management of the personnel policies for the churchwide organization, except as otherwise determined, including equal-employment opportunity and affirmative action, recruitment, interview, and selection, compensation and benefits, fair-employment practices, staff position description, performance evaluation, and training.

Human Resources, a section of the Office of the Presiding Bishop, includes staffing, compensation and benefits, training and development, 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 www.elca.org/humanresources.

Staffing

The churchwide office once again provided the opportunity for college and seminary students to serve in a paid summer internship program in 2008. As participants, students have the opportunity to develop numerous skills that they will find valuable as they prepare for the future as well as learn about the work of the ELCA.

This year human resources recruited 14 summer interns to work in various units. Thirteen of the internships were Chicago-based and one took place in the Corporate Social Responsibility office in Pennsylvania. Students were placed in the following units: Church in Society, Communication Services, Development Services, Ecumenical and Inter-Religious Relations, Evangelical Outreach and Congregational Mission, *The Lutheran*, and Vocation and Education. Nine of our interns came from Lutheran colleges and seminaries.

Compensation and benefits

In partnership with the Board of Pensions, Human Resources sponsors the churchwide organization wellness team, a group made up of representatives from each unit. Working with the Wellness Wheel as a framework, this group meets quarterly to share best practices and encourages units to participate in wellness activities.

Lutheran Center tours

In 2008, Human Resources assumed responsibility for giving tours to visitors at the Lutheran Center. A cadre of approximately 10 employees has been trained. These employees welcome guests and share information about the Lutheran Center, the staff, the art collection, and other points of interest.

Training and development opportunities

In addition to required trainings in preventing harassment and new employee orientation, Human Resources has arranged for trainings that will help supervisors be more effective. The first series included six full days of training covering the basics of leadership, supervision, and project management. More than 20 employees completed these trainings facilitated by Dr. Dean Russell of the Employers' Association of Minnesota.

In November, employees will have the opportunity to begin a five-day training in mentoring and leadership: *Because You Believed in Me*. Participants who complete all five courses will receive a certificate from Rockhurst University.

A refresher course in a supervisor's role in preventing harassment has been completed by more than 100 supervisors this year.

Finally, Human Resources is sponsoring a series of "Lunch and Learn" on various topics webinars offered by the Center for Creative Leadership.

All of these courses are offered on site at the Lutheran Center.

Staff Events

Approximately 700 employees and their families attended the 2008 summer outing, "Take Me Out to the Ball Game." Staff traveled to Schaumburg, Ill. to watch the Schaumburg Flyers take on the Kansas City T-Bones. The day was filled with good company, hot dogs, and popcorn. The Lutheran Center Gospel Choir sang the national anthem.

Worship and Liturgical Resources

Submitted by Scott Weidler, Associate Director for Worship and Music

Jennifer Ollikainen, Associate for Worship Resources

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.).

Worship and Liturgical Resources continues its usual work in this time of transition, awaiting a new executive.

Worship and Liturgical Resources (WP) 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 are:

- Evangelical Lutheran Worship: More freedom and flexibility (*available now*)
- Evangelical Lutheran Worship: A deeper look (*available now*)
- Evangelical Lutheran Worship: Scripture shapes the assembly (*available now*)
- Evangelical Lutheran Worship: Leading the assembly's song (*in development*)

Worship and Liturgical Resources is developing a significant print and electronic resource, as well as planning three identical events for summer 2009, focusing on the services from Ash Wednesday through Easter.

Evangelical Lutheran Worship: Pastoral Care was released in October. It is intended for use by all those who provide pastoral care and includes a wider range of resources than in the previous occasional services publications. *Evangelical Lutheran Worship: 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,

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including rites for rostered ministries, dedications, installations, and more.

Resources produced collaboratively with Augsburg Fortress May–October 2008 include:

Evangelical Lutheran Worship Pastoral Care: Occasional Services, Readings, and Prayers

Evangelical Lutheran Worship: Pastoral Care CD-ROM

The Christian Life: Baptism and Life Passages (Using *Evangelical Lutheran Worship*, vol. 2)

Lectionary for Worship Year B (study and ritual editions)

Luther's Small Catechism with Evangelical Lutheran Worship Texts (study and pocket editions)

Psalter for Worship Year B, *Evangelical Lutheran Worship Edition*

Psalm Settings for the Church Year (using *Evangelical Lutheran Worship* psalm version)

Vocal Descants for the Church Year (based on *Evangelical Lutheran Worship* hymns)

Introductions and Alternate Accompaniments: Organ, vol. 3-5; *Piano*, vol. 3-5

(based on *Evangelical Lutheran Worship* hymns)

Festival Setting Two (*Evangelical Lutheran Worship*)

Other resources due in 2008 and early 2009:

Evangelical Lutheran Worship Electronic Braille Edition

Evangelical Lutheran Worship Hymns Audio Edition, vol. 3

Evangelical Lutheran Worship Liturgies Audio Edition, vol. 3

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

Introductions and Alternate Accompaniments: Organ, vol. 8-10; *Piano*, vol. 8-10

(based on *Evangelical Lutheran Worship* hymns)

Sunday of the Passion Year B (offprint)

The Passion According to Mark (offprint)

Report of the Vice President

It's hurricane season through November 1st. All along the Gulf and Atlantic coasts, people are watching and preparing for a rush of wind and rain that hopefully will last only several hours and leave very little destruction. I've been through such events before. I know the feeling of holding tight and waiting for it to be over. I also know that the days, weeks, and even months after such a natural disaster can sometimes be worse than the actual hurricane. Diane and I experienced hurricanes Carla and Alicia. I have gone through Alicia volunteering as the county disaster chairman for the American Red Cross. Though it has been years since a major hit for us, taking shelter during a hurricane is something that stays with you. It becomes part of your life experiences—part of who you are.

Having said that, I hope you will understand I do not mean to make light of what others have gone through or are facing. However, when I look back at my summer, the last 4 ½ months, I have to wonder what the name of that hurricane was. We've had two weddings, a funeral, travel times, and relocating times. Let me explain.

In May, we traveled to Lubbock, Texas, to attend our nephew's wedding. We decided to make a road trip out of it. Let me give you a quick geography lesson. Galveston is on the upper east coast of Texas. Lubbock is in the Texas Panhandle. That makes it an eleven hour drive. Not bad. We were in a comfortable vehicle. Unfortunately, that vehicle's air conditioning went out along the way. We are talking temperatures in the upper 90's. All in all, we had a wonderful time at the wedding and had a chance to visit with many relatives. Wedding #1.

We traveled to Colorado to visit Diane's aging aunt. There were many family members there to visit, plus two babies to meet. As usual, we were able to worship at her aunt's home church, American Lutheran Church, in Grand Junction. Diane considered herself lucky when, body surfing down a steep mountain trail, she only banged up a knee and shoulder and did not scrape up her face. Our son's wedding was coming up and she didn't want to look a mess...

Back from Colorado, our main focus became our son's upcoming wedding. We flew into high gear, tying up loose ends and making sure all would be ready. Traditionally, the bride and her family would be planning the larger portion of the event. However, as the bride and her mother live in the Dallas area and the wedding was to take place in Galveston, Diane was creating her own whirlwind with her preparations. Three groups of musicians were hired, decorations for the rehearsal dinner were finalized—including a life size cutout of Steven as a mariachi player and Stephanie as a flamenco dancer. Twenty centerpieces had to be made for the reception, and relatives were pouring in. Wedding #2 was approaching in full force when we were hit with a glancing blow: Diane's uncle passed away and the funeral was scheduled on the day of the wedding rehearsal.

Regardless, Wedding #2 had a life of its own and continued to barrel on in our direction. Somehow, the preparations continued, and all the important things got done. On August 16 at 4:00 in the afternoon, our son became a married man, and we became in-laws and gained a daughter-in-law. On August 17 at 9:00 in the morning, our daughter Stephanie left for college and an empty apartment with her personal effects, her dog, and an air mattress loaded in her Tahoe so she could go through that very trying college experience called "rush."

Will the winds of change ever let up? Apparently not, as the third evening into rush arrived and found Diane and I throwing *our* personal effects into our car and heading toward College

Station just after the evening news and Stephanie's forlorn call, begging for someone to come be with her during this "very trying time"....

Well, that was just the beginning of hurricane season. As I mentioned earlier, we have till November to dodge Mother Nature.

Fast forward to October 16, 2008. I guess I was never really good at dodge ball. I recall Diane saying, "If we can just get through this wedding without a hurricane, it really doesn't matter what happens..." Well, what happened was Hurricane Ike, whose eye crossed Galveston on September 13, 2008, four days after I started writing the above report.

We were not too worried. Ike was a category 2 hurricane, and predicted not to be much stronger than that by landfall. We have learned many valuable lessons here:

1. Pay closer attention to the diameter of the storm. Though a category 2 storm, Ike was huge in diameter and therefore pushed massive amounts of water ahead of it, creating a storm surge more typical of a category 4 or 5 storm. That is a storm surge of 15 to 25 feet. Our house is at a high point on the island: 17 feet. You do the math.
2. When you evacuate, pack like you will be gone for a while, no matter what the situation looks like. You get tired of wearing the same clothes everyday. (That was Diane's complaint.)
3. Water is powerful. Boarded windows do not keep out rising water, and, when six to eight feet of water decides to vacate your building, it takes glass, floor machines, office equipment, heavy duty shelves full of merchandise, and anything else it wants to and leaves it there.
4. A warehouse of paper goods does not absorb enough flood water to keep it from damaging forklifts, delivery trucks, and vans. Those, too, were completely under water.
5. A Salvation Army or American Red Cross hot lunch delivered to you where you are working actually is manna.
6. All the stuff you accumulate in life is not so important when it is covered in slimy mud and starts to grow fuzz. It is not so hard to throw it out.
7. Twenty Lutherans wielding tools can take down sheetrock at a pretty fast rate. As part of the "10-4 Workday" sponsored by our synod and Lutheran Disaster Response, a crew of fellow church members from various Houston-area congregations took out all the sheetrock in my showroom within three hours. Maybe instead of potluck suppers, we should get into demolition.
8. The most important things in life are the people around you and the relationships you have with them. Stuff is dispensable. People are not.

Mixed into the aforementioned events, I had a chance to enter the calm waters of church business. I attended three synod assemblies, the council retreat, the installation service for newly elected Bishop Michael Burk, and the Conference of Bishops.

During the months of May and June, before wedding mania occurred, I attended assemblies in the Northwest Washington, Saint Paul Area, and North Carolina synods. As always, I enjoy going to different synods and regions in the ELCA, seeing firsthand how we are alike but yet different. All three are hard at work carrying out the mission of our church and doing magnificent things—great programs, great outreach, each a loving and caring presence in their communities, but, because of geographical and population differences, each in their own ways. Though there are differences, the ties that bind are very obvious.

The council retreat in July gave council members and me a chance to solidify our commitment of challenging and eradicating racism and sexism in the church and society. This is what we as church leaders are called to do. It also was extremely helpful for council members to get to know each other so that we will understand each other's comments, concerns, and intentions. It is hard to create that unity when the only other time we spend together is concentrated on taking care of the very full agenda we often have. I believe this retreat was time well spent. We will take time during our upcoming council meeting to figure out next steps. Thanks again to Shenandoah Gale, Mary Streufert, and the board development committee for their leadership during the retreat.

It was our great pleasure for Diane and me to attend the installation service of the new bishop of the Southeast Iowa Synod, Michael Burke. It was a beautiful and inspiring service and we left it feeling great joy, especially for the synod and their new bishop. I look for great things to come from that area.

Finally, in October, I took a very brief but needed respite from the nastiness of Ike's mess and traveled to Chicago long enough to give my report to the Conference of Bishops and to make a brief appearance at the Vice Presidents' gathering. I would like to have stayed longer, *much longer*, but had to get back to Galveston the next day to continue our recovery process. While in Chicago, I missed the big "10-4 Workday" our synod and Lutheran Disaster Response organized. Approximately 400 Lutherans from within our synod descended into Galveston on October 10 to help clean up after the storm. What a feat as they helped out in churches, in neighborhoods, and at my business. It was a living testament that embodied the ELCA's new tagline: **God's Work. Our Hands.** It was especially pleasing to walk into my building the next day and see the absence of molding walls. Just like a team of little leprechauns, Lutherans came in and worked some magic! In all, that 24 hours that I took to go to Chicago was very much needed.

Come to think of it, Ike has nothing on any of us, as long as we can retreat to God and the church. No problem!

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REPORT OF THE SECRETARY

A. TRANSITIONS

One year ago, I was living in transitional housing and beginning a new career as Secretary of the Evangelical Lutheran Church in America (ELCA). At that time, I was coming to appreciate the slope and extent of the learning curve, which I now more fully understand. Then, as now, the privilege of serving this church outweighed the considerable anxiety and insecurity of making such a significant vocational change.

In many ways, the transition continues, both in terms of my acclimatization to the Office of the Secretary and in changes within it. The resignation of our colleague and friend the Rev. Paul Schreck has created a gap in covering the responsibilities of the Office of the Secretary, but it also has provided the opportunity to assess its organization. Even before Paul's departure, the Rev. Ruth Hamilton had assumed new responsibilities for administrative and budget issues and had begun serving as the Executive for Administration in OS. With Paul's departure, we brought in a consultant (Emma Porter, whom some of you know) to work with us to ensure that we are appropriately organized and providing services to our stakeholders in a timely and effective manner. Following the consultation, I am delighted to report that the Rev. Karen Bockelman will begin work with the Office of the Secretary on a part-time basis in November. For many years, Karen was an Assistant to the Bishop in the Northeastern Minnesota Synod, and she has served on a number of churchwide committees and task forces. We are fortunate to have her expertise and knowledge of this church.

In this time of continued yet new transition, we ask for your patience and prayers for all your colleagues in ministry in the churchwide organization. In addition, please remember Paul and his family as they seek to discern a new direction and call in ministry that can utilize his considerable skills and talents.

B. A LOOK BACK

It has been a remarkable, whirlwind year in terms of travel and contact with synods and organizations. I attended seven Synod Assemblies, including three with bishop's elections, and I have participated in a number of other events (including a Synod Council retreat involving restructuring issues, several regional consultations, a speech to a synodical leadership event, and presentation of the keynote address to the Augustana Heritage Association meeting). I also had the privilege to represent the ELCA at the September meeting of the Evangelical Lutheran Church in Canada (ELCIC) National Council.

I want to express my thanks to all who greeted me as a colleague when I served as the churchwide representative at their Synod Assemblies. In every case, I was warmly received; but more importantly, I had the opportunity to observe people energized for mission and ministry. When I speak about the themes near to my heart—facilitating ministry for synods and congregations as we do God's work with our hands and developing faithful, wise, and courageous leaders—I feel optimistic about the future, given the initiatives that are taking place throughout this church.

The elections in which I participated were transformative events. I wish that I could capture the profoundly spiritual experience of seeing inspired leaders nominated for synodical bishop describe their commitment to the Gospel and vision for ministry as well as praying with them for discernment in the

election process. As I looked out at the voting members in the convention centers during the presentations and question-and-answer periods, you could hear a pin drop as these leaders spoke. And, in each synod in which I participated, bishops were elected that will bring new, vibrant, Christ-centered leadership to their synods and the Conference of Bishops.

My sense of excitement at the election of new bishops was reinforced by participating in their orientation early this summer and in the October meeting of the Conference of Bishops. In meeting these new leaders, I was impressed by their commitment to this church in all its expressions and their imagination in visioning new and improved ways to conduct ministry in their synods and throughout the ELCA.

Bishops' elections took place following extensive collaboration among Synodical Relations, the Office of the Secretary, and synod leaders. The Guidelines for Election of Synod Bishops, distributed in early 2008, provided recommended procedures for the nomination and election processes. As we go forward, we solicit input and suggestions regarding possible revisions to improve this important document.

C. CONGREGATIONAL REPORTS

1. Reporting

The response rate for the 2007 parochial reports was 81.9%. While this showed a slight increase over recent years, from my perspective, the response rates remain disappointingly low. Information from the reports is used regularly by this church for a variety of planning and other purposes. Good planning cannot be based on insufficient, inaccurate, or old data. It is essential that bishops appoint a synodical statistician, who works with congregations concerning submission of their reports and transmits them to the Office of the Secretary (§8.12.h.).

Below are the response rates for the previous seven years:

2006	– 81.1%
2005	– 81.1%
2004	– 81.4%
2003	– 81.6%
2002	– 87.5%
2001	– 85.3%
2000	– 86.0%

Synod response rates vary substantially. Kudos to the following synods for achieving 100% responses: Southeastern Minnesota Synod, Northern Great Lakes Synod, Greater Milwaukee Synod, and La Crosse Area Synod. Honorable mentions go to those synods with more than 95% of congregations responding: Oregon Synod (97.5%), Alaska Synod (96.8%), and New England Synod (96.8%).

I anticipate that changes in the format of the congregational reports will be made, although not for 2008. In addition, we intend to work more proactively with bishops to develop incentives for increasing the percentage of reporting. My goal is to achieve at least 85% next year.

The following section contains a synthesis of the 2007 congregational reports. (You already received a press release on this data, and the full statistical summary is available on line in a PDF file at <http://tinyurl.com/ELCAstatistics2007> on the Web.)

2. Results

The 2007 parochial statistics from congregations reflect a mixed picture with membership and attendance down and benevolence giving up.

A. Membership

In 2007, the number of congregations dropped to 10,448, a loss of 22, while baptized membership was reported as 4,709,956, down 64,247 or 1.31 percent. Average worship attendance dropped faster to 1,362,120, a loss of 46,562 or 3.3 percent, the largest drop in the last five years.

For the past six years, baptized membership has shown a steady decline. Since 2002 baptized membership has declined by more than 50,000 each year, a loss totaling 385,241 or 7.6 percent.

2002:	-57,191
2003:	-53,082
2004:	-54,495
2005:	-79,653
2006:	-76,573
2007:	-64,247

The decline in average worship attendance was even faster, dropping 211,043 or 13.4 percent in the same period.

2002:	-36,120
2003:	-33,617
2004:	-28,659
2005:	-35,020
2006:	-31,065
2007:	-46,562

Another disturbing membership trend is the decline of new member growth. New member growth can be measured using adult baptisms, adult affirmations of faith, and confirmations. In 2007, all three of these categories declined by 5% or more. In 2007, there were 5,854 adult baptisms, down 8.61% from 2006 and down 28.3% from 2000. Adult affirmations of faith were reported at 49,295, down 5.8% from 2006 and down 22.7% since 2000. There were 45,239 baptized youth confirmed in 2007, down 5.1% from 2006 and down 23.0% since 2000.

Racial/ethnic baptized membership changed modestly from previous years in 2007, although it is difficult to draw definitive conclusions. Overall, ELCA racial/ethnic membership grew by 1,912 (1.3%) to 150,674. The largest increase was reported among multiethnic members, growing 1,804 to 15,417, and the category of “other” members reached 11,397, an increase of 595. The statistics were mixed for other ethnic and racial groups. For 2007, there were 52,896 African American/Black members, a drop of 392; American Indian/Alaska Native members were reported as 6866, down 141; Arab/Middle Eastern members increased 192 to 2,136; Asian/Pacific Islander membership dropped 343 to 22,202; and Latino/Hispanic members grew by 197 to 39,760.

B. Financial

In contrast to membership, many congregational financial statistics reflected increases over 2006.

- Total receipts were \$2.82 billion in 2007, up 2.5% or \$68 million.
- Regular, unrestricted giving in 2007 was \$44 million, up 2.3%.
- Average giving per confirmed member in 2007 was \$651, up 3.9%.
- Operating expenses were reported as \$1.95 billion. (This represents an increase of \$44 million or 2.3% over 2006.)
- Mission support increased \$1,337,962 or 1.01% in 2007. (This is the second year with a slight increase in reported mission support. In 2006 mission support increased \$1,244,809 or 0.96%. The last previous year with an increase in mission support was 2001.)
- Endowments and investments held steady. Funds held by congregations in savings, cash, endowments, memorial funds, and investments were \$2.16 billion and dropped only 0.02% during 2007. (The last time these funds declined was in 2002 when they declined \$57.3 million (3.4%) and the Dow Jones Industrial Average dropped 16.76%.)

Of course, these figures should be adjusted by an increase in the Consumer Price Index of 4.1%.

D. CHURCHWIDE ASSEMBLY PREPARATION

As you would expect, the Office of the Secretary is ramping up in anticipation of the 2009 Churchwide Assembly. The planning team, coordinated by Myna Sheie in the Office of the Presiding Bishop, already has begun to meet. In addition to logistical arrangements, a number of issues warrant your attention or are provided for informational purposes.

1. Organizational Issues

From an organizational perspective, we are working to compile a complete list of voting members earlier than in previous years. We hope that doing so will facilitate our ability to communicate with and provide information to voting members electronically. Although some communications (such as the *Pre-Assembly Report*) will need to be distributed in hard copy, we want to be able to send some materials and information electronically. By the time of the Church Council meeting, we anticipate that the initial communication with voting members will have taken place; we will ask voting members to advise us if they are willing to receive documents electronically. We also intend to send the next communication, the nominations packet, electronically. Transmitting materials electronically will save thousands of dollars potentially.

2. Rules of Organization and Procedure

From a procedural perspective, the Office of the Secretary is working on revisions to the Rules of Organization and Procedure. These will be presented to you at the November meeting (and a red-lined version has been provided to you in the pre-meeting materials). A few general comments warrant mention.

First, most of the proposed amendments are either for purposes of clarification or in acknowledgment of what, in fact, has occurred at previous Churchwide Assemblies. The potentially most controversial section is Part Ten, which addresses “Votes on and Amendments to Social Statements and Related

Actions.” Although the proposed social statement on human sexuality and any proposed implementing resolutions are not yet available, the churchwide organization already has received a resolution regarding the voting requirements necessary for adoption of resolutions related to the social statement. In part to respond to this resolution and in part to frame the issue for meaningful discussion, the draft rule contains a provision requiring a two-thirds vote “to adopt recommendations or resolutions originating from a social statement task force report, or amendments or substitute motions relating to them.” The Church Council, in considering the rules, will need to address the important issue of the vote required to adopt resolutions and related actions from the task force. The proposed social statement on human sexuality and any recommendations or resolutions will be brought to the Church Council at its spring meeting in 2009 for consideration and recommendation to the Churchwide Assembly.

Second, and related to the first, the Office of the Secretary has been working closely with the Legal and Constitutional Review Committee. The committee may recommend modifications of the rules as proposed by the Office of the Secretary and it will bring to the council a recommendation on the provisions in Part Ten.

3. Amendments to Governing Documents

The Office of the Secretary also has been working on a number of possible amendments to governing documents, and you will consider these at this meeting. (Again, these will be vetted through the Legal and Constitutional Review Committee, so they may be amended from the versions contained in your pre-meeting materials.) Let me briefly highlight some of the proposals.

First, the Vocation and Education Unit, in consultation with the Office of the Secretary and the Office of the Presiding Bishop, has sought ways that the ELCA can involve more youth and young adults in the governance and structures of this church. After a number of conversations, proposed draft amendments to governing documents have been prepared seeking to have at least 10% of governing bodies be persons under the age of 30.

Second, in response to a resolution from the Southeastern Iowa Synod, a draft constitutional provision regarding congregations that want to expand to other locations (sometimes called “satellite congregations”) has been prepared. The difficult issue regarding these derivative congregations is the extent of consultation and approval that should be required on the part of synods and the churchwide organization when a congregation desires to establish another site. As you will see, the proposals incorporate a requirement for consultation with the synodical bishop and the applicable unit of the churchwide organization, but the proposed amendment does not require Synod Council approval. The parallel bylaws (9.53.06. and *C6.06.), which pertain to relocation of a congregation, do require approval of the Synod Council, however.

Third, a proposal will be made to add the requirement of an audit committee to the Constitution for Synods.

Fourth, a requirement for background checks for those nominated as synodical and churchwide officers will be incorporated into the Constitution for Synods and the ELCA constitution.

Fifth, a provision will be added to authorize the Church Council to develop policies for establishing relationships with “Other Organizations,” a category contained in the Yearbook but for which no criteria exist. (This is a separate category from “Independent Lutheran Organizations,” for which a policy amendment also is being submitted.)

Finally, there are a number of technical amendments to correct inconsistent provisions or to provide clarity.

If you have any questions or comments regarding these proposed amendments, please contact me before or during the Church Council meeting.

4. Nominations and Elections

I continue to be concerned about eliciting nominations of highly qualified and motivated people, so I am encouraging you to help identify capable candidates for nomination. You will receive a copy of the nomination workbook at this meeting so that you will have a ready reference that shows the positions that need to be filled at the 2009 Churchwide Assembly. Please take the time before you go home to jot down the names of some potential nominees and give them to me. If you provide us with names now, we will follow up with them to obtain further information. You also can submit more names as you think of them later. Please call attention to and provide copies of this workbook at Synod Council meetings. As indicated above, we intend to transmit the nominations workbook electronically later this month.

5. Memorials and Resolutions

I want to reiterate a recurring theme regarding assemblies. Given the amount of work required at both the synodical and churchwide levels in processing memorials and resolutions, please urge synods to appoint strong Reference and Counsel Committees and encourage them to work proactively to refine and edit proposed actions for the churchwide organization. Information regarding memorials and resolutions is available on the Web site of the Office of the Secretary. If you have questions regarding draft memorials or resolutions, please contact the Office of the Secretary.

6. List of Voting Members

Pursuant to rules governing Minnesota nonprofit corporations and actions of the Church Council, distribution of the list of voting members of Churchwide Assembly is restricted to specified persons and circumstances.

By action in 1988 [CC88.07.80], the following policy for distribution of the voting member list was adopted:

That any organization composed entirely of members of the congregations of the Evangelical Lutheran Church in America, registering an official request to mail materials to the voting member of a forthcoming ELCA Churchwide Assembly, shall be permitted to do so if the materials are pertinent to the business of the assembly as determined by the Office of the Secretary. Such materials shall be sent to the secretary of this church for mailing to voting members of the assembly at the expense of the organization making the request and with the use of the specific organization's stationery and envelopes.

In addition, under Minnesota nonprofit law, the list of voting members must be provided for inspection by voting members either in the registered office of the ELCA in Minnesota or at a place in the city where the assembly is held. In 2001, the Church Council re-affirmed the 1988 action and added the following action [CC01.04.44]:

To authorize the secretary—for the sake of fairness to voting members for the forthcoming Churchwide Assembly in view of geographic distance from the site of the official location of the list of voting members—to provide, at the time of publication of the official notice of the assembly and subsequent to that date, a paper copy of the names and addresses of the list to any voting member of the next assembly who submits a written request to the secretary for the list, agrees in writing to use the list solely for the purposes of communicating with other voting members of the Churchwide Assembly concerning the meeting, and provides payment of the cost of the list, as determined by the

secretary.

E. OTHER WORK IN PROGRESS

As you know, the Office of the Secretary works in a number of areas, including roster maintenance, minutes and record keeping, constitutional and legal oversight, meeting planning, Yearbook preparation, and archives. Every day I learn more about these areas and the ways that the Office of the Secretary provides important services to you, your synods, congregations, and individuals. I continue to use the metaphor that the Office of the Secretary is the oil in the engine of the ELCA. (As always, please provide us feedback on ways that we can serve you better.)

In addition to ongoing responsibilities, there are a number of important projects that are underway that I want to hold out for you.

1. Risk Management: the Transition to Church Mutual Insurance Company

One of the “front burner” issues when I took office was the question of the ELCA’s endorsed insurance program. Pursuant to ELCA governing documents, the Office of the Secretary, in collaboration with the Office of the Treasurer, is responsible for overseeing insurance programs for congregations, synods, regions, and related institutions. Historically, this has been accomplished by endorsing an insurance program pursuant to ELCA 10.74. Based upon the recommendation of an insurance alternatives task force (which included our colleague Mark Helmke), a change in the endorsed insurance program occurred in April 2008 from Charity First (a broker that placed insurance with carriers in the market, most recently Zurich Insurance Company) to Church Mutual Insurance Company of Merrill, Wisconsin. The decision was based on a number of factors, including a representation that coverage would be provided to congregations in Florida and other Gulf Coast areas.

In the course of implementing the change, problems have been encountered. We learned that the windstorm coverage supposedly arranged by Church Mutual had not, in fact, been worked out. Both the ELCA’s insurance broker and the Office of the Secretary have been in frequent communication with Church Mutual. On September 10, I wrote to the CEO of Church Mutual, expressing this church’s dissatisfaction with the service that it was providing. I received personal assurances from the CEO that he and senior officers in the company were addressing the issues and that these steps should get the program “back on track.” By the time of the Church Council meeting, we will have traveled to the offices of Church Mutual to meet with senior managements to address these and other issues.

A number of points regarding the change in the endorsed insurance program warrant brief mention. First, congregations and synods have the right and responsibility to shop for the best available insurance products—this means that they can renew with Charity First, find a responsible insurer on their own, or obtain coverage with Church Mutual under the endorsed program. (In saying this, it is enormously important for congregations to ensure that the purchased coverage and limits are the same as that offered by Church Mutual, including coverage for sexual misconduct.) Second, we continue to believe that the change to Church Mutual will be advantageous to synods and congregations. Church Mutual is the largest insurer of church bodies in the United States, and it has provided excellent claims service in the past. Third, Church Mutual is committed to working with the ELCA to provide more proactive risk management services and to explore other insurance options. Collectively, these reasons continue to lead to the conclusion that we made the correct decision in changing endorsed insurance programs. Please let me (or attorneys Phil Harris and Dave Ullrich or Risk Manager Rob Thoma) know if you have any questions.

2. Corporate Social Responsibility

I was asked to convene a conversation between the corporate social responsibility colleagues in the Church in Society unit and the Board of Pensions to address issues regarding proactive shareholder action. An issue had surfaced regarding the ELCA's ability to engage in such activity because it does not technically own shares in corporations. As the result of those discussions and the follow-up meeting with the Advisory Committee on Corporate Social Responsibility (ACCSR), we are working in collaboration with the Office of the Presiding Bishop, the Board of Pensions, the Office of the Treasurer, and the Church and Society unit to establish an advocacy fund in which the ELCA itself would own shares for the purpose of engaging in shareholder advocacy (including corporate dialogues, letter writing, shareholder resolutions, etc.). This fund would allow the ELCA to pursue the strategic direction of becoming a public church in an expanded way. Although no action is being considered at this meeting, it is important to engage in conversation about the issues involved in the creation and management of such a fund.

3. Voices of Vision: An Oral History Project

In February, the Office of the Secretary received a Thrivent Financial for Lutherans grant for an oral history project to obtain audio and video interviews from key ELCA leaders. The project is entitled "Voices of Vision." The interviews will serve dual purposes—they will provide a future source of documents for historians and others examining the history of this church. In addition, the expectation is that the interviews will be compiled and edited into a presentation to commemorate the 25th anniversary of the ELCA.

Since the grant was awarded, an advisory committee has been formed. It has met and developed overarching themes and identified a priority list of persons for the first round of interviews, which we hope to accomplish before the end of the year. In addition, we seek to identify a list of key synodical and congregational leaders who were instrumental in the early years of the ELCA in translating the vision for a new Lutheran church into a reality. If you have such leaders in your synods (other than previous bishops), please provide their names to Ruth Hamilton or to me.

Another part of the oral history project is a "story corps," which will take place at the 2009 Churchwide Assembly. We envision short interviews with voting members and others, who will be invited to reflect on their expectations and experiences as the ELCA came into existence and began its life in ministry. Stay tuned for more details on this interesting idea!

4. Independent Lutheran Organizations

As the result of discussion relating to the ELCA Yearbook and issues raised at the Church Council meeting in April, the Office of the Secretary has continued to examine matters relating to Independent Lutheran Organizations (ILO).

The subject was addressed at the June 2008 meeting of the Cabinet of Executives. That discussion made clear that, as a threshold matter, recognition as an ILO has more significance than is apparent immediately. Acknowledgment of the relation established with a unit of the churchwide organization is used by many synods, for example, to determine which organizations may be granted display space at Synod Assemblies. It also helps *The Lutheran* magazine determine whether an organization may have advertising space. Perhaps most significantly, the status also is used by the ELCA Foundation as the basis for determining whether the organizations can be included as those recipients categorized as related to the ELCA in estate and gifting documents prepared by its gift planners as a service to ELCA members

and others. Because of these additional ramifications of ILO status, the Cabinet and the Office of the Secretary agreed that it would be advisable to “go slow” before summarily eliminating any organization currently listed and before drastically revising the policy.

In addition, certain problems with the policy were identified, including lack of clarity about the difference among independent Lutheran organizations, “other” organizations, and organizations listed with churchwide units in the Yearbook. Furthermore, some organizations in the independent Lutheran organization category are ecumenical, not Lutheran, another source of confusion. It was agreed that the topic of relationships would be addressed again at future Cabinet meetings.

Following the Cabinet meeting, the Office of the Secretary initiated an effort within the churchwide organization to obtain the reports required by the ILO policy. Although reports have not been received regarding some organizations, most provided updated material in time for inclusion in the Yearbook.

Finally, in response to concerns about organizations that are related to parent or subsidiary entities, a proposal to amend the policy to address this issue will be presented at this meeting.

5. Other

Now that I have seen a synod assembly cycle, I believe the Office of the Secretary can assist synods in a number of additional ways. Specifically, we are working on model rules of organization and procedure for synod assemblies. These are not meant to be prescriptive but to provide a template for possible use. Second, we are developing protocols for the ecclesiastical ballot, again for use as a template in considering issues such as pre-assembly identification of nominees, speeches, and question-and-answer periods during the election process. Both of these projects are “in process,” and we anticipate completion of the work sometime in 2009.

F. CHURCH COUNCIL CALLS

Chapter 7 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* addresses the sources of calls for ordained ministers, associates in ministry, deaconesses, and diaconal ministers. In most cases where service is to a churchwide entity, the source of call is the Church Council. In action CC87.06.03, the Church Council provided a process for issuing certain of the calls for which it is the source. The practice has been that the secretary report annually on the calls issued under this authorization. In order to incorporate amendments in Chapter 7 and to confirm the reporting process, the Church Council voted [CC08.08.19]:

To authorize the secretary of the Evangelical Lutheran Church in America to issue letters of call on behalf of the Church Council for ordained ministers, associates in ministry, deaconesses, and diaconal ministers, in accordance with the Sources of Calls tables in Chapter 7 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*;

To note that this action supersedes Church Council action CC87.06.03; and

To request that the secretary annually report letters of call issued under this authorization.

Attached as Appendix 1 is a list of Church Council calls that have been extended thus far in 2008. Each Report of the Secretary will contain such a list.

G. A TEACHING MOMENT

Now that I have attended seven Synod Assemblies and reviewed rules for a number of others, there are a number of common misconceptions about procedural rules that should be dispelled (or addressed proactively in the rules of organization and procedure!). Let me share with you twin tips.

First, I have frequently heard in synods that a person cannot make a motion (particularly moving the previous question) after giving a speech. That is incorrect under *Robert's Rules of Order*. This is what *Robert's* says at pp. 365-66: "When assigned the floor, a member may use it for any proper purpose, or a combination of purposes; for example, although a member may have begun by debating a pending motion, he may conclude by moving any secondary motion, including the Previous Question, that is in order at the time." Because it is sometimes perceived as unfair to let someone address an issue and then move to stop debate, synods can adopt a rule similar to that at the Churchwide Assembly as follows: "A member who has spoken on the pending question(s) may not move the previous question."

Second, I have seen Synod Councils, Congregation Councils, and various boards consider motions after a committee or group report. Often, someone moves "to accept" or "to adopt" the report. Under *Robert's Rules*, this is both unnecessary and potentially dangerous. A motion "to accept" a report is tantamount to endorsing the complete report. (See *Robert's Rules*, Section 51.) When a report is made by a committee without a specific request for action, the appropriate response is "Thank you!" No motion is necessary merely to receive a report.

H. CONCLUDING COMMENTS

Although frequently overwhelmed, I give thanks daily for the opportunity to serve you, synods, congregations, and the churchwide organization as secretary of this amazing church, with its diverse, grace-filled ministries. One of my recurrent themes as I meet with leaders is the opportunity we have to develop synergistic ministries—ministries that no individual congregation or synod could accomplish alone. Our challenge is to work collaboratively to maximize our resources to accomplish mission and ministry in Christ's name. God's work. Our hands!

Rostered Leaders Receiving Calls from the ELCA Church Council in 2008

▼ Current Job: Y AND Source of Call: CAC AND Job Start Date: Between Jan 1, 2008 12:00:00 AM and Oct 28, 2008 11:59:59 PM

⬆⬆ Region Synod-3: Ascending order

Region Synod-3▲	Title	Short Name	Organization Name	Job Title	Job Start Date
01B	The Rev	Dorcas Wang	Beijing Intern'l Christian Fellowship	Missionary Pastor	07/08/2008
01D	The Rev	Benjamin M Stewart	Lutheran School of Theology at Chicago	Professor	07/01/2008
02A	The Rev	Julius Carroll IV	Lutheran Theological Southern Seminary	Associate Professor Contextual Education	07/01/2008
02B	The Rev	Teresita C Valeriano	Lutheran World Federation	Regional Officer for North America	03/01/2008
02B	The Rev	Victor Thasiah	Church in Society - ELCA	Assistant Director for Studies	06/16/2008
03B	The Rev	Richard J Foss	Luther Seminary	Director for Contextual Leadershi Initiative	08/01/2008
03D	The Rev	Shauna K Hannan	Lutheran Theological Southern Seminary	Assistant Professor of Homiletics	07/01/2008
03F	The Rev	Anne L Andert	Luther Seminary	Parish Nurse Consultant	06/01/2008
03G	The Rev	Peter C Johnson	Global Mission - ELCA	Regional Representative - Middle East	07/07/2008
03H	Sister	Krista M Anderson	World Mission Prayer League	Missionary	08/10/2008
03H	Sister	Noreen H Stevens	Deaconess Community	Director of Vocation & Education	01/01/2008
03H	The Rev	Erica E Kennedy	Luther Seminary	Assistant Director of Financial Aid - Dean of Students Office	01/01/2008
03H	The Rev	Gerald L Rafferty	Luther Seminary	Seminary Relations	02/12/2008
03I	The Rev	Mary Sue Dreier	Luther Seminary	Associate Professor of Congregational Mission & Leadership	01/01/2008
04B	The Rev	Donald C Erickson	Wycliffe Foundation	President & CEO/VP for Marketing	08/01/2008
04B	The Rev	Stephen V Pera	US Army Reserve	Military Chaplain	02/03/2008
05A	The Rev	Kevin A Massey	Church in Society ELCA	Director Lutheran Disaster Response	05/15/2008
05A	The Rev	Stephen P Bouman	Ev Outreach & Congregational Mission	Executive Director	01/01/2008
05A	The Rev	Y Franklin Ishida	Global Mission	Director for Asia Pacific	07/01/2008
05F	The Rev	Marcus R Kunz	Office of the Presiding Bishop	Executive for Discernment of Contextual & Theo Issues	02/11/2008
05I	The Rev	Philip A Blom	Board of Pensions	Regional Representative-Midwest	03/27/2008
05L	The Rev	Lanny D Westphal	Evangelical Lutheran Church in America	Director	10/01/2008
05L	The Rev	Lori L Kleppe	United States Navy	Military Chaplain	08/01/2008
07C	The Rev	Brenda K Smith	ELCA-EOCM	Director of Discipleship	09/15/2008
07C	The Rev	Frederick J Johnsen	United States Army	Military Chaplain	10/01/2008

Rostered Leaders Receiving Calls from the ELCA Church Council in 2008

▼ Current Job: Y AND Source of Call: CAC AND Job Start Date: Between Jan 1, 2008 12:00:00 AM and Oct 28, 2008 11:59:59 PM

⬆ Region Synod-3: Ascending order

Region Synod-3▲	Title	Short Name	Organization Name	Job Title	Job Start Date
07C	The Rev	James R Thomas	Lutheran Theological Southern Seminary	Assoc. Prof Church & Ministry; Direc of African American Stds	08/01/2008
07E	The Rev	Ivis J LaRiviere-Mestre	Vocation & Education	Asst Dir for Evangelism & Dir for Latino Evangelism	01/17/2008
08E	The Rev	Daniel M May	Holy Spirit	Pastor	02/01/2008
08F	The Rev	Janice E Lowden	East Africa Representative	Missionary	07/08/2008
08F	The Rev	Robert W Lowden	East Africa Representative	Missionary	07/08/2008
09E	The Rev	Michael L Lozano	United States Army Reserve	Military Chaplain	01/29/2008
09E	The Rev	Thomas A Bingol	United States Navy	Military Chaplain	01/01/2008
Summary					10/01/2008

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 function 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. The Office of the Treasurer has concentrated its efforts on improving efficiency and effectiveness, including continued strengthening of internal controls, while looking for ways to decrease costs for infrastructure and thereby maximize dollars available for mission. Major areas of concentration include:

Synod and Congregational Assistance

Resources continue to be developed and provided on the elca.org web page giving assistance to synods and congregations. Examples include:

Internal control best practices—in order to exercise good stewardship and care of the resources entrusted to it, this document describes major financial activities and related best practices to assist the synod or congregation in establishing its own system and maintaining good internal control and accounting policies.

Sample synod treasurer job description—this document was developed to assist the treasurer and Synod Council in understanding the responsibilities and role of the synod treasurer as well as to assist the synod's nomination committee in identifying qualified candidates.

Resources anticipated to be available soon include:

Sample synod audit committee charter—the audit committee is being required to take an increasingly important role in the financial management and oversight of any organization. This sample charter will be directed at assisting synods as they create and identify responsibilities of their committees.

Bi-monthly newsletter—an online bi-monthly newsletter is being developed for all church leaders with an interest in financial, legal, and general administrative issues. This newsletter is being created with assistance of the Office of the Treasurer, the Office of the Secretary, Communication Services, and Synodical Relations. Other units will participate in providing content. The first issue is scheduled for release in January.

Internal Audit

Employee system access—a system is being developed to improve controls of employee system access for newly hired, transferred, or staff ending employment.

Data security—the data security committee continues to address ways to safeguard our data. Programs of staff education; identifying and addressing weaknesses in the remote access program; improving and implementing controls over system access; and testing intrusion detection software continue to be the focus of the activity. A new "incident log" software should be available and installed by the end of the year.

Critical vendors—the program for the identification of all critical vendors, including obtaining and reviewing SAS 70 reports from their external auditors, is to ensure that the vendors' internal controls meet our standards. This program will be concentrated especially in the last quarter of the year.

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 auditor's review and testing at both the entity and account level.

Disaster recovery—internal audit will be working with Information Technologies in conducting a test of the disaster recovery system, to identify and correct any system control issues.

Lutheran Center Workshops

The Office of the Treasurer's series of learning opportunities for all staff in the Lutheran Center continues to be well-received. The twenty-five workshops scheduled to be completed in 2008 include seventeen different topics. Certificates are issued to staff members who attend. The workshops count towards continuing education credits.

Responding to the Blue Ribbon Committee Report

One of the recommendations in the Blue Ribbon Committee on Mission Funding report is for the churchwide organization to provide expanded acknowledgement of local giving. The wide range of reporting capabilities of the Raiser's Edge system allows for the gathering of information on giving by synod, whether sent through the synod or directly by the congregation. A report of congregational giving was provided at the October Conference of Bishops meeting. At that meeting, bishops also were encouraged to utilize the synod remittance advice system (SRAS) for enhancing the information gathering and posting of mission support and gifts sent through synods. The system greatly decreases staff time in processing information and increases accuracy. In order to meet this goal, it will be necessary to garner greater participation by synods as currently only thirty-nine synods are using the system.

Synod Budget Forms

The Conference of Bishops regularly has expressed a desire for the churchwide organization to provide comparable information on synod spending. There is a form that synods are asked to complete that would provide the information for comparisons; however, we have not yet been able to get full participation by the synods. The Church Council advisory bishops asked for full cooperation in sending this data in a timely manner. We will be working with Synodical Relations to achieve 100 percent submissions of these forms. This will form the basis for a deeper conversation related to appropriate levels for sharing of mission support income.

Accounting System Update

The accounting system used by the churchwide organization is being converted from an 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. The staff has begun preparation 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 all our practices and procedures; and identifying new reports. This work is being done in cooperation with Information Technologies to ensure a smooth transition by June 2009.

Services to Units

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

With the responsibility of all financial processing for the Youth Gathering being handled by the Office of the Treasurer, new procedures and reports continue to be developed in cooperation with the Youth Gathering staff. They include development of systems and programs to record and report

online registration and deposits, complete bank reconciliations, track independent contractors, and check request generation.

Create automatic journals, e-mail notification, and online approval process for users of Publishing Services in Communication Services.

Created reports to capture key information that facilitates efficient quarterly budget reviews with each unit.

Staff cross-training to enhance the ability of OT to serve units of the churchwide organization without interruption.

Leadership Transition

Jonathan Beyer was hired as the new executive for information technology. He brings outstanding technology and management skills to this work. His report is included in Exhibit A, Part 4a.

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Summary of Section Activities

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

Virchow Krause completed a high level assessment of the work of this section. The final report for the assessment was delivered in April 2008. The assessment was received by the retiring Executive for Information Technology, LaRue Unglaube, and Treasurer, Christina Jackson-Skelton. The assessment was delivered to the new Executive for Information Technology, Jonathan Beyer, upon hiring in July 2008.

The assessment served as invaluable in giving Jonathan a very thorough overview of the state of Information Technology as it pertained to maintenance of technology functions from financial, control, and service perspectives, and that the best infrastructure is in place to ensure that decisions related to the technology needs of the organization move it forward in meeting strategic directions.

The action plan resulting from the assessment is focused on solidifying the foundation of Information Technology in several key areas: IT governance, project management, service management, business continuity planning, information security, integrated database, and consolidation of enterprise applications. The results and foundational action plan from the assessment will allow Information Technology to be more strategically aligned with the needs of the organization.

Integrated Financial and Administrative Solution (IFAS)

IFAS is the core financial and accounting system of the ELCA. It is an enterprise resource Planning (ERP) solution that enables the organization to create efficiencies utilizing Web architecture, workflow technology, and integrated reporting to empower administrators and end users. The IFAS Web-based version is the next major upgrade for IFAS. As part of our continuous efforts to standardize our environment, reduce maintenance costs, streamline processes, and provide more efficiencies and availability to users, the project was expanded to entail several major efforts:

- Migration from UNIX to Windows operating environment;
- Upgrading IFAS to a Web-based version;
- Implementation of the following modules: dashboard, bank reconciliation, workflow, documents imaging, and report archiving
- Promoting ELCA green initiative by creating a culture of environmentally responsible IFAS users' community. This is possible by the implementation of documents imaging and report archiving tools.

The project was started in August 2008, is on time, on budget, and delivering according to

scope. IT is currently working with the vendor on migration of the existing data to the new servers and expects to complete this task by mid-October 2008. A centralized and upgraded database and storage infrastructure is being built in support of IFAS as well as all other major enterprise applications. This new infrastructure will serve to improve performance and availability of these applications.

A formal project kick-off meeting between Information Technology and the Office of the Treasurer was held on October 22, 2008, and the go-live date is scheduled for June 2009.

Integrated Database Project (IDB)

In mid-August 2008, the Office of the Presiding Bishop restarted the churchwide organization integrated database initiative. A cross-functional working group was formed to develop the detailed business requirements and propose a plan for moving forward with this initiative. The main objective of the team is to:

- Expand on the premises, policies, and processes around core data and develop a more detailed definition of core data, its structure, and the management processes related to this data. This includes guidance for what is involved in ownership of the data, workflow rules regarding updates and additions to the data, and how to standardize the data for optimal usage across all units and activities of the churchwide organization.
- Develop a process that includes extensive conversations with the individual units and churchwide organization to understand their needs related to data management.

The team was asked to recommend a proposed scope, work plan, and time frame to move forward with the next phases of the project and submit a final report of recommendations to the Office of the Presiding Bishop by October 20, 2008. Upon completion of this task, it is likely that IT will evaluate software solutions to assist the churchwide organization in managing the core data of the ELCA.

Cognos Business Intelligence Upgrade

The Cognos Business Intelligence (BI) software was upgraded to a new Web-based version. This performance management tool delivers a complete range of BI capabilities. It enables the organization to extract data, analyze it, and then assemble reports that draw on data across all enterprise sources for better business decisions.

Cognos is currently being used for sharing roster and congregation data with synods, seminaries, Board of Pensions, and within the churchwide office.

This upgrade project was started in July 2008. IT has upgraded the software and is currently training users and re-building existing reports. We anticipate completing this project by January 2009.

Synod Remittance Advice System (SRAS)

SRAS is a program developed for synods in order to streamline and automate the process of submitting monthly synod remittance advices to the churchwide organization. It eliminates the need for duplicate data entry by synods and additional data entry at the churchwide office. This is accomplished by validating and automatically processing electronic files submitted by the synods into the churchwide systems, reducing processing time by 90-95 percent and virtually eliminating keying errors.

Based on the result of a June 2008 survey submitted to synod bookkeepers and treasurers, of the 59 synods that responded, thirty-five synods currently are using SRAS and sixteen others indicated interest in using the system. IT is preparing recorded videos that will be posted on the

Office of the Treasurer's website to demonstrate and promote further adoption of the system to synods. IT is also planning to continue providing one-on-one assistance for the remaining synods. Our goal is to reach out to the sixteen synods by December 2008.

IT Internal Audit Follow-up

Information Technology selected a product called iPrism as a solution for the internal audit findings that employee internet usage reporting was lacking. This solution has been installed and is 100 percent implemented. IT will continue to work closely with Human Resources (HR) on the utilization of this product.

The IT network team also has selected a product that will consolidate log data from many sources in one place, allow reporting on changes made to the network hardware, and allow network staff to be proactive in discovering potential security, performance, or capacity issues. It includes features that will give a view of all security events within the churchwide organization network in order to help the organization mitigate risks. The product has been in testing since late August 2008, and is meeting the necessary criteria. If the product continues to perform well, it will be fully operational in late-October.

The Information Technology section continues to strengthen control processes identified by the ELCA internal auditor. A schedule for completion of all recommendations has been set and responsibilities assigned to key staff. All remaining recommendations will be addressed in the fourth quarter of 2008. It is anticipated that an external audit of the security of Information Technology will be conducted in 2009.

Washington, D.C., Office Renovation

The Information Technology network staff has been involved in the Washington, D.C., office renovation that started in December 2007. All of the work to upgrade this office's technology infrastructure was completed in June 2008. Changes were made to their phone system to allow additional lines to accommodate more staff. The technology in the conference room was updated to include a projector and the network wiring was refreshed. Some new network equipment was installed to improve the functioning of their network. A new GroupWise e-mail post office was installed on their server to improve the flow of e-mail to that location.

Periodic visits by Information Technology will be made to this office to ensure the infrastructure remains up-to-date and meeting the needs of the office.

Lutheran Center Visitor Management System

Information Technology working with Management Services, purchased and customized a system to register and manage visitors to the Lutheran Center. The system is Web-based and is accessible to all ELCA churchwide employees to register their guests prior to arrival. The registration is viewable by all security guards at the Lutheran Center to properly check guests in to the building. This system will allow for full knowledge for security and emergency purposes of all visitors who are at the Lutheran Center.

Information Technology Web Home Page Redevelopment

Information Technology is working on upgrading their old site into the new version at <http://www.elca.org>. IT hopes to have the migration completed by the end of October. The new version will include the following information:

- Frequently Asked Questions on technologies pertinent to the ELCA, including a list of search engines and a history of IT.
- How congregations and synods can get reduced pricing on Microsoft software and other

technology purchases from CDW.

- Videos for learning more about certain services or products.
- A tip-of-the-day blog to help educate people on different technology.

Web Content Management and Online Giving

SiteCore and NetCommunity are two Web-content management systems (CMS) that launched in the first half of 2008. SiteCore hosts the web pages for www.elca.org and Information Technology is working on migrating old web applications like “Find a Church” from archive.elca.org to Sitecore. “Find a Church” and the roster lookup system have already moved. Some of the others to be moved by the first quarter of 2009 are:

- ELCA schools
- ELCA news feeds
- Church Council and board members directory
- Staff lookup system

NetCommunity has been used for sharing files in an effort to be more “green” for certain events as well as receiving online donations. 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 feature should be available by the first quarter of 2009.

Call and Mobility Process

Previously referred to as “People and Places 2.0,” this is an upgrade to a Web application that currently allows lay rostered leaders to post their mobility forms only for synods to share. The new version will allow all rostered leaders to file mobility forms online; they will be searchable only by synods. It will also allow congregations and other ministries to post jobs that can be searched by anyone if approved by synods. IT plans to complete this web application by November 2008.

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, N.Y. 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 and reception, building tours, and the ELCA Advantage program, a national cooperative buying program. A building management contractor, Jones Lang LaSalle (JLL), manages the facilities, including garage maintenance, cleaning, and security functions.

Security

The new security desk on the main floor has been installed and is staffed from 6:30 a.m. until 5:30 p.m. Monday through Friday. Also, our new visitor management system has been implemented. Staff, visitors, and tenants all are getting used to the new system. We have made some adjustments based on feedback received from users and are in the process of transitioning the security position to a direct hire instead of services provided through our building management company.

Projects

The ELCA archives facility in Elk Grove Village has been notified that they need to modify the present shelving and HVAC configuration. Due to fires in area warehouses, the village is now enforcing a 20-year-old fire code that had not been enforced in the past. As a result, we have to retrofit shelving and the HVAC system. The print and bulk storage areas are also being cleaned out to make room for items that were on 48" shelves instead of the 36" shelves now required. Management Services has been working closely with the Office of the Secretary to address these and all other related issues.

The water tower that supplies supplemental water for use in HVAC has to be replaced. The current water tower is 20 years old and has caused frequent service calls and downtime. This project will be shared with the 8755 facility where the tower is located; our share of the cost is estimated at \$168,000.

Management Services conducted an assessment of all the shredders being used within the Lutheran Center and has determined that it would be more efficient and cost-effective to purchase a heavy duty unit to be located within the mail processing area. Each floor will be outfitted with a lock box to collect items to be shredded. We will be using a cross-shredder which provides better protection than the strip shredders currently used by most units. Staff in the mail processing area will be trained on the proper use of the shredder.

The roof at the Lutheran Center is the original one and is 20 years old. It has been repaired over the years, but is reaching the end of its life cycle. Since it does not meet the current code for the City of Chicago, it will need to be completely removed and replaced. We will be looking for estimates on the best options for replacement in 2010.

Management Services

Management Services in 2009 will install two water dispensers: one in the conference center on the 11th floor and one on the 6th floor near the lunchroom. This will make the purchase of bottled water for meeting attendees unnecessary. The staff will be able to use the dispenser on the 6th floor throughout the day and while having lunch. The units use regular water with a replaceable filter and dispense cold water and ice.

The office services department will start marketing our copy center and mail system, called *Smartmailer*, to our tenants to generate additional income. We will charge for the amount of copies or postage in addition to \$22.00 an hour for labor. We have done a test mailing for the National Brownfield Association.

We are in the process of installing light sensors in the freight elevator lobbies and elevator cars, which will produce a savings in electricity. Until now, these lights have been on 24 hours a day in the freight elevators and at least 12 hours a day in the freight elevator lobbies. Going forward, the lights in the freight elevators and lobbies will be activated when someone enters.

Management Services continues to make purchasing decisions that support lower energy usage and good environmental stewardship practices.

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Report of the Conference of Bishops

The fifty-third meeting of the Conference of Bishops was held October 2-7, 2008, at the Lutheran Center in Chicago.

The conference welcomed nine new bishops: Mark Holmerud, Sierra Pacific Synod; Mark Narum, Western North Dakota Synod; William Rindy, Eastern North Dakota Synod; Thomas Aitken, Northeastern Minnesota Synod; Michael Burk, Southeastern Iowa Synod; James Arends, La Crosse Area Synod; Robert Rimbo, Metropolitan New York Synod; Samuel Zeiser, Northeastern Pennsylvania Synod; and Herman Yoos, South Carolina Synod. These new bishops have already participated in extensive orientation workshops with the guidance of Synodical Relations.

The conference continues to grieve the sudden death of our colleague bishop John Schreiber of the Southeast Michigan Synod. John's death on August 16, 2008, at the age of 47 was a shock to all of us. Even as we give thanks for his strong and passionate ministry, we mourn the loss of his leadership and good humor. Several members of the Conference of Bishops attended Bishop Schreiber's memorial service on August 21. We continue to pray for his wife, Pastor Colleen Kamke, and for his children, Paul and Claire. Please join your prayers with ours. Former Metropolitan Chicago bishop Ken Olsen is serving as interim bishop for the Southeast Michigan Synod.

A highlight of gathering was the study of Jeremiah led by Professor Terry Fretheim of Luther Seminary. Dr. Fretheim energized us with his discussion of the prophetic voice in our church and culture.

On Friday evening, the bishops joined the synod vice-presidents, and seminary presidents at the annual ELCA Fund for Leaders banquet. It was a profound joy to witness the presentation of scholarships to seventeen seminarians. We continue to give thanks for this important funding initiative.

The synod vice-presidents and seminary presidents also joined the conference on Saturday morning for Bible study and conversation about the EOCM restructuring effort.

The conference spent several hours in conversation about the draft Social Statement on Human Sexuality, including a draft hearing on Friday afternoon. Small group conversations continued on Sunday morning.

Several hours also were devoted to preparation for the January Bishops' Academy, a trip to Israel and Palestine. Thanks to many excellent presenters, we are deepening our knowledge of the area customs, culture, and political situation. We trust we will thus become more effective in our witness and journey of accompaniment. The trip is planned for January 4-15, 2008.

Reports came to us from those immersed in responses to natural disasters. This has been a devastating year for several areas of our country, especially the Midwest and the Gulf Coast. ELCA Vice-President Carlos Peña and bishop Michael Rinehart brought first-person accounts of their experiences in Galveston and Houston. We were heartened by Bishop Rinehart's account of Lutheran volunteers' powerful witness and help in the recovery effort. He left the conference to participate in that Saturday effort, along with hundreds of volunteers, and returned to tell this amazing story.

Saturday evening the bishops were treated to a premier screening of "Native Nations: Standing Together for Civil Rights." This hour-long documentary chronicles the history of the

National Indian Lutheran Board (NILB) and its important role in the struggle for civil rights among native people.

Additionally, we spent time in conversation about the Book of Faith initiative, discussed again the upcoming proposal on full communion with the United Methodist Church, and reviewed the new occasional service book related to *Evangelical Lutheran Worship*.

We are aware that the Church Council has requested an update on the Conference of Bishops' response to the Gleason resolution from the 2007 Churchwide Assembly at its spring 2009 meeting. The Conference of Bishops' committee on theological and ethical concerns is preparing that response on behalf of the conference and we engaged in conversation about the resolution at their request.

Please know of the Conference of Bishops ongoing gratitude for, and prayerful support of, your work on behalf of the whole church. May the Spirit richly bless you as you gather and guide your important leadership as the ELCA's Church Council.

Bishop Allan Bjornberg
Chair, Conference of Bishops

Proposed Responses to Synodical Resolutions
Previously referred to units by Church Council or Executive Committee

**1. Condemnation of Torture
Minneapolis Area Synod (3G)**

WHEREAS, Christians are called to love all persons—our families, our neighbors, and our enemies; and

WHEREAS, we are called to identify with and stand with those who have no power, who live at the mercy of others, or who are tortured; and

WHEREAS, torture and inhumane treatment are prohibited by the Geneva Convention under any circumstances; and

WHEREAS, in the 1995 social statement of the Evangelical Lutheran Church in America, *For Peace in God's World*, we committed to “oppose genocide and other grievous violations of human rights such as torture, religious and racial oppression, forced conscription (impressments), forced labor, and war crimes (including organized rape); provide for the most basic necessities of the poor; and defend the human rights of groups most susceptible to violations, especially all minorities, women, and children”; and

WHEREAS, we are obligated to stand with those who are tortured, to deny the merit of and exception to the Geneva Convention to allow torture for those labeled “unlawful combatant,” and to refuse to honor such language as degrades any person’s humanity; and

WHEREAS, to stand by silently makes us complicit in policies condoning inhumane treatment that degrades human dignity of both detainees and their interrogators; therefore, be it

RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to condemn the use of torture and inhumane treatment of captives; and be it further

RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly to authorize the Church in Society unit to request of appropriate U.S. government bodies that an independent committee with subpoena power be established to examine the use of rendition and the erosion of human rights of captives, especially those held by U.S. government authorities and agents.

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.10.28a]

To receive the resolution of the Minneapolis Area Synod related to the condemnation of torture;

To refer the resolution to the Church in Society 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.

Response from the Church in Society unit

The issue of inhumane treatment of detainees, including the definition of “torture,” is a pressing moral question and one of the most important public issues resulting from the prosecution of the “global war on terror” and, specifically, the current combat in Afghanistan and Iraq.

Based on the ELCA’s social statement, *For Peace in God's World* (1995), this church understands torture and inhumane treatment of any person, particularly those held in detention, to violate the most basic biblical values and democratic principles. We understand the importance of giving the broadest possible meaning to the terms “torture” and “inhumane treatment,” and to include those known as “unlawful combatants” in the present war on terror under protection from these activities.

This is especially relevant in the present context where the Geneva Convention, the codified and recognized international standard for conduct in wartime, outlines an exclusion

of protection for those known as “unlawful combatants,” provided that a competent tribunal has determined whether a person is entitled to prisoner of war or civilian status, and also where the present U.S. Administration classifies many detainees within this grouping.

To date, the ELCA has been active on the definition of torture, the inhumane treatment of detainees, and related issues through the Office of Presiding Bishop, the Church in Society program unit, and other expressions of this church. The ELCA also works through its various expressions to promote awareness on this issue and to advocate before the administration, Congress, and the United Nations for an end to U.S.-sponsored acts of inhumane treatment and torture. This church is an endorsing institutional member of the National Religious Campaign Against Torture (NRCAT) and Presiding Bishop Hanson has signed various faith-leader statements to this effect. The advocacy staff of the Church in Society unit regularly works on human rights, humane treatment, and open practices regarding the detention of prisoners. In particular, the issue of torture is now a named priority on the ELCA advocacy Web site.

CC ACTION [EN BLOC]

Recommended:

To commend the Minneapolis Area Synod for its action related to the condemnation of torture and for drawing the connection between Christian faith and this important current public issue and to observe that the synod’s commitment to biblical principles and human rights is an example to all Lutherans of the importance and relevance of this church’s public voice; and

To note that the ELCA already condemns the use of torture and inhumane treatment of captives and also advocates for human rights, accessibility, and accountability for government agencies; and

To acknowledge that the ELCA, through its participation in NRCAT, is on record in support of “an independent committee with *subpoena* power to examine the use of rendition and erosion of human rights” and will work in coalition for it; To report that Presiding Bishop Hanson has signed a recent NRCAT letter calling on the Central Intelligence Agency to notify the International Committee of the Red Cross of all U.S.-held detainees and to allow the committee access to both the detainees and detention facilities.

2. Temporary Protected Status for Liberians Minneapolis Area Synod (3G)

WHEREAS, perhaps as many as 7,000 to 10,000 people displaced from the Republic of Liberia have settled in the Minneapolis area, becoming valued members of our community and our congregations; and

WHEREAS, extreme violence and danger forced many of the displaced to leave in haste, without acquiring formal refugee status; and

WHEREAS, the United States Congress has been granting temporary protected status to Liberians for more than 10 years; and

WHEREAS, the United States Department of Homeland Security has announced its intention not to renew temporary protected status for Liberians after October 2007; and

WHEREAS, such a lapse in temporary protected status will result in approximately ten percent of Minnesota’s Liberian population again being displaced from their homes in Minnesota, and an estimated 200,000 nationwide; and

WHEREAS, the United States Congress can reverse the decision of Homeland Security on temporary protected status for Liberian people; therefore, be it

RESOLVED, that the Minneapolis Area Synod Assembly call for an extension of temporary protected status for displaced Liberian nationals; and be it further

RESOLVED, that the Minneapolis Area Synod, through the office of its bishop, contact all Minnesota representatives and senators in the United States Congress to convey this call for action; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to call for extension of temporary protected status on behalf of Liberian refugees throughout the United States; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly to direct the Office of the Presiding Bishop to convey to each member of the United States Congress this call for action.

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.10.28b]

To receive the resolution of the Minneapolis Area Synod related to the temporary protected status for Liberians;

To refer the resolution to the Church in Society unit with the request that a report and possible recommendations be brought to the April 2008 meeting of the Church Council;

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

Response from the Church in Society unit

Liberian nationals in the United States have been granted Temporary Protected Status (TPS) by the United States government since the outbreak of civil war in Liberia in 1990. With the deposition of Charles Taylor, the election of President Ellen Johnson Sirleaf, and reports of improving economic conditions, the Department of Homeland Security (DHS) announced that TPS would not be extended for Liberians when it expired October 1, 2007.

Expiration of TPS would mean forced deportation of an estimated 3,600 Liberians to their home country. In effect, it would result in separation of these Liberian families and the displacement of Liberians, many of whom have lived, worked, and contributed to communities in the United States for nearly 20 years.

Lutheran Immigration and Refugee Service (LIRS) is the lead Lutheran advocacy presence on immigration and refugee issues with members of Congress and the administration. With the October 1, 2007, deadline approaching, LIRS helped to win a new decision from President Bush to authorize Deferred Enforced Departure (DED) for the Liberians for 18 months from the October 2007 deadline. This decision has extended lawful presence for the Liberians while LIRS and coalition partners continue to work to grant them permanent status.

CC ACTION [EN BLOC]

Recommended:

To commend the Minneapolis Area Synod for bringing its experience in community-building and hospitality and this important issue to the attention of this church, and to thank them for witnessing to the importance and relevance of this church's public voice; and

To note in response to the third "resolved" that advocacy efforts by appropriate Lutheran bodies, in coalition with other partners, were responsible for removing the initial threat of forced deportation caused by the non-renewal of Temporary Protected Status and to note the ongoing advocacy efforts to protect Liberians in the United States under Deferred Enforced Departure status in order to establish a longer-lasting

and more dependable legal basis for their presence in this country; and

To indicate in response to the fourth “resolved” that the Church in Society program unit will work closely with LIRS to monitor the status of the DED agreement and involve ELCA leaders in appropriate responses to members of Congress and relevant administration officials about pending decisions by DHS and related federal agencies relating to the DED agreement or other resulting status for the Liberians.

**3. Cost of Board of Pensions Medical Coverage
Southwestern Texas Synod (4E)**

WHEREAS, the rising costs of medical coverage for clergy and lay staff members of our synod’s congregations are adversely affecting salaries because salaries are tied to the amount of medical premiums paid by congregations; and

WHEREAS, many of the congregations of the Southwestern Texas Synod are considering other routes to providing medical coverage for their pastors and staff; therefore, be it

RESOLVED, that the Southwestern Texas Synod Council communicate to the Church Council of the Evangelical Lutheran Church in America that the Board of Pensions review the way it funds the cost of medical benefits; and be it further

RESOLVED, that the Southwestern Texas Synod Council request that the Church Council of the Evangelical Lutheran Church in America direct the Board of Pensions of the Evangelical Lutheran Church in America to research the viability of more options for congregations in the form of “cafeteria” plans, allowing for higher deductibles and optional coverage, and respond to the Southwestern Texas Synod Council regarding new options.

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.03.08]:

To receive the resolution of the Southwestern Texas Synod Council related to the costs of medical benefits for rostered people and staff;

To refer the resolution to the Board of Pensions of the Evangelical Lutheran Church in America in consultation with the Conference of Bishops; and

To request that the Board of Pensions bring a progress report to the November 2007 meeting of the Program and Services Committee and a report and possible recommendations no later than the April 2008 meeting of the Church Council.

Response from the Board of Pensions

In the November 2007 progress report, the Board of Pensions shared information that the Board’s ongoing work with keeping health costs as low as possible would be informed by the Southwestern Texas Synod Council resolution. Additionally, it was stated that as a unit of this church the Board of Pensions would, per direction of the Executive Committee of the Church Council, engage synodical bishops in conversation about the matter raised by the Southwestern Texas Synod Council.

The Board of Pensions currently is in the process of completing annual visits with bishops and synod staffs as well as seminary and churchwide leaders. This year, in particular, because of a comprehensive benefits study being conducted with the assistance of Hewitt Associates, the consultations are looking at the ELCA philosophy of benefits and its five supporting principles: plan participation, level of benefits, bundled program, contribution policy, and sharing of health costs. The feedback from the consultations will assist the Board of Pensions in understanding how it is meeting its mission to “provide retirement, health, and related benefits and services to enhance the well-being of those who serve through the Evangelical Lutheran Church in America and other faith-based organizations.” It also will be very informative in finalizing a response to the Southwestern

Texas Synod Council resolution. As a result of the study and the information received, a report with recommendations will be prepared for the next meeting of the Church Council in November 2008.

Church Council Action:

The Church Council voted CC08.04.16b:

To receive the interim response of the Board of Pensions to the resolution of the Southwestern Texas Synod regarding the cost of health and related benefits;

To request that a full 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.

Response from the Board of Pensions

Method of funding the cost of medical benefits

The resolution states that rising medical costs are adversely affecting salaries because health coverage contributions are determined as a percentage of compensation. It calls on the ELCA Board of Pensions to review the way it funds medical benefits.

Although medical cost trends have moderated somewhat in recent years, health care costs continue to increase faster than general inflation and faster than the incomes of most congregations. ELCA plan rates increased by an average of five percent in each of the last two years. While these increases are lower than national averages, we understand that the high cost of medical coverage continues to be a challenge for ELCA congregations, particularly those of limited means.

To understand the relationship between salaries and health plan contributions it is helpful to consider an example. The table below shows a hypothetical pastor whose defined compensation in 2008 is \$50,000. The cost of family coverage is 31.8 percent of compensation or \$1,325 per month. The rate for 2009 will be 32.4 percent, which will be applied to the pastor's defined compensation in 2009. The table illustrates the health contribution and combined compensation plus health contribution, with 2009 salary increases of up to five percent. For example, if the pastor's salary increased by three percent, the health contribution would increase by 4.9 percent and the combined amount would increase by 3.5 percent.

Southwestern Texas Synod (Rate Class 3)

Family coverage

	<u>2008</u>	<u>2009 with salary increase of:</u>					
		<u>0%</u>	<u>1%</u>	<u>2%</u>	<u>3%</u>	<u>4%</u>	<u>5%</u>
Defined Compensation							
Annual	\$50,000	\$50,000	\$50,500	\$51,000	\$51,500	\$52,000	\$52,500
Monthly	\$4,167	\$4,167	\$4,208	\$4,250	\$4,292	\$4,333	\$4,375
Health contribution							
% of compensation	31.8%	32.4%	32.4%	32.4%	32.4%	32.4%	32.4%
Monthly amount	\$1,325	\$1,350	\$1,364	\$1,377	\$1,391	\$1,404	\$1,418
Increase over 2008		1.9%	2.9%	3.9%	4.9%	6.0%	7.0%
Compensation plus health							
Monthly amount	\$5,492	\$5,517	\$5,572	\$5,627	\$5,682	\$5,737	\$5,793
Increase over 2008		0.5%	1.5%	2.5%	3.5%	4.5%	5.5%

Does tying health contributions to compensation adversely affect pastors' compensation? In the opinion of the Board of Pensions it should not. As long as health costs are rising faster than salaries, the combined amount always will increase faster than the salary alone. This is true whether health contributions are tied to salary or not. The challenge for congregations is to continue to provide adequate and fair compensation, while also covering the ever-increasing cost of health coverage.

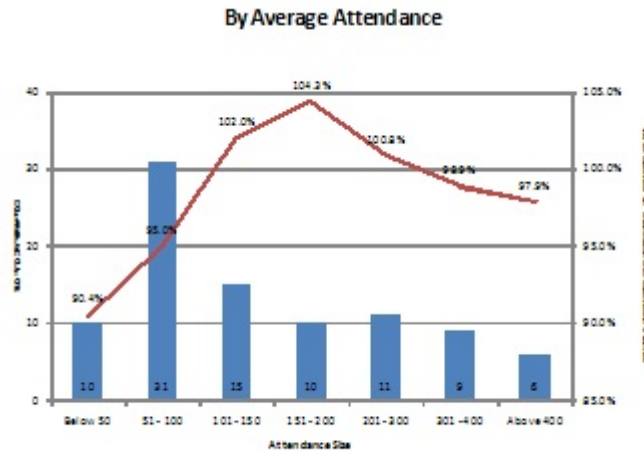
Why does the ELCA base health plan contributions on compensation? This unique practice arises from the ELCA philosophy of benefits, which states that the cost of the benefits program should be shared on a basis that takes into account differences in congregations' and other employers' ability to pay, with employers of greater means paying more in order to help employers of lesser means within their synods. This recognizes that the ELCA is one interdependent church and helps to keep the program—particularly the health plan—affordable for congregations of lesser means.

The Board of Pensions has a three-tier rate structure (e.g., member only, member and spouse (or children), and member, spouse and children) with six rate classes. Each synod is assigned the rate class that will produce contributions that are closely aligned with the expected cost of coverage in that synod. As a result, each synod covers its expected cost of coverage and salary-based sharing takes place within each synod.

This arrangement originally was intended as a way for larger congregations to support smaller congregations. In practice, that is not what is happening. Small congregations far outnumber the large ones, so it is nearly impossible for the system to work as originally intended. Furthermore, many larger congregations sponsor lower-paid lay employees as well as higher-paid clergy. As a result some larger congregations actually benefit from the sharing concept.

The Board of Pensions has analyzed the 2007 health contributions of the sponsoring congregations in the Southwestern Texas Synod and found the same pattern. Of the 170 congregations in the synod, 124 currently are sponsoring one or more members in the ELCA benefits programs. Eliminating members who are either over age 65 or waiving ELCA health coverage because they are covered by a spouse's plan, there are 92 congregations in the analysis. These congregations sponsor a total of 155 employees, including 102 pastors, 52 non-rostered lay employees, and one associate in ministry). The analysis focuses on the ratio of the "health contribution" to "health cost," which is defined as the contribution that would apply if the contributions did not vary by compensation.

Ratio of Health Contribution to Health Cost



The above graph shows the ratio of the “health contribution” to “health cost” by average attendance. For congregations with average worship attendance of 100 or less (41 out of 92), the ratio is less than 100 percent. For these congregations, the average compensation of sponsored members is below the synod average, so they are benefitting from the sharing pool. For congregations with average worship attendance of 101 to 200 (25 out of 92), the ratio is greater than 100 percent. For these congregations, the average compensation of sponsored members is above the synod average, so they are contributing to the sharing pool. For larger congregations with average worship attendance of more than 200 (26 out of 92), many are sponsoring lay employees as well as pastors. As a result the average compensation is somewhat lower than in the 101 to 200 group and the ratios range from 98 percent to 101 percent.

The Board of Pensions believes that ELCA health costs are being shared as intended. Contributions for 2009 break down as follows:

1. For sponsored members with defined compensation up to \$46,600, the minimum rates apply; minimum rates are approximately 86 percent of the synod average.
2. For sponsored members with defined compensation between \$46,600 and \$63,100, the percentage rates apply.
3. For sponsored members with defined compensation above \$63,100, the maximum rates apply; maximum rates are approximately 116 percent of the synod average.

Based on this summary, the Board of Pensions believes that the level of subsidies inherent in this contribution structure should not materially disadvantage any group of congregations.

Finally, the plan is financially efficient, paying out more the 90 cents in health benefits for every dollar of health plan contributions received. Although the Board of Pensions acknowledges that the cost of the plan is high, that is due both to the high average age of the covered population and escalating health care costs nationally. While the Board of Pensions cannot control directly either of these cost drivers, it is proactive in trying to reduce the demand for health care within the population through the comprehensive wellness program. The ELCA Board of Pensions is committed to doing everything possible to improve the

health status of plan members because improving plan members' health has multiple benefits, not the least of which is better management of health care costs.

Possibility of benefit level options (e.g., higher deductibles and optional coverage)

The resolution also states that congregations are considering other sources of medical coverage, apparently out of a desire for more flexibility in the level of benefits provided.

The ELCA philosophy of benefits states that the benefits program should provide adequate financial protection in the event of illness, injury, disability, retirement, or death. The program's cost-sharing features should recognize the relatively low salaries paid to many church workers. Benefits should compare favorably to those available to professionals in other denominations and in secular employment. The ELCA encourages equal treatment for all church workers, both to avoid gaps in coverage and, most important, to help keep benefits from becoming an issue in the call process.

The Board of Pensions understands that congregations are looking for more flexibility. Hewitt Associates, in its comprehensive review of the ELCA benefits program earlier this year, suggested that additional flexibility in contributions and/or benefits could improve the level of satisfaction of congregations and other sponsoring employers. While employers generally would appreciate greater flexibility in the level of benefits offered, there is a prevailing view among synod bishops and other church leaders that offering more choice could cause serious unintended consequences. More specifically, pastors who serve congregations of lesser means, and in many cases receive low compensation, would be most likely to receive lower benefits. Furthermore, if benefits varied from congregation to congregation, benefits would become more of an issue in the call process.

In summary, the Board of Pensions acknowledges that rising health care costs are a continuing challenge for this church. The Board of Pensions philosophy of benefits provides a sound basis for sharing these costs among sponsoring employers and between employers and health plan members. BOP encourages an ongoing dialog within this church on these issues and welcome those who have concerns to contact us.

CC ACTION [EN BLOC]

Recommended:

To express gratitude to the Southwestern Texas Synod for its resolution related to the cost of medical coverage through the ELCA Board of Pensions; and

To acknowledge that rising health care costs continue to be a challenge for this church; and

To affirm that the Board of Pensions' philosophy of benefits provides a sound basis for sharing the cost of health care both among sponsoring employers and between employers and health plan members; and

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

4a. Clergy for Disaster Areas

Texas–Louisiana Gulf Coast Synod (4F)

WHEREAS, in the wake of Hurricanes Katrina and Rita, the financial, emotional, and spiritual burdens on congregations afflicted by disaster have increased enormously; and

WHEREAS, a number of congregations in the Texas–Louisiana Gulf Coast Synod have been unable to call pastoral staff to lead them because of the uncertainty of their circumstances in the wake of the hurricanes; and

WHEREAS, the finances of some disaster-stricken congregations have been so devastated that they are unable to compensate adequately their pastors so that they can continue to live in the communities where they have been called to serve; and

WHEREAS, the pastoral staffs of other congregations have been taxed severely as a result of their responsibility not merely to lead their own congregations but to assist in the support and rebuilding of other congregations destroyed—or placed at risk—by the hurricanes and their aftermath; and

WHEREAS, there is a need for an intentional commitment on the part of this church to provide additional ordained leadership in times of crisis in order to assist those churches in need of pastoral staff and to provide relief to those pastors who have struggled without respite since these disasters; therefore, be it

RESOLVED, that:

1. the presiding bishop promptly undertake to identify and create a list of retired rostered clergy and chaplains who are willing to serve in disaster-stricken areas as intentional interim pastoral staff for those congregations that need pastors or to provide respite and relief to existing pastoral staff in disaster-stricken communities and congregations that need additional help; and
2. the Evangelical Lutheran Church in America provide resources sufficient to fund the amounts necessary to pay interim and permanent pastoral staff salaries (if local congregations lack the means to do so) in order to permit rostered clergy and chaplains to return to the service of this church in disaster-stricken areas; and be it further

RESOLVED, that the Texas–Louisiana Gulf Coast Synod Assembly direct the Texas–Louisiana Gulf Coast Synod Council to forward this resolution for proper referral and disposition under the bylaws and continuing resolutions of this church.

Executive Committee Action

The Executive Committee voted (EC07.10.28c)

To receive the resolution of the Texas-Louisiana Gulf Synod related to clergy for disaster areas;

To refer the resolution to the Office of the Presiding Bishop in consultation with the Church in Society unit and ELCA Disaster Response with the request that the report on the consultation on disaster response anticipated at the November 2007 meeting of the ELCA Church Council address the issues raised by the synod; and

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

4b. Disaster Response

Texas–Louisiana Gulf Coast Synod (4F)

WHEREAS, Hurricanes Katrina and Rita taught many valuable lessons to be learned about disaster response; and

WHEREAS,, the faith communities of the Gulf Coast areas, the Evangelical Lutheran Church in America, and the world responded with great generosity and love; and

WHEREAS, the presence of local pastors and congregations became beacons of hope and visible signs of Christ; and

WHEREAS, the local congregations and their church facilities should be spiritual centers in the relief response and long-term recovery efforts as well as a public witness to the core values of Lutheran communities; and

WHEREAS, Lutheran Disaster Response does not allocate money for the financial support of pastors and staff, rebuilding of church buildings, or congregational ministries devastated by a disaster; and

WHEREAS, the gap of coverage for churches and their staff impacted by a disaster is one of the lessons from Hurricanes Katrina and Rita as well as after other disasters which have hit this country; therefore, be it

RESOLVED, that the Texas–Louisiana Gulf Coast Synod, meeting in assembly, requests that the Evangelical Outreach and Congregational Mission unit of the Evangelical Lutheran Church in America develop a clear, immediate, and effective response plan to assist local pastors and congregations in disaster areas; and be it further

RESOLVED, that the Texas–Louisiana Gulf Coast Synod Assembly direct the Texas–Louisiana Gulf Coast 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

Executive Committee Action

The Executive Committee voted (EC07.10.28d)

To receive the resolution of the Texas-Louisiana Gulf Synod related to disaster response;

To refer the resolution to the Office of the Presiding Bishop in consultation with the Church in Society unit and ELCA Disaster Response with the request that the report on the consultation on disaster response anticipated at the November 2007 meeting of the ELCA Church Council address the issues raised by the synod; and

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

4c. Change the Policy of Lutheran Disaster Response

Texas–Louisiana Gulf Coast Synod (4F)

WHEREAS, the current policy and practice of Lutheran Disaster Response (LDR) does not allow money contributed to LDR to be used for the rebuilding of churches devastated by disaster; and

WHEREAS, that policy forces local congregations to hustle and scramble in search of alternate financial assistance for their rebuilding; and

WHEREAS, many contributors to LDR naturally assume that their donations also will be used for the rebuilding of Lutheran churches; and

WHEREAS, current policy and practice often lead pastors and congregations to be preoccupied with finding the financial resources to rebuild their structures, diverting time, effort, and money away from the other ministries of the congregations; and

WHEREAS, the current policy and practice has caused bewilderment, outrage, and resentment among members of devastated churches and has caused a public relations blunder for LDR in recently ravaged areas; and

WHEREAS, it is the local congregation that provides hope, compassion, and physical help to its community and therefore needs immediate support following a disaster; therefore, be it

RESOLVED, that the practice and policy of the Lutheran Disaster Response immediately be changed in order to free up both current and future donations to Lutheran Disaster Response for use in the rebuilding of church facilities affected by disaster; and be it further

RESOLVED, that the Texas–Louisiana Gulf Coast Synod Assembly direct the Texas–Louisiana Gulf Coast 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.

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.10.28e]

To receive the resolution of the Texas-Louisiana Gulf Synod requesting a change in the policy of Lutheran Disaster Response;

To refer the resolution to the Office of the Presiding Bishop in consultation with the Church in Society unit and ELCA Disaster Response with the request that the report on the consultation on disaster response anticipated at the November 2007 meeting of the ELCA Church Council address the issues raised by the synod; and

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

The Church Council voted [CC07.11.83e]:

To thank the Texas–Louisiana Gulf Coast Synod for its resolutions related to clergy for disaster areas, the policy of Lutheran Disaster Response, and disaster response;

To acknowledge the report of the ELCA Disaster Response Consultation and the action of the Church Council as the response of the Church Council to the resolutions of the Texas-

Louisiana Gulf Coast Synod;

To request that the report and the action of the Church Council be transmitted as information to the synod; and

To anticipate additional response by the Church Council at its November 2008 meeting.

CC ACTION [EN BLOC]

Recommended:

_____ To acknowledge the verbal report of the director for Domestic Disaster Response as recorded in the minutes of the November 2008 meeting of the Church Council as the final response of the Council to the resolutions of the Texas-Louisiana Gulf Coast Synod related to Clergy for Disaster Areas, Disaster Response, and Change the Policy of Lutheran Disaster Response; and

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

**5. Revise Economic Life Social Statement
Southeastern Iowa Synod (5D)**

WHEREAS, this church and its institutions continue to discern their roles in communities, especially those communities experiencing socio-economic decline; and

WHEREAS, there is an increasing allure to secure funding from resources that may challenge this church's advocacy to further human dignity, freedom, justice, and peace in the world (e.g., lotteries and gambling grants); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) uses its social statements, messages, social policy resolutions, and studies of social issues as a means to carry out its participation in society;¹ and

WHEREAS, the ELCA social statement on economic life provides neither policy and procedure² nor current³ guidance for how its various expressions and institutions raise money for maintenance and mission; therefore, be it

RESOLVED, that the Southeastern Iowa Synod in assembly request the Church and Society unit to broaden its social statement on economic life

1. to include resources for a community of moral deliberation in order to discern stewardship practices that are biblical and faithful;
2. to adapt and contextualize the 1984 American Lutheran Church "Statement on Gambling and the Public Good"; and
3. to add a social policy resolution that clarifies fund-raising and stewardship practices for all expressions of this church and its institutions; and be it further

RESOLVED, that the 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.

¹ *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns*, p. 1.

² The ELCA currently addresses gambling in the early phase of "studies" rather than the advanced phase of "policies and procedures" (*Ibid.*).

³ The ELCA "continues to look to the social statements of the [ALC and LCA] for guidance, while it develops its own social statements and further deliberates on social concerns" (*Ibid.*, 3).

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.08.23a]

To receive the resolution of the Southeastern Iowa Synod related to the social statement on economic life;

To refer the resolution to the Church in Society program unit with the request that a report and possible recommendations be brought to the April 2008 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 Southeastern Iowa Synod has asked the Church Council to revise the Evangelical Lutheran Church in America's social statement, "Sufficient, Sustainable Livelihood for All: A Social Statement on Economic Life" to: include resources that facilitate discernment of "stewardship practices that are biblical and faithful;" "adapt and contextualize" The American Lutheran Church's statement on gambling; and clarify fundraising and stewardship practices.

The ELCA adopted the economic life social statement in 1999. The purpose of this statement is to address economic injustice in the broader society and world. It speaks to state-sponsored gambling as a "regressive means of raising state revenues" that adversely affects people in poverty (p. 12). It does not address the relationship between gambling and congregational or church-related institutional stewardship practices and fundraising.

In 1984, The American Lutheran Church adopted a statement on "Gambling and the Public Good" that articulates the "temptation" of states and a "wide variety of charitable or community organizations and causes" to utilize gambling as a revenue resource (p. 2). While this statement enumerates the questions and concerns raised by gambling, including its affect on people's understanding of stewardship and motivation, it does not support absolute prohibitions on gambling. It raises concern that "receipts from gambling become another regressive tax when used as a source of revenue (p. 2)" and admonishes congregations and charitable organizations to strive to keep their fundraising practices free from appeals to unhealthy motivations, such as greed or materialism. This statement does not address a congregation's or church-related institution's use of money won by members in state-sponsored lotteries or gambling, including the effect such use might have on the church's ability to advocate.

In 1964, The American Lutheran Church offered a statement on "Commercialism in the Church" as a guide to pastors and congregations, boards, agencies, institutions, and auxiliaries for their policies and actions. That same year, the Lutheran Church in America adopted a social statement on commercialism. Both statements explain the dangers of commercialism in the church related to: the Christian understanding of stewardship; the consciences of both members and non-members; blurring in the public mind of the church's difference from private business; and the church's tax status with the state. Both statements have in view the need to address commercialism in a way that helps people "replace poor [stewardship] practices with better ones" (LCA, n.p.). Commercialism is understood as "the selling of goods or services in the name of the church" to secure funds for the church or a church-related organization (LCA, n.p.), so it does not include gambling.

The Stewardship Team of the Evangelical Outreach and Congregational Mission unit regularly utilizes the Lutheran Church in America's statement on commercialism and the team's own "Ten Stewardship Principles" and "Twenty Practices for Growing Stewards in Your Congregation" to educate on Christian stewardship; and it uses its "What are the differences?" to help congregations discern the differences between fundraising and financial stewardship. Churchwide and synod stewardship staff welcome the opportunity to work with

synods on education and moral discernment around stewardship and fundraising.

CC ACTION *[EN BLOC]*

Recommended:

To thank the Southeastern Iowa Synod for its concern for Christian stewardship and fundraising practices;

To acknowledge that alternative sources of funding are alluring to congregations and church-related institutions, especially where there is socio-economic decline;

To conclude that the concern raised by the Southeastern Iowa Synod primarily falls into the realm of congregational and church-related institutions' fundraising and stewardship practices and to invite continued education and moral discernment about stewardship and fundraising by churchwide staff and synods;

To acknowledging that current ELCA social policy does not speak to the use by congregations and church-related organizations, agencies, and institutions of funds won in state-sponsored gambling, including the use of funds to do advocacy ministry, but to recognize that predecessor church body statements do address gambling and commercialism and continue to provide guidance for the ELCA in the absence of policy adopted by the ELCA;

To decline to revise the ELCA's social statement on economic life but to recommend that the Evangelical Outreach and Congregation Mission unit, through its stewardship team, be asked to update the Lutheran Church in America's statement on commercialism, including the use of funds by congregations and church-related institutions won in state-sponsored gambling, inviting input from the Church in Society unit where appropriate; and

To request the Evangelical Outreach and Congregational Mission unit to post on its Website "Gambling and the Public Good" (TALC, 1984), "Commercialism in the Church" (TALC, 1964), and "Commercialism" (LCA, 1964), until such time as updated documents are developed.

**6. Resolution: Media Campaign for HIV and AIDS Strategy
Metropolitan New York Synod (7C)**

WHEREAS, HIV and AIDS has been at pandemic levels for over two decades; and

WHEREAS, the year 2005 marked the grim milestone of 1,000,000 people in the United States alone living with HIV (and 40,000,000 worldwide); and

WHEREAS, ignorance about the subject continues to have a negative impact on the delivery of pastoral and educational services to those infected and affected by HIV, despite a variety of educational resources; therefore, be it

RESOLVED, that the Metropolitan New York Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Communication Services unit of the churchwide organization to engage in collaborative activities to raise awareness about the issues surrounding HIV disease through the use of a media campaign directed at members of this church as well as the broader population.

Executive Committee Action

The Executive Committee of the Church Council voted [EC07.10.28g]

To receive the resolution of the Metropolitan New York Synod requesting a media campaign for HIV and AIDS awareness;

To refer the resolution as information to the units of this church involved in the ongoing preparation of a strategy on HIV and AIDS to be brought to the Church Council in April 2008; and

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

The Church Council voted [CC08.04.16a]

To authorize a delay in the response of the Church in Society and Global Mission units to the resolution of the Metropolitan New York Synod requesting a media campaign for HIV and AIDS awareness;

To recommend that the response be included in the churchwide strategy on AIDS and HIV, which will 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 acknowledge the draft of the strategy on HIV and AIDS as the response of the Church Council to the resolution of the Metropolitan New York Synod;

To anticipate approval of the final draft of the HIV and AIDS strategy at the April 2009 meeting of the Church Council; and

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

7. Reinstatement of Rostered Clergy

Northern Great Lakes Synod (5G)

WHEREAS, there is a need for qualified clergy in the Evangelical Lutheran Church in America; and

WHEREAS, the Vocation and Education program unit has a policy for reinstatement to the roster of the Evangelical Lutheran Church in America that is rather lengthy and cumbersome; and

WHEREAS, some pastors leave the roster in circumstances that do not reflect poorly on their character, ministry, and ability; therefore, be it

RESOLVED, that the Northern Great Lakes Synod ask the Evangelical Lutheran Church in America's Vocation and Education program unit to streamline the process of reinstatement to the roster; and be it further

RESOLVED, that the Northern Great Lakes Synod Assembly direct the 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.

Executive Committee Action:

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

To receive the resolution of the Northern Great Lakes related to reinstatement of rostered clergy;

To refer the resolution to the Vocation and Education unit in consultation with the Office of the Secretary 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 Vocation and Education Unit

Vocation and Education unit staff members, in consultation with staff from the Office of the Secretary and with members of the Conference of Bishops Vocation and Education liaison committee, have reviewed this resolution and the policy on reinstatement.

Reinstatement to a roster always is a matter to be considered with great care. Even when a person resigned from one of the rosters for reasons that had no impact on his or her fitness to serve, it is appropriate that time be taken for mutual discernment to reflect on that decision and on experiences and learnings during the time on and off the roster. When a resignation or removal came because of misconduct or to avoid discipline, the necessity for taking time to discern carefully the appropriate next steps is all the greater.

The reviewers conclude that the present reinstatement process meets the needs of this church for this careful consideration, that it respects all people concerned, and that it is not unnecessarily complex. However, the reviewers also conclude that it is possible and desirable to clarify the descriptions of the process in the “Manual on the Policies and Procedures for Management of the Rosters” and particularly in the “Candidacy Manual” and to eliminate minimal potential redundancy in the steps required of applicants for reinstatement. By early 2009, Vocation and Education unit staff members expect to complete the process of editing the language in the candidacy manual. Office of the Secretary staff will do the same with the manual on management of the rosters.

Concurrent with discussions related to the Northern Great Lakes Synod resolution, the staff and liaison committee also considered unrelated questions about reinstatement that have been raised recently by others. These included the issue of whether an appeal process should be made available when a request is denied, the issue of whether the policy should continue to give the synodical bishop sole discretion to determine whether to forward a request for reinstatement to a candidacy committee, and the issue of whether and when a bishop should be allowed or expected to disqualify him or herself and transfer the responsibility to another synodical bishop.

The reviewers examined each of these and conclude that, while some arguments can be made for each of the possible changes, potentially larger problems would be created in each case if the change were made. In considering reinstatement, as in other areas related to rostering, this church relies on the integrity and knowledge of its bishops and candidacy committees. Guidance and counsel on the use of these policies is an essential part of the orientation and ongoing support offered to bishops and other synod staff members and should continue to be so.

CC ACTION *[EN BLOC]*

Recommended:

To thank the Northern Great Lakes Synod Council for its resolution related to the reinstatement of rostered clergy, and to acknowledge that the policy on the reinstatement of rostered clergy has been reviewed carefully;

To decline to recommend any substantive changes in that policy, but to request that the Vocation and Education unit and the Office of the Secretary will be editing the policy documents to increase clarity and to avoid redundancy in the process;

To convey this response to the synod as the Church Council’s response to the resolution of the Northern Great Lakes Synod; and

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

8. Voting Member Allocation for the Alaska Synod

Alaska Synod (1A)

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is the body of Christ in which each person, church, synod, and region is recognized as an integral part; and

WHEREAS, the ELCA is committed to the teachings of Jesus that include justice and fairness for all affiliated bodies of the ELCA; and

WHEREAS, the goal of the Evangelical Outreach and Congregational Mission ministry of the ELCA is to “build capacity to start new and renew congregations that are healthy and missional in diverse and multicultural contexts”; and

WHEREAS, the Alaska Synod of the ELCA is in its entirety diverse and multicultural; and

WHEREAS, the ELCA has acted in an unjust and unfair manner in eliminating a voting member from the Alaska Synod for all future ELCA Churchwide Assemblies; therefore, be it

RESOLVED, that the Southeast Cluster of the Alaska Synod request in the strongest terms possible that the ELCA Office of the Secretary and the Presiding Bishop reverse the action of

denying the Alaska Synod fair and just representation at all future ELCA Churchwide Assemblies, specifically that the Alaska Synod remain entitled to the following representation to each and every Churchwide Assembly: one clergy, one lay person, one Alaska Native, the chair of the Alaska Synod Council, and the bishop of the Alaska Synod; and be it further

RESOLVED, that the Southeast Cluster of the Alaska Synod memorialize this resolution to the Alaska Synod Council and the Alaska Synod Assembly; and be it further

RESOLVED, that the Alaska Synod Assembly pass this resolution in its 2008 Synod Assembly and send it to the Office of the Secretary of the ELCA requesting action prior to the 2009 ELCA Churchwide Assembly.

Executive Committee Action

At its October 16, 2008, meeting the Executive Committee voted [EC08.10.22d]:

To receive the resolution of the Alaska Synod related to the synod's voting member allocation for the Churchwide Assembly;

To refer the resolution to the Office of the Secretary with a 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.

Response from the Office of the Secretary

The number of voting members of the Churchwide Assembly that each synod elects is specified by ELCA bylaw 12.41.11., which states:

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

The allocations for each assembly are based on the baptized membership and number of congregations reported by the synod for the third year past. For example, the allocation for the 2009 Churchwide Assembly is based on the statistics reported for 2006 because synods need to be informed of the number of people to elect in 2007.

In order to keep the number of voting members of the Churchwide Assembly at approximately 1,000, the formula has varied slightly over the years. In 1987, the formula specified one voting member per 6,500 baptized members and one voting member for every 50 congregations. In the constitution approved by the 2005 Churchwide Assembly, the formula was changed to that cited above, reflecting the decline in baptized membership in this church. No change in the formulation is proposed for the 2009-2011 biennium.

The history of the Alaska Synod's number of congregations and baptized membership is detailed below:

<u>Year</u>	<u>Congregations</u>	<u>Baptized Membership</u>
1987	27	9,615
1988	28	9,487
1989	28	9,638
1990	28	9,690
1991	29	9,911
1992	30	10,199
1993	30	10,304

1994	30	10,588
1995	32	10,601
1996	30	10,750
1997	30	10,957
1998	30	11,074
1999	30	11,218
2000	30	11,343
2001	30	10,778
2002	31	10,804
2003	31	10,629
2004	31	10,655
2005	31	10,475
2006	31	10,396

In addition to the voting members allocated by the constitution, because of the ELCA's commitment to inclusiveness in its assemblies (5.01.f.), the Church Council allocates additional voting members to certain synods. The history of Alaska's allocation of voting members is as follows:

<u>Date</u>	<u>Additional Members</u>	<u>Stipulations</u>	<u>Total Members</u>
1989	3	2 of whom must be Native Alaskans	5
1991	4	At least three must be Native Alaskans (total voting members from synod would be six: two clergy, including bishop, two lay women, and two lay men)	6
1993	4	At least three must be Native Alaskans (total voting members from synod would be six: two clergy, including bishop, two lay women, and two lay men)	6
1995	2	At least two must be Native Alaskans (total voting members from synod would be five: two clergy, including bishop, one lay women, and two lay men)	5
1997	2	At least one must be an Alaska Native person	5
1999	2	At least one must be an Alaska Native person	5
2001	2	At least one must be an Alaska Native person	5
2003	2	At least one must be an Alaska Native person	5
2005	2	At least one must be an Alaska Native person	5
2007	1	Must be an Alaska Native person	4
2009	1	Must be an Alaska Native person	4

In terms of the formula for allocation of voting members, the baptized membership and the number of congregations of the Alaska Synod have not changed substantially since the beginning of the ELCA. Due to changes in the way statistics are rounded, in 1995 the number of voting members based on the formula increased from two to three. At the same time, the number of additional voting members decreased. Furthermore, because of the reformulation in the 2005 constitution of the base on which voting members are calculated and because more synods are meeting the representational goals through normal elections processes, the number of additional voters and the number of synods receiving additional voters were reduced for the 2007 Churchwide Assembly.

Allocating voting members involves consideration of the demographics of this whole church as well as of its individual synods. Every effort is made to treat synods fairly and consistently, considering their size and contexts. Changes cannot be made for one synod without consideration of the allocation to every synod.

Synods were informed of the number of voting members they needed to elect for the 2009 Churchwide Assembly in a letter from the Office of the Secretary dated August 15, 2007. Elections occurred at the 2008 Synod Assemblies. As is clear from the above chart, the allocation to the Alaska Synod was the same as it had been for the 2007 Churchwide Assembly, an allocation that the synod would have received in 2005. Because of the issues of timeliness and fairness to other synods, the Office of the Secretary recommends that the Church Council decline to change the voting member allocation for the Alaska Synod for the 2009 Churchwide Assembly. The Office of the Secretary will undertake a review of the allocation of voting members for the 2011 Churchwide Assembly.

CC ACTION *[EN BLOC]*

Recommended:

To receive the background information provided by the Office of the Secretary to the Alaska Synod resolution on allocation of voting members;

To request that the Office of the Secretary provide the background information to the Alaska Synod as the response of the Church Council to the resolution.

**9. 2009 Churchwide Assembly Rules of Organization and Procedure
Northwestern Minnesota Synod (3D)**

RESOLVED, that the Northwestern Minnesota Synod Council forward for consideration and possible action to the Executive Committee of the Church Council of the Evangelical Lutheran Church in America (ELCA) the following proposed rule for the 2009 Churchwide Assembly:

When a Churchwide Assembly adopts a social statement, all resolutions and recommendations for implementation of said social statement shall require for adoption a two-thirds vote by the Churchwide Assembly.

Executive Committee Action

The Executive Committee of the Church Council voted [EC08.10.21]:

To receive the resolution of the Northwestern Minnesota Synod related to the Rules of Organization and Procedure for the 2009 Churchwide Assembly;

To anticipate action by the Church Council at its November 2008 meeting to recommend the Rules of Organization and Procedure to the 2009 Churchwide Assembly;

To acknowledge that the action of the Church Council at its November 2008 meeting will be the response of the council to the synod's resolution; and

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

Background from the Office of the Secretary

In each biennium, the Church Council submits a recommendation to the Churchwide Assembly of the Evangelical Lutheran Church in America on proposed Rules of Organization and Procedure (Rules). Voting members of the assembly act on the Rules in the first plenary session. Pursuant to *Robert's Rules of Order*, a two-thirds vote of the assembly is required for adoption of the Rules. These proposed Rules for the 2009 Churchwide Assembly have been developed and refined as a result of experiences at the ten previous Churchwide Assemblies, as well as the experiences of predecessor church bodies.

Most of the proposed changes in the 2009 Rules were made to update or reorganize the document or to clarify an issue (e.g., the meaning of "germane motion" or "memorial"). The most substantive amendments are in Part 10 under the heading "Vote to Adopt Certain

Recommendations and Resolutions from a Social Statement Task Force.” For this Part the following rules are being proposed:

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 a social statement task force report, or amendments or substitute motions relating to them.

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

The second paragraph is the Rule that was adopted by the 2003, 2005, and 2007 Churchwide Assemblies and is consistent with the constitution of the ELCA.

The Office of the Secretary and the Legal and Constitutional Review Committee are proffering these Rules in Part Ten not as advocates of a particular point of view, but primarily to clearly frame the discussion of this section and to address transparently the pending resolution of the Northwestern Minnesota Synod (Exhibit B1b). These Rules also are consistent with what has been proposed in the past and what had been practice with respect to social statements and their implementing resolutions prior to the 2007 Churchwide Assembly, as is evident from this review of the following recent history of the rules in this section:

2005 Churchwide Assembly

At the November 2004 Church Council meeting, the Rules of Organization and Procedure for the 2005 Churchwide Assembly were considered. In Part Ten, “amendments to and Votes on Major Statements,” under the heading “Vote to Adopt Certain Recommendations from Task Force Reports,” the following rules were commended to the Churchwide Assembly [CC04.11.65]:

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that require amendment of a constitution or bylaw provision for implementation.

A two-thirds majority vote of the members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force that would establish for this church a new practice or policy that is contrary to a social statement of this church on the subject of the policy or social statements received from the immediate predecessor church bodies of this church that have not been replaced or superseded by social statements or decisions of this church.

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that would establish for this church a new practice or policy that is contrary to an existing policy that has been adopted by the Church Council upon recommendation of a board or committee, as authorized by the constitution or bylaws of this church.

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that the Church Council recommended to the Churchwide Assembly and specified that a two-thirds affirmative vote of the assembly will be necessary for adoption.

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that would establish policy for the oversight by synods of the official rosters of this church.

A majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that are provided as

advice to congregations of this church, except recommendations in implementing resolutions for a social statement for which a two-thirds vote is required.

At the first plenary session of the 2005 Churchwide Assembly, the assembly considered the Rules of Organization and Procedure (Rules). It voted initially to adopt the Rules, exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force, and the material removed for separate consideration [CA05.01.01]. The Rules approved in the section "Vote to Adopt Certain Recommendation from Task Force Reports" included only the following:

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that require amendment of a constitution or bylaw provision for implementation.

Paragraphs two–six were removed for separate consideration.

After considerable debate on those paragraphs, the assembly voted to adopt the "Rules of Organization and Procedure," Section I, page 13, Part Ten, paragraph 3, "Vote to Adopt Certain Recommendations from Task Force Reports":

A two-thirds majority vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report that would establish for this church a new practice or policy that is contrary to an existing policy that has been adopted by the Church Council upon recommendation of a board or committee, as authorized by the constitution or bylaws of this church.

No other proposed rule in this section was adopted, nor were amendments to them approved.

2007 Churchwide Assembly

At its April 2007 meeting, the Church Council considered the Rules of Organization and Procedure for the 2007 Churchwide Assembly. In Part Ten, "Amendments to and Votes on Major Statements," under the heading "Vote to Adopt Certain Recommendations from Task Force Reports," the following rules had been proposed:

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.

A two-thirds vote of the members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report or amendments or substitute resolutions related to them that would establish for this church a new practice or policy that is contrary to an existing policy that has been adopted by the Church Council upon recommendation of a board or committee, as authorized by the constitution or bylaws of this church.

After extensive debate, the Church Council voted [CC07.04.24] to recommend that the Churchwide Assembly to adopt the Rules of Organization and Procedure (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force). Under the heading in Part Ten "Vote to Adopt Certain Recommendations from Task Force Reports," the following rule was recommended:

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.

At the first plenary session of the 2007 Churchwide Assembly, the assembly considered the Rules of Organization and Procedure. In Part Ten under the heading "Vote to Adopt Certain Recommendations from Task Force Reports," the following rule was adopted:

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.

Social Statements and Implementation Resolutions

Bylaw 12.12.01. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* states:

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

Up until 2007, social statements and their implementing resolutions were combined in a single action, which required a two-thirds vote for approval. Specifically, only a single action on “Caring for Health: Our Shared Endeavor,” combining approval of the social statement and implementing resolutions, was taken by the 2003 Churchwide Assembly [CA03.05.13]. Similarly, only a single action on “Sufficient, Sustainable Livelihood for All,” combining approval of the social statement and implementing resolutions, was taken by the 1999 Churchwide Assembly [CA99.05.14]. Again, only a single action on “For Peace in God’s World,” combining approval of the social statement and implementing resolutions, was taken by the 1995 Churchwide Assembly [CA95.05.24]. The 1993 Churchwide Assembly voted a single action [CA93.04.06], combining approval of the social statement and implementing resolutions, on “Caring for Creation: Vision, Hope, and Justice.” It also took a single action on “Freed in Christ: Race, Ethnicity, and Culture” [CA93.07.43]. The 1991 Churchwide Assembly voted a single action on the social statement on abortion [CA91.06.38], combining approval of the social statement and implementing resolutions. It also took a single action on “Social Practice Statement on the Death Penalty” [CA91.03.09] and a single action on “The Church in Society: A Lutheran Perspective” [CA91.02.04].

In 2007, the practice was altered. The 2007 Churchwide Assembly took separate actions on the social statement and its implementing resolution. It approved (Yes-949; No-35) the social statement in one action [CA07.05.21], which required a two-thirds vote, and approved (Yes-996; No-17) the implementing resolutions in another [CA07.07.22], on a simple majority.

2009 Churchwide Assembly

At its November 2008 meeting the Church Council will consider the Rules of Organization and Procedure for the 2009 Churchwide Assembly. Under the heading “Vote to Adopt Certain Recommendations and Resolutions from A social Statement Task Force,” the following rules are being proposed:

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations or resolutions from a social statement task force, or amendments or substitute motions relating to them.

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.

Following debate, including possible amendment or substitutes for the proposed rules, the Church Council will recommend adoption of the Rules to the 2009 Churchwide Assembly. The assembly will debate and vote on the Rules during the first plenary session.

Amendments and substitute motions to the recommendation of the Church Council are, of course, in order.

CC ACTION *[EN BLOC]*

Recommended:

To receive the background information provided by the Office of the Secretary to the Northwestern Minnesota Synod resolution related to the 2009 Churchwide Assembly Rules of Organization and Procedure; and

To request that the Office of the Secretary provide the background information to the synod as the response of the Church Council to the resolution.

10. Ecologically and Fiscally Sound Practices

Saint Paul Area Synod (3H)

WHEREAS, Jesus Christ through his works and words taught us to lead by example, and Mahatma Gandhi called us to “be the change you want to see in the world”; and

WHEREAS, Lutherans have led by example and been in the forefront of ethically inspired social change for centuries, including the abolitionist, civil rights, and peace movements of the United States; and

WHEREAS, the serious threats of global warming and environmental degradation caused by humans call Lutherans again to look inwardly and act outwardly in order to preserve God’s miraculous creation and leave a livable environment in which future generations will thrive; and

WHEREAS, many products commonly used in homes and churches contain toxins harmful to the environment and humans, especially children; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) adopted a social statement in 1993, “Caring for Creation: Vision, Hope, and Justice,” lifting up Christians’ concern for the environment that is “shaped by the Word of God spoken in creation, the Love of God hanging on a cross, the Breath of God daily renewing the face of the earth”; and

WHEREAS, the ELCA since adoption of the 1993 social statement has worked to make it manifest through policies and practices; and

WHEREAS, reducing the ELCA environmental footprint is both ecologically and fiscally sustainable; therefore, be it

RESOLVED, that the ELCA build on its environmental initiatives by ensuring that future church gatherings, from local to churchwide, are, to the degree practicable, low-waste events by reducing handouts, printing on both sides of the paper, using recycled paper, using reusable and recyclable materials, providing for recycling, informing attendees of preferred practices, and otherwise adopting best management practices; and be it further

RESOLVED, that local and churchwide ELCA offices and buildings undergo comprehensive energy audits and make any energy-conservation retrofits recommended by the audits that have a pay-back of five years or less; and be it further

RESOLVED, that the ELCA investigate opportunities to use non-toxic cleaners and other products that are effective, affordable, and safe; and be it further

RESOLVED, that, when possible, ELCA offices purchase a minimum of five percent of their electricity from renewable sources; and be it further

RESOLVED, that individual ELCA congregations be encouraged to adopt as many of the above practices as are practicable.

Response from the Executive Committee

At its April 2008 meeting, the Executive Committee voted [EC08.04.07]:

To receive the resolution of the Saint Paul Area Synod Council related to “ecologically and fiscally sound practices”;

To refer the resolution to the Administrative Team 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.

Response from the Administrative Team

The response from the Administrative Team is contained in Exhibit B, Part 1b, Appendix A.

CC ACTION *[EN BLOC]*

Recommended:

To thank the Saint Paul Area Synod for its concern for the environment and particularly for the “Caring for Creation” practices of the churchwide organization;

To thank the churchwide organization for its many environmental initiatives, including those that are detailed in Exhibit B, Part 1b, Appendix A of the agenda;

To encourage the Saint Paul Area Synod and the congregations of the Evangelical Lutheran Church in America to practice “Caring for Creation” in their own contexts; and

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

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Appendix A

Environmental Stewardship at the Lutheran Center November 2008 Report

The churchwide organization through its various units has worked broadly and steadily in reducing the ELCA environmental footprint in a way that is ecologically and fiscally sustainable. The primary areas of emphasis in the management of our facilities focus on the efficient use of energy, water, and other resources; the reduction of waste, pollution, and environmental degradation; and the protection of staff, tenant, and visitors' health and productivity. This report highlights some of the recent efforts supporting these goals within the churchwide organization.

Selection of a Building Management Company

Jones Lang LaSalle (JLL) was selected a few years ago to manage the churchwide property and offices in Chicago. JLL is an industry leader in green building initiatives and was recipient of the 2007 Energy STAR Partner of the Year Award by the U.S. Environmental Protection Agency and the Stars of Energy Efficiency Chairman's Award from the Alliance to Save Energy. JLL provides a Leadership in Energy and Environmental Design Certification; four of the O'Hare Plaza management staff are currently in the process of attaining this certification.

The credentials and experience of our building management company in environmental stewardship are import to the churchwide organization because they give us access to resources, solutions, and support programs to help us in our own efforts to be good stewards of the environment.

Lutheran Center Reconfiguration

Over the course of 2006 and 2007, the Lutheran Center offices were reconfigured to align the organization with the new unit structure and to attend to general wear and tear issues that needed to be addressed after twenty years of heavy usage. During the process of replacing carpet and office furniture and installing new wiring, priority was given to recycling, reusing, or donating items being replaced. Management Services negotiated an agreement with a company to take down the old work surfaces, refurbish them, and put them up for sale, keeping all these materials out of the landfills. Chairs and other miscellaneous furniture pieces were donated and other parts, including copper piping and wiring, were recycled.

During the construction process, energy efficiency was also improved by re-lamping all floors with low voltage lamps and installing window film on the first floor lobby and eleventh floor hospitality suite and reception areas to keep the building cool.

In order to ensure a healthy work environment for staff and tenants, non-toxic paint was used throughout.

Recycling Program

The Lutheran Center has worked with the building management company to increase the amount of garbage that can be recycled. A new recycling program was implemented in November 2007 at O'Hare Plaza that allowed us to recycle mixed items such as aluminum, glass, and plastics, as well as paper. This resulted in a noticeable increase in recycling and lowered the amount of trash. The ELCA building achieved the lowest per square foot trash removal expense in the JLL suburban Chicago portfolio at \$.02 per square foot. Beyond the

recycling of paper, cardboard and mixed items, the ELCA also recycles batteries, light bulbs, toner and laser inkjet cartridges, and e-scrap.

Capital Purchases

As items need replacement, the churchwide organization takes the opportunity to find energy-saving solutions. Items that reach the end of their useful life and are replaced over time with Energy Star appliances include the conference center dishwasher, floor refrigerators, and ice machines. Recent major capital investments include the cooling tower that is being replaced and will use 40 percent less energy to run. Sensors have been installed in the freight elevator lobbies and will be installed in all elevator cars so that the down lights come on only when the cars are in use, saving energy. Water-saving faucets and bathroom fixtures have been in place for several years on all floors.

Meetings and Events

Water and ice dispensers have been purchased for meetings in the conference center and lunchroom and biodegradable cups, plates, and utensils have been researched and purchased. Staff and visitors are encouraged to bring their own mugs to meetings. The Office of the Secretary has worked with one caterer, Tasty Catering, which has made significant strides in its own green efforts, and they were invited to present their story to Lutheran Center staff.

Environment-Friendly Products

All cleaning products used at the Lutheran Center are environmentally-preferred products; the paint used in the Lutheran Center is non-toxic and our HVAC is filled with non-toxic polyglycol which can be reused for eight years and is pumped in for the summer and out for winter.

Office Services

The Management Services section works with units to encourage good practices around the use of office supplies. All customers are expected to copy documents as two-sided. While recycled paper has tended to produce more dust that jams the copy machines, Management Services continues to test products in order to find an effective recycled paper option. There has been a notable and consistent downward trend in the volume of outgoing mail as units are turning to more electronic communications and posting of resources. Post Office software solutions catch wrong addresses and avoid unnecessary production, envelope, and mailing costs.

Technology initiatives

Technology equipment is a critical area that the Lutheran Center focuses on in order to meet good environmental stewardship standards. We utilize Great Lake Electronics Corp to dispose of old equipment and reuse and recycle all parts. Great Lakes has a zero landfill policy and everything is recycled in accordance with EPA, HIPAA and other local, state, and federal regulations.

Information Technology has developed a plan to reduce and consolidate the amount of printers in the building through use of multi-functional units, which will result in the reduction of energy expended to run this equipment. They are also moving to server virtualization which, through reduced number of physical servers, will decrease our electrical power consumption, cooling needs, and emissions.

Information Technology and Office of the Treasurer will be shifting to a new general ledger system mid-2009. The design and approval processes are being reviewed to

emphasize workflow and web accessibility in order to save on printing costs and paper usage.

Planning Team

A new cross-unit team on environmental stewardship has been appointed to lead planning around continuing green initiatives and to creatively engage and communicate with churchwide staff about what they can do to help care for God's creation as part of our work here at the Lutheran Center.

Christina Jackson-Skelton
Treasurer

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Churchwide Assembly Actions

Response from units to Church Council

1. Churchwide Assembly Action: Immigration and Sanctuary [CA07.06.33i]

To thank the Southwest California Synod, Northwest Washington Synod, and Southwestern Pennsylvania Synod for calling this church's attention to the urgent concern for immigrants who are being unjustly treated;

To reaffirm the revision and updating of the 1998 Message on Immigration that was requested by the ELCA Church Council in response to the synodical resolutions received in 2006 for its consideration and approval in November of 2007 and to anticipate that the revisions will address new concerns that are emerging related to immigrant rights and just policies toward immigrants in this country;

To reaffirm the work of Lutheran Immigration and Refugee Service (LIRS) in partnership with the synods of this church in the development of immigration task forces;

To continue this church's support for and close partnership with LIRS, including the delivery of technical assistance, networking, grants to dedicated and independent legal service projects, and advocacy for comprehensive immigration reform; and

To request that the Church in Society unit work with LIRS and other relevant churchwide units to convene opportunities for partners and interested leaders to meet to establish opportunities and strategies for further supporting and accompanying undocumented immigrants.

Church Council Action [CC08.08.04.17a]:

To authorize a delay in the response of the Church in Society unit to the action of the 2007 Churchwide Assembly in response to memorials from the Southwest California Synod, Northwest Washington Synod, and Southwestern Pennsylvania Synod;

To anticipate that the revised Message on Immigration, which will be considered by the Church Council at its November 2008 meeting, will serve as the response to these memorials; and

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

Related Actions

The Church Council agenda includes information and a recommended action related to resolutions about immigration from the Rocky Mountain, Northeastern Ohio, New Jersey, and Metropolitan Washington, D.C. synods.

CC ACTION [EN BLOC]

Recommended:

To authorize a delay in the development of a revised message on immigration by the Church in Society program unit, in cooperation with Lutheran Immigration and Refugee Service (LIRS);

To request that the new message on immigration be brought to the ELCA Church Council for consideration in April 2010, with a preliminary draft brought to the Program and Services Committee of the Church Council in November 2009; and

To request that the secretary of this church inform the Southwest California Synod,

Northwest Washington Synod, and Southwestern Pennsylvania synods of this action.

**2. Continuing Subsidies of Worthy Ministries
[Memorial A1]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) traditionally has supported new, transformational, and innovative ministries for at least three years; and

WHEREAS, this synod at times has identified ministries that realize the primary purposes stated in †S6.02. but have little prospect of becoming self-supporting while at the same time they may be deserving of ongoing support from the wider church; and

WHEREAS, the ELCA has convened a Blue Ribbon Task Force to strengthen funding of ministry and sharing of mission support; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod in assembly memorialize the ELCA to study this issue, including the practices of this synod, as outlined in the synod outreach binder, and of other denominations and bring to the Churchwide Assembly as soon as practical a recommended approach for setting criteria and subsidizing such ministries that need ongoing support from the wider church.

Churchwide Assembly Action [CA07.06.33a]:

To express gratitude to the Indiana-Kentucky Synod for its request for a “recommended approach for setting criteria and subsidizing such ministries that need ongoing support from the wider church”;

To acknowledge with thanks the commitment of the Evangelical Outreach and Congregational Mission (EO) unit to:

1. Continue to work with congregations, synods, and other partners to explore contextual solutions to questions related to sustainability, utilizing the principles described in the response above;
2. Consult with ecumenical partners about how they sustain ministries that are not self-supporting;
3. Discuss the realities of funding and sustainability to gain input from those who work with the ethnic strategies and with ministries among people in poverty;
4. Involve stewardship staff in the development or renewal of ministries in order to strengthen resources for supporting and equipping stewardship efforts in economically marginalized contexts;
5. Receive and review the outcomes of the Blue Ribbon Committee on Mission Funding in order to gain insights about strengthening mission support and ministry funding and incorporate them into Evangelical Outreach and Congregational Mission processes;
6. Train mission directors and stewardship staff about sustainability as part of the cultural proficiency work of the Evangelical Outreach and Congregational Mission unit; and

To request that the Evangelical Outreach and Congregational Mission unit, in consultation with the Conference of Bishops, continue to study these issues and bring a report and possible recommendations to the April 2008 meeting of the Church Council.

Church Council Action [CC08.04.17b]

To authorize a delay in the response of the Evangelical Outreach and Congregational Mission unit to the memorial from the Indiana-Kentucky Synod concerning continuing subsidies for worthy ministries;

To 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.

Response from Evangelical Outreach and Congregational Mission

Evangelical Outreach and Congregational Mission (EOCM) has a process in place called the “review table” for considering funding requests. The review table consists of one bishop from each region, members of the EOCM renewal team, development team, and other staff. Funding requests made by congregations to synod outreach committees and synod staff are reviewed at the local level and then sent to the review table for affirmation. Priority is given to items that are in alignment with the synod’s strategy and goals as well as EOCM’s strategy and goals.

EOCM continues to work to discern the definition of “worthy” as it relates to the funding of struggling congregations. Currently, congregations that apply for and/or continue to receive EOCM partnership support are required to meet the following criteria:

1. Submission of annual congregation report forms.
2. Synod investment in the ministry, either through direct financial support or in kind contributions such as the use of a parsonage owned by the synod.
3. Congregational mission support at 10 percent or higher or demonstration that it is increasing toward a goal of 10 percent.
4. Demonstration of financial need. Congregations with large endowments, savings and "other assets" usually will not be eligible, unless they are involved in a building program or have exhausted legal efforts to remove strictures from trusts and endowments. Congregations may have a reasonable amount of assets available for cash flow and emergencies. Effectiveness of renewal is directly proportional to the willingness of the congregation to invest in it.
5. Congregations with worship attendance under 50 and trending downward ordinarily will not be eligible for partnership support.
6. An indication from the bishop or EOCM field staff of the level of strategic importance for the synod from low, medium, or high.
7. A clear, succinct statement of the desired outcome of partnership support along with a defined, measurable plan. For congregations already receiving partnership support, an assessment in measurable terms must be included for renewal of funding.
8. Evidence that the plan for the congregation came out of a discernment process and strategy in collaboration with others (i.e., part of synod outreach strategy, ethnic strategy, evangelism team, or conference/cluster congregational leadership).
9. Evidence that the congregation already has taken steps to implement its mission strategy.
10. A brief demographic analysis that indicates the viability of the mission field.
11. Submission before the deadline.

EOCM’s renewed structure for deployed staffing provides for dedicated attention designated to its core work of building of three critical tables: a mechanism for mission support, a mission table for new and renewed ministry, and a mission strategy table. Through this new effort the unit has reinforced its commitment to strengthening and enhancing resources that support mission and ministry in all synods.

CC ACTION *[EN BLOC]*

Recommended:

To receive the background information provided by the Evangelical Outreach and Congregational Mission (EOCM) program unit in response to the 2007 Churchwide Assembly

memorial related to “continuing worthy ministries”; and

To request that the background information be provided to the Indiana-Kentucky Synod, the originating synod of the memorial, as the response of the Church Council to the Churchwide Assembly action.

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**Charter of the Executive Committee
of the Church Council of the Evangelical Lutheran Church in America**

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 conversations
- 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 of 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.

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.

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.

MULTICULTURAL MINISTRIES PROGRAM UNIT

Clergy [Term 2011] - *to replace resignation of Pr. Larry J. Jorgenson, Anchorage, AK (1A)*

1. a. Pr. Mark A. Cerniglia, Columbia, SC (9C)

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MULTICULTURAL MINISTRIES PROGRAM UNIT: CLERGY

Mark A. Cerniglia

Synod 9C South Carolina

- 1) *Congregational membership*
St. Andrew Lutheran Church, Columbia, SC
- 2) *Experience relevant to this position*
Worked 6 years in Lutheran social service agencies with various ethnic groups;
Speak Spanish and helped establish Latino missions in SC;
Studied accompaniment model in Costa Rica
- 3) *Church-related service*
Chaired Hispanic/Latino Outreach Strategy Task Force, SC Synod;
Race & Reconciliation Study Group, Columbia, SC;
Multicultural Committee, NC Synod
- 4) *Education*
B.A., Florida State University, Tallahassee; C.P.E., Lexington General Hospital, W Cola SC;
M.Div., LTSS, Columbia, SC
- 5) *Occupation*
Senior Interim Pastor; St. Paul Lutheran Church
- 6) *Community service*
N/A
- 7) *Year of birth*
1954
- 8) *Primary language*
English

Describe why you wish to be elected as a member of the Committee:

I have long been committed to multicultural ministry within the church, having received anti-racism training in Montgomery, AL; serving on the Multicultural Committee of the NC Synod; and chairing the development of Latino outreach strategy for the SC Synod. I also participate in an on-going Race & Reconciliation group in SC. I learned about accompaniment while working with the Lutheran Church in Costa Rica and have just recently helped the SC Synod establish a companion synod in Colombia, South America.

Are there particular perspectives that you would contribute as a Committee member?

One of my most rewarding periods in my 26 years of ministry was the 6 years spent as an administrator and chaplain with Lutheran social service agencies, the staff of which was very diverse in race, ethnicity, gender, socio-economic status, physical ability, sexual orientation, and faith identify. Some of that work was done with immigrant and refugee populations.

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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		
1B	Northwest Washington	M. Johnson	Sharing information from the April Church Council	5/08
1C	Southwest Washington	D. Chenoweth		
1D	Eastern Washington-Idaho	D. Peters		
1E	Oregon	D. Chenoweth		
1F	Montana	D. Peters		
2A	Sierra Pacific	M. Myers		
2B	Southwest California	J. Tutt-Starr		
2C	Pacifica	J. Tutt-Starr		
2D	Grand Canyon	M. Myers		
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	Synod Assembly Synod Council	4/08 3/08
3H	Saint Paul Area	J. Munday		
3I	Southeastern Minnesota	A. Neidringhaus		
4A	Nebraska	S. Langhauser	Synod Assembly	5/08
4B	Central States	S. Langhauser		
4C	Arkansas-Oklahoma	R. Brakke		
4D	N. Texas-N. Louisiana	R. Brakke		
4E	Southwestern Texas	M. Helmke	Synod Council	2/08

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

November 14-17, 2008

Exhibit D, Part 1

Page 2

#	Synod Name	Representative	Event	Date of Visit
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		
5E	Western Iowa	N. Hirsch		
5F	Northeastern Iowa	G. Wipperman		
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		
6E	Northeastern Ohio	D. Anderson	Synod Council	3/08
6F	Southern Ohio	D. Anderson		
7A	New Jersey	J.P. Rajashekar		
7B	New England	D. Truland		
7C	Metropolitan New York	J. Linman		
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		

8C	Allegheny	W. Lloyd, Jr. W. Lloyd, Jr.	Synod Assembly Synod Council	6/08 9/08
#	Synod Name	Representative	Event	Date of Visit
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.		
9A	Virginia			
9B	North Carolina	R. Connelly		
9C	South Carolina	R. Connelly		
9D	Southeastern	J. Bunker		
9E	Florida-Bahamas	J. Bunker		
9F	Caribbean	P. Wallace		

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

November 14-17, 2008

Exhibit D, Part 1

Page 4

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Church Council Committee Evaluation

Committee name: _____

Instructions: This document is designed to obtain your evaluation of the effectiveness of the committee. Circle the number on the rating scale that corresponds to your evaluation of the committee in each of the following categories.

Clarity of role and function is lacking. We are unclear about our responsibilities.	1 2 3 4 5 6 7	Clarity of role and function is present. We distinguish clearly between policy determination and management functions.
Leadership is dominated by one or a few persons and other resources within the committee are never used.	1 2 3 4 5 6 7	Leadership is shared among members according to abilities and insights. Every member's resources are used.
Important issues are not dealt with but "swept under the rug" or dealt with outside of the committee.	1 2 3 4 5 6 7	Important issues are consistently on the agenda for open consideration, debate and decision.
Preparation is lacking. We are consistently caught off guard without adequate information, facts, and documentation.	1 2 3 4 5 6 7	Preparation is outstanding. Members and staff do excellent preliminary work. Members are well informed and understand the pros and cons of all decisions.
Communication of ideas is poor. We do not really listen. Ideas are ignored.	1 2 3 4 5 6 7	Communication of ideas is good. We listen and try hard to understand one another's ideas. Ideas are well presented and acknowledged.
Responsible participation is lacking. We reflect our own biases. We "grind our own axes" and watch from the "outside."	1 2 3 4 5 6 7	Responsible participation is present. We are sensitive to the need to reflect on what is best for our organization and the entire community. Everyone is "on the inside."
Acceptance of diversity is limited. Individuals perceived as different are rejected or ignored.	1 2 3 4 5 6 7	Acceptance of diversity is high. We recognize and respect the uniqueness of each person.

Freedom of individuals is stifled. Conformity is explicitly or implicitly fostered. Persons do not feel free to express their individuality. They are manipulated.	1 2 3 4 5 6 7	Freedom of individuals is enhanced and encouraged. The creativity and individuality of individuals is respected.
Climate of relationship is one of hostility, suspicion, indulgent politeness, fear, anxiety, or superficiality.	1 2 3 4 5 6 7	Climate of relationship is one of mutual trust and genuineness; the atmosphere is friendly and relaxed.
Decision making is superficial. We are really a "rubber stamp" for those on the "inside." Decisions are forced upon us.	1 2 3 4 5 6 7	Decision making is participative. All data are available and all opinions are aired, with resultant "ownership" of decisions that are made.
Action agreements are not reached. We never set target dates or plan for follow through.	1 2 3 4 5 6 7	Action agreements are reached. We agree on next steps to be taken and set target dates for review.
Continuity is lacking. At each meeting, we seem to "start from scratch."	1 2 3 4 5 6 7	Continuity is present. We build on previous work in an efficient way.
Productivity is low. Our meetings are a waste of time and money. We are just coasting along.	1 2 3 4 5 6 7	Productivity is high. We are digging hard and earnestly at work on important tasks. We create and achieve at each meeting.

Based on the above evaluation, what suggestions or ideas do you have for increasing the effectiveness of this committee? (NOTE: Give particular attention to ways of strengthening the items which you rated 4 or below.)

**July 2008 Church Council Retreat
Committee Recommendations (by committee)**

The following lists describe potential next steps identified by the Church Council committees as the Church Council moves forward to confront the scandalous realities of racism and sexism:

Budget and Finance Committee

NOTE: The committee understood its role to be oversight of the funding, accounting and reporting of any initiatives undertaken by the council. Therefore, until there was more clarity from the council and other committees, the committee did not have particular recommendations related to committee assignment. Instead, the committee addressed the question from the perspective of possible actions that could be taken by the Church Council. These included:

Request that staff develop a succinct, persuasive strategy to address gender and racial privilege. (While ethnic ministry strategies, rural ministry strategies, ecumenical agreements and other helpful pieces are in place that can act as important tools in addressing the local context, this strategy should be over-arching and succinct, providing a clear path forward. The implementation plan should accompany the strategy and should include a timeline, measurable objectives, budget, funding plan, and evaluation plan.)

Review the ELCA's structure, programs, staffing (particularly multicultural ministries and ecumenical partners) looking for best practices.

Explore the cost effectiveness of hiring a grant writer to generate research staff on behalf of this initiative. Information regarding possible grant sources and grant partners could be shared with synods and congregations.

Legal and Constitutional Review

Examine possible revisions in the governing documents to assure a 50/50 gender balance among clergy members on the Church Council.

Examine the process for nominating or otherwise selecting members of synod and churchwide boards and committees in order to increase inclusivity.

Propose a continuing resolution to recommit the ELCA to having 10 percent of its membership made up of people of color and to establish a way to monitor whether progress is being made toward that goal.

Arrange for an outside audit of the governing documents to assure that there are no provisions that reflect sexism or racism.

Planning and Evaluation

Utilize stories—not just statistics—to illustrate the changing reality. Encourage Dwelling in the Word segments illustrating both continuing oppression and incidents of breaking the silence.

Develop evaluative questions to look at leadership development in a proleptic manner. Engage advisory members of the Conference of Bishops and educational institutions regarding issues of privilege, including election procedures and synod assemblies (timing, etc.).

Look at how this church is engaging the world regarding these issues, including advocacy here in the U.S. and relations abroad.

Program and Services

Review the Program and Services charter and make changes as necessary to attend to racial and gender equity.

Write a mission statement for the Program and Services committee that includes attention to racial and gender equity.

Ask the question at each meeting: is there anything on the agenda that should not be or things that should be which are not based on our commitment to racial and gender equity?

Include on the evaluation of each meeting the committee's responsiveness to racial and gender equity.

**July 2008 Church Council Retreat
Committee Recommendations (grouped)**

- Request that staff develop a succinct, persuasive strategy to address gender and racial privilege. (While ethnic ministry strategies, rural ministry strategies, ecumenical agreements and other helpful pieces are in place that can act as important tools in addressing the local context, this strategy should be over-arching and succinct, providing a clear path forward. The implementation plan should accompany the strategy and should include a timeline, measurable objectives, budget, funding plan, and evaluation plan.) [BFC¹]
- Review the ELCA's structure, programs, staffing (particularly multicultural ministries and ecumenical partners) looking for best practices. [BFC]
- Explore the cost effectiveness of hiring a grant writer to generate research staff on behalf of this initiative. Information regarding possible grant sources and grant partners could be shared with synods and congregations. [BFC]
- Examine possible revisions in the governing documents to assure a 50/50 gender balance among clergy members on the Church Council. [LCR]
- Examine the process for nominating or otherwise selecting members of synod and churchwide boards and committees in order to increase inclusivity. [LCR]
- Propose a continuing resolution to recommit the ELCA to having 10 percent of its membership made up of people of color and to establish a way to monitor whether progress is being made toward that goal. [LCR]
- Arrange for an outside audit of the governing documents to assure that there are no provisions that reflect sexism or racism. [LCR]
- Utilize stories—not just statistics—to illustrate the changing reality. Encourage *Dwelling in the Word* segments illustrating both continuing oppression and incidents of breaking the silence. [PE]
- Develop evaluative questions to look at leadership development in a proleptic manner. Engage advisory member of the Conference of Bishops and educational institutions regarding issues of privilege, election procedures, synod assemblies (timing, etc.) [PE]
- Look at how this church is engaging the world regarding these issues, including advocacy here in the U.S. and relations abroad. [PE]
- Review the [committee] charter and make changes as necessary to attend to racial and gender equity. [PS]
- Write a mission statement for the [committee] that includes attention to racial and gender equity. [PS]
- Ask the question at each meeting: is there anything on the agenda that should not be or things that should be which are not based on our commitment to racial and gender equity? [PS]

¹ The Budget and Finance Committee understood its role to be oversight of the funding, accounting, and reporting of any initiatives undertaken by the council. Therefore, until there was more clarity from the Council and other committees, the committee did not have particular recommendations related to its committee assignment. Instead, the committee addressed the question from the perspective of possible actions that could be taken by the Church Council.

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- Include on the evaluation of each meeting the committee's responsiveness to racial and gender equity. [PS]

Racial Justice Process Observation Survey

The following questions will be distributed separately to Church Council members and advisors. Results of the survey will be reviewed by the Board Development Committee and reported to the Church Council in preparation for the process observation scheduled for the March 2009 and November 2009 meetings.

How was the energy and focus of the group?

Were presenters and reports well prepared and did they use time efficiently?

Were handouts useful, clear, and accessible to all members?

Was discussion productive? Expansive? Balanced? Respectful?

How was conflict or dissent handled? Specifically, how were under-represented perspectives heard and considered?

Was business conducted and decisions made in a way that honored differences in style amongst members?

Did the council agenda include items which addressed issues of racism, sexism, ageism, and oppression both internally to ELCA and in the larger society?

Did the reports from officers, staff and/or committees reflect a commitment to racial, gender and age justice and inclusion?

Was there evidence of outreach to people of color, women, varied age groups who might be stakeholders in decisions made during this meeting?

Were probing questions asked about the impact of decisions on under-represented and oppressed persons in ELCA and in the larger society?

Did Council members share responsibility for raising all concerns pertinent to the Council's mission and areas of focus, i.e. race/ethnicity, gender, age?

Were policy decisions/recommendations made in today's meeting that move ELCA closer to reflection and action on being and institution that values racial, gender, and age justice and inclusion?

What suggestions do you have to improve the process next time?

Questions adapted from the Unitarian Universalist Association process observation.

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Report of the Executive for Administration

This month marks the one year anniversary of my call to serve as the Executive for Administration. It has been an exciting and challenging twelve months. I am delighted to share this report on recent administrative activities in the churchwide organization.

Strategic Planning and Budgeting

The ELCA Constitution and the Plan for Mission remain the foundation for the churchwide organization's strategic planning. Work has begun on revising unit strategic plans for the 2010-2011 biennium. A contingency planning process is woven into this task.

In August, the Office of the Presiding Bishop convened a leadership retreat of the Program Planning and Coordinating Team to engage in strategic thinking about positioning the churchwide organization for the future. This group of senior leaders continues to examine the opportunities and challenges facing this church, identify churchwide organization priorities based on the Plan for Mission strategic directions and commitments, and explore ways to strengthen a mutually supportive senior leadership team. I encourage you to refer to the Summary of Activities of Program and Service Units in the pages in Exhibit J, Part 1 and the Sections Reports in Exhibit A, Parts 1a and 4a for detailed information about the ongoing work of the organization as it implements the Plan for Mission's strategic directions and commitments for implementation.

The four strategic churchwide organization staff alliances: Young Adult Ministry, Multicultural Ministries, Poverty and Wealth, and Justice for Women, continue to assist the organization in expressing and deepening the Plan for Mission's commitments for implementation. The alliances assist the organization in understanding and, where necessary, changing its culture in these matters. Currently, several of the alliances are sharing reading material and engaging the topic of trust-building in the organization. Plans are underway for a discussion with Dr. Allan Johnson on his book, *The Gender Knot*, at the March 2009 meeting of the Cabinet of Executives. This effort is being led by the Justice for Women Alliance. The staff alliances report annually to the Cabinet of Executives.

A revised 2009 expenditure proposal will be presented for action at this Church Council meeting. The 2009 proposal reflects the distribution to units of \$1,060,000 for a compensation and benefits increase. The 2009 proposal also includes increases to support our Information Technology section and funds available for Evangelical Outreach and Congregational Mission for its new staffing arrangements with synods should additional funds be required. The net result of anticipated income and expenses required a reduction in some program areas, and the elimination of 5.5 vacant positions.

Reviews and Assessments

I reported to you last April that we were engaged in several major assessments within the organization as we continue to implement the Plan for Mission. One of those was a professional review of our three financial services units—Board of Pensions, Foundation, and the Mission Investment Fund. This project—Mission ONE (Opportunities Now Emerge)—included a review of the units' staffing structures, legal charters, governance, and current practices. The objective is to provide more coordinated financial services that enhance this church's mission and bring value to ELCA members, congregations, and institutions. The review was completed in June. Mission ONE joint operating guidelines and implementing action have been adopted by all three boards of trustees (see Exhibit E, Part 1, Appendices A-B). I look forward to working with the Financial Services Management Team, comprised of the three unit presidents, to implement the joint operating guidelines.

A review of the World Hunger Program also was completed in June 2008. A report was received from the consultants, Criterion Ventures. "Criterion found that there is a strong base from which ELCA World Hunger can grow and become more collaborative and entrepreneurial. Its reputation is solid and established. There is deep support for its mission from across stakeholder groups." The report recommended deepening the involvement of the existing world hunger program advisory group to include more strategic direction along with continuing to provide accountability and budget oversight. The advisory group includes the executive directors of units receiving world hunger allocations, the director for the ELCA World Hunger program, the ELCA treasurer, the executive director for Communication Services, and the executive for administration. Further recommendations point to a greater use of working groups and external advisors.

Plans for unit reviews are underway with the Planning and Evaluation Committee of the Church Council. The Multicultural Ministries unit is scheduled for review in March 2009. It is anticipated that at the March 2009 meeting there will also be a review of the Plan for Mission's goals for restructuring. The Planning and Evaluation Committee will receive a report on the ELCA evangelism strategy at this November's meeting.

General Administration

Work to coordinate the general operations of the organization is ongoing. The new executive director for Information Technology (IT), Jonathan Beyer, began work in July. Mr. Beyer and the IT staff are busy addressing the recommendations from the assessment completed last spring. Implementation of some of the recommendations is reflected in the increase in the 2009 IT budget. We expect improvements in efficiency and, in the long-term, cost savings as IT moves forward with implementation of the recommendations.

Communication Services continues to fine-tune the ELCA's new Web site and introduce the new ELCA brand mark, "God's work. Our hands." Two new television ads will be shown at this church council meeting. We look forward to increased use of the brand mark and other resources to strengthen our ELCA identity.

The Human Resources section is addressing staff development in a more comprehensive manner. Plans for staff training and education for 2009 and beyond will be more specifically tied to core competencies and organizational development objectives.

At the request of the Office of the Presiding Bishop, an Integrated Database Working Group just completed a review with recommendations to move forward with the churchwide organization's data management initiative. Implementation is expected to be carried out in incremental steps beginning in early 2009.

On August 6, 2008 the Lutheran Center experienced an electrical power outage. Fortunately, it was a day already scheduled for our summer staff outing and the majority of staff were off site. While we did not experience injuries or damage, this incident heightened awareness to attend to our Business Continuity Planning (BCP). Key learnings from the incident included the need for improvement in our telephone and Web site redirection, an updating of procedures for the BCP management team, and a review of our security processes with our building management firm, Jones Lang LaSalle. The BCP management team has addressed the learnings and is moving our BCP processes forward.

Finally

Presiding Bishop Hanson and I have spent the past twelve months developing our joint leadership of the churchwide organization. We have worked with senior staff to increase cooperation, coordination, collaboration, and communication across the organization for the sake of this church's mission. My objectives for the coming months are to continue to align the

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organization's resources with its priorities, increase the interdependent functioning of units, implement leadership development opportunities that are tied to our organizational goals, and develop a core message about the role of the churchwide organization that includes a commitment to excellence. Thank you for your leadership and partnership in this ministry.

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Appendix A

MISSION ONE JOINT OPERATING GUIDELINES

1. The Board of Pensions of the Evangelical Lutheran Church in America, the Foundation of the Evangelical Lutheran Church in America, and the Mission Investment Fund of the Evangelical Lutheran Church in America (hereafter referred to as “the ELCA Financial Services Units”) agree to consult with one another in strategic planning. They agree that before any unit’s strategic plan is adopted, opportunity for input will be provided to other unit executives.
2. The ELCA Financial Services Units will include as elements of their strategic plans strategies agreed upon through the Mission ONE project and a commitment to enhance collaboration and cooperation in the future.
3. The ELCA Financial Services Units will collaborate to develop coordinated distribution strategies, including sales, marketing, and customer relations.
4. A plan will be developed so that persons who deal with customers on behalf of any of the ELCA Financial Services Units will be appropriately crosstrained on the products and services offered by the other units.
5. A plan will be developed so that visits to congregations and institutions by representatives of the ELCA Financial Services Units will be coordinated, to the extent practicable.
6. The ELCA Financial Services Units will explore implementing a common call center that refers calls from financial services customers to the applicable unit(s).
7. At least every three years, the boards of the ELCA Financial Services Units will meet at the same place and time so that common plenary sessions may be held. At least yearly, the Chief Executive Officer of each unit will be invited to participate in the meeting of the other units’ boards of trustees.
8. A plan will be developed to facilitate the sharing of data regarding congregational and individual investors/givers/participants among the ELCA Financial Services Units, consistent with fiduciary obligations.
9. A plan will be developed that will make appropriate endowment fund investment options attractive to customers. In addition, a strategy will be developed so that the ELCA Financial Service Units will be able to offer coordinated options to manage funds for institutional endowment investors.

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10. The Executive for Administration or other designee of the Presiding Bishop will convene the Chief Executive Officers of the ELCA Financial Services Units at least quarterly. These individuals will constitute the Financial Services Management Team. Each Chief Executive Officer of an ELCA Financial Services Unit covenants to discuss candidly and to collaborate proactively to implement in a timely manner these Joint Operating Guidelines and to cooperate to enhance the mission and ministry of this church. Each Chief Executive Officer will report forthrightly to the Financial Services Management Team on the progress of addressing issues raised in the Mission ONE project and in the Joint Operating Guidelines. Every reasonable effort will be made to resolve conflicts through consensus. In the event of a dispute that cannot be resolved by consensus by the Financial Services Management Team, the Executive for Administration, with input from the Presiding Bishop, shall recommend a solution.

Appendix B

MISSION ONE IMPLEMENTING ACTION

(Adopted by board of trustees October and November 2008)

WHEREAS, the Foundation of the Evangelical Lutheran Church in America (“the Foundation”), the Mission Investment Fund of the Evangelical Lutheran Church in America (“MIF”) and the Board of Pensions of the Evangelical Lutheran Church in America (“the Board of Pensions”) (collectively referred to as “the ELCA Financial Services Units”), are service units of the churchwide organization, pursuant to Chapter 17 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

WHEREAS, although the Foundation, MIF, and the Board of Pensions are separately incorporated entities with individual boards of trustees, each is accountable to the Church Council and the Churchwide Assembly of the Evangelical Lutheran Church in America; and

WHEREAS, the Foundation, MIF, and the Board of Pensions each offer individuals, congregations, synods, and the churchwide organization, as well as other agencies and institutions, various financial products and services, some of which compete with or potentially could compete with financial products and services and access to customers of the other ELCA Financial Services Units; and

WHEREAS, Presiding Bishop Mark S. Hanson called for greater collaboration and cooperation among the ELCA Financial Services Units in order to enhance the overall mission and ministry of this church, and in 2007 initiated a consultation for the purposes of strengthening financial products and services to the ELCA community; and

WHEREAS, RSM McGladrey was retained to facilitate the consultation and to make recommendations relating to collaboration and cooperation among the ELCA Financial Services Units; and

WHEREAS, the consultation project, known as Mission ONE, was undertaken from approximately November 2007 until July 2008, resulting in a final report from RSM McGladrey dated June 26, 2008; and

WHEREAS, the efficacy and long-term success of Mission ONE presupposes a commitment from each of the ELCA Financial Services Units to implement the recommendations of the project as well as a commitment to work collaboratively and cooperatively in the future to enhance the overall mission and ministry of this church; now, therefore, be it

RESOLVED, that the Foundation, MIF, and the Board of Pensions commit to working collaboratively and cooperatively to enhance the mission and ministry of the Evangelical Lutheran Church in America by seeking ways to offer complementary financial products and services and to minimize competition with each other; and be it further

RESOLVED, that the Foundation, MIF, and the Board of Pensions covenant to treat one another as interdependent partners in ministry and as preferred customers of the others’ products and services; and be it further

RESOLVED, that the Joint Operating Guidelines, developed as the result of Mission ONE, are hereby adopted as common coordinating principles of the ELCA Financial Services Units; and be it further

RESOLVED, that the Joint Operating Guidelines be communicated to the staff of each of the ELCA Financial Services Units along with this implementing action; and be it further

RESOLVED, that each of the ELCA Financial Services Units include in its reports to its respective board, the Church Council, and the Churchwide Assembly the status of implementing the Joint Operating Guidelines and an assessment of steps taken to coordinate the provision of products and services with other ELCA Financial Services Units as part of a cooperative and collaborative effort to provide integrated offerings of complementary financial products and services to ELCA and other constituencies; and be it further

RESOLVED, that a preliminary assessment of the progress in implementing this resolution and Mission ONE recommendations be undertaken by staff and the respective boards of the ELCA Financial Services units approximately six months after the adoption of this resolution; and be it further

RESOLVED, that a thorough review be undertaken in 2010 regarding progress in implementing Mission ONE recommendations and proposed next steps to further efforts to collaborate and cooperate in providing integrated offerings of financial products and services to ELCA and other constituencies.

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Current Salary Ranges- REG					Proposed Salary Ranges- REG		
	Minimum	Midpoint	Maximum		Minimum	Midpoint	Maximum
6	\$22,931	\$27,754	\$34,396	6	\$24,201	\$30,252	\$36,302
7	\$24,925	\$30,122	\$37,387	7	\$7	\$7	\$7
8	\$27,204	\$32,828	\$40,806	8	\$28,626	\$35,783	\$42,939
9	\$29,768	\$35,873	\$44,652	9	\$31,281	\$39,102	\$46,922
10	\$32,807	\$39,482	\$49,211	10	\$34,428	\$43,035	\$51,642
11	\$35,821	\$43,655	\$53,732	11	\$38,067	\$47,584	\$57,101
12	\$37,948	\$47,293	\$56,921	12	\$41,239	\$51,549	\$61,859
13	\$40,768	\$50,514	\$61,152	13	\$44,048	\$55,060	\$66,072
14	\$44,153	\$54,378	\$66,230	14	\$47,418	\$59,272	\$71,126
15	\$48,232	\$59,035	\$72,349	15	\$51,479	\$64,348	\$77,218
16	\$53,093	\$64,583	\$79,639	16	\$56,316	\$70,395	\$84,475
17	\$58,951	\$71,271	\$88,427	17	\$62,148	\$77,685	\$93,222
18	\$65,981	\$78,000	\$98,972	18	\$68,016	\$85,020	\$102,024
19	\$70,758	\$85,944	\$106,138	19	\$74,943	\$93,679	\$112,415
20	\$78,544	\$95,534	\$117,816	20	\$83,306	\$104,132	\$124,958
21	\$87,866	\$107,017	\$131,799	21	\$93,319	\$116,649	\$139,978
22	\$99,093	\$120,847	\$148,640	22	\$105,379	\$131,723	\$158,068
23	\$112,559	\$137,434	\$168,838	23	\$119,842	\$149,803	\$179,764
24	\$128,698	\$157,314	\$193,046	24	\$137,178	\$171,472	\$205,767
25	\$148,044	\$181,145	\$222,066	25	\$157,958	\$197,448	\$236,938
Current Salary Ranges - IT					Proposed Salary Ranges - IT		2009
12	\$34,548	\$43,185	\$51,822	12	\$47,072	\$47,071.65	\$56,486
13	\$37,969	\$47,462	\$56,954	13	\$41,387	\$47,462.00	\$62,080
14	\$42,500	\$53,125	\$63,750	14	\$46,325	\$57,906.25	\$69,488
15	\$48,510	\$60,638	\$72,765	15	\$52,876	\$66,095.42	\$79,315
16	\$55,722	\$69,653	\$83,583	16	\$60,737	\$75,921.77	\$91,106
17	\$61,548	\$76,934	\$92,321	17	\$67,086	\$83,858.06	\$100,630
18	\$68,488	\$85,610	\$102,733	18	\$74,652	\$93,314.90	\$111,978
19	\$76,854	\$96,068	\$115,282	19	\$83,771	\$104,714.12	\$125,657
20	\$86,894	\$108,617	\$130,341	20	\$94,714	\$118,392.53	\$142,071
Current Salary Ranges- MF					Proposed Salary Ranges - MF		2009
12	\$37,835	\$47,293	\$56,752	12	\$41,239	\$51,549.37	\$61,859
13	\$40,411	\$50,514	\$60,616	13	\$44,048	\$55,060.26	\$66,072
14	\$43,502	\$54,378	\$65,253	14	\$47,418	\$59,272.02	\$71,126
15	\$48,879	\$61,099	\$73,319	15	\$53,278	\$66,597.91	\$79,917
16	\$55,387	\$69,234	\$83,081	16	\$60,372	\$75,465.06	\$90,558
17	\$63,231	\$79,039	\$94,847	17	\$68,922	\$86,152.51	\$103,383

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18	\$72,645	\$90,806	\$108,967	18	\$79,183	\$98,978.54	\$118,774
19	\$83,859	\$104,824	\$125,789	19	\$91,407	\$114,258.16	\$137,110
20	\$97,398	\$121,747	\$146,097	20	\$106,163	\$132,704.23	\$159,245
21	\$113,610	\$142,012	\$170,414	21	\$123,834	\$154,793.08	\$185,752
Current Salary Ranges FO					Proposed Salary Ranges -FO		2009
12	\$37,835	\$47,293	\$56,752	12	\$41,239	\$51,549.37	\$61,859
13	\$40,411	\$50,514	\$60,616	13	\$44,048	\$55,060.26	\$66,072
14	\$43,502	\$54,378	\$65,253	14	\$47,418	\$59,272.02	\$71,126
15	\$48,669	\$60,836	\$73,003	15	\$53,049	\$66,311.24	\$79,573
16	\$55,049	\$68,811	\$82,574	16	\$60,003	\$75,003.99	\$90,005
17	\$62,740	\$78,425	\$94,110	17	\$68,387	\$85,483.25	\$102,580
18	\$72,618	\$90,773	\$108,927	18	\$79,154	\$98,942.57	\$118,731
19	\$79,388	\$99,236	\$119,083	19	\$86,534	\$108,167.24	\$129,801
20	\$87,562	\$109,453	\$131,343	20	\$95,443	\$119,303.77	\$143,165
21	\$120,392	\$150,490	\$180,587	21	\$131,227	\$164,034.10	\$196,841

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL BUDGET AND FINANCE COMMITTEE
April 11, 2008
MINUTES**

**5th Floor Training Room
11:30 a.m. - 3:00 p.m.**

I. CALL TO ORDER

The meeting was called to order by Dr. Phyllis Wallace at 11:30 a.m.

Committee Members Present:

Dr. Phyllis Wallace, chair
Rev. David Anderson
Ms. Deborah Chenoweth
Mr. John Emory
Rev. Keith Hunsinger
Dr. Lynette Reitz
Rev. John Richter

Staff Members Present:

Mr. Robert Benson
Mr. Gary Brugh
Rev. Wyvetta Bullock
Ms. Cynthia Halverson
Ms. Christina Jackson-Skelton
Rev. Linda Norman
Rev. Craig Settlage
Mr. John Temmerman

Advisory Bishops Present:

Rev. Marie Jerge
Rev. Peter Rogness

II. OPENING PRAYER

Dr. Lynette Reitz led the group in devotions.

III. ROLL CALL

Dr. Wallace led the group in a roll call

IV. ADOPTION OF AGENDA

VOTED

BF08.04.01

To adopt the agenda as presented.

V. APPROVAL OF MINUTES

VOTED
BF08.04.02

To approve the minutes of the November 10, 2007, meeting as presented.

VI. 2007 FINANCIAL STATEMENTS

The report summarizing the fiscal year 2007 financial results was found in **Exhibit F, Part 2a**. The current fund operating results for the fiscal year was presented in **Exhibit F, Part 2b**. Operating results for the World Hunger program for the same period were in **Exhibit F, Part 2c**. The Statement of Financial Position for the period ending January 31, 2008 was included in **Exhibit F, Part 2d** pages 1-4. **Exhibit F, Part 2e** was the capital budget report for the fiscal year ending January 31, 2008.

Ms. Christina Jackson-Skelton, treasurer, presented the financial reports. The net operating income was \$2.5 million. Revenue was \$1.9 million ahead of budget and expenses were \$600,000 under budget. Mission Support income was ahead \$329,000 for the year, although the fourth quarter was down compared to the prior year. The operating income made possible the transfer of unrestricted bequest income from operating funds to the Mission Development Fund of \$373,000.

World Hunger received a record \$21.3 million, which was more than \$2.5 million over budgeted levels.

Ms. Deborah Chenoweth asked if the income level is a blip or a trend.

Ms. Jackson-Skelton responded that management hopes that the effort in building the donor database and donor management would lead to a sustained increase in contributed income. She added that the proposed malaria campaign would be reported as part of World Hunger as well, raising the total income level.

The balance sheet reflected continuing strong liquidity.

VII. 2008 INCOME ESTIMATE AND EXPENDITURE AUTHORIZATION

A. Current Fund and World Hunger

As was detailed in **Exhibit F, Part 3a**, current fund income was estimated to increase by \$21,500 from the income proposal approved at the November 2007 Church Council meeting to \$82,017,150. The Mission Support income estimate remained at \$66,600,000. This was an increase of \$ 470,883 or 0.7% from 2007 Mission Support receipts and equaled 97.7% of 2008 synod Mission Support plans. Endowment distributions were based on a five-year rolling

average of market value. The increase of \$34,260 is a result of adding income distributions from a fund previously not distributed.

Investment income estimates have been increased by \$214,000. The \$108,310 decrease in rental income was primarily due to adjusting the estimate of space in the Lutheran Center that was available to be leased and adjusting the sub-lease income from the space in Washington, D.C. Other income had been increased by \$50,000.

Bequest and trust income was reduced by \$100,000 in both unrestricted and temporarily restricted income. This returns the budget for each category to previously budgeted levels and should result in lower risk of under-performance in this category.

The strong performance of the World Hunger appeal in 2007 supported an increase of the 2008 budget to \$20,000,000. While the unusually large increases in bequest income in 2007 are not anticipated to repeat themselves, the growth in direct giving is expected to continue.

The proposed 2008 expenditure authorization is shown in **Exhibit F, Part 3b**. The current fund increase of \$21,500 is added to the Strategic Initiative Fund, providing additional flexibility to the Office of the Presiding Bishop in addressing mission opportunities or unanticipated operating needs as they are presented.

The 2008 World Hunger income proposal has been increased by \$750,000 to \$20 million. The increased World Hunger spending authorization is distributed to the four units receiving allocations based on the same percentage distributions as the original allocations.

In addition to the revised spending authorization of \$20 million, World Hunger income received in excess of expense in 2007 in the amount of \$1.6 million will be distributed to units. This distribution is after allocating \$1.1 million for potential use in the development of the Lutheran Malaria Initiative and HIV/AIDS strategy if approved by the ELCA Church Council. There also remains \$0.5 million from excess income received in fiscal 2006 designated for the implementation of the HIV/AIDS strategy when approved.

Ms. Chenoweth asked if any adjustments were expected because of the economy.

Ms. Cynthia Halverson commented that there was no history of lost Mission Support income due to the economy.

Rev. Keith Hunsinger commented that he was more worried about general giving.

Mr. Gary Brugh said that, historically, there had not been a decline due to economic factors.

Rev. Bullock added that the Office of the Presiding Bishop and the Office of the Treasurer are in conversations about history and the economy.

VOTED

BF08.04.03

To forward the following to the Church Council for their action:

To approve a revised 2008 fiscal year current fund spending authorization of \$82,017,150, and

To approve a revised 2008 fiscal year World Hunger spending authorization of \$20,000,000.

B. Capital Budget

Approvals and a year-to-date summary of projects approved in the capital budget were found in **Exhibit F, Part 3c**. Page 3 of this report was a final report on the costs of the Lutheran Center reconfiguration project.

Rev. Wyvetta Bullock observed that depreciation was recalculated because the building renovation came in under budget.

VII. CHURCH COUNCIL DESIGNATED FUNDS

A. Church Council Designated Funds

The established method for funding the mission plans of the churchwide organization is through the operating budget. The operating budget, developed after review of potential income sources, is used to establish expense dollar guidelines for the various units of the churchwide organization as they provide programs or support outlined in the ELCA governing documents.

The Church Council is asked occasionally to establish designated funds for support of certain specific programs or events that may not be included in the “normal” yearly operations of the churchwide organization. Approved requests may be managed in two different ways.

The first way designated funds are managed is through investment in the ELCA Foundation as Church Council designated funds “functioning as endowment.” They are reported annually to the Church Council in April through the Church Council Budget and Finance Committee and were found in **Exhibit F, Part 4a**.

The second way designated funds are managed is through the ELCA treasury as a designated fund to be used for a specific activity within a given time frame. **Exhibit F, Part 4b** was a summary exhibit of all active Church Council designated funds, exclusive of those “functioning as endowments.” **Exhibit F, Parts 4c – 4i** includes reports for each of the active Church Council designated funds.

Rev. Bullock commented that she continues to monitor the Leadership Development Fund. Most of the funds should be spent by the end of 2008.

B. Churchwide Assembly Action

An action taken at the 2007 churchwide assembly referred a motion on HIV and AIDS Funding to the Church Council for consideration.

The motion reads as follows:

RESOLVED: to instruct the Church Council to take steps to develop a plan to provide up to an additional \$1 million in funding to implement the HIV and AIDS strategy.

The action approved was:

To refer this motion to the Church Council and encourage its continued support of the development and funding of this church's strategy on HIV and AIDS.

The churchwide strategy on HIV and AIDS is in the process of development. A meeting to provide guidance for the formation of a strategy was held in September 2007 and brought representatives from this church and around the world. The expected strategy, originally expected to be brought forward at this meeting, is now expected to be brought to the council in November 2008 and a report presented to the 2009 Churchwide Assembly. A report to the council is included in Exhibit B, Part 2b. Once more information is available as to the use of funds and the level of funding desired, it will be possible to consider action to designate funds.

VIII. SYNODICAL/CHURCHWIDE MISSION SUPPORT

A) Report of Director for Mission Support

The report of the Director for Mission Support was found in **Exhibit Q, Part 3**.

Rev. Craig Settlage opened the discussions by reporting that conversations with synods have gone well.

B) Synod Mission Support Plans

The ELCA Church Council has responsibility for reviewing and approving or withholding approval for synods regarding mission support plans. **Exhibit F, Part 5** showed the actual mission support received from each synod for 2007 with the original and revised 2008 plans and the original plans for the 2009 fiscal year.

1) Revisions to 2008 synod mission support plans

Since the November 2007 Church Council meeting, we have received revisions for 2008 mission support plans from 6 synods.

Mr. Brugh commented that regions 1, 2,5,6,7 and 9 contributed higher mission support than the prior year and regions 3, 4 and 8 were lower.

The biggest percentage increases in fiscal 2007 were the Eastern Washington/Idaho Synod at 11.9% and the Upstate New York Synod at 11.1%.

Bishop Marie Jerge said that her synod had started with deficits the last 3 years. She committed that half of any overage would go for churchwide ministries. Her members are responding.

Rev. Settlage commented that we thought that the Nebraska Synod would reduce their mission support percentage from 57% to 53%. They had a successful campaign which included capital and mission support funds.

VOTED

BF08.04.04

To forward the following to the Church Council for their action:

To affirm with sincere appreciation the increases in the percentage for the sharing of 2008 mission support contributions by congregations for synodical and churchwide ministries of the following synods:

Nebraska and Upstate New York synods.

To affirm the 2008 mission support dollar estimates for the sharing of mission support contributions by congregations for synodical and churchwide ministries of the following synod:

Southeastern Minnesota, New England, Northeastern Pennsylvania, and Florida-Bahamas synods.

2) 2009 synod mission support plans

It was reported that we had received 2009 mission support plans from 60 synods.

Rev. Settlage indicated that 18 synods were increasing their percentage and 38 were increasing their anticipated dollars.

VOTED

BF08.04.05

To forward the following to the Church Council for

their action:

To affirm with sincere appreciation the increases in the percentage for the sharing of 2009 mission support contributions by congregations for synodical and churchwide ministries of the following synods:

Alaska, Eastern Washington-Idaho, Oregon, Montana, Sierra-Pacific, Grand Canyon, Eastern North Dakota, Metropolitan Chicago, Western Iowa, North/West Lower Michigan, Southern Ohio, New England, Metropolitan New York, Slovak Zion, Northwestern Pennsylvania, West Virginia-Western Maryland, and Virginia synods.

To affirm the 2009 mission support dollar estimates for the sharing of mission support contributions by congregations for synodical and churchwide ministries of the following synods:

Northwest Washington, Rocky Mountain, South Dakota, Northwestern Minnesota, Northeastern Minnesota, Southwestern Minnesota, Minneapolis Area, Saint Paul Area, Southeastern Minnesota, Nebraska, Central States, Arkansas-Oklahoma, Northern Texas-Northern Louisiana, Southwestern Texas, Texas-Louisiana Gulf Coast, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Northern Great Lakes, Northwest Synod of Wisconsin, East-Central Synod of Wisconsin, Greater Milwaukee, La Crosse Area, Southeast Michigan, Indiana-Kentucky, Northwestern Ohio, Northeastern Ohio, New Jersey, New England, Northeastern Pennsylvania, Southeastern Pennsylvania, Southwestern Pennsylvania, Allegheny, Upper Susquehanna, Delaware-Maryland, Metropolitan Washington, D.C., Southeastern, and Florida-Bahamas synods.

To acknowledge the decision of the following synods

to request a reduction of their previously established percentage for the sharing of mission support contributions by congregations for synodical and churchwide ministries; to affirm their prayerful efforts in continuing to be strong partners; to encourage them to restore their percentage to their previous level in the future; and to commit to supporting them in this process through continuing conversation and collaboration on behalf of our shared ministries:

Western North Dakota, Northeastern Iowa, North Carolina, South Carolina, and Caribbean synods.

Ms. Jackson-Skelton commented that there were 5 synods on which no action was taken. The sense of the committee was that consideration of those 5 synods should be tabled until the next committee meeting.

IX. UNIT AND COMMITTEE REPORTS

A. Report of the Audit Committee

Audit Committee Membership

The Audit Committee shall consist of six members. A minimum of two members should be ELCA Church Council Budget and Finance Committee members. Members of the committee shall be appointed by the Budget and Finance Committee and forwarded to the Church Council for approval. Budget and Finance Committee members should be appointed for a two-year term with the possibility of reappointment up to their Church Council term. Non-Church Council members should be appointed for a two-year term, renewable for two additional terms. Terms need to be staggered in recognition of the need for continuity of committee membership from year to year.

Members of the Audit Committee and current term end dates are:

Rev. John Richter (4/2009)
Ann F. Niedringhaus (8/2009)
John F. Timmer (8/2008)
Timothy L. Stephan (8/2009)
Deborah Chenoweth (4/2010)
Philip W. Bertram (4/2010)

Rev. Richter commented that the Audit Committee meets in June but a conference call meeting was necessary to approve the financial statements of the Endowment Fund Pooled Trust. The next meeting of the committee would be in June.

Since Mr. Timmer's term expires in August 2008 and he is eligible for an additional term, the committee offered the following action:

VOTED
BF08.04.06

To recommend that the Church Council elect Mr. John F. Timmer to a second two-year term on the ELCA Audit Committee beginning August 2008.

B. Report of Development Services

Report to Church Council

The Development Services report was found in **Exhibit J, Part 1**.

Funds of the ELCA churchwide organization were currently invested in Pooled Trust-Fund A of the Endowment Fund of the Evangelical Lutheran Church in America. The current balances were found in **Exhibit F, Part 6**.

Ms. Halverson opened by saying that Development Services was inviting donors to be more generous.

The Fund for Leaders in Mission has strong contribution and bequest income. The Mission Investment Fund had granted \$1.5 million over 5 years to fund mission development work.

The Endowment Fund Pooled Trust added \$7 million from 56 new investor participants and realized \$11 million in additions by current participants. Two congregations had recently added million dollar endowments.

The strategic priorities for development services are to provide gift planning staff nationwide and provide sustainable planned giving partnerships.

The Lutheran Malaria initiative would come to the Church Council.

Development Services was moving forward with the Blue Ribbon Committee feasibility study, which would likely take six months.

The Foundation is having a difficult issue with writing charitable gift annuities due to the ELCA negative consolidated net assets.

The Foundation is not separately incorporated, resulting in total unrestricted negative assets, which is a problem for state regulators, particularly in Washington. They would be reinsuring the charitable gift annuity pool in Washington.

Rev. David Anderson asked why the Foundation was not separately incorporated.

Ms. Jackson-Skelton responded that the Foundation would still need to be consolidated so a separate incorporation would not solve the immediate problem. She added that more legal work would be necessary to consider separate incorporation, but that it has been considered.

Ms. Halverson said that the states are getting more strict and attentive. We are the second largest gift annuity program in the country.

C. Report of the Office of the Treasurer

1) The Report of the Treasurer was presented in **Exhibit A, Part 4.**

Ms. Jackson-Skelton mentioned that the internal auditor was very competent, was helping regional offices through audits and responding to questions from congregations and synods.

The Conference of Bishops would like comparable reporting of expenses. That would be a challenge, but one the office will seek to facilitate.

Bishop Jerge said that this would require monumental tasks for smaller synods.

2) The Report of Information Technology presented in **Exhibit A, Part 4a, pages 1-2** reported that LaRue Unglaube had retired and Ms. Jackson-Skelton is in the process of searching for a successor.

There will be a general ledger upgrade in the next fiscal year.

In response to the plans for an integrated database, Rev. Richter commented that he moved 3 years ago and some response devices are continuing to go to his old address.

Ms. Jackson-Skelton said that she was participating in the Mission ONE initiative, where the Foundation, the Mission Investment Fund, the churchwide organization and the Board of Pensions are looking at ways of coordinating work together.

Rev. Richter added that the conversations have been open and the recommendations would be interesting.

3) The Report of Management Services was presented in **Exhibit A, Part 4a, pages 3-4.**

X. RESPONSIBILITIES OF THE BUDGET AND FINANCE COMMITTEE

A. Overview of Short-Term Investment Accounts

Funds sent from synods, as well as gifts from individuals and other funds for the World Hunger, Disaster Response and Specific Mission Support programs, were directed to our lock box at Harris Bank in Chicago, and deposited to our checking account. To provide for short term liquidity, we maintained a target balance in our checking account of \$1.4 million. The account is monitored on a daily basis and any amount over \$1.4 million is transferred to an "ELCA Operating Account" (sweep account) at Harris. If the checking account balance were less than \$1.4 million, the required amount is transferred back from the "ELCA Operating Account."

Our two investment accounts are managed by Harris Investment Management, pursuant to ELCA Investment Policies. The "ELCA Operating Account" had a target balance of \$7.0 million and is invested in short-term fixed income securities with an objective of a total return in excess of a benchmark index consisting of three-month to three-year treasury bill rates. The "ELCA Investment Account" was a short-term fixed income account invested in US treasuries, government securities, corporate bonds, and asset-backed securities with an objective of a total return in excess of the Merrill Lynch 1-5 year government/credit index. Balances during the current year generally ranged between \$3.0 and \$8.0 million in the "Operating" account and decreased from \$48.0 million to \$33.0 million in the "Investment" account. During 2005 these balances increased significantly with over \$20 million in receipts for both the Tsunami and Katrina disasters and are now declining as those funds are disbursed. Prior to these disasters, the total balance of cash and investments generally ranged between \$20.0 and \$30.0 million.

Exhibit F, Part 7 summarized compliance with the investment policies as of January 31, 2008. We were in current compliance with the policies.

B. Cash Management

Exhibit F, Part 8 showed the actual cash balances during 2007 compared to target balances in accordance with the Cash Management Policy. Although balances are generally lower than target, and have also decreased below the total designated and restricted fund balances, they remain well above the minimum requirement of about \$10 million.

Two charts reviewed earlier in **Exhibit F, Part 2** are also useful in the review of cash management. **Exhibit F, Part 2d, page 5** is a graph showing cash and investment balances at the end of each month from January 1988 through January 2008. **Exhibit F, Part 2d, page 6** was a graph showing cash and investments and net assets by fund at year-end for fiscal years 1988 through 2007.

The cash balances were volatile, in part because of Katrina disaster funds.

Bishop Peter Rogness commented that the spending pattern looks flat, not seasonal.

Rev. Hunsinger asked if management had concerns with the Harris investments.

Mr. Robert Benson commented that we are not involved in any subprime investments. We are in asset-backed securities, all AAA-rated.

BF INFORMATION/DISCUSSION

D. Committee Charter

Each committee of the Church Council has been asked to prepare a charter for approval at the April 2008 Church Council meeting. A first draft of a potential committee charter was distributed in November for input and discussion. A revised draft **Exhibit F, Part 9** was submitted for review and final approval.

Dr. Wallace commented that she had received no comments.

VOTED

BF08.04.07

**To forward the following to the Church
Council for their action:**

**To approve the charter of the Church Council
Budget and Finance Committee.**

XI. ADJOURNMENT

2008 INTERIM OPERATING RESULTS SUMMARY

The churchwide organization of the Evangelical Lutheran Church in America had income under expense of \$0.7 million in current operating funds for the eight months ended September 30, 2008, an unfavorable variance of \$0.3 million from the same period in 2007. The results were favorable to the seasonable budget by \$3.7 million.

Receipts totaled \$52.2 million for the period compared with \$51.0 million the previous year, an increase of \$1.2 million or 2.4%. Expenses related to the current operating fund amounted to \$52.9 million, an increase of \$1.5 million or 3.0% from fiscal 2007. Revenue was favorable to the budget by \$1.2 million or 2.4%. Expenses were below the authorized unit spending plans by \$2.5 million or 4.5%.

Income from congregations through synods in the form of mission support income for the eight month period increased to \$41.1 million, an increase of \$0.3 million or 0.8%, and was just slightly under the eight month budget by \$0.08 million or 0.2%.

Other temporarily restricted and unrestricted funds available for the budgeted operations of the church amounted to \$11.2 million compared with \$10.2 million in 2007. The major favorable variance was bequest and trust income with \$3.5 million, an increase of \$2.4 million from 2007 and a \$1.9 million positive budget variance. Other major sources of income in these categories included: support from the Mission Investment Fund and Thrivent Financial for Lutherans for support of new congregational development, \$2.1 million; Missionary Sponsorship, \$1.9 million; endowment income, \$1.9 million; Vision for Mission, \$0.5 million; and other income of \$1.3 million.

Total contributions to the ELCA World Hunger Appeal through September 30, 2008 were \$12.4 million, of which \$12.1 million was for the general World Hunger Appeal. Bequests and trusts were the primary reason for positive income variances with \$3.6 in receipts, a positive variance of \$1.4 million from 2007 and \$3.2 million favorable to budget. Current gifts for World Hunger were also favorable to last year by \$0.2 million.

ELCA members have contributed \$2.3 million for the ELCA disaster response and an additional \$0.2 million was received in federal grants for hurricane relief, for a total of \$2.5 million for the period. This compares to a total of \$4.3 million in revenue in 2007.

Overall, the first eight months have been a year of positive financial results for the churchwide organization. Mission support income has increased in 35 synods and 6 regions. The range in synod variances as compared to the prior year eight month figures was again high, with increases up to 12.0% and decreases as low as 10.0%, but the vast majority of synods performed within 5% of their 2007 performance. In total, the churchwide organization has received 60.2% of synod mission support income plans through 66.7% of the fiscal year. Bequest and trust income has already surpassed the annual anticipated budget by \$1.0 million and is the primary contributor to a positive revenue variance. World Hunger results continued to exceed estimates with bequests and trusts being the overwhelmingly largest factor. The good income result, combined with controlled and careful spending in line with plans by units, allows the churchwide organization to continue its expectation of closing fiscal 2008 with a positive variance of income to expense.

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

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
SUMMARY OF REVENUE AND EXPENSES
(In Thousands)
For the Period Ended September 30, 2008

	Year-to-Date Variance				
	2008	2008	2007	ACTUAL	CURRENT YEAR
	ACTUAL	BUDGET	ACTUAL	vs BUDGET	vs PRIOR YEAR
				Favorable/(Unfav)	Favorable/(Unfav)
REVENUE					
UNRESTRICTED					
Mission Support	\$ 41,060	\$ 41,137	\$ 40,741	\$ (77)	\$ 319
Other	3,693	3,626	4,350	67	(657)
Total Unrestricted	44,753	44,763	45,091	(10)	(338)
TEMPORARILY RESTRICTED					
Designated Gifts	3,209	3,252	3,348	(43)	(140)
Other	4,257	2,973	2,538	1,284	1,719
Total Restricted	7,466	6,224	5,887	1,242	1,579
TOTAL REVENUE	\$ 52,219	\$ 50,987	\$ 50,978	\$ 1,232	\$ 1,240
TOTAL EXPENSES	\$ 52,914	\$ 55,417	\$ 51,376	\$ 2,503	\$ (1,538)
NET	\$ (696)	\$ (4,430)	\$ (398)	\$ 3,734	\$ (298)

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
REVENUE SUMMARY
For the Period Ended September 30, 2008

	Year-To-Date Variance				
	2008	2008	2007	ACTUAL vs.	CURRENT YEAR
	ACTUAL	BUDGET	ACTUAL	BUDGET	vs. PRIOR YEAR
				Favorable/(Unfavor)	Favorable/(Unfavor)
UNRESTRICTED					
Mission Support	\$ 41,060,142	\$ 41,136,835	\$ 40,741,162	\$ (76,693)	\$ 318,980
Vision for Mission	475,069	596,000	585,412	(120,931)	(110,343)
Investment Income	92,940	795,250	1,638,858	(702,310)	(1,545,918)
Bequests and Trusts	1,329,454	733,333	572,398	596,121	757,056
Endowment	815,333	602,300	544,842	213,033	270,491
Rent	626,781	620,292	605,488	6,489	21,293
Other	353,060	278,334	403,339	74,726	(50,279)
Total Unrestricted	44,752,779	44,762,344	45,091,499	(9,565)	(338,720)
TEMPORARILY RESTRICTED					
Missionary Sponsorship	1,861,579	1,860,000	2,037,478	1,579	(175,899)
Bequests and Trusts	2,193,568	933,333	568,690	1,260,235	1,624,878
Endowment	1,063,455	1,039,263	969,511	24,192	93,944
Unit-Designated Gifts	222,260	266,667	184,021	(44,407)	38,239
Mission Investment Fund	1,125,000	1,125,000	1,127,000	-	(2,000)
Grants	1,000,000	1,000,000	1,000,000	-	-
Total Restricted	7,465,862	6,224,263	5,886,700	1,241,599	1,579,162
TOTAL REVENUE	\$ 52,218,641	\$ 50,986,607	\$ 50,978,199	\$ 1,232,034	\$ 1,240,442

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
For the Period Ended September 30, 2008

	2008 ACTUAL EXPENSES	2008 SPENDING AUTHORIZATION	Variance Favorable (Unfavorable)	Percent of Actual to Budget
Evangelical Outreach and Congregational Mission	\$ 13,133,358	\$ 14,023,889	\$ 890,531	93.65%
Global Mission	10,384,398	10,462,539	78,141	99.25%
Multicultural Ministries	682,371	898,610	216,239	75.94%
Church in Society	2,384,178	2,539,471	155,293	93.88%
Vocation and Education	7,626,305	8,102,440	476,135	94.12%
Presiding Bishop	4,183,153	4,439,686	256,533	94.22%
(Includes sections of Ecumenical and Inter-Religious Relations, Human Resources, Research and Evaluation, Synodical Relations and Worship and Liturgical Resources)				
Treasurer	4,534,971	4,576,101	41,130	99.10%
(Includes sections of Information Technology and Management Services)				
Secretary	2,377,604	2,503,773	126,169	94.96%
(Includes Churchwide Assembly, Church Council and Legal Expenses)				
Communication Services	2,459,969	2,492,722	32,753	98.69%
Development Services	1,682,947	1,839,598	156,651	91.48%
General Treasury	734,044	716,869	(17,175)	102.40%
Retiree Minimum Health Obligation	1,666,667	1,666,667	-	
Depreciation	1,064,527	1,155,000	90,473	92.17%
TOTAL EXPENSES	\$ 52,914,492	\$ 55,417,365	\$ 2,502,873	95.48%

PRELIMINARY AND UNAUDITED

Evangelical Lutheran Church in America
SYNODICAL REMITTANCES
for the period ending
September 30, 2008

		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	
Alaska	1A	\$ 159,319	33.60%	67.7%	\$ 159,319	37.00%	67.7%	14,498	11,382	107,863	99,868	8.0%	3,116	7,995	28,061
N.W. Wash	1B	655,200	45.50%	65.7%	671,125	45.50%	64.1%	49,686	49,122	430,515	413,266	4.2%	564	17,249	178,324
S.W. Wash	1C	453,463	37.00%	60.8%	459,591	37.50%	60.0%	37,859	31,209	275,895	279,188	(1.2%)	6,650	(3,293)	100,773
E. Wash / Id	1D	381,150	38.50%	52.5%	388,850	38.50%	51.5%	21,855	14,640	200,286	204,266	(1.9%)	7,215	(3,980)	44,868
Oregon	1E	494,050	41.00%	64.9%	494,050	41.00%	64.9%	35,486	38,316	320,531	301,352	6.4%	(2,830)	19,179	82,020
Montana	1F	439,206	39.00%	65.4%	439,206	39.00%	65.4%	34,989	32,405	287,120	257,235	11.6%	2,584	29,886	143,317
Total Region 1		2,582,388	39.97%	62.8%	2,612,141	40.36%	62.1%	194,373	177,073	1,622,211	1,555,174	4.3%	17,299	67,036	577,363
Sierra Pacific	2A	1,200,000	50.00%	58.9%	1,200,000	50.00%	58.9%	87,663	84,252	707,102	729,347	(3.1%)	3,411	(22,246)	131,034
SW California	2B	800,000	50.00%	59.3%	800,000	50.00%	59.3%	78,282	53,165	474,128	478,308	(0.9%)	25,118	(4,180)	151,253
Pacifica	2C	1,171,750	54.50%	65.4%	1,229,250	55.00%	62.3%	97,038	76,466	766,240	741,785	3.3%	20,572	24,455	225,597
Grand Canyon	2D	1,443,300	50.00%	57.4%	1,443,300	50.00%	57.4%	88,538	97,307	827,873	831,940	(0.5%)	(8,769)	(4,067)	214,118
Rocky Mtn.	2E	1,600,000	50.00%	61.4%	1,614,472	50.00%	60.9%	125,704	104,823	982,938	877,765	12.0%	20,881	105,173	307,023
Total Region 2		6,215,050	50.79%	60.5%	6,287,022	50.90%	59.8%	477,225	416,013	3,758,280	3,659,146	2.7%	61,212	99,135	1,029,025
W. No. Dak	3A	385,140	42.00%	57.6%	385,140	42.00%	57.6%	33,065	15,716	221,901	213,326	4.0%	17,349	8,575	78,673
E. No. Dak	3B	532,000	40.00%	45.7%	532,000	40.00%	45.7%	38,915	34,571	243,059	239,218	1.6%	4,344	3,841	52,429
South Dak	3C	895,567	42.00%	63.4%	903,000	42.00%	62.9%	78,701	64,840	568,083	550,871	3.1%	13,861	17,212	142,540
N.W. Minn	3D	943,500	51.00%	49.7%	918,000	51.00%	51.1%	63,201	63,710	468,653	487,605	(3.9%)	(508)	(18,953)	90,380
N.E. Minn	3E	717,850	49.00%	57.3%	717,850	49.00%	57.3%	58,918	48,054	411,577	427,224	(3.7%)	10,864	(15,648)	118,189
S.W. Minn	3F	1,225,878	52.50%	60.5%	1,255,878	52.50%	59.0%	72,036	82,732	741,535	692,461	7.1%	(10,696)	49,074	236,728
Mpls Area	3G	2,090,000	55.00%	53.7%	2,090,000	55.00%	53.7%	122,754	90,127	1,121,840	1,070,743	4.8%	32,627	51,097	313,556 *
St. Paul Area	3H	1,172,600	50.00%	60.2%	1,167,600	50.00%	60.5%	97,632	84,110	705,885	680,584	3.7%	13,522	25,302	159,421
S.E. Minn	3I	1,210,493	52.50%	52.9%	1,168,125	52.50%	54.8%	77,493	63,925	640,473	650,762	(1.6%)	13,568	(10,289)	230,109
Total Region 3		9,173,028	49.64%	55.8%	9,137,593	49.62%	56.1%	642,716	547,784	5,123,005	5,012,794	2.2%	94,931	110,211	1,422,024

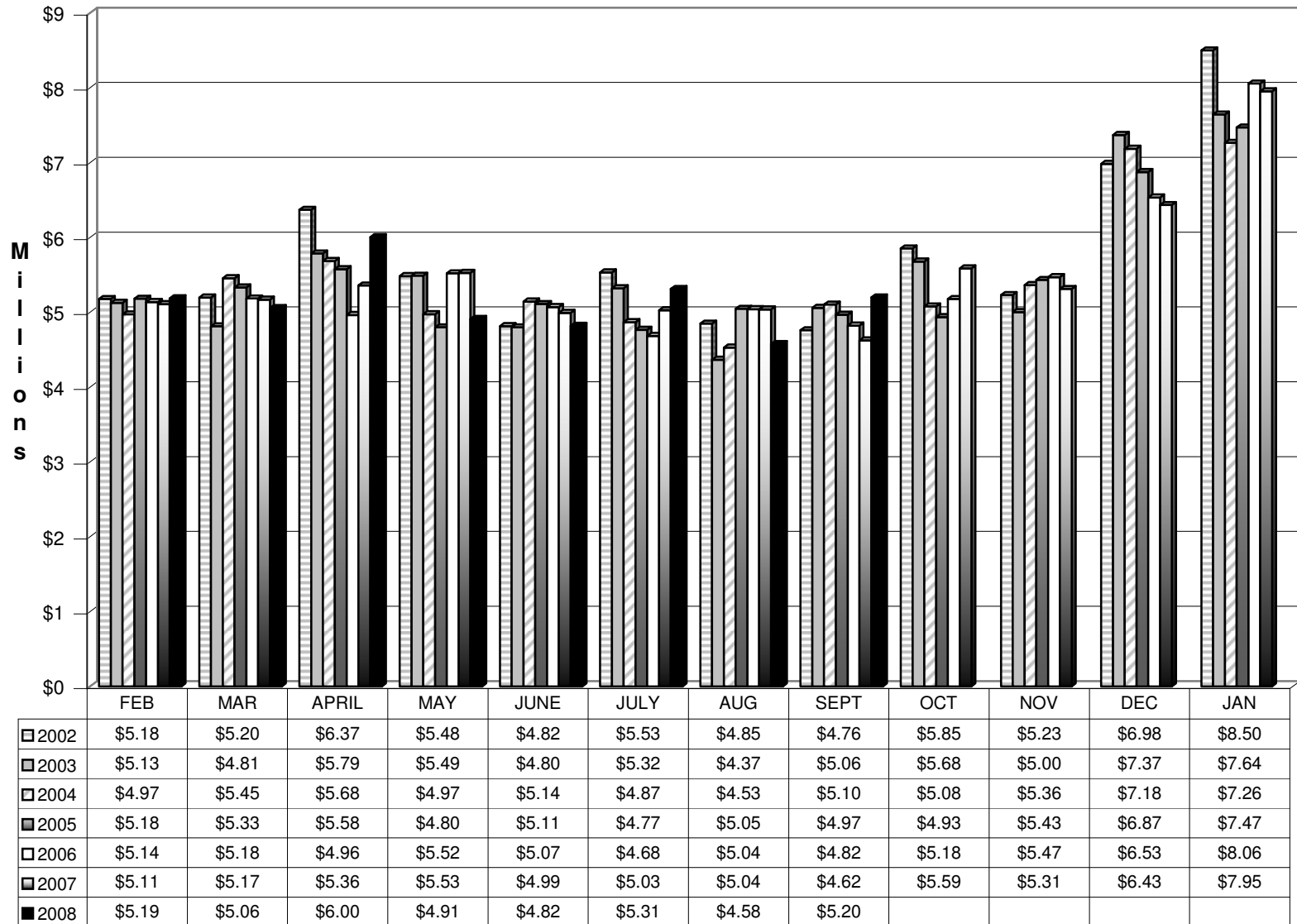
Evangelical Lutheran Church in America
SYNODICAL REMITTANCES
for the period ending
September 30, 2008

		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2008	2007	2008	2007	% Vary	Monthly	Y-T-D	MISSION SUPPORT
Nebraska	4A	2,199,500	53.00%	72.5%	2,365,500	57.00%	67.4%	196,186	133,655	1,595,166	1,509,488	5.7%	62,531	85,678	204,379
Central States	4B	1,173,950	53.00%	65.9%	1,173,950	53.00%	65.9%	117,560	110,918	773,785	774,683	(0.1%)	6,642	(898)	133,392
Ark/Ok	4C	275,200	42.60%	66.5%	293,983	42.70%	62.3%	22,770	15,987	183,005	167,934	9.0%	6,783	15,071	25,370
N Tx / N La	4D	632,923	46.00%	62.0%	638,480	46.00%	61.5%	45,605	38,479	392,466	381,376	2.9%	7,126	11,090	52,723
S.W. Tex	4E	1,164,625	55.00%	61.3%	1,080,750	55.00%	66.0%	81,480	103,563	713,457	706,945	0.9%	(22,084)	6,512	101,789
Tx.-La. Gulf Coast	4F	835,000	50.00%	58.8%	835,000	50.00%	58.8%	29,626	48,110	490,947	499,792	(1.8%)	(18,484)	(8,845)	95,680
Total Region 4		6,281,198	51.59%	66.1%	6,387,663	52.89%	65.0%	493,226	450,713	4,148,827	4,040,218	2.7%	42,513	108,609	613,334
Metro Chicago	5A	2,095,033	55.00%	57.1%	2,095,033	55.00%	57.1%	153,760	151,690	1,196,120	1,257,902	(4.9%)	2,071	(61,782)	323,605
No. Illinois	5B	1,612,050	55.00%	62.9%	1,612,050	55.00%	62.9%	126,792	96,977	1,013,844	966,382	4.9%	29,814	47,461	248,792
Cen. So. Ill	5C	1,037,904	56.00%	67.9%	1,037,904	56.00%	67.9%	88,017	72,304	704,488	668,887	5.3%	15,713	35,601	124,254
S.E. Iowa	5D	1,804,043	53.50%	59.6%	1,804,043	53.50%	59.6%	120,669	100,918	1,075,867	1,090,328	(1.3%)	19,752	(14,460)	155,454
West Iowa	5E	595,925	49.25%	57.1%	600,850	49.25%	56.6%	42,500	42,500	340,000	340,000	0.0%	-	-	102,318
N.E. Iowa	5F	836,000	44.00%	46.7%	836,000	44.00%	46.7%	57,226	38,353	390,107	365,411	6.8%	18,873	24,696	209,418
N. Great Lakes	5G	561,750	53.50%	59.9%	548,375	53.50%	61.3%	50,643	55,520	336,258	335,522	0.2%	(4,878)	737	97,896
NW of Wisc	5H	971,645	58.00%	51.6%	1,001,370	58.00%	50.1%	55,646	56,568	501,615	538,631	(6.9%)	(922)	(37,015)	133,705
E.C. Wisc	5I	1,058,750	55.00%	57.3%	1,058,750	55.00%	57.3%	74,088	73,743	606,683	674,146	(10.0%)	346	(67,463)	409,592 *
Grtr Milwaukee	5J	1,694,275	61.00%	55.3%	1,598,200	61.00%	58.6%	116,340	119,587	936,629	977,875	(4.2%)	(3,248)	(41,246)	179,259
SC of Wisc	5K	1,079,356	59.60%	55.8%	1,079,356	59.60%	55.8%	83,603	69,217	602,200	626,299	(3.8%)	14,386	(24,098)	132,673
LaCrosse (W)	5L	450,000	55.00%	66.0%	450,000	55.00%	66.0%	36,794	36,891	296,987	291,204	2.0%	(98)	5,782	87,773
Total Region 5		13,796,731	54.90%	58.0%	13,721,931	54.86%	58.3%	1,006,078	914,269	8,000,799	8,132,586	(1.6%)	91,810	(131,787)	2,204,741
SE Mich	6A	964,600	53.00%	59.2%	964,600	53.00%	59.2%	81,050	66,548	571,090	575,377	(0.7%)	14,501	(4,287)	60,515
NW Lower Mich	6B	950,000	50.00%	65.8%	940,000	50.00%	66.5%	85,485	75,511	625,468	579,440	7.9%	9,974	46,027	99,617
Ind / Ky	6C	1,300,000	50.00%	66.3%	1,461,150	51.00%	59.0%	132,034	85,710	861,454	827,565	4.1%	46,325	33,889	182,649
N.W. Ohio	6D	1,331,484	51.00%	58.1%	1,334,874	51.00%	57.9%	108,534	77,154	773,092	785,242	(1.5%)	31,379	(12,150)	245,259 *
N.E. Ohio	6E	1,160,000	50.00%	59.1%	1,160,000	50.00%	59.1%	91,685	60,684	684,983	669,497	2.3%	31,002	15,487	84,719 *
S. Ohio	6F	1,150,000	45.50%	66.2%	1,150,000	44.66%	66.2%	95,833	90,000	760,831	720,000	5.7%	5,833	40,831	66,280
Total Region 6		6,856,084	49.76%	62.4%	7,010,624	49.80%	61.0%	594,621	455,606	4,276,918	4,157,121	2.9%	139,014	119,797	739,039

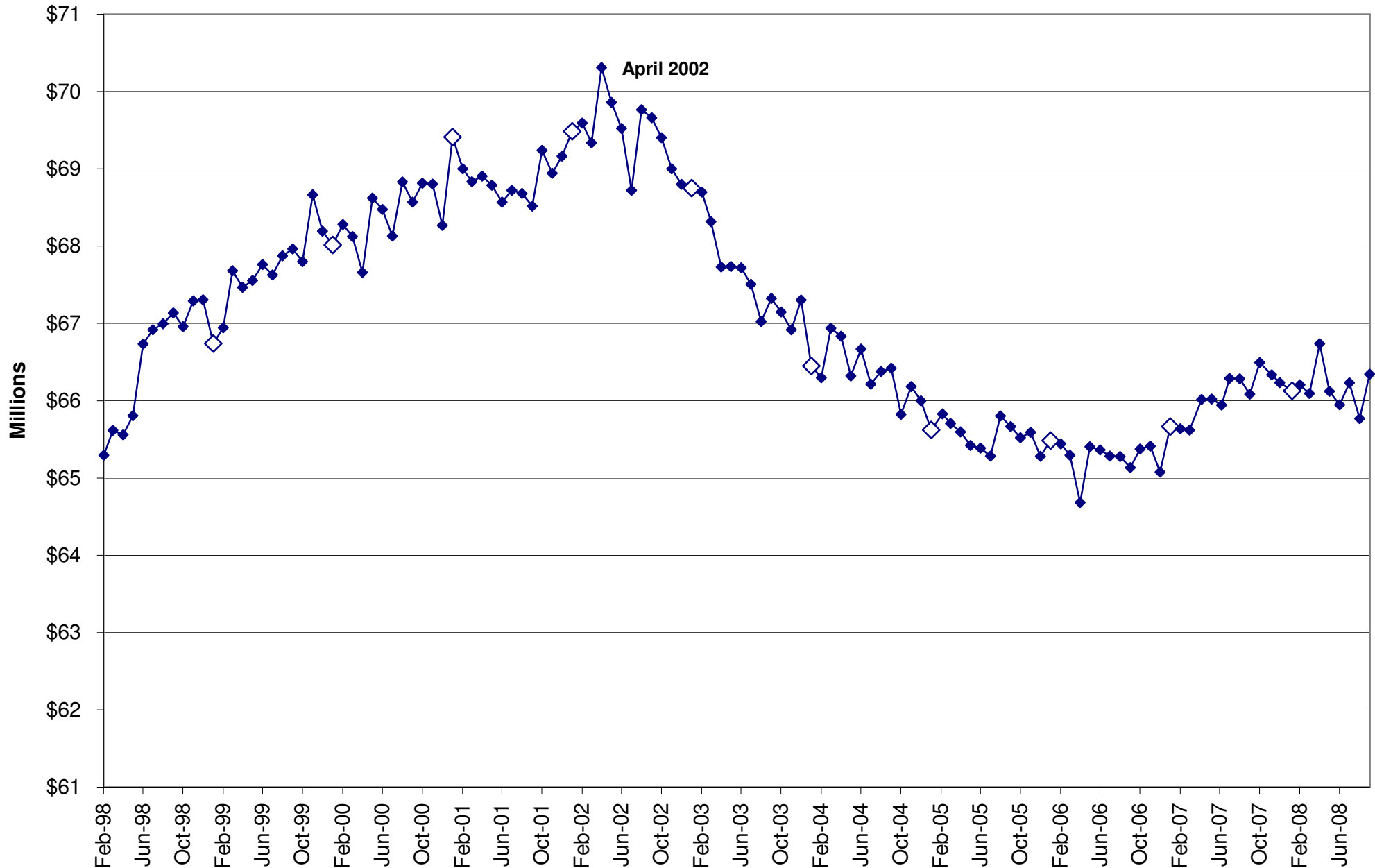
Evangelical Lutheran Church in America
SYNODICAL REMITTANCES
for the period ending
September 30, 2008

* Includes additional 2007 mission support remitted in 2008.

**Evangelical Lutheran Church in America
 Synodical Mission Support By Month
 2002 - 2008**



**Mission Support Received In Preceding 12 Months
Through September 2008**



**EVANGELICAL LUTHERAN CHURCH IN AMERICA
WORLD HUNGER - REVENUE AND EXPENSES
ACTUAL VS. ESTIMATE
For the Period Ended September 30, 2008**

	Beginning Balance	Actual	Estimate	Income and Expense Variances Favorable (Unfavorable)		Ending Balance
				Actual Vs. Estimate	Current Vs. Prior Year	
Annual Appeal						
Income:						
Through Synods		\$ 5,616,229	\$ 5,636,313	\$ (20,084)	\$ 259,752	
Direct Giving		2,635,270	3,283,008	(647,738)	(51,454)	
Endowments		301,061	221,440	79,621	82,550	
Bequests, Miscellaneous		3,550,857	333,333	3,217,524	1,424,323	
Total Income		12,103,417	9,474,094	2,629,323	1,715,171	
Expense:						
Global Mission		6,074,269	5,648,314	(425,955)	1,794,480	
Church in Society		1,747,411	2,002,628	255,217	(245,992)	
Vocation and Education		59,060	66,000	6,940	560	
Development Services		753,584	835,824	82,240	(99,619)	
Total Expense		8,634,324	8,552,766	(81,558)	1,449,429	
Net Current Year Activity	\$2,647,989	\$3,469,093	\$921,328	\$2,547,765	\$3,164,600	\$6,117,082
Specific Funds						
HIV/AIDS Strategy						
Income						
Expense						
Net Current Year Activity	\$500,000	-			-	\$500,000
Lutheran Malaria Initiative						
Income						
Expense						
Net Current Year Activity	\$1,100,000	-			-	\$1,100,000
Stand With Africa						
Income		213,597			(82,198)	
Expense		451,853			28,147	
Net Current Year Activity	\$937,604	(238,256)			(54,051)	\$699,348
Other						
Income		38,234			(48,426)	
Expense		65,219			111,369	
Net Current Year Activity	\$114,410	(26,985)			62,943	\$87,425
Total World Hunger Funds						
Income		12,355,248	9,474,094	2,629,323	1,584,547	
Expense		9,151,396	8,552,766	(81,558)	1,588,945	
Net Current Year Activity	\$5,300,003	\$3,203,852	\$921,328	\$2,710,881	(\$4,398)	\$8,503,855

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Consolidating Statement of Financial Position
As of September 30, 2008

	General Operating and Restricted Funds	Endowment Funds	Deferred Gift Funds	Total September 2008	Total September 2007
ASSETS					
Cash and Cash Equivalents	6,407,039	5,285,454	7,982,809	19,675,302	17,483,339
Cash and Securities Held as Collateral for Securities Loans	-	-	49,491,635	49,491,635	86,615,728
Payables Under Securities Loan Agreements	-	-	(49,491,635)	(49,491,635)	(86,615,728)
Investments	33,499,081	310,802,570	174,702,750	519,004,401	574,324,079
Accounts Receivable	6,797,638	208	207,626	7,005,472	8,547,784
Notes Receivable	2,087,284	-	905,000	2,992,284	3,317,294
Due from Affiliates	3,197,643	-	-	3,197,643	2,468,264
Interest Receivable	-	-	1,177,824	1,177,824	1,900,967
Advances and Other Assets	3,695,310	-	4,294	3,699,604	3,052,781
Real Estate Investments	74,961	-	-	74,961	74,961
Beneficial Interest in Outside Trusts	-	17,251,240	1,367,642	18,618,882	17,346,111
Cash Surrender Value of Life Insurance	1,391,891	2,856,455	-	4,248,346	4,191,081
Property, Plant & Equipment	63,177,995	-	75,020	63,253,015	61,716,006
Accumulated Depreciation/Amortization	(34,444,341)	-	-	(34,444,341)	(32,736,983)
Other Non-Current Assets	993,587	-	-	993,587	1,039,182
TOTAL ASSETS	86,878,088	336,195,927	186,422,965	609,496,980	662,724,866
LIABILITIES					
Accounts Payable	1,710,385	22,692	486,470	2,219,547	6,048,339
Mortgage and Notes Payable	6,461,166	-	-	6,461,166	8,240,073
Accrued Liabilities	1,960,044	-	18,624	1,978,668	2,071,058
Due to Related Organizations	-	1,274,563	570,336	1,844,899	1,356,794
Unfunded Post-Retirement Medical Liability	90,722,417	-	-	90,722,417	81,274,084
Deferred Revenue	2,596,829	178,541	2,010,510	4,785,880	2,311,432
Annuities Payable	-	-	104,113,923	104,113,923	110,922,367
Funds Held for Others in Perpetuity	-	33,932,586	-	33,932,586	39,346,825
Funds Held for Others	-	126,643,762	54,744,873	181,388,635	181,129,232
Total Liabilities	103,450,841	162,052,144	161,944,736	427,447,721	432,700,204
NET ASSETS					
Unrestricted/Undesignated	33,046,975	8,976,270	7,203,058	49,226,303	53,266,814
Unfunded Post-Retirement Medical Liability	(90,722,417)	-	-	(90,722,417)	(81,274,084)
Designated	11,568,141	-	-	11,568,141	12,029,447
Temporarily Restricted	29,534,548	36,552,501	1,969,426	68,056,475	112,323,825
Permanently Restricted	-	128,615,012	15,305,745	143,920,757	133,678,660
Total Net Assets	(16,572,753)	174,143,783	24,478,229	182,049,259	230,024,662
TOTAL LIABILITIES AND NET ASSETS	86,878,088	336,195,927	186,422,965	609,496,980	662,724,866

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position - Churchwide Operations
As of September 30, 2008

	<u>September 2008</u>	<u>September 2007</u>
ASSETS		
Cash and Cash Equivalents	6,407,039	3,677,456
Investments	33,499,081	34,385,572
Accounts Receivable	6,797,638	6,099,048
Notes Receivable	2,087,284	2,358,957
Due from Affiliates	3,197,643	2,468,264
Advances and Other Assets	3,695,310	3,048,118
Real Estate Investments	74,961	74,961
Cash Surrender Value of Life Insurance	1,391,891	1,476,977
Property, Plant & Equipment	63,177,995	61,716,006
Accumulated Depreciation/Amortization	(34,444,341)	(32,736,983)
Other Non-Current Assets	993,587	1,039,182
TOTAL ASSETS	<u>86,878,088</u>	<u>83,607,558</u>
LIABILITIES		
Accounts Payable	1,710,385	2,526,159
Mortgage and Notes Payable	6,461,166	8,240,073
Accrued Liabilities	1,960,044	1,980,124
Deferred Revenue	2,596,829	25,833
Unfunded Post-Retirement Medical Liability	90,722,417	81,274,084
Total Liabilities	<u>103,450,841</u>	<u>94,046,273</u>
NET ASSETS		
Unrestricted/Undesignated	33,046,975	30,420,397
Unfunded Post-Retirement Medical Liability	(90,722,417)	(81,274,084)
Designated	11,568,141	12,029,447
Restricted	29,534,548	28,385,525
Total Net Assets	<u>(16,572,753)</u>	<u>(10,438,715)</u>
TOTAL LIABILITIES AND NET ASSETS	<u>86,878,088</u>	<u>83,607,558</u>

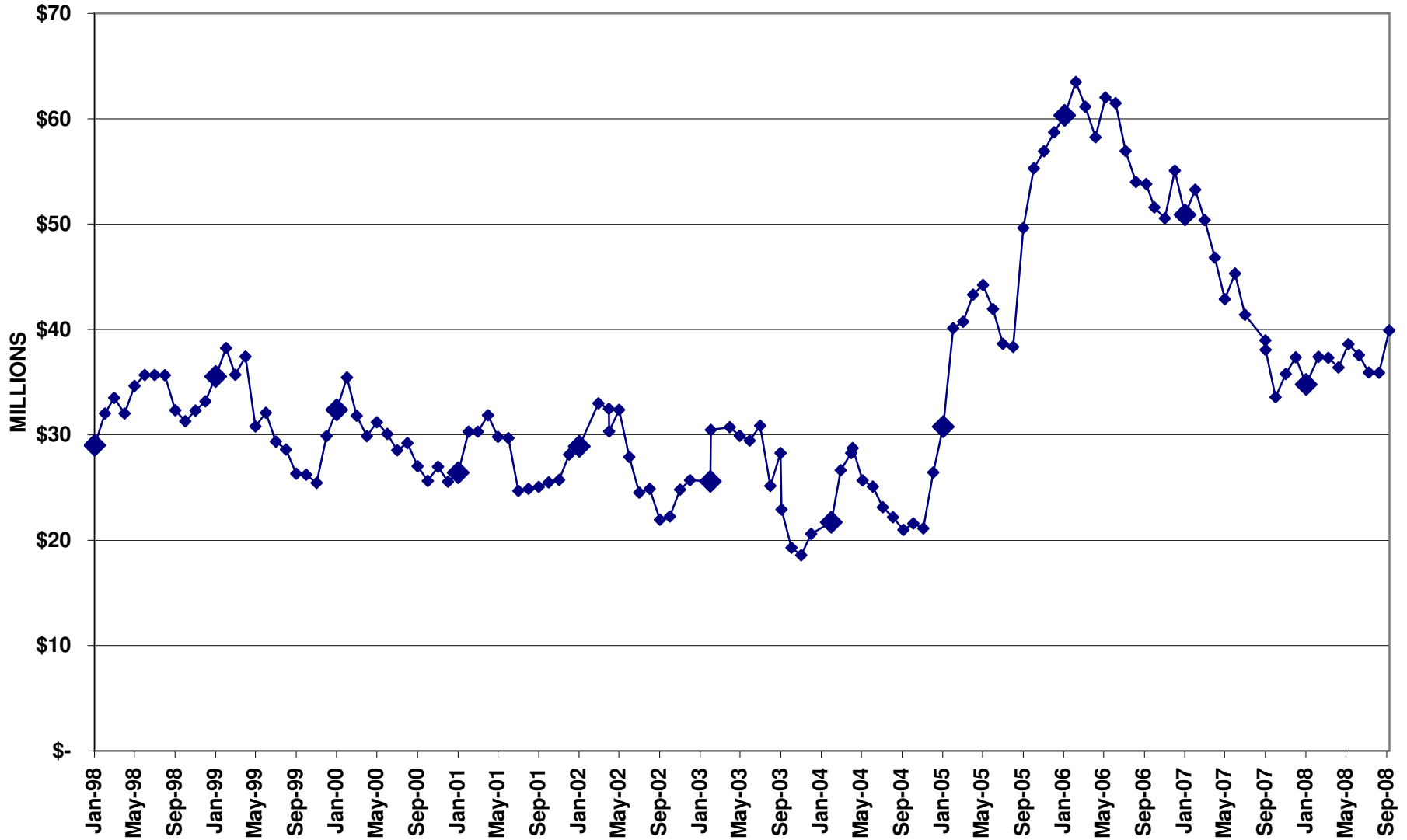
EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position - Endowment Funds
As of September 30, 2008

	<u>September 2008</u>	<u>September 2007</u>
ASSETS		
Cash and Cash Equivalents	5,285,454	6,721,894
Cash and Securities Held as Collateral for Securities Loaned	-	32,239,521
Payables Under Securities Loan Agreements	-	(32,239,521)
Investments	310,802,570	345,594,392
Accounts Receivable	208	1,746,720
Interest Receivable	-	708,756
Beneficial Interest in Outside Trusts	17,251,240	15,952,059
Cash Surrender Value of Life Insurance	<u>2,856,455</u>	<u>2,714,104</u>
TOTAL ASSETS	<u>336,195,927</u>	<u>373,437,925</u>
LIABILITIES		
Accounts Payable	22,692	2,336,514
Due to Affiliates	1,274,563	1,253,681
Deferred Revenue	178,541	171,684
Funds Held for Others in Perpetuity	33,932,586	39,346,825
Funds Held For Others	<u>126,643,762</u>	<u>128,673,694</u>
Total Liabilities	<u>162,052,144</u>	<u>171,782,398</u>
NET ASSETS		
Unrestricted	8,976,270	16,533,616
Temporarily Restricted	36,552,501	67,556,969
Permanently Restricted	<u>128,615,012</u>	<u>117,564,942</u>
Total Net Assets	<u>174,143,783</u>	<u>201,655,527</u>
TOTAL LIABILITIES AND NET ASSETS	<u>336,195,927</u>	<u>373,437,925</u>

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position - Deferred Gift Funds
As of September 30, 2008

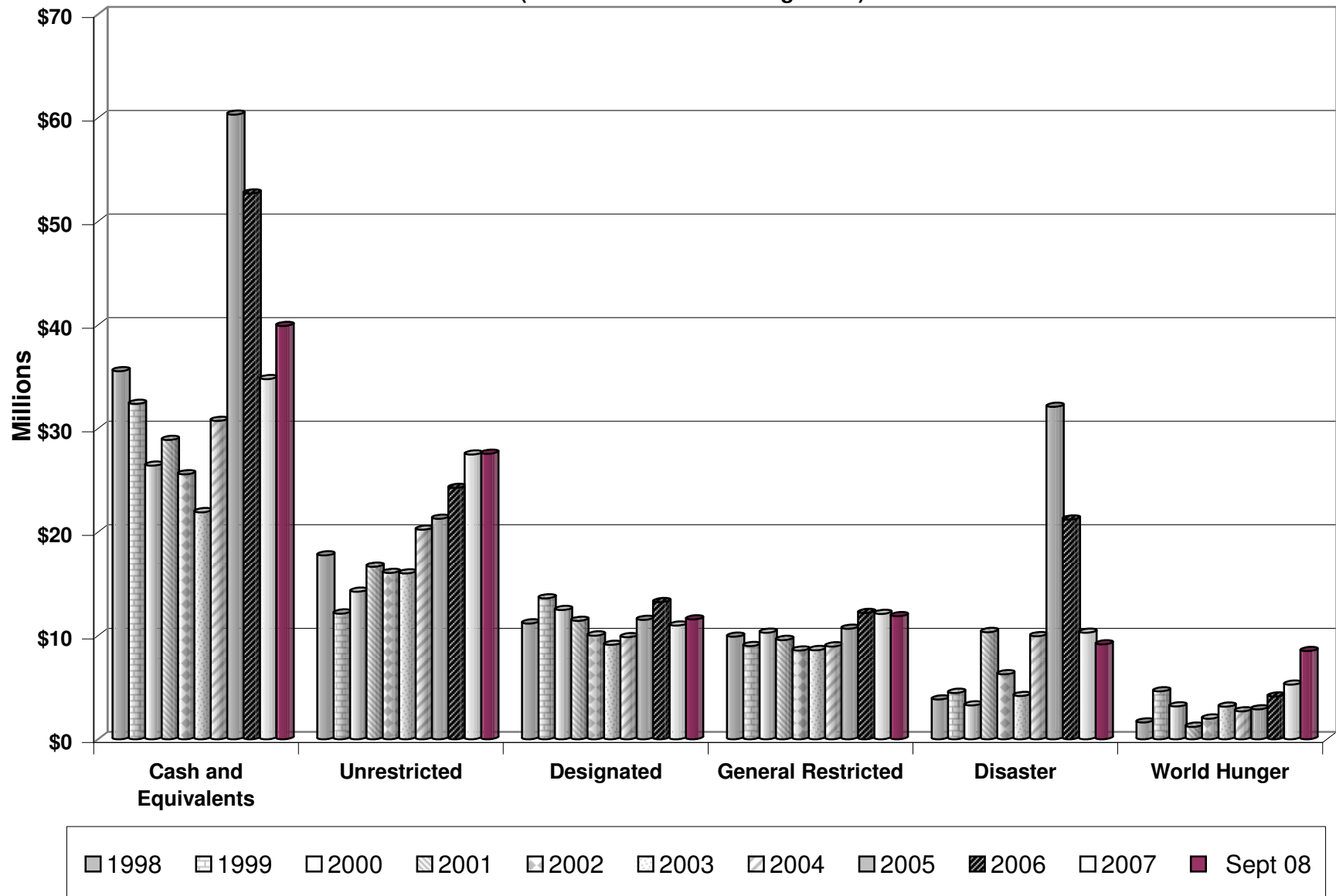
	<u>September 2008</u>	<u>September 2007</u>
ASSETS		
Cash and Cash Equivalents	7,982,809	7,083,989
Cash and Securities Held as Collateral for Securities Loaned	49,491,635	54,376,207
Payables Under Securities Loan Agreements	(49,491,635)	(54,376,207)
Investments	174,702,750	194,344,115
Accounts Receivable	207,626	702,016
Notes Receivable	905,000	958,337
Prepaid Expenses and Other Assets	4,294	4,663
Interest Receivable	1,177,824	1,192,211
Beneficial Interest in Perpetual Trusts	1,367,642	1,394,052
Property, Plant & Equipment	75,020	-
TOTAL ASSETS	<u>186,422,965</u>	<u>205,679,383</u>
LIABILITIES		
Accounts Payable	486,470	1,185,666
Due to Affiliates	570,336	103,113
Other Liabilities	18,624	90,934
Deferred Revenue	2,010,510	2,113,915
Annuities Payable	104,113,923	110,922,367
Funds Held for Others	54,744,873	52,455,538
Total Liabilities	<u>161,944,736</u>	<u>166,871,533</u>
NET ASSETS		
Unrestricted	7,203,058	6,312,801
Temporarily Restricted	1,969,426	16,381,331
Permanently Restricted	15,305,745	16,113,718
Total Net Assets	<u>24,478,229</u>	<u>38,807,850</u>
TOTAL LIABILITIES AND NET ASSETS	<u>186,422,965</u>	<u>205,679,383</u>

Cash and Short Term Investments 1998 - September 2008



Cash and Investments and Net Assets By Fund

(Exclusive of Retiree Obligations)



2008 Capital Budget Projects As of September 30, 2008

		Original	Projects	Expenses	Project	Unallocated
Type	PROJECT DESCRIPTION	Budget	Approved	Y-T-D	Balance	Category
	JOB KEY					Budget
Computer Software and Systems (Non PC) 001	Annual Budget	\$400,000				400,000
SPSS Upgrade	01-08001-001		12,500	16,069	(3,569)	387,500
Endowment System *	01-08003-001		-	N/A	-	387,500
IFAS 7i Web-Based Upgrade	01-08007-001		147,000	83,380	63,620	240,500
Network Auditing software	01-08009-001		30,000		30,000	210,500
SAN and SQL Hardware	01-08017-001		200,000		200,000	10,500
Unit Cubicle Configurations 002	Annual Budget	-				-
DS/FO Cubicles	01-08004-002		5,300	14,172	(8,872)	8,872
6th Floor Training Room	01-08008-002		27,050	25,373	1,678	(18,178)
Equipment Purchases 003	Annual Budget	100,000				100,000
Chapel Piano Restoration	01-08002-003		13,000	11,975	1,025	87,000
Heavy duty Shredder	01-08016-003		16,350		16,350	70,650
Archives Shelving	0108018-003		50,000		50,000	20,650
Building/Complex Maintenance 004	Annual Budget	60,000				60,000
Cooling Tower	01-08010-004		166,850		166,850	(106,850)
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		32,810		32,810	(200,551)
Tenant Lease Allowances 005	Annual Budget	400,000				400,000
Natn'l Bd of Osteopathic Medical Examiners	01-08005-005		25,820	26,653	(833)	374,180
National Brownfield	01-08006-005		143,408	148,326	(4,918)	230,772
Susan G. Komen Foundation	01-08013-005		38,820	37,116	1,704	191,952
New Building Purchases 006	Annual Budget	-				-
Contingency	Annual Budget	40,000				40,000
Total Available		\$1,000,000	\$969,799	\$393,937	\$575,862	44,373

* To be paid for by the ELCA Foundation at an estimated \$150,000.

Previously Approved Projects Not Yet Completed

		Original Amount	Unspent Balance	Expenses 2008	Project Balance
Disk space for Image Library	01-06004-001	10,000	10,000		10,000
Donor Software/Hardware	01-05014-001	810,000	20,345	19,967	378
Content Management System	01-07008-001	132,350	38,114	24,082	14,033
COGNOS Upgrade	01-07012-001	30,000	15,921	12,091	3,830
LOWC and New York Offices	01-07011-001	17,000	3,138	1,780	1,358
SiteCore CMS	01-07014-001	156,000	69,114	29,820	39,294
LOGA Buildout	01-07017-002	57,952	51,064	72,701	(21,637)
Lutheran Center Reconfiguration	Combined	6,525,000	549,272	45,023	504,249
Community Alternatives	01-06005-005	212,850	7,690		7,690
ChildServ	01-06006-005	83,476	83,476	86,954	(3,478)
Community Alternatives	01-07001-005	75,000	(9,514)	(1,829)	(7,685)
Retirement Research	01-06007-005	50,101	50,101		50,101
Augsburg Fortress Store	01-06009-005	5,102	5,102		5,102
Total Other Previous Year Projects		8,164,831	893,823	290,589	603,234
Total 2008 Expenses				684,526	

Evangelical Lutheran Church in America
 2008 Revised Income Estimate
 With Comparisons to 2006, and 2007 Actuals

	2006	2007	Current	2008	New
	Actual	Actual	Proposal	Revisions	Total
CURRENT FUNDS					
UNRESTRICTED					
Mission Support	\$ 65,664,031	\$ 66,129,117	\$ 66,600,000		\$ 66,600,000
Vision for Mission	1,179,171	1,211,077	1,300,000		1,300,000
Investment Income	2,361,935	2,730,165	1,000,000		1,000,000
Bequests & Trusts	1,891,142	1,573,182	1,100,000		1,100,000
Endowment	506,733	731,174	808,260		808,260
Rent	950,000	934,724	953,705		953,705
Other	422,562	1,000,124	400,000		400,000
Total Unrestricted	\$72,975,574	\$74,309,563	\$72,161,965	\$0	\$72,161,965
TEMPORARILY RESTRICTED					
Missionary Support	3,814,224	3,828,427	4,000,000		4,000,000
Bequests and Trusts	1,592,136	757,825	1,400,000		1,400,000
Endowment	1,590,278	1,481,313	1,555,185		1,555,185
Unit Designated	431,934	427,885	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		1,000,000
Total Restricted	\$9,928,572	\$8,995,450	\$9,855,185	\$0	\$9,855,185
Total Current Funds	\$82,904,146	\$83,305,013	\$82,017,150	\$0	\$82,017,150
WORLD HUNGER					
Gifts:					
Through Synods	\$ 11,714,239	\$ 11,572,439	\$ 11,500,000		\$ 11,500,000
Through Direct Giving	6,224,965	7,144,137	7,700,000	(500,000)	7,200,000
Endowment	269,471	292,571	300,000	100,000	400,000
Bequests and Misc.	939,451	2,276,883	500,000	3,100,000	3,600,000
Total World Hunger	\$19,148,126	\$21,286,030	\$20,000,000	\$2,700,000	\$22,700,000
TOTAL INCOME	\$102,052,272	\$104,591,043	\$102,017,150	\$2,700,000	\$104,717,150

Evangelical Lutheran Church in America
2008 Expense Proposal
By Unit

		2008			
	Current Fund	World Hunger			Total
		Current	Changes	Revised	
PROGRAM UNITS					
Evangelical Outreach and Congregational Mission	\$20,670,562				\$20,670,562
Global Mission	15,913,148	14,333,600	2,027,745	16,361,345	32,274,493
Multicultural Ministries	1,334,475				1,334,475
Church in Society	3,811,343	4,278,800	524,688	4,803,488	8,614,831
Vocation and Education	11,843,222	161,500	74,820	236,320	12,079,542
OFFICES					
Presiding Bishop	6,381,765				6,381,765
Secretary	3,608,965				3,608,965
Treasurer	6,642,905				6,642,905
SERVICE UNITS					
Communication Services	3,730,245				3,730,245
Development Services	2,897,725	1,226,100	72,747	1,298,847	4,196,572
OTHER					
General Treasury	882,500				882,500
Retiree Minimum Health/Pension Obligation	2,500,000				2,500,000
Depreciation	1,650,000				1,650,000
Strategic Initiative Fund	150,295				150,295
Total	\$82,017,150	\$20,000,000	\$2,700,000	\$22,700,000	\$104,717,150

Evangelical Lutheran Church in America
2009 Income Estimate
With Comparisons to 2007 Actuals and Revised 2008 Estimates

	2007	2008	2009		
	<i>Actual</i>	Revised Estimate	CWA Proposal	Revisions	New Total
CURRENT FUNDS					
UNRESTRICTED					
Mission Support	\$ 66,129,117	\$ 66,600,000	\$ 66,300,000	\$ 900,000	\$ 67,200,000
Vision for Mission	1,211,077	1,300,000	1,350,000	(150,000)	1,200,000
Investment Income	2,730,165	1,000,000	1,000,000	(200,000)	800,000
Bequests & Trusts	1,573,182	1,100,000	1,200,000	(100,000)	1,100,000
Endowment	731,174	808,260	700,000	116,300	816,300
Rent	934,724	953,705	1,120,000	(75,400)	1,044,600
Other	1,000,124	400,000	400,000		400,000
Total Unrestricted	<i>\$74,309,563</i>	\$72,161,965	\$72,070,000	\$490,900	\$72,560,900
TEMPORARILY RESTRICTED					
Missionary Support	3,828,427	4,000,000	4,000,000	0	4,000,000
Bequests and Trusts	757,825	1,400,000	1,500,000	(100,000)	1,400,000
Endowment	1,481,313	1,555,185	1,450,000	136,300	1,586,300
Unit Designated	427,885	400,000	400,000	0	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		1,000,000
Total Restricted	<i>\$8,995,450</i>	\$9,855,185	\$9,850,000	\$36,300	\$9,886,300
Total Current Funds	<i>\$83,305,013</i>	\$82,017,150	\$81,920,000	\$527,200	\$82,447,200
WORLD HUNGER					
Gifts:					
Through Synods	\$ 11,572,439	\$ 11,500,000	\$ 12,200,000	\$ (500,000)	\$ 11,700,000
Through Direct Giving	7,144,137	7,200,000	7,000,000	1,000,000	8,000,000
Endowment	292,571	400,000	300,000	50,000	350,000
Bequests and Misc.	2,276,883	3,600,000	500,000	50,000	550,000
Total World Hunger	<i>\$21,286,030</i>	\$22,700,000	\$20,000,000	\$600,000	\$20,600,000
TOTAL INCOME	<i>\$104,591,043</i>	\$104,717,150	\$101,920,000	\$1,127,200	\$103,047,200

Evangelical Lutheran Church in America
2009 Expense Proposal
By Unit
With 2008 comparison

	2008			2009						
	Current Fund	World Hunger	Total	2008 Current Funds	Current Fund			World Hunger		Total
					Changes	Compensation	Proposal	Changes *	Proposal	
PROGRAM UNITS										
Evangelical Outreach and Congregational Mission	\$20,670,562		\$20,670,562	\$20,670,562	(\$80,002)	\$325,365	\$20,915,925			\$20,915,925
Global Mission	15,913,148	16,361,345	32,274,493	15,913,148	(223,298)	258,110	15,947,960	(1,801,425)	14,559,920	30,507,880
Multicultural Ministries	1,334,475		1,334,475	1,334,475	(15,000)	17,330	1,336,805			1,336,805
Church in Society	3,811,343	4,803,488	8,614,831	3,811,343	(91,198)	49,840	3,769,985	(457,128)	4,346,360	8,116,345
Vocation and Education	11,843,222	236,320	12,079,542	11,843,222	(50,002)	79,665	11,872,885	(72,270)	164,050	12,036,935
OFFICES										
Presiding Bishop	6,381,765		6,381,765		(72,000)	104,445	6,414,210			6,414,210
Secretary	3,608,965		3,608,965	3,608,965	(138,500)	38,110	3,508,575			3,508,575
Treasurer	6,642,905		6,642,905		204,765	99,425	6,947,095			6,947,095
SERVICE UNITS										
Communication Services	3,730,245		3,730,245	3,730,245	(55,000)	47,930	3,723,175			3,723,175
Development Services	2,897,725	1,298,847	4,196,572	2,897,725	(190,000)	24,820	2,732,545	230,823	1,529,670	4,262,215
OTHER										
General Treasury	882,500		882,500	882,500	(63,885)		818,615			818,615
Retiree Minimum Health/Pension Obligation	2,500,000		2,500,000	2,500,000			2,500,000			2,500,000
Depreciation	1,650,000		1,650,000	1,650,000			1,650,000			1,650,000
Strategic Initiative Fund	150,295		150,295	150,295	144,170	14,960	309,425			309,425
Total	\$82,017,150	\$22,700,000	\$104,717,150	\$68,992,480	\$430,050	\$0	\$82,447,200	(\$2,100,000)	\$20,600,000	\$103,047,200

* The revised 2009 World Hunger expense proposal reflects an increase of \$0.6 million over the intitial budget approved by the 2007 Churchwide Assembly, but a decrease of \$2.1 million compared to the revised 2008 World Hunger budget due to a non-recurring increase in 2008 income estimates.

**Evangelical Lutheran Church in America
 2009 ELCA Capital Budget**

	Years Depreciated	2006 Budget	2007 Budget	2008 Budget	2009 Budget
Tenant Build-Outs	20	\$ 450,000	\$ 450,000	\$ 400,000	\$ 400,000
Churchwide Projects and Purchases					
Computer Software and Systems	5	150,000	270,000	\$400,000	\$ 1,250,000
Unit Cubicle Reconfiguration	10 - 20	2,500,000	3,525,000		\$ 50,000
Equipment Purchases	5 - 10	30,000	70,000	100,000	\$ 266,150
Building/Complex Capital Maintenance	20	100,000	50,000	60,000	\$ 350,000
Contingency		70,000	30,000	40,000	\$ 83,850
Total		<u>\$ 5,800,000</u>	<u>\$ 7,920,000</u>	<u>\$ 1,000,000</u>	<u>\$ 2,400,000</u>
Actual		\$3,080,250	\$ 3,500,000	\$ 1,000,000	*

Projects continuing from prior years:

* Estimate including projects approved in previous years,

Summary of Church Council Designated Funds
1999 - 2007 (1)
September 30, 2008

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>	1,150,000	1,085,825
				64,175
Culture-Specific Resources	2001	400,000	93,705 (2)	306,295
Introduction of New Primary Worship Resource	2005	950,000	694,445 (2)	255,555
Leadership Development Initiative	2005	2,587,622	15,000 (2)	2,572,622
Ministry Among People Living in Poverty	2005	400,000	261,984 (2)	138,016
Strategy for Engagment in Israel and Palestine	2005	100,000	90,783 (2)	9,217
Total		<u><u>\$ 17,587,622</u></u>	<u><u>\$ 14,211,885</u></u>	<u><u>\$ 3,375,737</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
September 30, 2008

Activity	Allocation	Expended	Balance
Ministry Among People in Poverty			
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>
Supporting Ministry That Needs Special Attention			
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>
Total Expense to Operating/Designated Fund	<u>\$7,000,000</u>	<u>\$6,970,141</u>	<u>\$29,859</u>
Lutheran Center Mortgage Relief	<u>\$5,000,000</u>	<u>\$5,000,000</u>	<u>\$0</u>
Grand Total	<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
September 30, 2008

<u>Activity</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Staff Compensation and Travel	790,000	598,781	191,219
Task Force, Hearings and Focus Groups	121,000	186,581	(65,581)
Second Circle Consultations	24,000	24,087	(87)
Writers	20,000	3,500	16,500
Printing and Distribution (less sales)	195,000	272,876	(77,876)
Total	<u>1,150,000</u>	<u>1,085,825</u>	<u>64,175</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
September 30, 2008

		Inception -	
<u>Activity Name</u>	<u>Budget</u>	<u>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	\$9,510	\$9,510	\$0
Planned Projects	\$208,170	\$93,705	\$114,465
Unallocated to date:	\$191,830		\$191,830
Total Church Council Funds	\$400,000	\$93,705	\$306,295

Note:

Other Cultural Specific Resources Available Funding:

Strategy Implementation Fund	100,000		100,000
Multilingual Program Budget Allocation	54,125		54,125
Consignment Sales	3,250		3,250
Other Unit Participation	35,000		35,000
Total Available Resources	<u>\$592,375</u>	<u>\$93,705</u>	<u>\$498,670</u>

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: September 30, 2008

<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	6,419	3,581
Worship at the Center Events	-	20,189	(20,189)
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)	(6,188)	2,188
Total Church Council Funds	950,000	694,445	255,555
 Other Sources of Funding:			
Worship and Liturgical Resources budget	50,000	-	50,000
 Total Available Resources	<u>1,000,000</u>	<u>694,445</u>	<u>305,555</u>

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

LEADERSHIP DEVELOPMENT INITIATIVE
2005
2005 -- 2008
September 30, 2008

Expense Type	Budget	Inception-To-Date	Balance
Leadership Development			
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	-	11,196	(11,196)
<i>Center for Creative Leadership</i>			
Leadership at the Peak	-	10,600	(10,600)
Total Leadership Development	\$537,622	\$515,070	\$22,552

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

LEADERSHIP DEVELOPMENT INITIATIVE
2005
2005 -- 2008
September 30, 2008

Expense Type	Budget	Inception-To-Date	Balance
Leadership Development Initiative			
Grants:			
<i>Vocation and Education:</i>			
Next Generation of PhDs	\$150,000	\$150,000	\$0
Making the Connections	400,000	349,000	51,000
Lutheran Center at Atlanta	133,000	133,000	-
Developing Leaders	100,000	100,000	-
Candidacy Committee Training	10,000	-	10,000
Developing Mission Leaders (25%)	789	789	-
Missiologists/Leadership Consultation	4,844	4,844	-
<i>Multicultural Ministries:</i>			
Come, See, Discover	108,000	50,044	57,956
African Descent Horizon	105,000	105,000	-
Asian Leadership Development	60,000	60,000	-
American Indian/AK Native Community Center	15,000	15,000	-
Asian American Young Adult Network	10,000	4,342	5,658
Leaders of Color Gathering	25,000	25,000	-
American Indian/AK Native Youth Gathering	32,000	32,000	-
American Indian/AK Native Leadership	30,000	-	30,000
<i>Evangelical Outreach and Congregational Mission:</i>			
Emerging Leaders Network	63,000	1	62,999
Evangelical Horizon Internships	100,000	64,013	35,987
Congregational Latino/Hispanic	300,000	86,681	213,319
Coaching Trainers Network	15,000	15,000	-
<i>Church in Society:</i>			
A Call to Public Justice	100,000	100,000	-
<i>Global Mission:</i>			
Young Adult Program	100,000	22,775	77,225
<i>Gettysburg Seminary:</i>			
Intersections Institute	26,000	26,000	-
<i>Metropolitan New York Synod:</i>			
Urban Leaders Institute	20,000	20,000	-
<i>Region 1:</i>			
American Indian/Alaska Native Ministry	20,000	20,000	-
<i>Lutheran School of Theology-Chicago</i>			
Leadership Development Grant	7,000	7,000	-
<i>Non-Staff Travel</i>			
Transforming Leaders Event ('07)	6,115	6,115	-
Leadership Grant Strategy Committee Meeting ('05)	1,862	1,862	-
<i>Lighthouse Partnership</i>			
Support for Developing Leaders	9,500	9,500	-
<i>Alaska Synod-ELCA</i>			
Multicultural Leadership Development Grant	20,000	20,000	-
<i>Lutheran Church of the Redeemer</i>			
Transforming Leaders Initiative	60,000	60,000	-
<i>Pacific Lutheran Theological Seminary</i>			
Support for TEEM Students	15,000	15,000	-
<i>Unallocated</i>	2,890	-	2,890
	<u>\$2,050,000</u>	<u>\$1,502,966</u>	<u>\$547,034</u>
Total Available	<u><u>\$2,587,622</u></u>	<u><u>\$2,018,036</u></u>	<u><u>\$569,586</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
September 30, 2008

<u>Activity Name or Expense Type</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Grants	363,500	231,400	132,100
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)
Total Church Council Funds	<u>400,000</u>	<u>261,984</u>	<u>138,016</u>
Other Designated Fund Transfers	224,020		224,020
Misc. Gifts	1,790		1,790
	<u><u>625,810</u></u>	<u><u>261,984</u></u>	<u><u>363,826</u></u>

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
September 30, 2008

Activity Name or Expense Type	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Advocacy			
Trip to Israel/Palestine	\$30,000	\$1,959	\$28,041
Hill Briefing	2,000	250	1,750
Advocacy and Awareness Building			
Visit of Companions <i>from</i> the Holy Land	12,000	4,331	7,669
Resource Production	16,000	41,966	(25,966)
Shipping Charges		1,225	(1,225)
Hospitality		102	(102)
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
Accompaniment			
"Seeding" Visits <i>to</i> the Holy Land	15,000	100	14,900
Contract and Support Staff			
Additional Help	25,000	39,134	(14,134)
Total	<u>\$100,000</u>	<u>\$90,783</u>	<u>\$9,217</u>
Other Sources of Funding:			
Mission Development Fund	96,300	-	96,300
Total Available Resources	<u><u>\$196,300</u></u>	<u><u>\$90,783</u></u>	<u><u>\$105,517</u></u>

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
November 14-17, 2008
Exhibit F, Part 6 (Revised)
Page 1

2009 Synod Mission Support Plans

And 2005, 2006 and 2007 Actuals with 2008 Revisions

SYNOD NAME	#	2005		2006		2007		2008				2009			
		ACTUAL	MS %	ACTUAL	MS %	ACTUAL	MS %	SYNOD PLANS		REVISED ESTIMATES		SYNOD PLANS		REVISED ESTIMATES	
								AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
ALASKA	1A	178,753	42.58%	187,878	42.00%	166,584	36.96%	159,319	33.60%	159,319	37.00%	182,839	38.00%	182,839	38.00%
N.W. WASH	1B	643,860	45.00%	629,665	45.00%	655,460	45.00%	655,200	45.50%	671,125	45.50%	671,000	45.50%	682,500	45.50%
S.W. WASH	1C	408,956	37.00%	422,668	37.00%	430,820	37.00%	453,463	37.00%	459,591	37.50%	484,500	38.00%	484,500	38.00%
E.WASH/ID	1D	329,585	36.00%	327,332	37.00%	366,342	38.00%	381,150	38.50%	388,850	38.50%	411,450	39.00%	411,450	39.00%
OREGON	1E	443,460	40.00%	463,203	40.00%	478,816	40.00%	494,050	41.00%	494,050	41.00%	551,880	42.00%	551,880	42.00%
MONTANA	1F	386,250	37.50%	399,000	38.00%	419,265	38.50%	439,206	39.00%	439,206	39.00%	455,000	39.40%	455,000	39.40%
SIERRA-PACIFIC	2A	1,150,169	51.00%	1,125,784	48.10%	1,167,043	49.00%	1,200,000	50.00%	1,200,000	50.00%	1,300,500	51.00%	1,300,500	51.00%
SW CALIFORNIA	2B	703,831	48.00%	753,403	48.00%	745,223	49.00%	800,000	50.00%	800,000	50.00%	765,000	51.00%	765,000	51.00%
PACIFICA	2C	1,105,564	54.00%	1,123,373	54.00%	1,190,795	54.50%	1,171,750	54.50%	1,229,250	55.00%	1,199,377	55.00%	1,199,377	55.00%
GRAND CANYON	2D	1,237,186	45.13%	1,233,753	45.00%	1,336,446	47.00%	1,443,300	50.00%	1,443,300	50.00%	1,504,500	51.00%	1,504,500	51.00%
ROCKY MTN	2E	1,436,322	49.38% *	1,482,474	50.00%	1,530,369	50.00%	1,600,000	50.00%	1,614,472	50.00%	1,750,000	50.00%	1,750,000	50.00%
W. NO.DAK	3A	360,677	42.59%	380,581	41.50%	386,485	40.62%	385,140	42.00%	385,140	42.00%	395,000	41.49%	395,000	41.49%
E. NO.DAK	3B	432,359	40.00%	418,636	40.00%	439,965	40.00%	532,000	40.00%	532,000	40.00%	561,700	41.00%	561,700	41.00%
SO. DAK.	3C	822,255	42.00%	860,368	42.00%	864,154	42.00%	895,567	42.00%	903,000	42.00%	939,120	42.00%	939,120	42.00%
NW. MINN.	3D	870,717	51.00%	855,271	51.00%	862,828	51.00%	943,500	51.00%	918,000	51.00%	956,250	51.00%	956,250	51.00%
NE. MINN.	3E	647,636	49.78%	666,503	49.00%	677,671	49.00%	717,850	49.00%	717,850	49.00%	710,500	49.00%	710,500	49.00%
SW. MINN.	3F	1,151,872	52.50%	1,190,669	52.52%	1,195,494	52.50%	1,225,878	52.50%	1,255,878	52.50%	1,293,555	52.50%	1,293,555	52.50%
MINPLS. AREA	3G	2,200,459	57.10%	2,011,579	57.10%	1,952,504	55.00%	2,090,000	55.00%	2,090,000	55.00%	2,090,000	55.00%	2,090,000	55.00%
ST PAUL (M)	3H	1,137,075	50.00%	1,116,263	50.00%	1,128,020	50.00%	1,172,600	50.00%	1,167,600	50.00%	1,179,000	50.00%	1,179,000	50.00%
SE. MINN.	3I	1,127,736	52.51%	1,180,278	52.50%	1,130,791	52.50%	1,210,493	52.50%	1,168,125	52.50%	1,206,450	52.50%	1,206,450	52.50%
NEBRASKA	4A	2,358,268	57.00%	2,354,023	57.00%	2,391,321	57.00%	2,199,500	53.00%	2,365,500	57.00%	2,365,500	57.00%	2,365,500	57.00%
CENTRAL STATES	4B	1,135,565	53.00%	1,190,497	53.00%	1,154,975	53.00%	1,173,950	53.00%	1,173,950	53.00%	1,166,000	53.00%	1,186,067	53.00%
ARK/OK	4C	263,800	42.30%	280,217	42.50%	274,987	42.60%	275,200	42.60%	293,983	42.70%	293,983	42.70%	303,512	42.80%
N.TEX/N.LOU	4D	565,941	45.00%	604,225	45.00%	612,627	45.50%	632,923	46.00%	638,480	46.00%	669,619	46.00%	669,619	46.50%
S.W.TEXAS	4E	1,035,177	55.00%	1,069,167	55.00%	1,066,276	55.00%	1,164,625	55.00%	1,080,750	55.00%	1,080,750	55.00%	1,080,750	55.00%
GULF COAST	4F	776,745	50.00%	797,108	50.00%	780,450	50.00%	835,000	50.00%	835,000	50.00%	800,000	50.00%	832,500	50.00%
METRO CHGO	5A	2,122,999	55.00%	1,982,860	55.98%	2,024,734	55.00%	2,095,033	55.00%	2,095,033	55.00%	2,110,366	55.10%	2,110,366	55.10%
NO. ILL	5B	1,529,918	55.00%	1,525,900	55.00%	1,531,537	55.00%	1,612,050	55.00%	1,612,050	55.00%	1,614,250	55.00%	1,614,250	55.00%
CEN.SO. ILL	5C	1,072,782	56.00%	1,040,474	56.00%	1,082,125	56.00%	1,037,904	56.00%	1,037,904	56.00%	1,078,000	56.00%	1,078,000	56.00%
SE IOWA	5D	1,688,248	53.50%	1,734,643	53.50%	1,707,887	53.50%	1,804,043	53.50%	1,804,043	53.50%	1,776,085	53.50%	1,776,085	53.50%
WEST IOWA	5E	622,439	53.00%	577,365	49.00%	588,007	49.00%	595,925	49.25%	600,850	49.25%	613,800	49.50%	613,800	49.50%
NE IOWA	5F	848,876	47.00%	849,353	47.00%	793,563	43.50%	836,000	44.00%	836,000	44.00%	798,000	42.00%	798,000	42.00%
N GRT LKES	5G	552,607	54.00%	571,111	54.00%	564,160	54.00%	561,750	53.50%	548,375	53.50%	564,425	53.50%	551,050	53.50%
NW.SYN (W)	5H	884,368	58.00%	893,493	58.00%	938,288	58.00%	971,645	58.00%	1,001,370	58.00%	1,029,022	58.00%	1,029,022	58.00%
EC WISC	5I	1,029,761	55.00%	1,043,068	55.00%	1,067,385	55.00%	1,058,750	55.00%	1,058,750	55.00%	1,072,500	55.00%	1,072,500	55.00%

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
November 14-17, 2008
Exhibit F, Part 6 (Revised)
Page 2

2009 Synod Mission Support Plans

And 2005, 2006 and 2007 Actuals with 2008 Revisions

SYNOD NAME	#	2005		2006		2007		2008				2009			
		ACTUAL	MS %	ACTUAL	MS %	ACTUAL	MS %	SYNOD PLANS		REVISED ESTIMATES		SYNOD PLANS		REVISED ESTIMATES	
								AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
GRTR MILWKEE	5J	1,621,035	62.00%	1,662,889	61.50%	1,631,953	61.00%	1,694,275	61.00%	1,598,200	61.00%	1,600,000	61.00%	1,607,675	60.10%
SO.-CENT (W)	5K	1,075,560	59.50%	1,077,931	59.60%	1,078,682	59.60%	1,079,356	59.60%	1,079,356	59.60%	1,072,000	57.90%	1,072,000	57.90%
LACROSSE (W)	5L	461,258	55.00%	466,829	55.00%	488,497	55.00%	450,000	55.00%	450,000	55.00%	480,000	55.00%	480,000	55.00%
SE. MICH	6A	878,953	53.03%	879,272	53.00%	903,665	53.00%	964,600	53.00%	964,600	53.00%	980,500	53.00%	980,500	53.00%
N/W LOWER MICH	6B	938,466	50.00%	919,461	50.00%	920,231	50.00%	950,000	50.00%	940,000	50.00%	994,500	51.00%	984,300	51.00%
IND/KY	6C	1,243,732	50.00%	1,345,866	50.00%	1,382,061	50.00%	1,300,000	50.00%	1,461,150	51.00%	1,400,000	51.00%	1,545,000	51.50%
NW OHIO	6D	1,326,310	51.00%	1,332,025	51.00%	1,301,738	51.62%	1,331,484	51.00%	1,334,874	51.00%	1,342,524	51.00%	1,341,759	51.00%
NE OHIO	6E	1,143,553	49.50%	1,130,723	49.75%	1,120,810	50.00%	1,160,000	50.00%	1,160,000	50.00%	1,160,000	50.00%	1,160,000	50.00%
S. OHIO	6F	850,000	33.61%	1,080,000	41.97%	1,082,097	43.20%	1,150,000	45.50%	1,150,000	44.66%	1,288,000	50.00%	1,288,000	50.00%
NEW JERSEY	7A	1,329,175	50.00%	1,313,793	50.00%	1,318,725	50.00%	1,350,000	50.00%	1,380,000	50.00%	1,350,000	50.00%	1,350,000	50.00%
NEW ENGLAND	7B	1,251,433	55.00%	1,254,902	55.00%	1,290,908	55.00%	1,361,670	55.00%	1,315,124	55.00%	1,330,906	55.00%	1,330,906	55.00%
METRO NY	7C	625,135	43.09%	603,313	43.50%	643,487	46.50%	651,000	46.50%	651,000	46.50%	665,000	47.50%	665,000	47.50%
UPSTATE NY	7D	733,136	44.00%	738,611	45.00%	820,904	46.00%	837,000	47.00%	837,250	47.00%	868,800	48.00%	895,800	48.01%
NE PENN	7E	1,669,830	53.00%	1,658,443	53.00%	1,611,929	53.00%	1,669,500	53.00%	1,616,500	53.00%	1,600,600	53.00%	1,600,600	53.00%
SE PENN	7F	1,456,947	52.74%	1,476,973	53.00%	1,457,180	52.60%	1,510,500	53.00%	1,510,500	53.00%	1,524,800	53.50%	1,524,800	53.50%
SLOVAK ZION	7G	38,713	29.66%	34,297	28.75%	35,018	30.99%	34,866	29.50%	34,866	29.50%	36,000	30.00%	36,000	30.00%
NW PENN	8A	481,032	47.00%	457,157	48.00%	456,109	47.80%	465,000	49.00%	465,000	49.00%	465,000	49.50%	465,000	49.50%
SW PENN	8B	1,377,335	55.00%	1,366,236	55.00%	1,339,732	55.00%	1,320,000	55.00%	1,320,000	55.00%	1,300,000	55.00%	1,300,000	55.00%
ALLEGHENY	8C	525,440	50.00%	515,714	50.00%	509,326	50.00%	500,000	50.00%	500,000	50.00%	515,000	50.00%	515,000	50.00%
LOW SUSQ	8D	2,198,425	54.00%	2,156,009	52.50%	2,121,826	52.50%	2,152,500	52.50%	2,152,500	52.50%	2,000,000	50.00%	2,000,000	50.00%
UPP SUSQ	8E	658,648	55.00%	612,756	50.00%	602,465	50.00%	620,000	50.00%	620,000	50.00%	621,000	50.00%	625,000	50.00%
DEL-MRYLND	8F	1,468,125	51.50%	1,422,465	52.90%	1,454,457	53.11%	1,459,432	53.00%	1,450,302	53.00%	1,472,057	53.00%	1,472,057	53.00%
METRO DC	8G	1,075,864	55.01%	1,086,546	55.00%	1,070,918	55.00%	1,071,125	55.00%	1,071,125	55.00%	1,071,125	55.00%	1,071,125	55.00%
W. VA/W.MYLD	8H	322,890	49.96%	332,226	50.00%	332,574	50.28%	332,574	50.00%	340,170	51.00%	350,875	51.50%	351,487	51.50%
VIRGINIA	9A	1,080,798	50.00%	1,103,496	50.00%	1,140,251	50.00%	1,222,358	50.50%	1,167,493	50.50%	1,193,202	50.60%	1,193,202	50.60%
NO. CAROLINA	9B	2,183,333	44.40%	2,000,000	42.32%	2,008,334	42.12%	2,100,000	42.00%	2,100,000	41.87%	2,000,000	39.89%	2,000,000	40.50%
SO. CAROLINA	9C	1,425,285	45.92%	1,484,004	47.47%	1,461,104	45.38%	1,538,000	45.00%	1,538,000	45.32%	1,575,000	45.00%	1,575,000	45.00%
SOUTHEASTERN	9D	1,318,068	51.50%	1,303,496	50.00%	1,330,616	50.00%	1,316,000	50.00%	1,415,750	50.00%	1,544,600	50.00%	1,544,600	50.00%
FLORIDA-BAHAMA	9E	1,407,335	50.25%	1,474,011	50.50%	1,490,125	50.50%	1,703,400	51.00%	1,499,400	51.00%	1,553,609	51.00%	1,553,609	51.00%
CARIBBEAN	9F	40,000	25.84%	32,400	14.45%	20,000	10.52%	40,400	15.13%	40,400	15.13%	40,000	15.00%	40,000	15.00%
TOTAL REMITTANCES		\$65,468,030	50.63%	\$65,664,031	50.58%	\$66,129,117	50.50%	\$68,159,804	50.54%	\$68,182,354	50.67%	\$69,035,019	50.68%	\$69,268,562	51.40%

EVANGELICAL LUTHERAN CHURCH IN AMERICA
AUDIT COMMITTEE
MINUTES
Lutheran Center – Chicago, Illinois
June 3, 2008

I. Call to Order

The meeting was called to order at 1:01 p.m. in the Epiphany I conference room at the Lutheran Center by the Rev. John Richter, chair.

Committee Members Present:

Rev. John Richter, chair
Mr. Philip Bertram
Ms. Deborah Chenoweth
Ms. Ann Niedringhaus
Mr. Timothy Stephan
Mr. John Timmer

Churchwide Staff Members Present:

Mr. Robert Benson
Rev. Wyvetta Bullock
Ms. Cynthia Halverson
Ms. Lois Harris
Ms. Christina Jackson-Skelton
Mr. Michael McKillip
Rev. Linda Norman

Crowe Chizek and Company, LLC

Ms. Cynthia Pierce, partner
Mr. Brian Zygmunt, manager

II. Opening Prayer

Rev. Norman led the group in devotions.

III. Roll call and introductions

Rev. Richter conducted a roll call and commenced short introductions of committee members, staff and guests.

IV. Adoption of agenda

VOTED:

AC08.06.01 To adopt the agenda as presented.

V. Approval of minutes of November 8, 2007, and March 19, 2008 (Exhibit A)

VOTED:

AC08.06.02 To approve the minutes of November 8, 2007, and March 19, 2008, as presented.

VI. Treasurer's remarks

Ms. Jackson-Skelton opened by remarking that it was good to have a full committee present. The external audit process went well, despite new pronouncements. She appreciated the extra audit committee conference call meeting necessitated by the timing of issuing the Endowment Fund Pooled Trust audit with the State of Florida. Another conference call will likely be needed next February.

Management had been discussing whether a Foundation audit committee is necessary. Also, the churchwide organization, Foundation, Mission Investment Fund and Board of Pensions are all part of a project looking at structure. It would be wise to know the outcome of that process before deciding about a separate audit committee.

Rev. Richter asked when the Spring 2009 Church Council meeting is scheduled.

Rev. Wyvetta Bullock responded that the meeting is set for March 27-29, 2009.

Rev. Norman added that a meeting would be necessary before then.

Ms. Jackson-Skelton continued by reporting that management conducted an external Information Technology assessment with Virchow Krause. The Executive for IT, LaRue Unglaube, retired a week before this meeting. Management has selected Jonathan Beyer, who has strong qualifications in information security and architecture, as successor. Management is anticipating an external IT audit in 2009.

Mr. Michael McKillip reported that he is working with IT on a bi-weekly basis to resolve open findings by the end of the year. An initial list of 50 findings had been reduced to 13 unresolved issues as of the meeting date.

Ms. Jackson-Skelton commented that 2007 was a good year operationally. Mission Support increased and bequest and trust income was strong, offsetting a decline in investment income.

VII. Presentation of preliminary draft of the audited financial statements (Exhibit B)

- ELCA Endowment Pooled Trust (Part 1)

Rev. Norman commented that the financial statements were unchanged from those discussed during the March 18, 2008 conference call.

- ELCA churchwide organization (Part 2)

Mr. John Temmerman opened by reporting that the consolidated financial statements reflected acceptable liquidity. Cash balances had declined due to spending down of disaster relief funds, partially offset by Foundation operations. Investments and Funds Held for Others were up because of Foundation operations. The unrestricted net asset deficit was due entirely to Post-Retirement Medical (PRM) expense.

Contributed revenue was comparable to the prior year. There were large swings in realized losses and unrealized losses because of recapitalization of the Board of Pensions Investment Pools. Services and Other Revenue declined because no Youth Gathering was held. Year-to-year periodic expense for PRM was actually a small recovery but this was more than offset by the \$12.5 million increase in PRM liability (and expense) required by SFAS statement 158.

Ms. Jackson-Skelton said that she believed that the statements were conservative.

Ms. Cynthia Pierce agreed that the statements were conservative.

- Single Audit Report (Federal Grant Audit) (Part 3)

Mr. Temmerman said that the program wound down in February and March and was now finished. There will be no future audits under this program as threshold will not be reached. There were no reportable conditions.

VIII. Crowe Chizek and Company Report to the Audit Committee (Exhibit C)

- Audit Overview

Ms. Pierce indicated that the audit went well.

- Review of SAS 114 letter

Crowe Chizek issued an unqualified opinion. There were no waived adjustments or disagreement with management.

Mr. Brian Zygmunt indicated that Crowe paid particular attention to inquiries with the Board of Pensions for FASB 158 implementation.

Mr. Timothy Stephan asked if areas of emphasis are rotated between audits.

Mr. Zygmunt responded that controls are evaluated annually and areas were rotated for substantive testing.

Mr. Philip Bertram asked to what extent Crowe uses the work of the Internal Auditor.

Ms. Pierce replied that Crowe cannot use the internal auditor's work to replace theirs but his work is included in their risk assessment. They do not want to duplicate his work.

- Review of Management Representation Letter
- Confirmation of independence
- Acceptability of accounting practices and disclosures
- Effect of regulatory and accounting initiatives on financial statements

Mr. Stephens asked for an example of how the fair value pronouncement would apply to next year's financial statements.

Mr. Zygmunt said that private equity arrangements were an example.

IX. Presentation of Crowe Chizek's 2008 Management letter and responses (Exhibit D)

Ms. Pierce commented that there were different categories from the prior year. It is common to see an increase in the number and significance of comments.

Regarding IT systems administrator access to payroll, Mr. McKillip commented that he thought the existing controls were effective.

Regarding IT access review procedures, Rev. Bullock asked if the reported weakness is a capability or has been actually in use.

Mr. McKillip replied that it was a capability. He added that there had been a big improvement in documenting that the program user lists are appropriate.

Mr. Bertam asked if the people within IT understand segregation of duties.

Mr. McKillip responded that they did.

VOTED:
BF08.06.03

To approve the draft of the audited financial statements of the Evangelical Lutheran Church in America, as presented, for the year ended January 31, 2008.

X. Internal audit report (Exhibit E)

Mr. McKillip began by taking the Audit Committee through the audit function's staffing and progress made since the last Audit committee meeting. He indicated that three ELCA and two MIF reviews had been completed during the period. He also indicated that there has been substantial progress on two Foundation reviews. Finally, he noted the progress on the following projects:

- IT operations audit follow up;
- Data Security Committee work;
- Documentation of the ELCA, MIF and Foundation entity-wide controls;
- Ongoing Crowe assistance; and

- Completion of Key Vendor SAS Project.

Mr. McKillip then took the Audit Committee through the 2008 audit forecast, indicating that the audit function was on track to complete the 2008 audit plan as stated. He indicated that this would result in an audit cycle of 2.1 years, barring any unforeseen risks. Mr. McKillip indicated that the audit function could hold to this cycle because of the following:

- General risk in most areas is decreasing as management works to address issues identified;
- As risks decrease, hours are reduced with the scope adjusted based on an observed pattern of risk:
 - Low risk areas can be reviewed every two to three years.
 - Higher risk areas reviewed every year.
 - Audit hours can be freed up to be used either to reduce cycle or take on additional audit projects.

Mr. McKillip indicated that he is comfortable with a cycle ceiling of 2.5 to 2.8 years which is within the 3.0 year cycle used by most Fortune 500 companies. He also noted that he will monitor the audit cycle to ensure risks are addressed in a timely manner.

With respect to issues raised in the audits completed since the last Audit Committee meeting, Mr. McKillip indicated that the audit function had completed the remittance processing, payroll and human resources, regional office, and SAS 70 reviews. He indicated that management has been responsive to the comments and recommendations contained in these reviews and steps have been or are being taken to address the issues identified.

Mr. McKillip also noted that with one exception, all the issues remaining from audits executed prior to the last Audit Committee meeting had been addressed by management. He noted that there remained an issue regarding regulatory compliance in the area of the Foundation's deferred gifts process. Specifically, he noted compliance issues in several states and indicated that management had formed a work group to address this matter.

Ms. Halverson stated that the Foundation had formed a work group with employees and outside counsel to assess legal and regulatory compliance, particularly with the three states where the Foundation is not in compliance. The assessment was to be completed by the end of June.

Ms. Niedringhaus asked about remedial measures with the State of Washington.

Ms. Halverson responded that the state is requiring reinsurance and the Foundation cannot write new gift annuities.

Mr. McKillip also gave the Audit Committee an update of progress being made in following up on the open issues remaining from the IT operations audit, indicating that only 13 of the over 50 issues contained in the original audit remained opened, with most being targeted for completion for late 2008. A brief discussion followed about the new IT director and the scope and timetable

for the external IT audit. It was agreed that an update on these items would be presented at the Audit Committee's November 14, 2008, meeting.

Mr. McKillip then took the Audit Committee through the entity-wide and account level controls project completed late in the fourth quarter 2007, indicating that all controls were formally documented to our external auditor's satisfaction and that the project was a testament to the fact that management is very serious about maintaining a strong internal control environment.

Mr. McKillip concluded his remarks indicating that there were no issues that require the attention of, or action by, the committee; no whistle-blower complaints had been received and none are pending; no cases of fraudulent activity were noted since last committee meeting. He went on to note that since the last Audit Committee meeting the ELCA and Foundation continued to operate in an overall control conscious environment; management has implemented a number recommendations both from the internal and external auditors; management is very supportive, and no attempt has been made to influence or restrict internal audit's access. Finally, Mr. McKillip indicated that he knows that he has free and unlimited direct access to the ELCA Audit Committee; and has maintained his independence in both fact and appearance in executing his duties.

AC ACTION
BF08.06.04

To accept the report of the director for internal audit.

XI. Next meeting date – Friday, November 14, 2008, 8:00 – 10:30 AM

XII. Executive session

The committee conducted separate executive sessions with independent auditors and director for internal audit.

Respectfully submitted,

John F. Temmerman
Controller

ELCA ENDOWMENT FUND POOLED TRUST - FUND A
as of September 30, 2008, with comparative totals for 2007
(unaudited)

	2008		2007
	Number of	Market Value	Market Value
	Participants	Accounts	
Funds Held for Others:			
ELCA Congregation	468	576	\$ 73,176,630
Synod	40	81	34,152,560
Women of the ELCA	1	40	3,855,273
Campus Ministry Organizations	1	85	3,137,539
Related Organizations	25	26	5,231,858
Other Lutheran Church Body	1	2	1,326,242
Outdoor Ministry	10	24	2,612,539
Social Ministry Organization	6	6	559,444
ELCA Church Structure	4	5	1,043,296
College or University	2	2	33,272
Miscellaneous	4	4	185,350
Region	1	1	53,117
	<u>563</u>	<u>852</u>	<u>125,367,120</u>
Unrestricted-Board Designated:			
Benefiting ELCA Churchwide Structure		<u>22</u>	<u>11,670,096</u>
			<u>14,406,843</u>
Temporarily Restricted Funds:			
Benefiting ELCA Churchwide Structure		26	7,264,125
Benefiting Other Organizations		162	19,753,551
		<u>188</u>	<u>27,017,676</u>
			<u>33,594,082</u>
Permanently Restricted Funds:			
Benefiting ELCA Churchwide Structure		376	109,446,354
Benefiting Other Organizations		234	38,994,096
		<u>610</u>	<u>148,440,450</u>
			<u>127,396,521</u>
Total Unrestricted-Board Designated, Temporarily Restricted and Permanently Restricted		<u>820</u>	<u>187,128,222</u>
			<u>221,752,825</u>
GRAND TOTAL - ALL ACCOUNTS		<u>1,672</u>	<u>\$ 312,495,342</u>
			<u>349,227,426</u>
TOTAL - BENEFITING ELCA CHURCHWIDE STRUCTURE		<u>424</u>	<u>\$ 128,380,575</u>
			<u>150,966,313</u>

ELCA INVESTMENT POLICY COMPLIANCE ANALYSIS
July 31, 2008

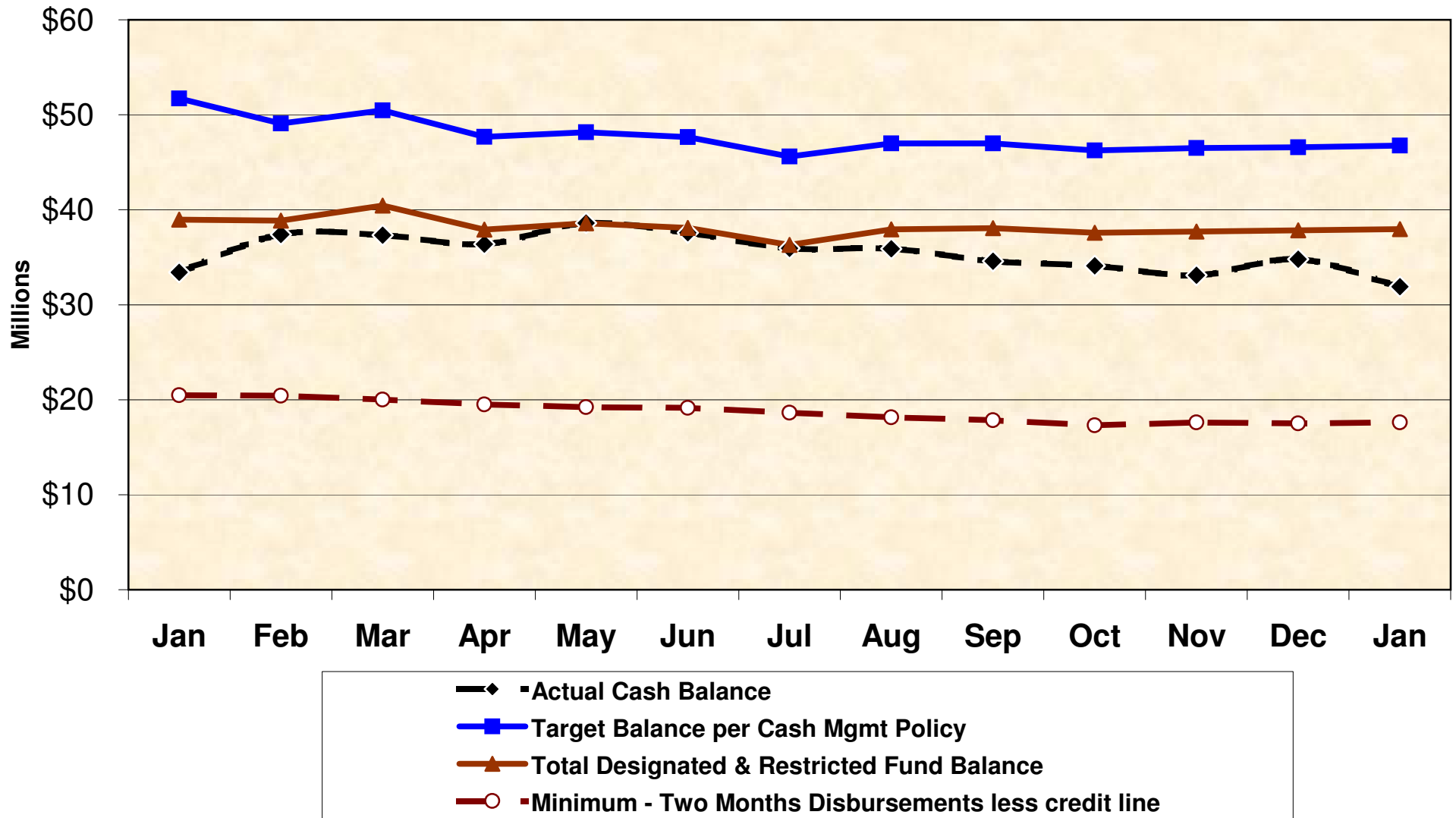
Policy	Harris Bank			
	Operating		Investment	
	Actual	Target	Actual	Target
Total market value -- millions	\$ 7.65	n.a.	\$ 25.90	n.a.
Return	2.14%	2.03%	* 2.59%	2.08% **
Duration and maturity - Average (+/- 25%)	0.73 yrs	0.82 yrs	2.07 yrs	2.47 yrs
Maturity exceptions - Single issue max years	None	3 yrs	None	10 yrs
Quality - average	AA	AA	AA+	AA
Quality - second tier max	7.70%	20.00%	4.44%	20.00%
Quality - below BBB exceptions	None	None	None	None
Diversification - single issue max	3.13%	5.00%	2.33%	5.00%
Diversification - other eligible securities max	44.10%	65.00%	47.00%	65.00%
Diversification - repurchase agreements max	None	20.00%	None	20.00%
Prohibited investments exceptions	None	None	None	None
Social responsibility exceptions	None	None	None	None

* Harris Static Index

** Merrill Lynch 1 - 5 Yr Gov/Credit

Harris Bank serves as the custodian and investment manager - there are no sub managers

Cash Management Policy Comparison vs. Actual Actual Through August 2008



Budget and Finance Committee Charter

14.41.A05. Budget and Finance Committee

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.

How the committee will fulfill its responsibilities

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.

Church Council Designated Funds

- f) Review financial position of the churchwide organization and adequacy of available cash and investment reserves before considering any requests for Church Council designated funds.
- g) Recommend action on any requests for designation of funds by the Church Council, Churchwide Assembly or Office of the Bishop.
- h) Review reports on all active Church Council designated funds.
- i) Review Church Council funds functioning as endowment.

Audit

- j) Recommend changes to the ELCA Audit Committee Charter to the Church Council.
- k) Approve Audit Committee Nominations for recommendation to the Church Council.
- l) Receive and forward the report of the Audit Committee.

Cash and Investments

- m) Review and recommend approval of cash and investment policies.
- n) Review and recommend approval of cash management policy.
- o) Review cash balances compared to cash management policy.
- p) Review investment performance and management as compared to policy.

Receive Reports

- q) Managements services section
- r) Information technology section
- s) Development Services unit
- t) Mission support consultations and planning

Budget and Finance Committee Charter

- u) Review Budget and Finance Committee charter and recommend changes to the Church Council

Churchwide staff positions supporting the committee

- ❖ 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

How the committee will evaluate its work

A committee calendar and task list will be used to assure that the committee has completed its responsibilities as outlined in the charter.

ACTION ITEMS:	BF/CC	Spring	Fall
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

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**RESOLUTION
OF THE
BOARD OF TRUSTEES
OF
LUTHERAN MEDICAL CENTER**

WHEREAS, Lutheran Medical Center ("LMC") has reviewed its Constitution and By-Laws for conformity with applicable law and best practices applicable to not-for-profit corporations; and

WHEREAS, as a result of such review, the Board of Trustees of LMC desires to amend its Constitution and By-Laws, as set forth in Tab "5" attached hereto; and

WHEREAS, the Board of Trustees desires to amend its Certificate of Incorporation to increase the number of Board members to 34, revise its dissolution clause to include language required by the IRS of Section 501(c)(3) organizations, and thereafter restate the Certificate of Incorporation;

Now, Therefore, be it

RESOLVED, that the Board of Trustees hereby approves and adopts the amendments to the By-Laws of Lutheran Medical Center specified in Tab "5" hereto; and be it further

RESOLVED, that the Board of Trustees hereby recommends for approval and adoption by the Evangelical Lutheran Church in America the amendment to the Constitution of Lutheran Medical Center as specified in Tab "5"; and be it further

RESOLVED, that the Board of Trustees hereby recommends for approval and adoption by the Evangelical Lutheran Church in America the amended and restated Certificate of Incorporation of Lutheran Medical Center as specified in Tab "5" and be it further

RESOLVED, that the Chief Executive Officer and her designees shall present these amendments to the Evangelical Lutheran Church in America and take any and all other actions necessary to effectuate the implementation of these resolutions.

STATE OF NEW YORK)

) SS.:

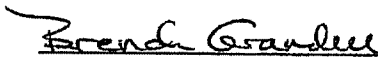
COUNTY OF KINGS)

I, the undersigned, Secretary of Lutheran Medical Center (the "Hospital"), do hereby certify:

1. That I have compared the annexed resolution of the Board of Trustees of the Hospital dated September 17, 2008, with the original thereof on file in my office and the same is a true and complete copy of the proceedings of the Board of the Hospital and of such resolution set forth therein and of the whole of said original so far as the same relates to the subject matters therein referred to.

2. I further certify that the attached resolution enacted by the Board of the Hospital has not been amended or repealed and is in full force and effect on and as of the date of this Certificate.

IN WITNESS WHEREOF, I have hereunder set my hand on the 17 day of September, 2008.



Brenda Grandell
Secretary

**LUTHERAN MEDICAL CENTER
CONSTITUTION**

**ARTICLE I
NAME**

Section 1.

The name and title of said Corporation shall be LUTHERAN MEDICAL CENTER.

Section 2. Place of main office

The main office of this Corporation shall be 150 55th Street, in the Borough of Brooklyn, or at such other places as shall hereafter be designated by the Board of Trustees.

**ARTICLE II
OBJECTIVES**

Section 1. Objects

The objects of this church-related Corporation shall be:

(a) To give expression to a Christian ministry of mercy for the establishment and maintenance of one or more general hospitals and homes for the care of the sick, infirm, convalescent or other persons in need of any care and such other matters as pertain to health and welfare service, including the right to maintain a Deaconate.

(b) To carry on any educational and recreational activities related to rendering care to the sick and injured or the promotion of health, which in the opinion of the ~~LUTHERAN MEDICAL CENTER~~ Corporation may be justified by the facilities, personnel, funds or other requirements that are or can be made available.

(c) To promote and carry on scientific research related to the care of the sick and injured insofar as, in the opinion of the ~~LUTHERAN MEDICAL CENTER~~ Corporation, such research can be carried on in or in connection with the ~~hospital~~ medical center operated by the Corporation (the "Medical Center").

(d) To participate, so far as circumstances may warrant, in any activity designed and carried on to promote the general health of the community.

This Corporation is organized exclusively for charitable, scientific and educational purposes as a not-for-profit corporation and its activities shall be conducted for the aforesaid purposes in such a manner that no part of its net earnings will inure to the benefit of any member, director, officer or individual. It shall not be its purpose to engage in carrying on propaganda or otherwise attempting to influence legislation. This Corporation shall conform with the regulations of the Internal Revenue Code under which it is granted tax-exempt status.

Section 2. Church Relationships

(a) To be faithful to the Christian tradition of its founding and its historic relationships with the Lutheran churches, it is the intent of ~~Lutheran Medical Center~~the Corporation to be affiliated with the Evangelical Lutheran Church in America in accordance with criteria and provisions for affiliation established by the Evangelical Lutheran Church in America and to maintain meaningful and effective relationships with the jurisdictional units and congregations of the Lutheran churches throughout the Metropolitan New York area.

(b) This Corporation shall be fully responsible for the management and fiscal affairs of the Corporation and fully responsible for any debts and liabilities it may incur.

(c) Church affiliate status shall not cause the Evangelical Lutheran Church in America, any synod, nor any Lutheran church to incur or be subject to the liabilities or debts of this Corporation.

ARTICLE III MEMBERSHIP

Section 1.

The sole voting member having voting rights shall be The Evangelical Lutheran Church in America, a Minnesota not-for-profit corporation.

Section 2.

The Board of Trustees of the Corporation may establish procedures by which individuals, congregations and organizations may participate in and support the programs of the Corporation. No voting rights shall be conferred thereby.

ARTICLE IV MEMBER MEETINGS

Section 1.

The Annual Meeting of the Corporation shall be held each year during a regular meeting of the Church Council of the Evangelical Lutheran Church in America or such other time at the day, hour and place designated by the Secretary of the sole voting member. The Vice President of the sole voting member or an authorized representative shall preside.

Section 2.

Special meetings of the Corporation may be held at the call of the Chair of the Board of Trustees or six or more members of the Board of Trustees or by the sole voting member. Such call shall be sent by mail not less than ten (10) days in advance of the date for which the meeting is called unless such notice is otherwise waived.

Section 3.

A quorum for the transaction of business at the Annual Meeting or at Special Meetings shall consist of the authorized representative or the duly certified proxy of the sole voting member.

Section 4.

The sole voting member may, by written consent without a meeting, take any action required or permitted to be taken at any Annual or Special Meeting.

**ARTICLE V
TRUSTEES AND THEIR ELECTION**

Section 1.

(a) A Board of Trustees shall consist of not less than twelve nor more than thirty-four persons, approximately one-third (1/3) of whom shall be elected at each Annual Meeting. They shall hold office for three years and until their successors have been elected. The Trustees serving at the time this amendment is adopted shall be divided at the designation of the ~~Nominating~~Nominations Committee into three groups approximately equal in size. The first group shall serve an initial term of one year; the remaining groups shall serve initial terms expiring at successive one-year intervals after the first year. Thereafter, at its Annual Meeting, or Special Meeting, the sole voting member of the Corporation shall elect individuals to fill the then-existing vacancies on the Board. Each elected Trustee shall hold office for a term of three years and until a successor is duly elected, unless the Trustee sooner resigns or is removed pursuant to Article V., Section 2 of this Constitution.

(b) At least 25% of the membership of the Board of Trustees shall be members of a congregation of a Lutheran Church, including the bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America who shall be an ex officio voting member of the Board, with the understanding that the Nominations Committee and the Board shall make all reasonable efforts to maintain the Lutheran percentage as close to 50% as feasible, recognizing the need to also reflect the diversity of the community on the Board and to recruit Trustees with the skills and resources to support ~~LMC~~the Corporation. Three members of the Board shall be nominated by the board of Sunset Park Health Council, Inc.

(c) To be eligible for Board membership, a trustee candidate shall (a) exemplify basic qualities of honesty, integrity, justice, and sound moral character; (b) be committed to uphold the purposes, philosophy and general policy of the Corporation as stated in the Constitution and By Laws and have the willingness and ability to devote necessary time to Board activities and be able to apply realistically experience and expertise to make decisions objectively, and (c) recognize the confidential character of information discussed at Board meetings and strive to avoid the appearance of any conflict of interest. The President and Chief Executive Officer of the Corporation shall be an ex officio voting member of the Board.

Section 2. Removal of Trustee

Any person elected to the Board of Trustees may be removed for or without cause at any time by the sole voting member or for cause by a two-thirds majority vote of the Trustees.

Section 3. Power of the Board of Trustees

The administrative powers of the Corporation shall be vested in the Board of Trustees who shall have charge, control and management of the property, affairs and funds of the Corporation and which shall have the power and authority to do and perform all acts and functions not inconsistent with the Constitution and By-laws or with any action taken by the Corporation.

Section 4. Nominations Committee ~~on Nominations~~

Prior to each Annual Meeting of the Corporation, the Board of Trustees, having received the recommendations of the Chairman of the Board of Trustees, shall appoint three members of the Board of Trustees whose terms do not expire to serve as a ~~Nominating~~Nominations Committee. At least one of the members of the Nominations Committee shall be a member of a congregation of a Lutheran church.

Section 5. Vacancies on the Board of Trustees

Vacancies on the Board of Trustees may be filled by the sole voting member at any meeting of the sole voting member.

Section 6. Fiscal Year

The Board of Trustees shall maintain the Corporation's financial books, statements and affairs on a fiscal year ending December 31st.

Section 7. By-laws

After consultation with the sole voting member, the Board of Trustees at a Regular or Special meeting may adopt By-laws not inconsistent with the provisions of this Constitution, provided that, at least one fourth of the members in attendance are Lutheran members.

ARTICLE VI MEETING OF THE BOARD OF TRUSTEES

Section 1. Regular Meetings

The Board of Trustees shall hold regular meetings at such time, frequency and place as it shall determine. Trustees must attend a minimum of one-half of regularly scheduled meetings, and may not miss two consecutive regular meetings without leave of the Chair of the Board of Trustees. The President, accompanied by the Vice President for Mission and Spiritual Care, shall be required to attend meetings, except Executive Sessions of the Board. Other Administrators may attend meetings at the invitation of the Board.

Section 2. Special Meetings

Special meetings of the Board may be held at any time at the call of the Chair of the Board of Trustees or at the request of any eight members of the Board of Trustees.

ARTICLE VII DISSOLUTION

In order to assure the operation in perpetuity of the ~~Lutheran~~ Medical Center, all properties, real, personal and whatsoever kind and type, belonging thereto, shall be turned over to and/or revert to the Evangelical Lutheran Church in America or its successor in the event that circumstances financial or otherwise, shall make it necessary for ~~Lutheran Medical Center~~the Corporation to cease or dissolve its operations.

ARTICLE VIII AMENDMENTS TO THE CONSTITUTION

This constitution may be amended at any Annual or Special Meeting by the sole voting member of the Corporation. However, no amendment shall ever eliminate the word "LUTHERAN" from the name of the Corporation, nor may Article VII ever be amended except with the approval of The Churchwide Assembly of the Evangelical Lutheran Church in America.

Adopted: October 14, 1965

Amended: September 12, 1967

Amended: November 29, 1967

Amended: March 27, 1968

Amended: March 18, 1975

Amended: September 22, 1976

Amended: June 14, 1978

Amended: April 1981

Amended: September 1983

Amended: May 1985

Amended: March 1987

Amended: June 1988

Amended: September 1989

Amended: August 2004

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
November 14-17, 2008
Exhibit G, Part 1b
Page 6

Amended: **April 2007**

Amended: **April 2008**

RESTATED CERTIFICATE OF INCORPORATION
OF
LUTHERAN MEDICAL CENTER

Under Section 805 of the New York Not-for-Profit Corporation Law

I, the undersigned, being the President and Chief Executive Officer of Lutheran Medical Center (hereinafter the "Corporation") do hereby certify:

1. The name of the Corporation is Lutheran Medical Center.
2. The Corporation's Certificate of Incorporation was filed by the New York State Department of State on December 30, 1963 in the form of a Certificate of Consolidation of Lutheran Medical Center and Kallman Home for Children.
3. The Certificate of Incorporation of the Corporation is amended to effect the following amendments authorized by the Not-For-Profit-Corporation Law:
 - (a) Paragraph 1, reciting the corporate history of the corporations that participated in the consolidation on December 30, 1963, is deleted.
 - (b) Paragraph 2, stating the name of the Corporation, is renumbered as Paragraph 1 and is amended to remove the word "consolidated" and therefore as amended reads as follows:

"1. The name of the Corporation is Lutheran Medical Center."
 - (c) Paragraph 3, stating the territory in which the Corporation's operations are to be principally conducted is deleted.
 - (d) Paragraph 4, stating the county in which the office of the Corporation is to be located is renumbered as Paragraph 2.
 - (e) Paragraph 5, stating the number of trustees of the Corporation is renumbered as Paragraph 3 and amended to read as follows:

3. The number of the Corporation's trustees shall be not less than twelve nor more than thirty-four.
 - (f) Paragraph 6, stating that the corporation that resulted from the December 30, 1963 consolidation would be a new corporation, and also naming the initial trustees of the new corporation, is deleted.
 - (g) Paragraph 7, which addresses the Corporation's purposes, is renumbered as Paragraph 4. In addition, Paragraph 7(a), which cross-references the corporate name, territory, office and initial trustees, is deleted so that Paragraph 7(b) becomes the only provision of this Paragraph. The words "The purposes of the Corporation are entirely charitable within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended and are as follows" are added at the beginning of existing Paragraph 7 to make it clear that this Paragraph addresses corporate purposes and the last sentence, referencing prior amendments to the Certificate of Incorporation, is deleted. As thus amended this Paragraph shall read as follows:

“4. The purposes of the Corporation are entirely charitable within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended and are as follows: To acquire, erect, build, alter, reconstruct, own, operate and maintain a hospital for the prevention, diagnosis or treatment of human disease, pain, injury, disability, deformity or physical condition, including but not limited to, a general hospital, public health center, diagnostic center, treatment center, dental clinic, dental dispensary, rehabilitation center, other than a facility used solely for vocational, rehabilitation, nursing home, tuberculosis hospital, chronic disease hospital, maternity hospital, lying-in-asylum, out-patient department, dispensary and a laboratory or central service facility serving one or more such institutions, and to be a service provider and a managed care contractor for Health Maintenance Organization and/or other managed care arrangements, and to provide management services to managed care organizations of any type or description.”

(h) Paragraph 8 is renumbered as Paragraph 5 and Paragraph 9 is renumbered as Paragraph 6.

(i) Paragraph 6(e), which addresses distribution of the Corporation’s assets upon its dissolution, is amended to clarify that the distributee must have Internal Revenue Code Section 501(3) status, and so shall read as follows:

“(e) In the event that circumstances, financial or otherwise, shall make it necessary for Lutheran Medical Center to cease or dissolve its operations, no distribution of property or assets of Lutheran Medical Center shall be made to any trustee, director or officer of Lutheran Medical Center or to any other private individual. All of the remaining assets and properties of Lutheran Medical Center, of whatsoever kind and type, shall be turned over and/or revert to the Evangelical Lutheran Church in America or its successor, so long as the Evangelical Lutheran Church in America or its successor is then an organization described in Section 501(c)(3) of the Code, so that the same may be applied to perpetuate the ministry of Lutheran Medical Center as outline in Article II of its Constitution; provided, however, that Lutheran Medical Center shall, in connection with a dissolution, have the power to convey any or all of its property to the Secretary of Housing and Urban Development for a public purpose, or his/her nominee, for a public purpose; and provided further if the Evangelical Lutheran Church in America or its successor is not then an organization described in Section 501(c)(3) of the Code, Lutheran Medical Center shall distribute its assets to an organization that is then described in Section 501(c)(3) of the Code that is chosen by the Evangelical Lutheran Church in America or its successor.”

(j) A new Paragraph 7 providing for service of process against the Corporation is added as follows:

“7. The Secretary of State is designated as the agent of the Corporation upon whom process against it may be served. The address to which the Secretary of State shall forward copies of process accepted on behalf of the Corporation is:

Lutheran Medical Center
Office of the General Counsel
150 55th Street
Brooklyn, New York 11220”

4. The text of the certificate of incorporation is hereby restated as amended to read herein set forth in full:

1. The name of the Corporation is Lutheran Medical Center.
2. The office of the Corporation shall be located in the Borough of Brooklyn, County of Kings, City and State of New York.
3. The number of the Corporation’s trustees shall be not less than twelve nor more than thirty-four.
4. The purposes of the Corporation are entirely charitable within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended and are as follows: To acquire, erect, build, alter, reconstruct, own, operate and maintain a hospital for the prevention, diagnosis or treatment of human disease, pain, injury, disability, deformity or physical condition, including but not limited to, a general hospital, public health center, diagnostic center, treatment center, dental clinic, dental dispensary, rehabilitation center, other than a facility used solely for vocational, rehabilitation, nursing home, tuberculosis hospital, chronic disease hospital, maternity hospital, lying-in-asylum, out-patient department, dispensary and a laboratory or central service facility serving one or more such institutions, and to be a service provider and a managed care contractor for Health Maintenance Organization and/or other managed care arrangements, and to provide management services to managed care organizations of any type or description.
5. (a) The Corporation has one voting member having voting rights. The sole voting member having voting rights is the Evangelical Lutheran Church in America, a Minnesota non-profit corporation. New members may be elected only by vote of the member(s) having voting rights, which shall be evidenced by written certification confirming such vote.

(b) Any person elected to the Board of Trustees of the Corporation may be removed without cause by vote of the member of the Corporation having voting rights.

(c) The Constitution of the Corporation may be amended only by vote of the member of the Corporation having voting rights. The Constitution and By-Laws together constitute the Corporation’s by-laws as the term “by-laws” is used under the New York Not-for-Profit Corporation Law. No provision of the

By-Laws shall be inconsistent with the Constitution or the Certificate of Incorporation.

(d) The following actions shall require prior approval of the member of the corporation having voting rights: merger or consolidation; sale, assignment or transfer of all or substantially all of the assets of the Corporation; transfer of ownership or control of the Corporation to any other person, corporation or entity; or any form of joint venture or common operation with another entity.

6. (a) Lutheran Medical Center is authorized and empowered to provide, on a non-profit basis, hospital facilities and services for the care and treatment of persons who are acutely ill or who otherwise require medical care of the kind customarily furnished most effectively by hospitals, pursuant to Section 242 of the National Housing Act, as amended;

(b) Lutheran Medical Center is authorized and empowered to execute and deliver a note, mortgage and security agreement in order to secure a loan to be insured by the Secretary of Housing and Urban Development ("HUD"), and to execute a regulatory agreement and such other documents as may be required by HUD in connection with such a loan (said note, mortgage, security agreement, regulatory agreement and other documents are hereinafter called the "HUD Loan Documents");

(c) If any of the provisions of this Certificate of Incorporation or of the Constitution and By-Laws of Lutheran Medical Center conflict with the terms of the HUD Loan Documents, the provisions of the HUD Loan Documents will control;

(d) This Certificate of Incorporation may not be amended without the prior approval of HUD, so long as HUD is the insurer or holder of the loan evidenced and secured by the HUD Loan Documents; and

(e) In the event that circumstances, financial or otherwise, shall make it necessary for Lutheran Medical Center to cease or dissolve its operations, no distribution of property or assets of Lutheran Medical Center shall be made to any trustee, director or officer of Lutheran Medical Center or to any other private individual. All of the remaining assets and properties of Lutheran Medical Center, of whatsoever kind and type, shall be turned over and/or revert to the Evangelical Lutheran Church in America or its successor, so long as the Evangelical Lutheran Church in America or its successor is then an organization described in Section 501(c)(3) of the Code, so that the same may be applied to perpetuate the ministry of Lutheran Medical Center as outline in Article II of its Constitution; provided, however, that Lutheran Medical Center shall, in connection with a dissolution, have the power to convey any or all of its property to the Secretary of Housing and Urban Development for a public purpose, or

his/her nominee, for a public purpose; and provided further if the Evangelical Lutheran Church in America or its successor is not then an organization described in Section 501(c)(3) of the Code, Lutheran Medical Center shall distribute its assets to an organization that is then described in Section 501(c)(3) of the Code that is chosen by the Evangelical Lutheran Church in America or its successor.

. 7. The Secretary of State is designated as the agent of the Corporation upon whom process against it may be served. The address to which the Secretary of State shall forward copies of process accepted on behalf of the Corporation is:

Lutheran Medical Center
Office of the General Counsel
150 55th Street
Brooklyn, New York 11220

5. This restatement of the Corporation's Certificate of Incorporation was authorized by vote of the sole member of the Corporation, the Evangelical Lutheran Church in America, a Minnesota nonprofit corporation (the "ELCA"), acting by its governing Church Council at a meeting duly called and held on ____, 2008.

IN WITNESS WHEREOF, the undersigned has subscribed this certificate and hereby affirms it as true under penalties of perjury this __th day of _____, 2008.

Name: Wendy Z. Goldstein
President and Chief Executive Officer

**LUTHERAN MEDICAL CENTER
CONSTITUTION**

**ARTICLE I
NAME**

Section 1.

The name and title of said Corporation shall be LUTHERAN MEDICAL CENTER.

Section 2. Place of main office

The main office of this Corporation shall be 150 55th Street, in the Borough of Brooklyn, or at such other places as shall hereafter be designated by the Board of Trustees.

**ARTICLE II
OBJECTIVES**

Section 1. Objects

The objects of this church-related Corporation shall be:

(a) To give expression to a Christian ministry of mercy for the establishment and maintenance of one or more general hospitals and homes for the care of the sick, infirm, convalescent or other persons in need of any care and such other matters as pertain to health and welfare service, including the right to maintain a Deaconate.

(b) To carry on any educational and recreational activities related to rendering care to the sick and injured or the promotion of health, which in the opinion of the Corporation may be justified by the facilities, personnel, funds or other requirements that are or can be made available.

(c) To promote and carry on scientific research related to the care of the sick and injured insofar as, in the opinion of the Corporation, such research can be carried on in or in connection with the medical center operated by the Corporation (the "Medical Center").

(d) To participate, so far as circumstances may warrant, in any activity designed and carried on to promote the general health of the community.

This Corporation is organized exclusively for charitable, scientific and educational purposes as a not-for-profit corporation and its activities shall be conducted for the aforesaid purposes in such a manner that no part of its net earnings will inure to the benefit of any member, director, officer or individual. It shall not be its purpose to engage in carrying on propaganda or otherwise attempting to influence legislation. This Corporation shall conform with the regulations of the Internal Revenue Code under which it is granted tax-exempt status.

Section 2. Church Relationships

(a) To be faithful to the Christian tradition of its founding and its historic relationships with the Lutheran churches, it is the intent of the Corporation to be affiliated with the Evangelical Lutheran Church in America in accordance with criteria and provisions for affiliation established by the Evangelical Lutheran Church in America and to maintain meaningful and effective relationships with the jurisdictional units and congregations of the Lutheran churches throughout the Metropolitan New York area.

(b) This Corporation shall be fully responsible for the management and fiscal affairs of the Corporation and fully responsible for any debts and liabilities it may incur.

(c) Church affiliate status shall not cause the Evangelical Lutheran Church in America, any synod, nor any Lutheran church to incur or be subject to the liabilities or debts of this Corporation.

ARTICLE III MEMBERSHIP

Section 1.

The sole voting member having voting rights shall be The Evangelical Lutheran Church in America, a Minnesota not-for-profit corporation.

Section 2.

The Board of Trustees of the Corporation may establish procedures by which individuals, congregations and organizations may participate in and support the programs of the Corporation. No voting rights shall be conferred thereby.

ARTICLE IV MEMBER MEETINGS

Section 1.

The Annual Meeting of the Corporation shall be held each year during a regular meeting of the Church Council of the Evangelical Lutheran Church in America or such other time at the day, hour and place designated by the Secretary of the sole voting member. The Vice President of the sole voting member or an authorized representative shall preside.

Section 2.

Special meetings of the Corporation may be held at the call of the Chair of the Board of Trustees or six or more members of the Board of Trustees or by the sole voting member. Such call shall be sent by mail not less than ten (10) days in advance of the date for which the meeting is called unless such notice is otherwise waived.

Section 3.

A quorum for the transaction of business at the Annual Meeting or at Special Meetings shall consist of the authorized representative or the duly certified proxy of the sole voting member.

Section 4.

The sole voting member may, by written consent without a meeting, take any action required or permitted to be taken at any Annual or Special Meeting.

ARTICLE V TRUSTEES AND THEIR ELECTION

Section 1.

(a) A Board of Trustees shall consist of not less than twelve nor more than thirty-four persons, approximately one-third (1/3) of whom shall be elected at each Annual Meeting. They shall hold office for three years and until their successors have been elected. The Trustees serving at the time this amendment is adopted shall be divided at the designation of the Nominations Committee into three groups approximately equal in size. The first group shall serve an initial term of one year; the remaining groups shall serve initial terms expiring at successive one-year intervals after the first year. Thereafter, at its Annual Meeting, or Special Meeting, the sole voting member of the Corporation shall elect individuals to fill the then-existing vacancies on the Board. Each elected Trustee shall hold office for a term of three years and until a successor is duly elected, unless the Trustee sooner resigns or is removed pursuant to Article V., Section 2 of this Constitution.

(b) At least 25% of the membership of the Board of Trustees shall be members of a congregation of a Lutheran Church, including the bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America who shall be an ex officio voting member of the Board, with the understanding that the Nominations Committee and the Board shall make all reasonable efforts to maintain the Lutheran percentage as close to 50% as feasible, recognizing the need to also reflect the diversity of the community on the Board and to recruit Trustees with the skills and resources to support the Corporation. Three members of the Board shall be nominated by the board of Sunset Park Health Council, Inc.

(c) To be eligible for Board membership, a trustee candidate shall (a) exemplify basic qualities of honesty, integrity, justice, and sound moral character; (b) be committed to uphold the purposes, philosophy and general policy of the Corporation as stated in the Constitution and By Laws and have the willingness and ability to devote necessary time to Board activities and be able to apply realistically experience and expertise to make decisions objectively, and (c) recognize the confidential character of information discussed at Board meetings and strive to avoid the appearance of any conflict of interest. The President and Chief Executive Officer of the Corporation shall be an ex officio voting member of the Board.

Section 2. Removal of Trustee

Any person elected to the Board of Trustees may be removed for or without cause at any time by the sole voting member or for cause by a two-thirds majority vote of the Trustees.

Section 3. Power of the Board of Trustees

The administrative powers of the Corporation shall be vested in the Board of Trustees who shall have charge, control and management of the property, affairs and funds of the Corporation and which shall have the power and authority to do and perform all acts and functions not inconsistent with the Constitution and By-laws or with any action taken by the Corporation.

Section 4. Nominations Committee

Prior to each Annual Meeting of the Corporation, the Board of Trustees, having received the recommendations of the Chairman of the Board of Trustees, shall appoint three members of the Board of Trustees whose terms do not expire to serve as a Nominations Committee. At least one of the members of the Nominations Committee shall be a member of a congregation of a Lutheran church.

Section 5. Vacancies on the Board of Trustees

Vacancies on the Board of Trustees may be filled by the sole voting member at any meeting of the sole voting member.

Section 6. Fiscal Year

The Board of Trustees shall maintain the Corporation's financial books, statements and affairs on a fiscal year ending December 31st.

Section 7. By-laws

After consultation with the sole voting member, the Board of Trustees at a Regular or Special meeting may adopt By-laws not inconsistent with the provisions of this Constitution, provided that, at least one fourth of the members in attendance are Lutheran members.

ARTICLE VI MEETING OF THE BOARD OF TRUSTEES

Section 1. Regular Meetings

The Board of Trustees shall hold regular meetings at such time, frequency and place as it shall determine. Trustees must attend a minimum of one-half of regularly scheduled meetings, and may not miss two consecutive regular meetings without leave of the Chair of the Board of Trustees. The President, accompanied by the Vice President for Mission and Spiritual Care, shall be required to attend meetings, except Executive Sessions of the Board. Other Administrators may attend meetings at the invitation of the Board.

Section 2. Special Meetings

Special meetings of the Board may be held at any time at the call of the Chair of the Board of Trustees or at the request of any eight members of the Board of Trustees.

**ARTICLE VII
DISSOLUTION**

In order to assure the operation in perpetuity of the Medical Center, all properties, real, personal and whatsoever kind and type, belonging thereto, shall be turned over to and/or revert to the Evangelical Lutheran Church in America or its successor in the event that circumstances financial or otherwise, shall make it necessary for the Corporation to cease or dissolve its operations.

**ARTICLE VIII
AMENDMENTS TO THE CONSTITUTION**

This constitution may be amended at any Annual or Special Meeting by the sole voting member of the Corporation. However, no amendment shall ever eliminate the word "LUTHERAN" from the name of the Corporation, nor may Article VII ever be amended except with the approval of The Churchwide Assembly of the Evangelical Lutheran Church in America.

Adopted:	October 14, 1965
Amended:	September 12, 1967
Amended:	November 29, 1967
Amended:	March 27, 1968
Amended:	March 18, 1975
Amended:	September 22, 1976
Amended:	June 14, 1978
Amended:	April 1981
Amended:	September 1983
Amended:	May 1985
Amended:	March 1987
Amended:	June 1988
Amended:	September 1989
Amended:	August 2004
Amended:	April 2007
Amended:	April 2008

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
November 14-17, 2008
Exhibit G, Part 1d
Page 6

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AMENDED AND RESTATED
ARTICLES OF INCORPORATION
OF
WARTBURG THEOLOGICAL SEMINARY

TO THE SECRETARY OF THE STATE OF IOWA:

Pursuant to the provisions of the Iowa Nonprofit Corporation Act, Iowa Code Chapter 504A (1987), the undersigned nonprofit corporation adopts the following Amended and Restated Articles of Incorporation:

Article I

The name of the Corporation is Wartburg Theological Seminary.

Article II

The period of its duration is perpetual.

Article III

The sole member of the corporation shall be The Evangelical Lutheran Church in America or its successor which shall have voting rights.

Article IV

The corporation is organized and shall be operated for charitable, religious and educational purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, as amended, and will carry on the following activities in furtherance thereof:

- (a) The primary purpose of the Seminary is to train committed and competent persons for the ministry of the Church of Jesus Christ, especially in Lutheran church bodies, so that such persons will be enabled to relate the Gospel faithfully with clarity, power, and sensitivity to people, social structures, and situations in God's world.
- (b) The Seminary may also provide resources for and programs of continuing education and in consultation with the appropriate unit of the churchwide organization ~~Board of Ministry of the~~ Evangelical Lutheran Church in America may offer advanced graduate level theological education.
- (c) The faith, teachings and life of the Seminary shall be in harmony with the confession of faith of The Evangelical Lutheran Church in America.

No part of the net earnings of the corporation shall inure to the benefit of or be distributable to its members, directors, officers or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payment and distribution in furtherance of the purposes set forth in this Article.

No substantial part of the activities of the organization shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate in, intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provisions of

these Articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation except from Federal income tax under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law); or (b) by a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

Upon the dissolution of the corporation, the Board of Directors shall, after paying or making provisions for 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 or to such organization or organizations organized and operated exclusively for charitable, educational, religious or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as The Evangelical Lutheran Church in America shall determine. Any such assets not so disposed of shall be disposed of by the Iowa District Court of the Country in which the principal office of the corporation is then located.

Article V

The business of the corporation shall be conducted by a Board of Directors consisting of not more than twenty-six (26) and not less than twenty (20) members, each director having one vote. The terms of office, powers, authorities and duties of the directors of this corporation, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the Bylaws of this corporation.

Article VI

The corporation shall have a corporate seal.

Article VII

This corporation shall have no capital stock and shall issue no capital stock.

Article VIII

These Articles of Incorporation may be amended from time to time in the manner provided by Iowa law.

Article IX

The Bylaws may be altered, amended or repealed and new Bylaws may be adopted at any meeting of the Board of Directors of the corporation at which a quorum is present, by a two-thirds vote of the directors present at the meetings, subject, however, to subsequent approval of the membership. Notice of such amendment shall be mailed to each member of the Board of Directors, together with a copy of the proposed changes, within the same time and in the same manner as notices of meetings are required to be given. Amendments to the governing documents shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.

Article X

Unless otherwise provided in the Iowa Nonprofit Corporation Act, Iowa Code Chapter 504A (1987), and as it may be amended from time to time, a director, officer, employee, or member of the corporation is not liable on the corporation's debts nor obligations and director, officer, member, or other volunteer is not personally liable in that capacity, for a claim based upon an act or omission of the person performed in the discharge of the person's duties, except for a breach of the duty of loyalty to the corporation, for acts or omissions not in good faith or which involve intentional misconduct or a knowing violation of the law or for a transaction from which the person derives an improper personal benefit.

These Amended and Restated Articles of Incorporation: (1) correctly set forth the provisions of the Articles of Incorporation of the corporation as heretofore and hereby amended; (2) have been duly adopted as required by law; and (3) supersede the original Articles of Incorporation of the corporation and all amendments thereto.



BYLAWS
OF
WARTBURG THEOLOGICAL SEMINARY

ARTICLE I

OFFICES

The principal office of the corporation in the State of Iowa shall be located in the City of Dubuque of Dubuque County. The corporation may have such other offices, within or without the State of Iowa, as the business of the corporation from time to time.

The registered offices of the corporation required by the Iowa Nonprofit Corporation Act to be continuously maintained in Iowa shall be initially as provided in the Articles of Incorporation, subject to change from time to time by resolution by the Board of Directors and filing of statement of said changes as required by the Iowa Nonprofit Corporation Act.

ARTICLE II

MEMBERS

SECTION 1. MEMBERS. The sole member of the corporation shall be The Evangelical Lutheran Church in America.

SECTION 2. GOVERNANCE. The corporation shall be affiliated with The Evangelical Lutheran Church in America or its successor and all acts of the corporation shall be consistent with policies defined by The Evangelical Lutheran Church in America or its successor.

ARTICLE III

DIRECTORS

SECTION 1. GENERAL POWERS. The business and affairs of the corporation shall be managed by its Board of Directors.

The business and affairs of the corporation shall include the employment of faculty and administrative officers, approval of educational policies and programs for persons preparing for public ministry in the seminary. The Board of Directors shall exercise all other normal governance functions, including the granting of degrees, holding title to and managing all seminary property and assets, receiving gifts and bequests, establishing salaries for faculty and administrative officers, providing for the financial resources and fiscal contracts required to

operate the seminary, and shall have the authority to recruit students ~~churchwide~~ **globally** in addition to having all other powers and rights conferred by the Iowa Nonprofit Corporation Act.

SECTION 2. NUMBER AND ELECTION OF DIRECTORS. The number of directors shall be not more than twenty-six (26) and not less than twenty (20), the exact number to be determined from time to time by the Board of Directors. The directors shall be elected as follows: (a) **at least** one-fifth (1/5) ~~(rounded off to the nearest whole number)~~ shall be elected by the ~~Division for Ministry~~ **Church Council** of The Evangelical Lutheran Church in America; (b) two directors shall be elected by the bishops of the supporting synods of the Seminary from among their number; and (c) the remaining directors shall be elected by the supporting synods of the Seminary.

SECTION 3. LENGTH OF TERM. The term of a director shall be for six (6) years and no director may serve more than two (2) consecutive terms; provided, however, that the electing body shall arrange the terms to provide for the election of approximately one-third (1/3) of the directors each two (2) years. Appointment or election to one-half (1/2) or more of an unexpired term shall be construed as one full term.

SECTION 4. START OF TERM. The term of a director shall begin with the first regular meeting of the Board of Directors following his/her election. The term of a director shall conclude when his/her successor takes office.

SECTION 5. VACANCY. If a director dies, resigns, or is absent without cause from three (3) consecutive regular meetings, the office shall be declared vacant. Vacancies shall be filled in the manner prescribed by The Evangelical Lutheran Church in America or its successor.

SECTION 6. MEETINGS. The Board of Directors shall hold at least two (2) regular meetings each year, one of which shall be the annual meeting. The annual meeting shall be the first regular meeting following July 1. Special meetings of the Board of Directors may be called by the chairperson of the Board of Directors and shall be called by the chairperson upon written request of any four (4) directors. *Robert's Rules of Order*, latest edition, shall be used in the conduct of business.

SECTION. 7. ADVISORY MEMBERS. A representative of the ~~Division for Ministry~~ **Evangelical Lutheran Church in America**, the President, and **Academic** Dean of the Seminary, and the President of the Wartburg Association of Students shall serve as advisory members. The Board of Directors may appoint others as advisory members as appropriate from time to time. Advisory members shall have voice but not vote.

SECTION 8. NOTICE. Notice of any special or regular meeting shall be given at least ten (10) days previous thereto by written notice delivered personally or mailed to each director at his/her business address, or ~~by telegram,~~ **electronic mail (email)**. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail so addressed and postage prepaid. ~~If notice be given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company.~~ **If notice is given by email, such notice shall be deemed to be delivered when electronically registered as sent and delivered.** The attendance of a director at any meeting shall constitute a waiver of notice of such meetings, except where such director attends a 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 regular or special meeting of the Board of Directors need be specified in the notice or waiver of notice of such meeting. Any director may make written waiver of notice before, at, or after the meeting, by filing the waiver with the person designated as secretary of the meeting.

SECTION 9. PLACE OF MEETING. The Board of Directors may designate a place either within or without the State of Iowa, as a place of meetings for any annual meeting or for any regular or special meeting. If no designation is made, or if a special meeting be otherwise called, the place of meeting shall be the registered office of the corporation in the State of Iowa.

SECTION 10. QUORUM. ~~A majority of the directors currently serving shall constitute a quorum for the transactions of business.~~ **A majority of the directors currently serving shall constitute a quorum for the transaction of business.**

SECTION 11. MANNER OF ACTING. The act of the majority of the directors present at a meeting at which a quorum is present shall be the act of the Board of Directors except to the extent otherwise provided in these Bylaws.

SECTION 12. OFFICERS. The officers of the Board of Directors shall be a Chairperson, a Vice-Chairperson, a Secretary and a Treasurer. All officers, with the exception of the Treasurer, and all Chairpersons of the committee must be members of the Board of Directors. All officers shall be elected by the Board of Directors at ~~its~~ **a meeting prior to the** annual meeting for a term of two years; the Chair and the Secretary to be elected in even numbered years and the Vice-Chair and Treasurer in odd numbered years.

SECTION 13. EXECUTIVE COMMITTEE. The Executive Committee shall be composed of the officers elected pursuant to Section 12 hereof. If the Treasurer is not an elected member of the Board of Directors, the Treasurer will have voice but not vote at meetings of the Executive Committee and Board of Directors. Meetings of the Executive Committee may be called by either the Chairperson of the Board or the President of the Seminary. To the extent

permitted by law, the Executive Committee shall have the power to act on behalf of the Board of Directors between meetings. All actions of the Executive Committee are subject to the review and ratification of the Board of Directors.

SECTION 14. COMMITTEES. Such committees of the Board of Directors as are needed may be authorized at any meeting of the Board of Directors.

The Chairperson of the Board in consultation with the President of the Seminary shall appointed the members of the committees, subject to the review and approval of the Board. Each committee shall select its own chairperson annually at the fall meeting (89.11.1).

SECTION 15. ADVISORY BOARD. The Board of Directors shall have the power to appoint an advisory board and/or advisors to the Board of Directors who shall have voice but not vote.

SECTION 16. PRESUMPTION OF ASSENT. A director of the corporation who is present at a meeting of its Board of Directors at which action on any corporate matter is taken shall be presumed to have assented to the action taken unless:

- (1) his or her dissent is entered in the minutes of the meeting; or,
- (2) he or she shall file his or her written dissent to such action with the person acting as secretary of the meeting before the adjournment thereof; or,
- (3) he or she forwards such dissent by registered or certified mail to the secretary of the corporation immediately after the adjournment of the meeting.

Such right to dissent shall not apply to a director who voted in favor of such action.

SECTION 17. INFORMAL ACTION BY DIRECTORS. Any action required by the Iowa Nonprofit Corporation Act to be taken at a meeting of directors of the corporation, or any action which may be taken at a meeting of the directors or of a committee of directors, may be taken without a meeting if a consent in writing setting for the action so taken, shall be signed by all of the directors or all of the members of the committee of directors, as the case may be. Such consent shall have the same form and effect as a unanimous vote and may be stated as such in any article or document filed with the Secretary of State. This provision shall be applicable whether or not the Iowa Nonprofit Corporation Act requires that an action be taken by resolution.

SECTION 18. RESIGNATION. Any director may resign at any time by giving written notice of his or her resignation to the Chairperson or the Secretary. Any such resignation shall take effect at the time specified therein, or if the time when it shall become effective shall not be specified therein, it shall take effect immediately upon its receipt. Except as specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 19. CONFERENCE TELEPHONE MEETINGS AND OTHERWISE ELECTRONICALLY MEDIATED MEETINGS. Subject to other applicable provisions of this Article and to ARTICLE VIII, any action required by the Iowa Nonprofit Corporation Act to be taken at a meeting of the directors or a committee of directors, may be taken by means of conference telephone or ~~similar communications equipment~~ other electronic media by means of which all persons participating in the meeting can ~~hear~~ communicate synchronously with each other and the participation in a meeting pursuant to this provision shall constitute presence in person at such meeting.

ARTICLE IV

ADMINISTRATION

SECTION 1. PRESIDENT. There shall be a president of the Seminary who is the chief executive officer of the Seminary. The president shall be or become a member in good standing of a congregation of The Evangelical Lutheran Church in America or its successor and, if an ordained minister, shall be in good standing in The Evangelical Lutheran Church in America or its successor. The president shall have faculty status, and shall be eligible for retirement according to policies established by the Board of Directors.

The Board of Directors shall elect the president of the corporation in consultation with the Bishop of The Evangelical Lutheran Church in America and the appropriate unit of the churchwide organization. ~~and the Board of the Division for Ministry.~~

SECTION 2. VICE-PRESIDENTS. The vice-presidents of the Seminary shall be appointed by the president subject to subsequent approval by the Board of Directors. (01.5.80)

SECTION 3. SECRETARY. The secretary of the Board of Directors shall be the secretary of the corporation as elected by the Board of Directors pursuant to ARTICLE III, Section 12 thereof.

SECTION 4. TREASURER. The treasurer of the Board of Directors shall be the treasurer of the corporation as elected by the Board of Directors pursuant to ARTICLE III, Section 12 thereof.

SECTION 5. ASSISTANT CORPORATE SECRETARY. The Board of Directors may also appoint an Assistant Corporate Secretary, when and for as long as the Board deems

appropriate. This person will not be an officer nor a member of the Board of Directors. This person is authorized to perform the Corporate Secretary's duties at the direction of or in the absence of the Corporate Secretary. (01.11.123)

ARTICLE V

CONTRACTS, LOANS, CHECKS AND DEPOSITS

SECTION 1. CONTRACTS. The Board of Directors may authorize any officer ~~or officers of the Board or Seminary administrator,~~ agent or agents, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation, and such authority may be general or confined to specific instances.

SECTION 2. LOANS. No loans shall be contracted on behalf of the corporation and no evidence of indebtedness shall be issued in its name unless authorized by a resolution of the Board of Directors. Such authority may be general or confined to specific instances.

SECTION 3. CHECKS, DRAFTS, ETC. All checks, drafts, or other orders for the payment of money, notes or other evidence of indebtedness issued in the name of the corporation, shall be signed by such officer or officers, agent or agents of the corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors.

SECTION 4. DEPOSITS. 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 select.

ARTICLE VI

FISCAL YEAR

The fiscal year of the corporation shall begin the first day of July in each year and shall end on the last day of June in each year.

ARTICLE VII

SEAL

The corporation shall have a corporate seal.

ARTICLE VIII

WAIVER OF NOTICE

Whenever any notice is required to be given to any director of the corporation under the provisions of the Iowa Nonprofit Corporation Act or under the provisions of the Articles of Incorporation or Bylaws of the corporation, a waiver thereof in writing signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be equivalent to the giving of such notice.

ARTICLE IX

INDEMNIFICATION

Any person who is or was an officer, director, member, employee or agent of this corporation, or is or was serving at the request of this corporation as an officer, director, member, employee or agent of another corporation, partnership, joint venture, trust or enterprise, shall be entitled to indemnification by this corporation to the extent the same is permitted or required pursuant to the provisions of the Iowa Nonprofit Corporation Act.

ARTICLE X

AMENDMENT

These Bylaws may be altered, amended or repealed as provided in the Article of Incorporation.

**APPLICATION FOR ACKNOWLEDGMENT OF
AN INDEPENDENT LUTHERAN ORGANIZATION BY A CHURCHWIDE UNIT OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

Name of independent Lutheran organization:

If the above is an umbrella organization, names of constituent organizations:

Mailing address of organization:

Telephone of organization:

Organization's Web address:

Organization's contact person:

Churchwide unit(s) from which acknowledgment is sought:

An organization that is a parent corporation with subsidiaries or that functions as an umbrella for two or more organizations must provide information concerning all of its constituent organizations, and each of those individual organizations must meet the criteria for a relationship. The umbrella organization is responsible for certifying that all of its constituent parts are and remain eligible for a relationship with a unit of the Evangelical Lutheran Church in America.

Materials

The following materials *must* be submitted for review by the churchwide unit and included in its report to the Office of the Secretary:

- A copy of relevant descriptive documents, such as a constitution, corporate bylaws, purpose statement, policies, guidelines, and budget;
- Samples of publicity and fund-raising materials;
- A list of staff, leaders, and board members as well as a description of the method of election for board members;
- Documentation of the organization's independent status and insurance coverage for any existing or potential liabilities of such an organization;
- The attached response form completed by the organization regarding the recognized relationship;
- The attached questionnaire.

Process

The organization submits the requested information and material to the unit. In cases where an independent Lutheran organization may relate to more than one churchwide unit, the secretary will designate *one* unit to serve as the lead unit for acknowledgment of such a relationship.

The unit's executive director:

1. reviews the request and formulates a recommendation for action by the Church Council;
2. submits the recommendation along with documentation, including an agreement of indemnification, on the proposed relationship to the secretary;
3. agrees to keep current the documentation on file in the Office of the Secretary;
4. agrees to certify annually to the secretary that the acknowledged relationship remains in good order; and
5. requests by July 1 of each year the listing or continued listing of the organization in the *Yearbook* of the Evangelical Lutheran Church in America.

The secretary certifies that the required documentation has been received and meets the standards established in the churchwide policy.

The Church Council acts on new recommendations for relationship submitted by the unit's executive director.

The unit's executive director notifies the organization of the Church Council's action.

**CRITERIA FOR ACKNOWLEDGMENT
BY A CHURCHWIDE UNIT OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

The criteria for reviewing an organization for possible acknowledgment of a relationship with a unit of the churchwide organization of the Evangelical Lutheran Church in America include:

- 1. Scope and constituency:** The organization's membership is national or churchwide in its scope. If the constituency is primarily local or regional, any relationship more appropriately would be to a synod or group of synods.
- 2. Determination of compatibility with the ELCA:** The organization's statement of faith, purpose, and activities are compatible with the ELCA's governing documents, specifically the sections on Confession of Faith, Nature of the Church, Statement of Purpose, and Principles of Organization.
- 3. Focus:** The organization's purpose and activities are compatible with the program and policy of the churchwide unit proposing such a recognition of relationship.
- 4. Extension of ministry:** The organization undergirds or extends the work of the churchwide unit that proposes such a recognition of relationship.
- 5. Documents:** The organization has a constitution or bylaws and a purpose statement, and is an officially recognized nonprofit entity.
- 6. Leadership:** As appropriate, the organization seeks leadership on its board and staff that is diverse in gender, culture, and ethnicity.
- 7. Funding:** The organization's financial operation is open for inspection and appropriately audited; the method and scope of its fund-raising is compatible with ELCA funding processes.
- 8. Accountability:** The organization will agree to appropriate methods of accountability to the unit proposing recognition. Such agreement might include periodic programmatic and financial reports. Further, the organization agrees in a written agreement to defend and indemnify the ELCA churchwide organization and any related entities from claims, liability, or financial demands arising out of the relationship.
- 9. Commitment:** The organization agrees to support the purposes and goals of the churchwide organization and to refrain from publicity or fund-raising techniques that diminish the public image of the churchwide organization, its financial resources, and its effectiveness in mission.
- 10. Publicity:** The organization consents to the use of mutually agreed phraseology in any publicity to describe the relationship with the appropriate churchwide unit.
- 11. Review of Relationship:**
 - a. The unit and organization agree to a regular review biennially and a comprehensive review of the relationship every four years.
 - b. On an annual basis, the unit's executive director shall certify to the secretary continued acknowledgment of the relationship.

**APPLICATION FOR ACKNOWLEDGMENT OF AN
INDEPENDENT LUTHERAN ORGANIZATION
BY A CHURCHWIDE UNIT OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

RESPONSE FORM

Please respond to the following questions. If more space for responses is required, additional sheets may be attached with this form.

Why does your organization seek a relationship with a churchwide unit of the Evangelical Lutheran Church in America?

How would the organization, in fulfilling its commitments, work compatibly and assist the respective churchwide unit in the unit's work?

Does the organization fulfill or enhance particular activities that the respective unit is unable to accomplish?

How would the organization use the acknowledged relationship in its interpretation and fund-raising activities?

What is the organization's relationship to other church-related ecumenical entities?

Is the program or activity of the organization national or international in scope?

Signature

Date

**POLICY ON RELATIONSHIPS OF CHURCHWIDE UNITS
WITH INDEPENDENT LUTHERAN ORGANIZATIONS**

Effective: November 2008

Process: Acknowledgment of an independent Lutheran organization in relation to a unit of the churchwide organization of the Evangelical Lutheran Church in America requires conscientious deliberation and thorough evaluation before implementation.

“The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council” (ELCA churchwide bylaw 14.21.16.).

Any acknowledgment of a relationship with independent, cooperative, and related Lutheran organizations that seek to relate with this church while maintaining their independence and autonomy shall include the following steps:

1. The organization seeks information from an appropriate unit regarding an acknowledged relationship.
2. The unit provides relevant information, including the criteria for a relationship, questions to be answered by the organization, and materials to be supplied by the organization, all of which shall be included in the documentation file submitted by the unit to the Office of the Secretary. An organization that is a parent corporation with subsidiaries or that functions as an umbrella for other organizations must provide information concerning all of its constituent organizations, and each of those individual organizations must meet the criteria for a relationship. The umbrella organization is responsible for certifying that all of its constituent parts are and remain eligible for a relationship with a unit of the Evangelical Lutheran Church in America.
 - a. Questions to be answered include:
 - (1) Why does the organization seek a relationship with a churchwide unit?
 - (2) How does the organization, in fulfilling its commitments, work compatibly and assist the respective churchwide unit in the unit’s work?
 - (3) Does the organization fulfill or enhance particular activities that the respective unit is unable to accomplish?
 - (4) How would the organization use the acknowledged relationship in its interpretation and fund-raising activities?
 - (5) What is the organization’s relationship to other church-related ecumenical entities?
 - (6) Is the program or activity of the organization national or international in scope?
 - b. Materials to be submitted include:
 - (1) A copy of relevant descriptive documents, such as a constitution, corporate bylaws, purpose statement, policies, guidelines, and budget;
 - (2) Samples of publicity and fund-raising materials;
 - (3) A list of staff, leaders, and board members as well as a description of the method of election for board members; and
 - (4) Documentation of the organization’s independent status and insurance coverage for any existing or potential liabilities of such an organization.

3. The organization submits the requested information and material to the unit. In the case of an independent Lutheran organization that may relate to more than one churchwide unit, the secretary will designate one unit to serve as the lead unit for acknowledgment of such a relationship under this policy.
4. The unit's executive director:
 - a. reviews the request and formulates a recommendation for action by the Church Council.
 - b. submits the recommendation along with documentation on the proposed relationship to the secretary.
 - c. agrees to keep current the documentation on file in the Office of the Secretary.
 - d. agrees to certify annually to the secretary that the acknowledged relationship remains in good order; and
 - e. requests by July 1 of each year the listing or continued listing of the organization in the Yearbook of the Evangelical Lutheran Church in America.
5. The secretary certifies that the necessary documentation has been placed on file in the Office of the Secretary.
6. The Church Council acts on new recommendations for relationship submitted by the unit's executive director.
7. The unit's executive director notifies the organization of the Church Council's action.

Criteria: The criteria for reviewing an organization for possible acknowledgment of a relationship with a unit of the churchwide organization of the Evangelical Lutheran Church in America include:

1. Scope and Constituency: The organization's membership is national or churchwide in its scope. If the constituency is primarily local or regional, any relationship more appropriately would be to a synod or group of synods.
2. Determination of compatibility with the ELCA: The organization's statement of faith, purpose, and activities are compatible with the ELCA's governing documents, specifically the sections on Confession of Faith, Nature of the Church, Statement of Purpose, and Principles of Organization.
3. Focus: The organization's purpose and activities are compatible with the program and policy of the churchwide unit proposing such a recognition of relationship.
4. Extension of ministry: The organization undergirds or extends the work of the churchwide unit that proposes such a recognition of relationship.
5. Documents: The organization has a constitution or bylaws and a purpose statement, and is an officially recognized nonprofit entity.
6. Leadership: As appropriate, the organization seeks leadership on its board and staff that is diverse in gender, culture, and ethnicity.
7. Funding: The organization's financial operation is open for inspection and appropriately audited; the method and scope of its fund-raising is compatible with ELCA funding processes.
8. Accountability: The organization will agree to appropriate methods of accountability to the unit proposing recognition. Such agreement might include periodic programmatic and financial reports. Further, the organization agrees in a written agreement to defend and indemnify the ELCA churchwide organization and any related entities from claims, liability or financial demands arising out of the relationship.
9. Commitment: The organization agrees to support the purposes and goals of the churchwide

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organization and to refrain from publicity or fund-raising techniques that diminish the public image of the churchwide organization, its financial resources, and its effectiveness in mission.

10. Publicity: The organization consents to the use of mutually agreed phraseology in any publicity to describe the relationship with the appropriate churchwide unit.
11. Review of Relationship:
 - a. The unit and organization agree to a regular review biennially and a comprehensive review of the relationship every four years.
 - b. On an annual basis, the unit's executive director shall certify to the secretary continued acknowledgment of the relationship.

Agreement

The undersigned _____, an independent Lutheran organization, for good and valuable consideration, hereby agrees to defend and indemnify the ELCA churchwide organization and any related ELCA entities from claims, liability, or financial demands arising out of the relationship with the ELCA.

President or Executive Director

Date

Letters of Call

According to churchwide bylaw 7.52.21. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: “An associate in ministry, deaconess, or diaconal minister shall serve under a letter of call properly extended by a congregation, synod, or the churchwide organization. . . .”

A. ***Issuance of Letter of Call:*** ~~“Regular, valid calls in this church shall be in accord with criteria, policies, and procedures, recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council” (7.52.21.).~~ An associate in ministry, deaconess, or diaconal minister of this church shall serve under a letter of call properly extended by a congregation, synod, or the churchwide organization.

1. A call may be extended either for indefinite or stated periods of time by the appropriate calling body for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.52.A05.
2. Regular, valid calls in this church shall be in accord with criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
3. An associate in ministry, deaconess, or diaconal minister serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an associate in ministry, deaconess, or diaconal minister shall be a member of one of the congregations being served.

B. ***Issuance and Termination of the Call:*** See churchwide bylaw 7.52.23. and †S14.31. in the Constitution for Synods. “Policy on Call and Termination of Associates in Ministry, Diaconal Ministers, and Deaconesses of the ELCA.”

1. A letter of call to an associate in ministry, deaconess, or diaconal minister of this church shall be issued in keeping with this church’s constitutions, bylaws, and continuing resolutions

as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.

2. Each congregation shall consult its synodical bishop before taking any steps leading to the extending of a call to an associate in ministry, a deaconess, or a diaconal minister listed on this church’s official rosters of laypersons or an approved candidate for such rosters.
3. A congregational call to an associate in ministry, a deaconess of the ELCA, or a diaconal minister may be extended following a two-thirds majority vote of members present and voting at a meeting regularly called for that purpose. When a congregation has voted to issue a call to an associate in ministry, a deaconess of the ELCA, or a diaconal minister, the letter of call shall be submitted to the bishop of the synod for the bishop’s signature.
4. No associate in ministry, deaconess, or diaconal minister shall seek or accept a letter of call without first conferring with the bishop of the synod. An associate in ministry, a deaconess, or a diaconal minister shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call.
5. A letter of call issued by a Synod Council or the Church Council to an associate in ministry, deaconess, or diaconal minister of this church shall be either co-terminus with, or not longer than the duration of, the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment

on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for associates in ministry, deaconesses, and diaconal ministers, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

C. **Termination of the Call:**

1. Congregation: A letter of call from a congregation, when accepted by an associate in ministry, a deaconess of the ELCA, or a diaconal minister and attested to by the synodical bishop, shall constitute a continuing mutual relationship and commitment which shall be terminated only following consultation with the synodical bishop.

In the case of alleged local difficulties that imperil the effective functioning of the congregation, the synodical bishop, following appropriate consultation, will recommend a course of action to the pastor, lay rostered person, and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If any party fails to assent, the congregation may dismiss the associate in ministry, deaconess, or diaconal minister under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

Termination of a call, like a call itself, is the prerogative of the congregation, not solely the congregation council: "The congregation is authorized to: . . . call or terminate the call of associates in ministry, deaconesses, and diaconal ministers in conformity with the applicable policy of the Evangelical Lutheran Church in America" (Model Constitution for Congregations required provision *C5.03.c.),

2. Synod Council or Church Council: When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and

direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of associates in ministry, deaconesses, or diaconal ministers.

- D. **On-Leave Status:** Churchwide bylaw 7.52.22. states: "An associate in ministry, deaconess, or diaconal minister of this church, serving under a regularly issued letter of call, who leaves the work of that call without accepting another regularly issued letter of call, may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

1. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an associate in ministry, deaconess, or diaconal minister who is without a current letter of call may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of three years, beginning at the completion of an active call.
2. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, an associate in ministry, deaconess, or diaconal minister engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of six years.
3. Family Leave: An associate in ministry, deaconess, or diaconal minister who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a rostered layperson who is without a current letter of call and who requests leave for the birth or care of a child or

children of the rostered layperson or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

4. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**PROPOSED AMENDMENTS TO THE CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

To amend 7.41.17. and 7.52.24. and create a new 7.41.18. and 7.52.25. to separate matters of retirement from those of disability:

7.41.17. Retirement. Ordained ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of this church or one of its predecessor bodies, ~~or may be designated as disabled~~, and continue to be listed on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the ordained minister is listed on the roster.

- a. The policies and procedures for granting retired status ~~or for designation of disability~~ on the roster of ordained ministers shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an ordained minister who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the ordained minister is listed on the roster may grant permission for the ordained minister to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.41.18. Disability. Ordained ministers may be designated as disabled and continue to be listed on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the ordained minister is listed on the roster.

- a. The policies and procedures for designation of disability on the roster of ordained ministers shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an ordained minister who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the ordained minister is listed on the roster may grant permission for the ordained minister to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.52.24. Retirement. Associates in ministry, deaconesses, and diaconal ministers may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, ~~or may be designated as disabled~~, and continue to be listed on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster.

- a. The policies and procedures for granting retired status ~~or for designation of disability~~ on the official rosters of laypersons shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an associate in ministry, deaconess, or diaconal minister who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster may grant permission for the individual to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.52.25. Disability. Associates in ministry, deaconesses, and diaconal ministers may be designated as disabled, and continue to be listed on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster.

- a. The policies and procedures for designation of disability on the official rosters of laypersons shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an associate in ministry, deaconess, or diaconal minister who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster may grant permission for the individual to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

To renumber current 7.41.18. as 7.41.19. and current 7.52.25. as 7.52.27. and amend for clarity:

~~7.41.18.~~ 7.41.19. Retention of Roster Records. When an ordained minister resigns or is removed from that roster of this church, the roster record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

~~7.52.25.~~ 7.52.27. Retention of Roster Records. When an associate in ministry, deaconess, or diaconal minister resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

To add a new 8.51. and renumber current 8.51. as 8.52. to clarify the establishment of relationships with other Lutheran organizations:

8.50. RELATIONSHIP WITH OTHER LUTHERAN ORGANIZATIONS

8.51. This church may establish relationships with Lutheran organizations, institutions, or agencies whose purposes are compatible with its mission and ministry. Policies and procedures to create and implement these relationships shall be adopted by the Church Council.

~~8.51.~~ 8.52. This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

To amend 17.61.03. and to add continuing resolution 17.61.C09. to provide for staggered terms for the board of trustees for the Board of Pensions:

17.61.03. The Board of Pensions shall have a board of trustees composed of 15 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19.

- a. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and pensions, and ~~four~~ two to five persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.

17.61.C09. To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the 2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.61.03.a. shall be proposed to the 2013 Churchwide Assembly to provide that the board shall include at least four persons who are members of the plans, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.

To amend 19.11.01.c. to reflect changes in governance instituted by the 2005 Plan for Mission:

- 19.11.01.** In the nomination and election process the following general considerations shall be observed:
- a. It shall be the responsibility of the Church Council to assure that this church maintain its commitment to inclusive representation.
 - b. In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election.
 - c. ~~Members of the Church Council and the boards or committees of churchwide units,~~ **other than those in restricted categories,** who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.

To amend 19.11.01.f. to reflect the language used in 14.32.01. concerning the composition of the Church Council:

- f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as ~~an advisory liaison~~ member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, program committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.

To amend 19.31.01.b. and c. to make them consistent with 19.31.01.a.:

- 19.31.01.**
- b. The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. [with the rest unchanged]
 - c. The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. [with the rest unchanged]

To add 19.31.A08. to provide for background checks for those nominated as officers of this church:

19.31.A08. Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as possible **practical** after their

election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.

To amend 19.51.A06. and renumber it as 19.51.A08. to make it consistent with 19.51.02., which specifies that the European-American ethnic association nominates Caucasian members:

19.51.A06. 08. *Nomination for Multicultural Ministries Program Committee*

In each biennium in preparation for the Churchwide Assembly, the secretary of the Evangelical Lutheran Church in America—on behalf of the Nominating Committee—shall solicit from the ELCA ethnic associations names of persons for possible election to serve on the program committee for the Multicultural Ministries unit. The names of two persons in specified categories shall be presented in each biennium by designated associations to the Nominating Committee for submission to the Churchwide Assembly. Nominations to vacant terms designated for multiracial or biracial ~~and Caucasian~~ members shall be determined in the customary manner by the Nominating Committee. Floor nominations in specified categories shall be permitted at the Churchwide Assembly.

To amend 20.12.01., 20.21.19., 20.23.07., 20.41.A01.c.4. and 20.61.A92.c.4. and to renumber the last two to bring them into conformity with 20.41.04.i.5. concerning the recording of hearings:

20.12.01. “Fundamental procedural fairness” means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, made either by a stenographer or court reporter or tape by audio or video recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

20.21.19. At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or court reporter or by tape audio or video recording of the hearing.

20.23.07. The discipline hearing committee shall decide, consistent with rules adopted under 20.23.04., to what extent the accused shall be able to confront or cross-examine witnesses testifying on behalf of the accuser and to what extent the accuser shall be able to confront or cross-examine witnesses testifying on behalf of the accused. A verbatim record shall be made by tape a stenographer or court reporter or by audio or video recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.

20.41.A01. 08. c. *The chair of the Congregation Council must furnish the record on appeal to the Synod Council (in care of the vice president of the synod), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the written notice, unless*

the vice president allows additional time for compelling reasons. The record on appeal will consist of the following:

- 4) *the verbatim record made by the stenographer or court reporter or the audio or video recording of the hearing before the Congregation Council; . . .*
[with the rest unchanged]

20.61.A92. .08. c. *The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:*

- 4) *the verbatim record made by the stenographer or court reporter or the ~~tape~~ audio or video recording of the hearing before the discipline hearing committee;*
[with the rest unchanged]

Constitution for Synods

To amend S7.26. and add S13.40. and S13.41. to separate information about the Synod Assembly from more general information about synodically authorized worshiping communities:

S7.26. This synod may establish processes through the Synod Council that permit representatives of mission settings formed with the intent of becoming ~~chartered~~ recognized congregations and authorized worshiping communities of the synod, which have been authorized under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21. ~~Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.~~

S13.40. Synodically Authorized Worshiping Communities

S13.41. Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

To add †S8.16. and †S8.16.01. to incorporate procedures concerning matters of potential conflict of interest for synodical bishops, as required by 10.32. and 10.32.01. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America:

†S8.16 Conflicts of Interest

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

- a. Whenever a synodical bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the

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- same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.
- b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America (§S14.13.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the official rosters of this church.
- c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

To amend the following to provide additional clarity:

- S8.42.** The treasurer shall provide and be accountable for:
- f. ~~Giving of corporate surety in the amount determined by the Synod Council, which shall be in the custody of the secretary, and the premium therefore shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.~~
Obtaining a fidelity bond in the amount determined by the Synod Council for persons handling synod funds, which bond shall be in the custody of the secretary. The premium for the bond shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

To add the following to require background checks for nominees for officers of synods:

- †S9.12.** Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as possible practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

To amend †S11.01. to require each synod to have an Audit Committee, to add †S11.05. to specify its composition, and to amend †S15.31. to give to the Audit Committee responsibility for recommending a certified public accountant firm to conduct the annual audit:

- †S11.01.** There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, an Audit Committee, and such other committees as this synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

- †S11.05.** The Audit Committee of this synod shall consist of three to six persons, none of whom are members of the synod staff. Up to half of the committee members may be Synod Council members. ~~They~~ The Audit Committee members shall be elected by the Synod Council for a term of three years and be eligible for re-election to a second consecutive three-year term. The terms of the Audit Committee

members shall be staggered. The Audit Committee shall be responsible for assisting the Synod Council in fulfilling its general oversight of the synod's accounting, financial reporting, internal control systems, and external audit processes as provided in †S15.31.

- †S15.31. This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm recommended by the synod Audit Committee and approved ~~selected~~ by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.

Model Constitution for Congregations

To amend C12.03. to make it consistent with C12.02.:

- C12.03. Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting. ~~Individuals who have served less than one-half of a regular term shall be eligible for nomination and possible election to a full term.~~

*To amend *C15.02. because a member cannot be compelled to appear:*

- *C15.02. The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If discipline against a member proceeds beyond counseling and admonition by the pastor, charges against the accused member(s) that are specific and in writing shall be prepared by member(s) of the congregation who shall sign the charges as the accuser(s). The written charges shall be filed with the pastor, who shall advise the Congregation Council of the need to issue a written citation to the accused and the accusers that specifies the time and place of the hearing before the Congregation Council. The written charges shall accompany the written citation to the accused. ~~A member charged with the offense shall appear before the Congregation Council after having received a written citation at least ten days prior to the meeting. The written citation that specifies the time and place of the hearing before the Congregation Council and requests the presence of a member charged with the offense shall be sent at least ten days prior to the meeting.~~ If the member charged with the offense fails to appear at the scheduled hearing, the Congregation Council may proceed with the hearing and may pass judgment in the member's absence.

Changes in Multiple Constitutions

To amend and add the following to allow for expanded roles for youth and young adults in the governance in all expressions of this church:

To amend:

- 12.41.31. Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. *[with the rest*

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unchanged]

To add:

6.0102.A09.

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

To add:

†S6.0304.A09.

It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.

To amend:

***S10.01.**

The Synod Council, consisting of the four officers of the synod, 10–24 other members, and at least one youth and at least one young adult, shall be elected by the Synod Assembly.

To amend:

C12.01.

The voting membership of the Congregation Council shall consist of the pastor(s)[, the officers of the congregation,] and [___ members] [not more than ___ nor fewer than ___ members] of the congregation, at least one of whom shall be a youth and at least one of whom shall be a young adult. Any voting member . . . *[the rest unchanged]*.

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 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 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 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 regularly used 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 regularly used 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 regularly used 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.

To amend the following to provide for the termination of a call when a parish arrangement terminates:

7.46. **The provisions for termination of the mutual relationship between an ordained minister and a congregation shall be as follows:**

a. **The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons: . . .**

6) the dissolution of the congregation or the termination of a parish arrangement; or

[with the rest unchanged]

†S14.13. **a.** **The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons: . . .**

6) the dissolution of the congregation or termination of a parish arrangement; or
[with the rest unchanged]

***C9.05.** **a.** **The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons: . . .**

6) the dissolution of the congregation or the termination of a parish arrangement; or
[with the rest unchanged]

Revised November 14, 2008

*To add *C20.04. to make explicit what happens to a call when a parish dissolves:*

***C20.04.** Whenever a parish arrangement is terminated, the call of any rostered person serving that parish is terminated. Should any congregation that formerly was part of the parish arrangement desire to issue a new call to that rostered person, it may do so in accordance with the call process of this church.

To amend 10.41.02. and 10.41.03. to make them consistent with revised S7.22 and S7.23. and to add voting rights for those on disability:

10.41.02. Synods may establish processes that permit retired ordained ministers, associates in ministry, deaconesses, and diaconal ministers, or those designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.

10.41.03. Synods may establish processes that permit ordained ministers, associates in ministry, deaconesses, and diaconal ministers, or those designated as disabled, on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.

To amend S7.22. and S.73. to make them consistent and to add voting rights for those on disability:

S7.22. The synod may establish processes that permit retired ordained ministers, retired associates in ministry, retired deaconesses, and retired diaconal ministers on the roster of this synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above. The synod may establish processes that permit ordained ministers, associates in ministry, deaconesses, and diaconal ministers, on the roster of the synod who are on leave from call, or those designated as disabled, to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above. If the synod does not establish the processes to permit outlined the rostered leaders specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.

S7.23. ~~All retired ordained ministers, all ordained ministers on leave from call, all associates in ministry on leave from call or retired, all deaconesses of the Evangelical Lutheran Church in America on leave from call or retired, and all diaconal ministers of this church on leave from call or retired, all of whose names appear on the rosters of this synod, shall have the privilege of voice but not vote at all meetings of the Synod Assembly.~~ The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall also have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.



Rules of Organization and Procedure for the 2009 Churchwide Assembly

Introduction

These “Rules of Organization and Procedure” serve ~~several~~ a number of purposes. ~~One is to~~ First, they bring together in one place all of the provisions of the constitution, bylaws, and continuing resolutions, as well as “standing” rules that describe the composition, functions, and responsibilities of the Churchwide Assembly. ~~This may be of special assistance to voting members attending their first Churchwide Assembly.~~ Constitutional provisions and bylaws are highlighted in gray for convenience.

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

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

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

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***Recommended for
Assembly Action:***

Two-Thirds Vote Required

To adopt the Rules of Organization and Procedure for the 2007~~9~~ Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that already are in force):

PART ONE: Authority and Duties

Authority of the Churchwide Assembly

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

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

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

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

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

Assembly Presiding Officer

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

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

Assembly Secretary

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

Notice of Meeting

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

Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting (ELCA 12.31.02.).

Agenda

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

Program and Worship

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

Arrangements

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

PART TWO: Members of Assembly

Assembly Voting Members

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

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

The total number of voting members at the 2007~~9~~ Churchwide Assembly is ~~1,071~~ 1,045.

Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church . . . [and] shall cease to be a member of the

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

Certification of Voting Members

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

Seating of Alternate Voting Members

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

Inclusive Representation

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

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

Additional Voting Members Provided

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

	Additional Members
Synod	
Caribbean	2
	<i>Stipulation:</i> Both persons must be persons of color or whose
	primary language is other than English (total voting
	members from synod would be four: two clergy,
	including bishop, one lay woman and one lay man)

Alaska	1
	<i>Stipulation:</i> Must be an Alaska Native person
Arkansas-Oklahoma	1
	<i>Stipulation:</i> Must be a person of color or a person whose
	primary language is other than English
West Virginia-Western Maryland	1
	<i>Stipulation:</i> Must be a person of color or a person whose
	primary language is other than English
Slovak Zion	1
	<i>Stipulation:</i> Must be a lay person

Assembly Properly Constituted

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

Advisory Members

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

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

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

Other Non-Voting Members

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

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

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

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

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

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

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

Resource Members

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

Congregation Observers

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

Official Visitors

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

Access to Seating

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

Assembly Costs

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

PART THREE: Procedure and Quorum and Procedure

Quorum

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

Absence of Members

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

Parliamentary Procedure

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

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

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

Proxy and Absentee Voting Precluded

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

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the *ex officio* members, ~~always~~ have prior right to obtain the floor, unless the chair determines that it is in the best interests of the assembly to call upon an advisory member, a resource member, or another individual with voice. Advisory members shall be entitled to obtain the floor, if it does not prevent voting members from being heard. Resource members shall be entitled to the floor only with respect to matters within their expertise, if it does not prevent the voting members from being heard. Official visitors may address the assembly when requested to do so by the chair.

Speeches

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

Alternating Speeches

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

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

Purpose and Use of 'White Card'

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

Motion to Rescind or Amend Something Previously Adopted at This Assembly

A two-thirds vote of the voting members present and voting shall be required to rescind or to amend something previously

adopted during this Churchwide Assembly. This rule does not apply to constitutional or bylaw amendments previously adopted by this assembly (see PART FIFTEEN: Amendments to Governing Documents below).

Suspending or Revising the Rules

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

Moving the Previous Question

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

Applause

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

Departing from Agenda

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

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

Unfinished Business

~~When the orders of the day are called for or upon~~ Upon adjournment of the Churchwide Assembly, all remaining unfinished items of business shall be referred to the Church Council of the Evangelical Lutheran Church in America for disposition.

Quorum

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

Absence of Members

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

Audit of Credentials Report

At the request of the chair of the Credentials Committee or of the assembly, the chair may order an audit of the report of the Credentials Committee. When so ordered, the Credentials Committee will provide the bishop of each synod with a list of the

registered voting members from such synod. Each bishop (or other voting member duly appointed by the bishop) shall then make appropriate corrections on such list and certify the accuracy of the list with such corrections as may be indicated. Each bishop (or other voting member duly appointed by the bishop) shall promptly return the certified list to the chair of the Credentials Committee.

PART FOUR: Committees of Assembly

Mandated Committees

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

Reference and Counsel Committee

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

Memorials Committee

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

Nominating Committee

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

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

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

Other Committees

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

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

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly.

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

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

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

Credentials Committee

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

Churchwide Assembly Planning Committee

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

Minutes Committee

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

Additional Appointments

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

PART FIVE: Voting Procedures

Various Methods of Voting

As directed by the chair, voting (other than in elections) may be by electronic device, or by voice, by show of hands, by standing, or by written ballot.

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. No replacement of ballot pads or of any numbered ballot will be made. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair will announce the number of the ballot from the ballot pad that is to be used for a particular vote. Failure to use the correctly

numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

When a vote is taken by standing, those persons voting affirmative shall rise when requested by the chair and remain standing until counted and told to be seated by the chair. Thereafter, those voting negatively shall respond in the same manner, followed by those who wish to abstain.

Voting by Electronic Device

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

Each member shall vote only by the electronic device at his or her assigned seat.

The vote by electronic device shall be recorded by entering #1 for yes, #2 for no.

On each vote by electronic device, the member must select her or his vote by entering the appropriate key number, which number will then be shown on the display panel of the device.

A member's vote by electronic device shall be recorded before the chair orders the voting closed.

A member's vote by electronic device can be recorded and transmitted only when the green light on the device is illuminated.

While the green light on the electronic device remains illuminated and prior to transmission of the vote, a member can change his or her vote by pressing the CLEAR-ERASE key.

The member's vote by electronic device will be shown on the display panel of the device prior to the transmission of the vote. Once the vote is transmitted, it cannot be changed or corrected.

Any member who has an electronic device on which the green light does not illuminate when the chair has called for members to test their electronic devices should notify immediately the Elections Committee.

Any member who because of a physical limitation has difficulty in using the electronic device or in seeing the visual display on which voting instructions are projected should contact the Elections Committee for assistance.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee.

Division of the House

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

Various Methods of Voting

As directed by the chair, voting (other than in elections) may be by electronic device, or by voice, by show of hands, by standing, or by written ballot.

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. No replacement of ballot pads or of any numbered ballot will be made. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair

will announce the number of the ballot from the ballot pad that is to be used for a particular vote. Failure to use the correctly numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

~~When a vote is taken by standing, those persons voting affirmative shall rise when requested by the chair and remain standing until counted and told to be seated by the chair. Thereafter, those voting negatively shall respond in the same manner followed by those who wish to abstain.~~

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

Relationship to Church Council

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

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

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

Responsibilities of Church Council

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

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

The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.04~~5~~).

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

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

Status of Church Council Recommendations

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

Relationship to Churchwide Units

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

Relationship to the Board of Pensions

The Churchwide Assembly shall:

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

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

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

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

PART SEVEN: ~~Motions and Resolutions~~ and Motions

Written Resolutions and Motions Required

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

Nature of Resolutions and Motions

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

►**Non-Germane Resolutions and Motions:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda must be

submitted to the secretary of this church or the secretary's deputy in writing prior to the established deadline (see PART SEVENTEEN EIGHTEEN: Deadlines below). Each resolution or motion must be supported in writing by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary shall refer such resolution to the Committee of Reference and Counsel, which may:

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

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

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

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

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

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

Substitute Motions

When a substitute motion is made, secondary amendments

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

PART EIGHT: Memorials from Synodical Assemblies

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synodical assemblies to the Churchwide Assembly. Memorials from synodical assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action (ELCA 12.51.21.).

Status of Committee's Recommendations

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

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

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

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

En Bloc Resolution in Response to Certain Memorials

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

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

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

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

Substitute Proposal

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

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

Recommendation on Same Matter

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

PART NINE: Recommendations of the Committee of Reference and Counsel

Status of Committee's Recommendations

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

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

When the Committee of Reference and Counsel has recommended referral of a resolution(s) or motion(s), the

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

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

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

Definition of Social Statements

Social statements are major documents addressing significant social issues. They meet the criteria of and are prepared in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America Addressing Social Concerns," adopted by the Churchwide Assembly in 1997.

Deadline for Submission

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

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

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

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

Vote to Adopt Social Statements

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

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

be approved and recommended to the assembly by the Church Council (ELCA 12.12.01.).

Vote to Adopt Certain Recommendations and or Resolutions from a Social Statement Task Force Reports

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 them such recommendations or resolutions.

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

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

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

Voting on Ecumenical Proposals for Church-to-Church Agreements

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

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

PART ELEVEN TWELVE: **Nominations**

Nominations Desk

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

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

Information and additional forms may be obtained from the Nominations Desk on Monday, August ~~6, 2007~~, 17, 2009, from NOON to ~~4:30~~ 4:00 P.M. and from ~~6:00~~ 5:45 P.M. to 7:30 P.M., on

Tuesday, August ~~7, 2007~~, 18, 2009, from 8:00 A.M. to 6:00 P.M., and on Wednesday, August ~~8, 2007~~, 19, 2009, from 8:00 A.M. to ~~2:00 P.M.~~ 11:15 A.M.

Congregational Membership

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

Term Limit

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

Nominations Form

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

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

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

Making Floor Nominations

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

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

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on Monday, August 17, 2009, from NOON to 4:00 P.M. and from 5:45 P.M. to 7:30 P.M., on Tuesday, August 7, 2007; 18, 2009, from 8:00 A.M. to 6:00 P.M., or on Wednesday, August 8, 2007,

19, 2009, from 8:00 A.M. to ~~2:00 P.M.~~ 11:15 A.M.

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

For Boards and Committees: Restrictions on Nominations

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

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

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.D05.a.) [See Section VII, page 2, for details on restrictions].

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

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

For Church Council: Restrictions on Nominations

Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories

assigned by the Church Council. Excluding the churchwide officers, there shall not be more than one member of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

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

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

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

For Nominating Committee: Restrictions on Nominations

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet

the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.01.).

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

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

PART ~~TWELVE~~ THIRTEEN: Election Procedures

Election Procedures Utilizing the Common Ballot

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

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

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

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

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

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

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

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

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

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

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

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

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

Unless otherwise ordered by the assembly, polls for the first common ballot close at the established deadline (*see* PART ~~SEVENTEEN~~ EIGHTEEN: Deadlines *below*).

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

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

Unless either 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 (*see* PART ~~SEVENTEEN~~ EIGHTEEN: Deadlines *below*).

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

Majority Required for Election

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

Breaking Ties

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

On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that

would otherwise exist (ELCA 19.61.198.c.).

PART THIRTEEN FOURTEEN: Budget Proposals

Budget Procedures

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

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

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

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

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

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

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

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

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

Appropriations

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

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

New Studies or Research Proposals

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

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

Process for Initiation or Reconsideration of Social Statements

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

PART FOURTEEN FIFTEEN: Amendments to Governing Documents

Constitutional Amendments

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

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

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

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

Bylaw Amendments

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

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

A proposed bylaw amendment must be submitted in writing

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

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

Continuing Resolutions

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

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

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

Amendments to the Constitution for Synods

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

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

Amendments to the Model Constitution for Congregations

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

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

En Bloc Resolution for Amendments to Governing Documents

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

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

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

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

Reconsideration or Rescission Prohibited

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration or a motion to rescind or amend such action is not in order.

PART ~~FIFTEEN~~ SIXTEEN: Elections of Officers

Election Procedures

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, and the secretary, whether or not there will be an election at this assembly for any of these positions. Elections are required because of completion of the specified term for a position or when a vacancy otherwise occurs.

Restrictions on Nominations for Officers

The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may other officers of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president of this church shall be a layperson (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA

13.32.).

The vice president shall serve without salary (ELCA 11.33. and 13.32.02.).

The secretary shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.42.).

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

The secretary may be either an ordained minister or a lay person.

Ecclesiastical Ballot Defined

An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:

- a. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
- b. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
- c. That precludes spoken floor nominations;
- d. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. In which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. That does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- g. In which any name appearing on the second ballot may not be subsequently withdrawn;
- h. That does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
- i. In which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (ELCA 19.61.A94.).

Election Procedures Utilizing the Ecclesiastical Ballot

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.61.H98.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot

²Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.

(ELCA 19.61.H98.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence. (ELCA 19.61.H07.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.61.H98.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H98.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H98.f.).

Written ballots shall not be folded (ELCA 19.61.H98.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H98.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA 19.61.H98.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.61.H98.j.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.H98.k.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes (ELCA 19.61.H98.l.).

Election of the Presiding Bishop

The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.31.01.a.).

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven persons (plus ties) who receive the greatest number of votes on the second ballot are invited to respond to questions submitted by voting members. From the questions submitted by voting members, the Executive Committee of the Church Council, excluding officers, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

Prior to the third ballot for presiding bishop, the seven persons (plus ties) receiving the greatest number of votes on the second ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for presiding bishop, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to participate in a question and answer period moderated by an individual appointed by the Executive Committee of the Church Council.

Election of the Vice President

The vice president shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.31.01.b.).

Prior to the third ballot for vice president, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

Prior to the fourth ballot for vice president, the three persons (plus ties) receiving the greatest number of votes on the third

ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not available to address the assembly, the bishop of the synod of such person's congregation membership shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Election of the Secretary

The secretary shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.31.01.c.).

Prior to the third ballot for secretary, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

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

Majority Required for Election

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.11.01.e.).

Breaking Ties

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.198.a.).

PART SIXTEEN SEVENTEEN: **Status of Reports**

Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report (ELCA 12.31.03.).

Reports of the Presiding Bishop and Secretary of This Church

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

Status of Reports

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

Distribution of Materials

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church or the secretary's deputy. In cases where the secretary does not consent, appeal may be made to the Committee of Reference and Counsel. That committee's decision shall be final.

PART SEVENTEEN EIGHTEEN: **Deadlines**

August 7, 2007 18, 2009

10:45 A.M. Separate consideration (removal from *en bloc*) of responses to synodical memorials
Substitute responses to synodical memorials

August 8, 2007 19, 2009

~~10:45~~ A.M. Amendments to the social statement
11:15 Constitutional amendments
Bylaw amendments
Separate consideration (removal from *en bloc*) of recommended constitutional amendments
Nominations from the floor

~~2:00 P.M. Nominations from the floor~~

August 9, 2007 20, 2009

10:45 A.M. Non-germane resolutions

2:00 P.M. First Common Ballot

August 10, 2007 21, 2009

8:30 A.M. Amendments to 2008-2009 Budget Proposal

6:00 P.M. Second Common Ballot

~~PART EIGHTEEN NINETEEN:~~ ~~Special Committees and Officials for~~ ~~Assembly~~

~~—> Agenda: The Agenda Committee shall assist the presiding bishop in the preparation of the agenda of the Churchwide Assembly.~~

~~—> Arrangements: The Physical Arrangements Committee shall assist the secretary of this church in the physical arrangements for the Churchwide Assembly.~~

~~—> Program and Worship: The Program and Worship Committee shall assist the presiding bishop in the preparation for the program and worship at the Churchwide Assembly.~~

~~—> Minutes: The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church, and periodically provide preliminary minutes of sessions, as distributed. The presiding bishop and secretary shall have the authority to approve the minutes on behalf of the Churchwide Assembly and shall deposit in the archives of this church the protocol copy of the assembly's minutes.~~

~~Additional Appointments~~

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

~~PART NINETEEN:~~ Hearings

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits and shall not have ~~no~~ voice. Hearings have no legislative authority.

The chair of the hearing shall endeavor to maintain decorum and order and may call upon the assistance of sergeants-at-arms. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

PART TWENTY: Other Matters

College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s), or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

Electronic Devices

Use of cell phones, “Blackberries,” and other wireless electronic communication devices in the plenary hall during assembly sessions is precluded. Cell phones, pagers, and other such electronic devices must be turned off in the plenary hall and worship center throughout the course of the assembly.



Rules of Organization and Procedure for the 2009 Churchwide Assembly

Introduction

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

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

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

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

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***Recommended for
Assembly Action:***

Two-Thirds Vote Required

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

PART ONE: Authority and Duties

Authority of the Churchwide Assembly

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

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

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

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

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

Assembly Presiding Officer

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

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

Assembly Secretary

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

Notice of Meeting

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

Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting (ELCA 12.31.02.).

Agenda

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

Program and Worship

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

Arrangements

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

PART TWO: Members of Assembly

Assembly Voting Members

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

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

The total number of voting members at the 2009 Churchwide Assembly is 1,045.

Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church . . . [and] shall cease to be a member of the

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

Certification of Voting Members

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

Seating of Alternate Voting Members

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

Inclusive Representation

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

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

Additional Voting Members Provided

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

<i>Synod</i>	<i>Additional Members</i>
Caribbean	2
<i>Stipulation:</i> Both persons must be persons of color or whose primary language is other than English (total voting members from synod would be four: two clergy, including bishop, one lay woman and one lay man)	

Alaska	1
<i>Stipulation:</i> Must be an Alaska Native person	
Arkansas-Oklahoma	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
West Virginia-Western Maryland	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
Slovak Zion	1
<i>Stipulation:</i> Must be a lay person	

Assembly Properly Constituted

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

Advisory Members

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

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

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

Other Non-Voting Members

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

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

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

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

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

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

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

Resource Members

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

Congregation Observers

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

Official Visitors

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

Access to Seating

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

Assembly Costs

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

PART THREE: Quorum and Procedure

Quorum

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

Absence of Members

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

Parliamentary Procedure

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

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

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

Proxy and Absentee Voting Precluded

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

Obtaining the Floor

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

Speeches

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

Alternating Speeches

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

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

Purpose and Use of 'White Card'

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

Motion to Rescind or Amend Something Previously Adopted at This Assembly

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

Suspending or Revising the Rules

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

Moving the Previous Question

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

Applause

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

Departing from Agenda

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

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

Unfinished Business

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

Audit of Credentials Report

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

PART FOUR: Committees of Assembly

Mandated Committees

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

Reference and Counsel Committee

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

Memorials Committee

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

Nominating Committee

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

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

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

Other Committees

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

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

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly.

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

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

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

Credentials Committee

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

Churchwide Assembly Planning Committee

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

Minutes Committee

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

Additional Appointments

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

PART FIVE: Voting Procedures

Various Methods of Voting

As directed by the chair, voting may be by electronic device, by voice, by show of hands, by standing, or by written ballot.

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. No replacement of ballot pads or of any numbered ballot will be made. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair will announce the number of the ballot from the ballot pad that is to be used for a particular vote. Failure to use the correctly numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

When a vote is taken by standing, those persons voting affirmative shall rise when requested by the chair and remain standing until counted and told to be seated by the chair. Thereafter, those voting negatively shall respond in the same manner, followed by those who wish to abstain.

Voting by Electronic Device

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

Each member shall vote only by the electronic device at his or her assigned seat.

The vote by electronic device shall be recorded by entering #1 for yes, #2 for no.

On each vote by electronic device, the member must select her or his vote by entering the appropriate key number, which number will then be shown on the display panel of the device.

A member's vote by electronic device shall be recorded before the chair orders the voting closed.

A member's vote by electronic device can be recorded and transmitted only when the green light on the device is illuminated.

While the green light on the electronic device remains illuminated and prior to transmission of the vote, a member can change his or her vote by pressing the CLEAR-ERASE key.

The member's vote by electronic device will be shown on the display panel of the device prior to the transmission of the vote. Once the vote is transmitted, it cannot be changed or corrected.

Any member who has an electronic device on which the green light does not illuminate when the chair has called for members to test their electronic devices should notify immediately the Elections Committee.

Any member who because of a physical limitation has difficulty in using the electronic device or in seeing the visual display on which voting instructions are projected should contact the Elections Committee for assistance.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee.

Division of the House

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

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

Relationship to Church Council

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

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

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

Responsibilities of Church Council

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

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

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

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

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

Status of Church Council Recommendations

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

Relationship to Churchwide Units

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

Relationship to the Board of Pensions

The Churchwide Assembly shall:

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

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

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

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

PART SEVEN: Resolutions and Motions

Written Resolutions and Motions Required

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

Nature of Resolutions and Motions

►**Germane Resolutions and Motions:** A germane resolution or motion is one closely related to or having bearing on the matter before the assembly. A resolution or motion that is germane to the matter before the assembly may be offered

when in order by any voting member from the floor by going to a microphone and being recognized by the chair.

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

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

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

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

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

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

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

Substitute Motions

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

PART EIGHT: Memorials from Synodical Assemblies

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synodical assemblies to the churchwide organization. Memorials from synodical assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action (ELCA 12.51.21.).

Status of Committee's Recommendations

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

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

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

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

En Bloc Resolution in Response to Certain Memorials

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

If a voting member desires the assembly to discuss a synodical memorial or the Memorials Committee's response that is proposed for *en bloc* consideration, she or he may request that it be removed from the proposed *en bloc* resolution, provided the member's request is supported by ten other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. After

removals, the *en bloc* resolution shall be voted upon without amendments or debate.

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

Substitute Proposal

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

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

Recommendation on Same Matter

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

PART NINE: Recommendations of the Committee of Reference and Counsel

Status of Committee's Recommendations

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

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

When the Committee of Reference and Counsel has recommended referral of a resolution(s) or motion(s), the

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

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

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

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

Definition of Social Statements

Social statements are major documents addressing significant social issues. They meet the criteria of and are prepared in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America Addressing Social Concerns," adopted by the Churchwide Assembly in 1997.

Deadline for Submission

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

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

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

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

Vote to Adopt Social Statements

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

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

Vote to Adopt Certain Recommendations or Resolutions from a Social Statement Task Force

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**.

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

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

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

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

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

PART TWELVE: Nominations

Nominations Desk

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

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

Information and additional forms may be obtained from the Nominations Desk on Monday, August 17, 2009, from NOON to 4:00 P.M. and from 5:45 P.M. to 7:30 P.M., on Tuesday, August 18, 2009, from 8:00 A.M. to 6:00 P.M., and on Wednesday, August 19, 2009, from 8:00 A.M. to 11:15 A.M.

Congregational Membership

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

Term Limit

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

Nominations Form

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

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

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

Making Floor Nominations

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

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

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on Monday, August 17, 2009, from NOON to 4:00 P.M. and from 5:45 P.M. to 7:30 P.M., on Tuesday, August 18, 2009, from 8:00 A.M. to 6:00 P.M., or on Wednesday, August 19, 2009, from 8:00 A.M. to 11:15 A.M.

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

For Boards and Committees: Restrictions on Nominations

The Nominating Committee shall nominate two persons for each board or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide

Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

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

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.D05.a.) [See Section VII, page 2, for details on restrictions].

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

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

For Church Council: Restrictions on Nominations

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

(ELCA 19.02.).

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

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

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

For Nominating Committee: Restrictions on Nominations

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

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

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to

which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated (ELCA 19.61.F98.b.).

PART THIRTEEN: Election Procedures

Election Procedures Utilizing the Common Ballot

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

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

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

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

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

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

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

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

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

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

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

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

Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's

Rules of Organization and Procedure (ELCA 19.61.G02.1.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at the established deadline (*see* PART EIGHTEEN: Deadlines *below*).

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

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

Unless either 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 (*see* PART EIGHTEEN: Deadlines *below*).

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

Majority Required for Election

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

Breaking Ties

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.61.I98.b.).

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

PART FOURTEEN: Budget Proposals

Budget Procedures

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

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

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

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

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

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

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

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

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

Appropriations

When a motion calling for an appropriation comes before the Churchwide Assembly from any source other than the Church Council or a memorial from a synod, it shall be referred at once to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposed appropriation to the Budget and Finance Committee of the Church Council. The Budget and Finance Committee may consult with the churchwide unit(s) affected by the proposed appropriation. The Budget and Finance Committee may conclude that it cannot evaluate adequately the proposed appropriation prior to assembly adjournment and may request that the Church Council be designated to receive the evaluation later and to determine whether or not the proposed appropriation shall be authorized. The findings of the Budget and Finance Committee shall be

forwarded to the Reference and Counsel Committee, which shall then make its recommendation to the Churchwide Assembly. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

New Studies or Research Proposals

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

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

Process for Initiation or Reconsideration of Social Statements

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

PART FIFTEEN: Amendments to Governing Documents

Constitutional Amendments

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

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

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

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

Bylaw Amendments

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

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

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

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

Continuing Resolutions

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

Should the board or standing committee in

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

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

Amendments to the Constitution for Synods

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

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

Amendments to the Model Constitution for Congregations

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

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

En Bloc Resolution for Amendments to Governing Documents

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

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

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit written notification to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines below) on the form entitled "Notice

Related to Proposed Amendment to the Governing Documents." This form may be obtained from the secretary's deputy seated to the side of the speakers' platform.

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

Reconsideration or Rescission Prohibited

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration or a motion to rescind or amend such action is not in order.

PART SIXTEEN: Elections of Officers

Election Procedures

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, and the secretary, whether or not there will be an election at this assembly for any of these positions. Elections are required because of completion of the specified term for a position or when a vacancy otherwise occurs.

Restrictions on Nominations for Officers

The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may other officers of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president of this church shall be a layperson (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.32.).

The vice president shall serve without salary (ELCA 11.33. and 13.32.02.).

The secretary shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.42.).

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

The secretary may be either an ordained minister or a lay person.

Ecclesiastical Ballot Defined

An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:

- a. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
- b. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;

²Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.

- c. That precludes spoken floor nominations;
- d. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. In which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. That does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- g. In which any name appearing on the second ballot may not be subsequently withdrawn;
- h. That does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
- i. In which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (ELCA 19.61.A94.).

Election Procedures Utilizing the Ecclesiastical Ballot

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.61.H98.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot (ELCA 19.61.H98.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence. (ELCA 19.61.H07.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.61.H98.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H98.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H98.f.).

Written ballots shall not be folded (ELCA 19.61.H98.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H98.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA

19.61.H98.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.61.H98.j.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.H98.k.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes (ELCA 19.61.H98.l.).

Election of the Presiding Bishop

The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.31.01.a.).

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven persons (plus ties) who receive the greatest number of votes on the second ballot are invited to respond to questions submitted by voting members. From the questions submitted by voting members, the Executive Committee of the Church Council, excluding officers, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

Prior to the third ballot for presiding bishop, the seven persons (plus ties) receiving the greatest number of votes on the second ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for presiding bishop, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to participate in a question and answer period moderated by an individual appointed by the Executive Committee of the Church Council.

Election of the Vice President

The vice president shall be elected by the Church-wide Assembly. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.31.01.b.).

Prior to the third ballot for vice president, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

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

Election of the Secretary

The secretary shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three

persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.31.01.c.).

Prior to the third ballot for secretary, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

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

Majority Required for Election

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.11.01.e.).

Breaking Ties

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.198.a.).

PART SEVENTEEN: Status of Reports

Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report (ELCA 12.31.03.).

Reports of the Presiding Bishop and Secretary of This Church

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

Status of Reports

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

Distribution of Materials

Materials may be distributed on the floor of the assembly

only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Committee of Reference and Counsel. That committee's decision shall be final.

Use of cell phones, "Blackberries," and other wireless electronic communication devices in the plenary hall during assembly sessions is precluded. Cell phones, pagers, and other such electronic devices must be turned off in the plenary hall and worship center throughout the course of the assembly.

PART EIGHTEEN: Deadlines

August 18, 2009

10:45 A.M. Separate consideration (removal from *en bloc*) of responses to synodical memorials
Substitute responses to synodical memorials

August 19, 2009

10:45 A.M. Amendments to the social statement
Constitutional amendments
Bylaw amendments
Separate consideration (removal from *en bloc*) of recommended constitutional amendments
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 2008-2009 Budget Proposal

6:00 P.M. Second Common Ballot

PART NINETEEN: Hearings

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits and shall not have voice. Hearings have no legislative authority.

The chair of the hearing shall endeavor to maintain decorum and order and may call upon the assistance of sergeants-at-arms. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

PART TWENTY: Other Matters

College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s), or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

Electronic Devices

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In the Service of Nurturing Communal Discernment
Recommendations from the Communal Discernment Task Force
Evangelical Lutheran Church in America
October 31, 2008

At its April 2008 meeting the Church Council established a Communal Discernment Task Force and asked that it bring a preliminary report to the November 2008 meeting. The task force met twice at the Lutheran Center in Chicago, on July 17-19 and October 29-31, 2008. Current members of the task force are listed at the end of this report.

This report is in two parts, corresponding to the Church Council's two requests that the task force "provide 1) a preliminary outline of the scope of its work and a timeline for completing it; and 2) any recommended changes in the process of deliberation that would affect the 2009 Churchwide Assembly."

Part 1: Continuing Work

The task force recommends continuing work through the 2011 Churchwide Assembly with the following action steps.

- 1. Action Step 1 (February - August 2009):** The 2009 Churchwide Assembly presents an opportunity to gather information from voting members that will assist in giving direction to the task force's continuing work.
 - a. Work with the Research and Evaluation unit in gathering experiences, insights and wisdom from voting members and other participants in the 2009 Churchwide Assembly. The information to be gathered will be primarily qualitative (rather than quantitative).
 - 1) Individual interviews
 - 2) Focus groups
 - 3) Story telling videos (Story Corps)
 - b. Possible costs include:
 - 1) Video equipment
 - 2) Conference calls
 - 3) Travel (see below)
 - 4) Intern? (perhaps use summer intern)
- 2. Action Step 2 (August 2009 - September 2010):** Among the many ways of "engag[ing] in a thorough study of alternative possibilities for communal discernment" the task force recommends:
 - a. Gathering and studying biblical, historical, and theological resources related to communal discernment.
 - b. Looking at qualitative surveys of current communal discernment practices, including those of other denominations, faith groups, cultures, and countries.
 - c. Identifying current leaders and use consultants, speakers, and presenters to further knowledge sharing.
 - d. Beginning to share stories of discernment through existing communications channels.
 - e. Possible costs include:
 - 1) Speakers/presenters
 - 2) Survey materials

- 3) Travel (see below)
- 3. Action Step 3 (September 2010 - February 2011):** Moving toward dissemination of the information gathered and studied, the task force recommends:
 - a. Sharing information learned and celebrating successes.
 - b. Proposing test processes in communal discernment for congregations, synods and institutions.
 - c. Coordinating with Research and Evaluation unit to develop tools for assessment.
 - d. Possible costs include:
 - 1) Conference Calls
 - 2) Materials
 - 3) Assessment
 - 4) Travel (see below)
- 4. Action Step 4 (February 2010 - August 2011):** In recognition that communal discernment is not a problem to be solved but an ongoing work of the church, the task force anticipates making decisions on how to sustain this work in the church after its specific mission is completed.
 - a. Synthesize learnings into recommendations for 2011 Churchwide Assembly.
 - b. Consider a communal discernment workbook (or similar publications) for congregations.
 - c. Make recommendations for continuing or ending work of task force.
 - d. Possible costs include:
 - 1) Conference calls
 - 2) Possible publications
 - 3) Travel (see below)
- 5. Travel costs**
 - a. Meetings of full task force:
 - 1) February and September of 2009
 - 2) February and September of 2010
 - 3) February of 2011
 - b. Meetings of sub-teams (3-4 Members, in 2-3 teams, meet for one overnight)
 - 1) 2 times in 2009
 - 2) 2 times in 2010
 - 3) 2 times in 2011

Part 2: Recommendations for the 2009 ELCA Churchwide Assembly

As it offers recommendations for consideration for the 2009 Churchwide Assembly, the task force acknowledges and respects the dedicated work of elected leaders and staff reflected in the existing practices and procedures. It also recognizes the potential pitfalls in making process changes at this point in the preparation for the assembly and in the life of this church. The task force offers the following recommendations as a menu of possibilities for consideration. The task force trusts that those responsible for planning and leading the assembly will exercise good judgment informed by experience in deciding what, if any, suggestions to consider implementing at this next assembly.

- 1. In the service of nurturing communal discernment, the task force recommends establishing procedures to address the spiritual and procedural formation of voting members, using such practices as:
 - a. Providing procedural narrative orientation to theory and practice of communal discernment.

- b. Providing a prayer guide to voting members for the Assembly's work, months in advance.
 - c. Providing online prayer groups and opportunities for voting members.
 - d. Providing daily prayer contact to voting members.
 - e. Assigning prayer partners among voting members, either randomly or in partner synods.
2. In the service of nurturing communal discernment, the Task Force recommends making a stronger connection between worship and plenary work by integrating the times and spaces for worship and plenary work.
- a. Consider integrating elements of worship in plenary sessions, such as: confession and absolution; silence; communion; healing/anointing; footwashing; remembrance of Baptism.
 - b. Consider including into worship time elements formerly done in plenary, such as greetings from guests.
 - c. Consider integrating worship and plenary space, at least for some of the time; or, when spaces are separate, connect worship to plenary by procession, music, intentional movement from one to another.
 - d. Consider re-orientation of space for either or both worship and plenary by: arranging the room in the round or the half-round; using round tables; mixing up seating; seating alphabetically or by prayer partners.
3. In the service of nurturing communal discernment, the task force recommends giving attention to two tensions we live in: a tension between acting in a timely way and allowing time for adequate deliberation; and a tension between acting decisively as a community and respecting differences within the community. With regard to time, we must find ways to deal with information and decisions in a timely way, while still giving people enough time in the assembly to make faithful decisions. With regard to community, we must find ways to take timely action and while still having requisite respect for those who cannot support the decision.

What deepens trust? We wonder about the ways that amendments are offered and considered in the work of the assembly. The growing popularity of substitute motions is impacting our governance. The upside is that folks have worked to create a coherent resolution. The downside is that it does not engage the prior work that has been done and has the impact of ending the original motion. The problem with an unseen substitute resolution is that people only have the time in debate to consider what this resolution means. How could we help people understand what the implications of a substitute resolution might be? How could we find ways to bring substitute or substantial edits in a way that deepens trust and allows adequate reflection, preparation for debate and decisions?

- a. We wonder if the Legal and Constitutional Review Committee and the Church Council might consider a rule that states that the assembly would be given notice and the text of a substitute amendment or a substantial edit of a resolution no later than 5:00 p.m. on the day prior to the close of the assembly.
- b. We wonder if the Legal and Constitutional review committee and the Church Council might consider a rule that states that at any point in the assembly, if the substitute or substantial edit is larger than what can be seen on the screens in the size of the text being used in the assembly, a paper copy of the resolution would be made available before the assembly would enter into further consideration of the motion.

We believe that, if advance notice and the opportunity to read substitutes for pondering,

thinking, and discussing was provided, it would deepen trust.

4. In the service of nurturing communal discernment, the task force recommends giving attention to the timing and pacing of when important decisions are made.
 - a. We notice that often important decisions are being made late in the assembly, when a noticeable number of assembly voting members have already left the assembly. We wonder about middle-loading or other strategies of structuring debate on subjects over several days so that the body has time to breathe, reflect, discern, and decide. When debate and decision-making about those things that are difficult and urgent has happened at the end of the assembly under the pressure of time, it has led to fatigue, frustration, and distrust.
 - b. We recommend creating space in the assembly to allow people to discuss with one another what the coming action means and how people think about it in smaller groups. We believe it will be fruitful to create a space to share their concerns and stories in an atmosphere that reflects our identity as a worshipping people before we enter Robert's Rules to structure our debate and decision. Using circular tables might help for these conversations. Committee of the Whole allows discussion or small group conversation has been helpful. Hearings have been used in the past, but some assembly participants and observers have felt that hearings have been less successful than hoped in leading to consideration of what has been shared in the hearing time and in being led in a nonpartisan way.
 - c. We wonder about running a count-back time on a clock to help the assembly be aware of time remaining for action, since it is easy to lose control of time. This helps people with a rough idea of how we steward time. We recommend creating rules to place a deadline for action on a resolution at a time certain.
5. In the service of nurturing communal discernment, the task force recommends soliciting, organizing, and providing additional information that assists voting members in discernment and decision-making by:
 - a. taking steps prior to the Churchwide Assembly to actively solicit questions on contentious and/or difficult to understand issues coming before the Assembly, and compile answers in the form of an FAQ to be distributed prior to the Assembly. These FAQs would also be incorporated into informational hearings, and the FAQs and additional questions raised during informational hearings would be referenced before deliberations on the floor. (These questions should be understood as questions of clarification or information only, for example: definitions, consequences, requests for explanation.)
 - b. providing a mechanism for raising questions from the Assembly floor that goes beyond "point of information" to "point of clarification," and further provides voting members access to a parliamentary facilitator at the microphone who can assist in the phrasing of the request;
 - c. giving informational questions privilege for a limited amount of time at the Churchwide Assembly and continues to use a Q & A period before deliberations on the floor
 - d. providing for the presider at the Assembly a mechanism for periodically taking the sense of the Assembly along a continuum (strongly disagree, disagree, neutral, agree, and strongly agree) on contentious and/or difficult issues
 - e. continuing to use a rule that allows the presider to extend the time for debate.

Task Force Members

Bishop Jon Anderson
Southwestern Minnesota Synod

Bishop Jessica Crist
Montana Synod

Katie Day
Lutheran Theological Seminary at Philadelphia

Pat Taylor Ellison
Church Innovations

Susan Langhauser
ELCA Church Council

Jonathan Linman
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Kathryn Lohre
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Joel McKean
President Emeritus, Bethany College

Peter Nash
Wartburg College

Athornia Steele
Nova Southeastern University Law School

Hank Tkachuk
Concordia College

Suzanne Wise (chairperson)
Lutheran Family Services in the Carolinas

Marcus Kunz (staff)
ELCA Office of the Presiding Bishop

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Evangelism Strategy Report

[Reminder: Effective outcome language has as its subject those for whom the programs are designed...if the subject is those who have designed the programs, then the language is more likely to be an input, activity, or output rather than an outcome. There is often a desire for change in knowledge, skills, attitudes, or behaviors in effective outcome language.]

Expected Outcome of the Strategy:

The ELCA, by the power of the Holy Spirit, will be a dynamic church of disciples who give joyful witness to Jesus as Savior and Lord and actively engage God's world through compassion and justice.

Key terms:

‘the ELCA will be a dynamic church’
‘disciples who give joyful witness to Jesus as Savior and Lord’
‘disciples who actively engage God's world through compassion and justice’

It is important to understand that the evangelism strategy is primarily a document that describes in some detail the inputs, activities, and outputs that will be used to accomplish the above stated outcome. This is evident by the fact that most of the language in the strategy has as its subject a specific program/unit/institution that will be providing something to a specific set of recipients. Also, the rest of the document is titled “Evangelism Strategy Actions.” If the evangelism strategy had more outcome language in it, the recipients would be the subject in its language.

There are four areas of focus to the evangelism strategy:

1. Prayer
2. Leaders
3. Discipleship
4. Congregations

Each area of focus has an overall goal for what the program providers should be trying to provide and then specific strategies/methods for providing this. There are no outcomes specifically related to each of the strategies/methods described. In the initial descriptive paragraph for each of the four areas of focus, however, there are varying hints of outcomes for the recipients of the actions related to the strategies/methods described (to be discussed in the following charts. Performance indicators, also listed in the following charts, are items to help monitor the progress of the activities and outputs. Outcome indicators are items that help define what the condition of a successful outcome looks like. Measurement method(s) relate to possible methods that could be used to assess the success of the outcomes.

Expected Outcome of the Strategy:

The ELCA, by the power of the Holy Spirit, will be a dynamic church of disciples who give joyful witness to Jesus as Savior and Lord and actively engage God's world through compassion and justice.

Key terms:

- 'the ELCA will be a dynamic church'
- 'disciples who give joyful witness to Jesus as Savior and Lord'
- 'disciples who actively engage God's world through compassion and justice'

1. PRAYER

The first area of focus is prayer—specifically calling the church to prayer and, more specifically, calling for prayer about renewal.

Overall goal for all the strategies/methods for prayer:

The strategies/methods will activate and mobilize this church to pray for renewal that is grounded in the Word.

1. Congregations will expand opportunities for faith formation
2. People of faith will be equipped with resources for teaching prayer focused on evangelism
3. Congregations will encourage creative styles of prayer

... so that every member, congregation, synod, churchwide unit, and institution might bear witness to the Good News of Jesus Christ

Inputs	Activities	Indicators	Outputs
A. Issue a call for prayer from the presiding bishop and synodical bishops to congregational members and congregations	Office of the Presiding Bishop has extended calls for prayer and renewal ELCA Prayer Website	Number of hits / Number of downloads to Prayer Website Responses to RE feedback form on prayer Website	The 2003 Churchwide Assembly adopted the following recommendation: "To pray for the renewal of this church [ELCA] so that every member, congregation and institution might bear witness to the Good News of Jesus Christ." In 2003 an ELCA prayer Website was begun. As of Oct. 2008, the Website has approximately 800-900 requests per day; 27,128 per month. From Jan. 2008-Aug. 2008 there were 229,164 prayer

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Inputs	Activities	Indicators	Outputs
			<p>requests. A layperson and spiritual director, Dr. Bette Shellhorn, is the coordinator of this website. The website can be accessed through the ELCA website or by www.prayingchurch.org.</p> <p>The Evangelical Outreach and Congregational Mission (EOCM) website, “Evangelizing Church” has a section on prayer called, “Cadena de oración” (it literally means Chain of Prayer). It invites Latino leaders to lift up the concerns of God’s people wherever they are, especially those who are voiceless and oppressed.</p> <p><i>Senderos de oración: Una guía de oración congregacional para grupos pequeños y guía de líder</i> (“A Journey in Prayer,” a congregation resource for small groups that includes a leader guide) is a fairly new Bible study that was adapted into Spanish for Latino leaders. The English version, “Grounded in Prayer” was originally written by Rev. Brent Dahlseng and includes a leader’s guide. The resource includes a “Manual on Prayer” for the development of Latino leaders in the area of prayer.</p>
B. Promote spiritual renewal	(See what is being done from other activities/outputs in this area)		<p>“Seasons of Renewal” is a DVD used in conjunction with <i>Renewing the Passion: A Guide to Spiritual Revival</i> to inspire congregations to offer services of renewal and revival. “The Story of Lutheran Revival” is a DVD that explores what revival means for Lutherans historically and in the modern church. It has two bonus DVDs, “Seasons of Renewal” and “The Holy Spirit.” “Seasons of Renewal” offers three expressions of renewal/revival services: African-American, Latino, and Caucasian.</p> <p>In 2008, more than 42 spiritual revivals were done by the ELCA Evangelizing Network.</p>

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Inputs	Activities	Indicators	Outputs
C. Provide resources to teach, model, and mentor prayer	<p>ELCA Prayer Website resources</p> <p>Some churchwide office churchwide units have invited people to pray on a regular basis.</p> <p>Prayer conferences/workshops</p> <p>Some churchwide units have provided specialized resources</p> <p>In 2006: <i>Daily Prayer/Lectionary</i> from <i>Renewing Worship</i></p> <p>Prayer Ventures</p> <p>Annual devotional guide for educational settings</p> <p>Support women clergy and head of staff</p> <p>Increased number of spiritual formation faculty at seminaries</p>	<p>Track usage for specialized resources</p> <p>Track number of faculty and numbers enrolled in spiritual formation classes at seminary</p>	<p>A manual on prayer in Spanish is also available in the EOCM website "Evangelizing Church" in the section of "Cadena de oración."</p> <p>The director for Latino evangelism was asked to offer a retreat on prayer in 2005 at Holden Village, Chelan, Washington. She developed a manual titled "Peregrinos de la cruz: un manual de oración" ("Pilgrims of the Cross: A Manual on Prayer"). In 2008, members of the Evangelizing Network offered 94 events centered around prayer that included conferences, workshops, and prayer breakfasts.</p> <p>The 2006 Daily Prayer Lectionary was revised and placed in the ELW. Other resources for adapting daily prayer can be found on the Website.</p> <p>Mary Streufert, director for justice for women, teaches, advocates and encourages the ELCA to examine the Lutheran theological response to sexism. Each year there is a gathering of Lutheran women in theological studies who gather to support each other.</p> <p>In 2005, a survey was conducted to take a snapshot of women in ministry at the 35th anniversary of ordination.</p> <p>The text <i>Praying for Renewal</i> is available and offers models of personal and biblical transformation to the reader.</p> <p>In 2007, there was a survey of ELCA seminaries related to what is happening in support for women preparing for rostered leadership. In 2007, support for women in ministry sponsored a segment of the Navy Pier gathering for young adult rostered leaders. A Thrivent grant has been secured for a Women of Color in Ministry conference to be held April 16-18, 2009.</p>

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Inputs	Activities	Indicators	Outputs
			<p>At Luther Seminary, there is small group spiritual direction, using certified spiritual directors, at no cost to students (75 participants 2007-08). Spirituality at Luther Seminary is addressed in courses across the curriculum (Psalms, Early Church-Desert Spirituality, Pastoral Care, and Spirituality).</p> <p>Wartburg Seminary had a spiritual director on staff for five years, but the position had to be eliminated due to budget constraints. The seminary has introduced two required courses on spiritual practices.</p> <p>Additional info needed from other seminaries.</p>
D. Learn from, and walk with, our global and ecumenical partners in prayer ministry	<p>Companion synod relationships</p> <p>Prayer Partners network</p> <p>DGM country packets and tool kits</p>		<p>As of September 2008, there are 119 companion synod relationships. Prayer is foundational to these relationships, but no structured prayer partner network has been established. Tool kits are no longer being used by the Global Missions unit, but country packets introduce the reader to the 73 countries that are part of Global Missions.</p> <p>Assistant Director of Evangelism, Rev. Dr. Kathryn Love is a member of an ecumenical group called Evangelism Connections. These pastors meet twice a year and discuss evangelism and faith practices, including prayer. The website for this group is www.evangelismconnections.org.</p> <p>Prayer Leaders Network is one of the three ELCA Evangelizing Networks of leaders; along with Evangelizing Leaders, and Revivalist Leaders. The ELCA Evangelizing Network consists of pastors and laypersons who offer prayer workshops, conferences and prayer breakfasts. Also, they provide training, workshops, and seminars on practical evangelism skills for ELCA synods, clusters, or gatherings.</p>

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Inputs	Activities	Indicators	Outputs
			In 2007, a group from Multicultural Ministries went to Bangkok to learn about various aspects of the spiritual life there, especially prayer.
E. Develop new prayer leaders through the identification and training of children, youth, and young adults	ELCA 2005 summer camp curriculum: PRAY! ELCA Prayer Website resources	Congregations will develop new prayer leaders Children, youth, and young adults will be identified and trained	For the year 2008-2009, the ELCA Christian education planning guide is titled, "EveryWhere and EveryWay: Calling One Another To Prayer." In this guide the focus is an intergenerational approach to learning about prayer. There are 145 outdoor ministry sites. Each year VE publishes a summer camp curriculum with certain themes and 70 percent of the programs decided to use the selected theme. The 2005 theme was prayer.

Expected Outcome of the Strategy:

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Key terms:

'the ELCA will be a dynamic church'
 'disciples who give joyful witness to Jesus as Savior and Lord'
 'disciples who actively engage God's world through compassion and justice'

2. LEADERS

The second area of focus is leaders—specifically preparing, renewing, and nurturing evangelical leaders

Overall goal for all the strategies/methods for leaders:

Prepare and renew evangelical leaders, lay and clergy, by reaffirming evangelism as a key priority

Overall evangelism strategy outcomes related to leaders:

1. ELCA leaders will be equipped to lead congregations as missional communities
2. Trained lay leaders/evangelists will increase in spiritual growth, grow in their commitment to Jesus Christ, and become effective witnesses to Christ
3. People from all ethnic groups will be equipped to lead in ethnic specific settings

...so that this church can be faithful in its response to God's call to mission and evangelism.

Inputs	Activities	Indicators	Outputs
A. Provide local grants to initiate evangelism and leadership renewal, emphasizing youth, family, and lay development: an executive for leadership development in the Office of the Presiding Bishop leads this process	<p>\$50,000 in synod grants and \$20,000 in congregational grants</p> <p>Website developed by the Emerging Leaders Network</p> <p>Grants to support the outreach efforts among students by campus ministries</p>	<p>Synods and congregations will advance the work of evangelical leaders and congregations with these grants</p> <p>An increase in contacts made to campus students—i.e., 44,000 contacts made in 2003-2004—track statistics of those going on to rostered ministry</p>	<p>As of September 2008, \$42,000 has been given in grant money in the area of missional leadership and spiritual revival by the Evangelizing Team of EOCM.</p> <p>In 2006, intentional Latino evangelical outreach with children youth and adult occurred. Since that time, approximately 14 Latino congregations have been empowered by this outreach.</p> <p>In 2007, each synod was given \$10,000 in grant monies for evangelism projects. These grants financed a variety of</p>

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Inputs	Activities	Indicators	Outputs
			<p>ministries including outreach among Spanish-speaking and Native American people in the Red River Valley as well as a five-year disciple-life strategy with goals that include: affirming our evangelical Lutheran identity to cultivating a culture of congregational growth and renewal.</p> <p>In 2007, the Arab and Middle Eastern ministries received a grant of \$3,000 for St. Elias Christian Church in Chicago, Illinois. The grant was used to do a documentary film about St. Elias to reach out to the Arab and Middle Eastern community and the neighborhood area. The documentary presented activities and services the church offered, especially in the area of new immigrants.</p> <p>In 2007 and in 2008, the Asian and Pacific Islander ministries received grants to support the Asian Evangelizing Team. Both years the amount was \$5,000.</p> <p>In 2008, the African Descent ministry gave three grants in relation to evangelism: one to assist a congregation's feeding program; one grant to beautify a congregation's signage; and one grant to enhance the music ministry of a congregation.</p>
B. Implement a comprehensive churchwide training program	<p>Teams of trained leaders/mentors who will train other mentors in synods and congregations: ELCA Coach Certification (same as NCD training?)</p> <p>First Call Theological Education (FCTE) mentors first call pastors in colleague groups—the most frequently offered ministry skill is evangelism/outreach efforts</p>	<p>Track the training progress: i.e., 12 synods have hosted coach training and 150 persons have been trained to coach Mission Developers and 200 have been trained for NCD coaching</p> <p>Track the mentoring network: i.e., three team events, including evangelism work, offered in 2005 and two in 2006 for churches with schools (how does this help those w/o schools that want schools?)</p>	<p>Coaching is a way of “walking alongside” others to help them succeed in the work God has called them to do. Through a process of asking “powerful questions,” coaches assist leaders to find solutions and develop strategies. Coaching enhances the skills and creativity that leaders already possess. The ELCA is utilizing coaching in a variety of arenas: mission development, transformational congregations, intentional interims, congregations utilizing Natural Church Development (NCD), stewardship and evangelism networks, and lay leadership training. The goal of EOCM is to have a coach for every Mission Developer, every congregation utilizing NCD, and for every congregation leadership team involved in the transformative process. An advisory team has been developed for both Coaching</p>

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Inputs	Activities	Indicators	Outputs
	<p>A mentoring network will be developed to assist congregations interested in developing schools or early childhood ministries</p> <p>Mentors will support lay evangelists identified in the context of the local setting – specialized training in the area of lay witness is being prepared for late 2005 early 2006</p>		<p>101 and NCD. Coaching 101 was offered at 33 sites in 2007, NCD at 12. So far, in 2008, Coaching 101 has been offered at 17 sites, NCD at 15. Approximately 1200 people have participated in the Coaching 101 process; 57 have chosen to develop their skills further by completing the Developing Coaching Excellence course and 12 will be trainers.</p> <p>The H.O.P. E. (Hispanic Outreach Program Executives) team has provided leadership development for Latino Mission Developers Training.</p> <p>Director of Leadership Development Everett Flanigan recruits and evaluates the readiness of candidates as mission developers. These mission developers receive training in how to effectively begin congregations and then use these newfound skills to start new churches. In 2007, 68 new mission developers were recruited. As of October, 2009, 95 mission developers have been recruited.</p> <p>A three year proposal on leadership development titled, “Congregational Latino/Hispanic Lay Leadership Formation” has contributed to the identification of 70 Latino leaders, lay and clergy, in order to evaluate the “characteristics of a Latino Leader in the ELCA,” explore vocational development of Latino bilingual leaders who want to serve the church, and review the previous and exciting Latino lay schools of theology in the ELCA.</p> <p>A first draft on Latino “Coaching” was developed. It is currently in revision.</p>

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Inputs	Activities	Indicators	Outputs
C. Train ethnic specific leaders	<p>Provide peer ministry training to reach out to ethnic students on college campuses</p> <p>August 2005 Mission Developer training with tracts to respond to unique contexts</p> <p>TEEM</p> <p>Utilize <i>Donnes en Acción</i> leadership events</p>	<p>Track peer ministry training; i.e., four campuses currently part of a grant project</p> <p>Track <i>Donnes en Acción</i> leadership events; i.e., seven synods involved in 2004 and four synods in 2005</p>	<p>In 2009, the proposal for leadership development titled “Congregational Latino/Hispanic Lay Leadership Formation” hopes to facilitate three or four Latino lay schools of theology in order to develop a curriculum that regionally meets the needs of the Latino leaders in the ELCA. This project is in partnership with the Vocation and Education unit and the Multicultural Ministries unit.</p> <p>The Laotian caucus met in July 2008 and training was done in the area of evangelism. The Asian community is working on the evangelizing training event for pan-Asians scheduled for April 2010, in conjunction with the biennial assembly of the Association of Asians and Pacific Islanders.</p> <p>Each year the Black pastors group of the Metropolitan New York Synod offers its “Urban Leaders Institute,” where lay and clergy of diverse ethnic communities, predominately persons of African Descent, gather for three days to learn new strategies in such areas as evangelism, discipleship, and stewardship.</p> <p>The African Descent ministry has given financial assistance to Horizon internships and also to TEEM candidates who are in financial need. In 2008, the African Descent community has planned three events for training ethnic specific leaders:</p> <ol style="list-style-type: none"> 1. A gathering of ELCA Pastors of African Descent serving in white congregations; 2. An advanced church development seminar series titled, “Mission Development in An African Descent Context.” 3. Region 9 missional work plan <p>Mission Developer training is unique to the context of the developer and the orientation.</p>

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Inputs	Activities	Indicators	Outputs
D. Strengthen internships to sharpen evangelical leadership skills	<p>The TEEM program continues to be a part of the ELCA, and most of the candidates are from ethnic-specific communities.</p> <p>Make evangelism education and training a priority in the curricula at all internship sites, in FCTE, as well as throughout the candidacy process.</p> <p>The Horizon Internship Program will be affirmed and expanded both domestically and internationally.</p>	Seminaries and synods will identify congregations that are committed to and effective in mission and evangelism in their ministry settings and insist on these as the primary sites for internships	<p>The TEEM program continues to be a part of the ELCA, and most of the candidates are from ethnic-specific communities. Interns and internship supervisors work together to develop goals for the learning experience of the intern. A review of the goals of interns suggests that evangelism is a strong component of most of the learning goals.</p> <p>Each First Call Theological Education (FCTE) experience is coordinated by various persons in the various synods, so there is no set agenda, but evangelism is such a key component of ministry that it can safely be assumed that this would be a consistent topic in most of these experiences.</p> <p>The Horizon internships were recently expanded thanks to a grant from the former Division for Outreach to five additional congregations in 2007.</p>
E. Establish criteria and assessment tools for effective outreach and evangelism with youth, young adults, and parents	<p>Help various ministry sites establish criteria and assessment tools that help them evaluate their effectiveness in outreach and evangelism.</p> <p><i>An Evangelism Assessment Tool</i> exists for a congregation to evaluate its assets and interests in evangelism</p>	Track use of assessment tools	The use of the evangelism essentials assessment from 2003 thru 2005 was: (2003) 518; (2004) 310; (2005) 153. The use of the evangelism assessment tool from July 2005 thru September 2008 was: (2005) 3071; (2006) 1359; (2007) 1274; (2008) 873. The above data indicates those who have used the tool on-line. There are a significant number of persons who call in for this resource and collect their own data.
F. Expand training of lay mission developers, redevelopers, and evangelists	Provide gifted and talented evangelists for specific mission locations, including ethnic specific, rural, and poverty settings	Track number of conferences related to this topic, and number of participants	In the African National ministries, more than 70 percent of the new and existing ministries are led by lay leaders. Some of these leaders are engaged in the candidacy process through the TEEM program. Some of the lay leaders are attending lay schools of theology and lay ministry training programs offered in their respective synods. Most of these lay leaders receive coaching,

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Inputs	Activities	Indicators	Outputs
	<p>Offer re/developer training conferences to rostered and lay leaders focusing on topics including openness to change, calling, prayer, and leadership.</p> <p>Encourage lay and clergy partnership</p> <p>Summer Urban Ministry</p>		<p>mentoring, supervision, and personally tailored support systems for their own leadership development. In 2007, 28 mission developers in the African National ministry took phase one and phase two of the mission development training.</p> <p>No training has been done in the Asian communities specifically related to openness to: change, calling, prayer, or leadership, but training in leadership development for lay and clergy has been done in the Chinese, Laotian, Hmong, and Korean communities.</p> <p>The African Descent ministry is recruiting and training a team of laypersons and clergy that will go out and teach about stewardship in the African Descent communities.</p> <p>The Summer Urban Ministry Institute is a one-week leadership event for congregational teams that equips lay leadership in transitional contexts with the skills needed to enhance their ministries. Participation from 2004-2008 was: 2004 (58); 2005 (62); 2006 (65); 2007 (46) and 2008 (85).</p>
G. Deepen the conversation about our evangelical identity	<p>Provide grants to stimulate and encourage this conversation</p> <p>Evangelism will increasingly be a central issue at ELCA seminaries</p> <p>Publication: <i>The Evangelizing Church: A Lutheran Contribution</i></p>	<p>Track course options, topics in syllabi, lectures, and workshops at seminaries: i.e., Southern Seminary requires courses in evangelism, others offer this as an elective</p>	<p>The text, <i>The Evangelizing Church</i> has had the following sales: (2005) 3,187; (2006) 1,095; (2007) 756; (2008) 627.</p> <p>In response to the 2003 Evangelism Strategy, Wartburg Seminary prepared a booklet of evangelism essays titled, "Forming an Evangelizing People: Perspectives and Questions for Use in the Church." Wartburg Seminary offers a course for international students titled, "Evangelism and Community Development." The Lutheran Theological Seminary at Philadelphia offers an online course on evangelism. Trinity Lutheran Seminary offers an elective course on evangelism and the topic of evangelism is integrated into the senior year course, "Pastor As Leader."</p>

Expected Outcome of the Strategy:

The ELCA, by the power of the Holy Spirit, will be a dynamic church of disciples who give joyful witness to Jesus as Savior and Lord and actively engage God’s world through compassion and justice.

Key terms:

- ‘the ELCA will be a dynamic church’
- ‘disciples who give joyful witness to Jesus as Savior and Lord’
- ‘disciples who actively engage God’s world through compassion and justice’

3. DISCIPLESHIP

The third area of focus is discipleship—specifically teaching discipleship to people of all ages.

Overall goal for all the strategies/methods for discipleship:

Teach people of all ages to live as disciples of Jesus Christ, sent as witnesses to Jesus, in service to others, and working for justice and peace in all the earth

Overall evangelism strategy outcomes related to discipleship:

1. Congregation members will expand their faith practices; grow spiritually toward mature discipleship and witness; and have attitudes and actions that reflect full acceptance, increased understanding, and full participation for those with special needs
2. All will grow as effective witnesses, including witness with people of other faiths
3. People of all ages will be faith-filled witnesses to God and committed disciples in service to others, working for justice and peace in all the earth

Inputs	Activities	Indicators	Outputs
A. Teach disciples of Jesus Christ by inviting them to deepen and broaden their faith practices	Congregations will be encouraged to use the ELCA’s “Call to Discipleship” seven faith practices	Monitor ELCA Christian education Website	<p>Since the year 2000 ELCA’s “Call to Discipleship” there have been resources available on the Christian education Website related to the area of discipleship for children, youth, and adults.</p> <p>A Latino discipleship team of lay and clergy was organized to explore the topic of Christian education for children, youth, and young adults. A consultation is scheduled for Oct. 17-18, 2008.</p>

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Inputs	Activities	Indicators	Outputs
B. Develop spiritual mentors	Develop teams of spiritual mentors who will train other mentors in synods and congregations	Growth in discipleship and spiritual mentoring in Lifelong Learning programs	In most of the lifelong learning programs, there is an “informal” process of spiritual mentoring that occurs where students support each other in their studies and continue to stay in contact after their coursework has been completed. Several of the graduates of lifelong learning programs become active in their congregations as deacons or pursue AIM or M.Div. credentials. Through their studies, they are not only able to reflect their discipleship in their words and deeds, but they are able to go on and teach others discipleship and serve as mentors for others in the congregation and out in the world.
C. Offer anti-racism training and resources	Training workshop Video for children	Track the number of courses offered, number of participants	<p>In 2004, 82 staff members, 32 Church Council members, 35 Division for Ministry persons received anti-racism training. 67 persons in synods received facilitator training, and five ecumenical partners received training. In individual congregations, there were 60 persons trained. In 2005, there were 37 staff members trained and then the training was suspended due to the restructure and reorganizing. Anti-racism efforts moved to the Office of Presiding Bishop.</p> <p>The new full-time anti-racism coordinator is committed to strengthening the capacity of synods to partner with congregations on training in the area of anti-racism.</p>
D. Offer training and resources for ministry to persons with special needs			The ELCA Website offers resources for those interested in ministry with those with special needs. The resources approach such topics as; how to include those who are differently-abled; working with rostered leaders and seminarians who are differently-abled; welcoming those who are differently-abled; facts on mental illness and brain disorder, and how to plan an accessible meeting.
E. Provide discipleship and evangelism resources	Provide resources and evaluate non-ELCA resources for appropriateness and effectiveness	Track list of resources, track orders from AF	One of the goals of the new director for discipleship is to review both Lutheran and ecumenical resources in the area of discipleship and evangelism for their appropriateness and effectiveness.

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Inputs	Activities	Indicators	Outputs
	Develop ethnic-specific evangelism resources and resources for equipping parents/others to nurture children as faith-filled disciples	Track how the resources are publicized for all ages	<p>One of the goals of the new director for discipleship is to review both Lutheran and ecumenical resources in the area of discipleship and evangelism for their appropriateness and effectiveness.</p> <p>The 2008-2009 Christian education planning guide is about growing in discipleship through the study of and practice of prayer.</p> <p>The African Descent, Latino, and Asian communities are either working on evangelism resources or see that as a future goal.</p>
F. Host a variety of inspirational evangelical mass rallies, gatherings, or revivals	MYLE/DAYLE Multi-cultural gatherings GME Booklet on revivals		<p>The MYLE event will occur in 2009 and thus far registrations have exceeded expectations.</p> <p>Attendance at the 2008 Global Missions Event was 1,353 people.</p> <p>The resource, “Renewing the Passion (A Guide to Spiritual Renewal)” has been completed and has been used to teach congregations the specifics on how to plan a spiritual revival.</p>
G. Expand the plan to start new Christian schools and early childhood education centers	Encourage and equip congregations with opportunities to launch new schools and centers Strengthen existing ministries		<p>From 2004-2008 the following number of new education centers and schools have been started: 120 early childhood education centers; 17 expansions of early childhood education centers to include kindergartens, eight elementary schools, and one high school.</p> <p>Various school ministries have been strengthened by donations, volunteerism, and prayer.</p>

Expected Outcome of the Strategy:

The ELCA, by the power of the Holy Spirit, will be a dynamic church of disciples who give joyful witness to Jesus as Savior and Lord and actively engage God's world through compassion and justice.

Key terms:

'the ELCA will be a dynamic church'
 'disciples who give joyful witness to Jesus as Savior and Lord'
 'disciples who actively engage God's world through compassion and justice'

4. CONGREGATIONS

The fourth area of focus is congregations—specifically starting new congregations and renewing existing congregations

Overall goal for all the strategies/methods for congregations:

Increase the number of ELCA congregations and ministry sites that are growing spiritually and numerically

Overall evangelism strategy outcome related to congregations:

Congregations will be centers of service and witness, inviting all to faith in Jesus Christ

Inputs	Activities	Indicators	Outputs
A. Develop a comprehensive plan for establishing vital new start congregations	<p>New Start plan: 100 new congregations annually by 2010, at least 20 percent among people living in poverty</p> <p>Redevelopment plan: 200 existing congregations redeveloped annually, at least 25percent in rural and 25 percent in urban</p>	Track the progress of the phase-in for each plan	<p>The statistics on new starts is as follows; (2003) 12; (2004) 14; (2005) 24; (2006) 26; (2007) 37. The 20 percent among people in poverty has not been met.</p> <p>The redevelopment plan stats are as follows; (2004) 78; (2005) 65; (2006) 68; (2007) 83; (2008) 85. The goal of 25 percent rural and 25 percent urban has been met.</p> <p>EOCM has developed a renewed structure for its ministry and under this new plan there will be staffing in each of the synods. This new staffing pattern will consist of a director for evangelical mission who will be instrumental in building a mission table around new and renewed evangelizing congregations; a mission support table that concentrates on stewardship ministry, and a mission discernment table that focuses on local mission strategies</p>

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Inputs	Activities	Indicators	Outputs
			<p>that will include conferences, clusters of congregations. and ethnic strategies.</p> <p>In the African National ministries the number of new ministries has grown from 86 to 102. This number includes congregations under development, synodically authorized worshiping communities, worshiping fellowships, house churches, and mission probes.</p>
B. Develop and implement a comprehensive plan to revitalize congregations	A 3-step process: Identification of assessment tools, development and training of teams of consultants, implementation of congregational strategic plans for outreach	Track the submission of congregational strategic plans to synod offices	<p>Rev. Neil P. Harrison will begin in December 2008 as director for renewed evangelizing congregations.</p> <p>Strategic plans from congregations have been sent to synod offices, but the process has been minimal and inconsistent.</p>
C. Research and publicize alternative funding sources for starting and renewing congregations	Contributions to the Chilstrom Vision for Mission Evangelism Endowment Fund will be encouraged	Track the fund balance; track deposits to the fund	<p>The PR account market value is \$5,289,918.88 as of September 2008. There is \$716,359.01 available to be used at the bishop's discretion. The distributions for 2007 were approximately \$268,800.</p> <p>The ELCA Mission Partners and Mission Founders programs can only be enhanced as Marlys Waldo assumes a full-time position as director for mission resources.</p>
D. Increase the purchase of advance church sites			The purchase of church sites has been: (2005) 9; (2006) 5; (2007) 8; (2008) 5.
E. Expand electronic communication for internal and external communication and evangelism	Increase emphasis on developing electronic means to connect missional leaders; assisting congregations in developing effective public relations; developing	Track progress on these items for emphasis	A key new role for the new position of director for evangelical mission will be to coordinate electronic means to connect Missional leaders within the synods; assist congregations with public relations, host grassroots conversations about evangelism, and work with the ethnic communities to develop communications resources and methods.

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Inputs	Activities	Indicators	Outputs
	evangelism helps available to all missional leaders; inviting synods to host grass-roots conversations about evangelism; developing ethnic specific communications resources and methods		<p>From April 2008-Sept. 2008 Swahili, Arabic, Oromo, Dinka, Amharic, Nuer, and French language resources were imported and distributed to African National congregations in need of these resources.</p> <p>The evangelism resource “How To Tell The Story of God’s Love,” originally written in English, has been translated into eight Asian languages. The current Asian Evangelizing Team translated the ELCA evangelism strategy into Asian languages. The team is also working on the translation of “Proclaiming His Story” into nine Asian languages to be printed by the summer of 2009.</p> <p>One of the priority goals of African Descent ministry is to develop resources that meet the needs of the African Descent community, especially in the area of evangelism.</p>
F. Expand the partnership with the global church and our ecumenical partners	<p>Invite partnership churches to share lay evangelists and pastors</p> <p>Invite ecumenical partners to share their understanding and expertise</p> <p>Affirm the “Missionaries to the USA” project</p>		<p>Through our companion synod relationships, lay evangelists and pastors come to the United States and lay persons and pastors go to the various international synods. There are 120 companion synod relationships currently.</p> <p>Representatives from the ELCA’s full communion partners (e.g., Presbyterian, Moravian, Reformed Church, Episcopal, United Church of Christ) have worked with the evangelism team to share ideas and suggestions. The United Methodist Church has also been a part of these discussions.</p>
G. Develop worship resources to renew the church	Renewing Worship		<p>The ELCA has undergone a “Renewing Worship” initiative and, thanks to that initiative, a number of resources on topics about worship were made available to members of the ELCA for discussion, reflection, and intentional review. Development panels were organized made up of and representing the diversity of the whole church culminating in the publication of a new core worship resource, <i>Evangelical Lutheran Worship</i> in 2006.</p>

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Inputs	Activities	Indicators	Outputs
			In 2008, a series of worship formation modules on more specific worship topics have been introduced for the sake of continued worship renewal and conversation throughout the church. The first three modules include: <i>Evangelical Lutheran Worship: A Deeper Look</i> ; <i>Evangelical Lutheran Worship: Freedom and Flexibility</i> and <i>Evangelical Lutheran Worship: Scripture Shapes the Assembly</i> . The modules are intended to be led by local leaders with support from the churchwide worship staff. More modules will be offered as they are developed centering on topics such as: leading the assembly's song, worship and mission, and other topics as they emerge from the feedback of the church.
H. Strengthen relationships between worship, evangelism, and discipleship ministries	Synods and the churchwide office will model and develop strategies to assist congregations in increasing a healthy partnership among the ministries of worship, evangelism, and discipleship.		Relationships have significantly strengthened within the churchwide organization as a result of the collaboration of churchwide staff in the mission developer training events. The worship staff has gained a greater appreciation and understanding of the work of mission developers and the unique needs of developing new worshipping assemblies in diverse settings. The churchwide conversation of the relationship between worship, mission, and discipleship has shifted from older conventions that either 1). Emphasized worship that empowers mission (worship nurtures, sustains, and empowers us to go out and be proclaimers and doers of the gospel); or 2). Emphasized worship as a missional activity (the main purpose of worship is to evangelize) to a newer understanding in which there is no separation between worship and mission—the assembly itself is the visible locus of God's mission toward the world. This new way encourages the church to gather weekly around the means of grace in radically contextual ways. The churchwide conversation of the relationship between worship, mission, and discipleship will be further engaged through the development of future worship formation modules and language-specific resources.

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Evangelism Strategy Report Executive Summary

Prayer

___The practice of prayer and teaching about prayer is increasing in the Evangelical Lutheran Church in America. Our Web site receives 800 to 900 requests per day for prayer and that number is steadily growing. The magnitude of these requests indicates the depth of the need for prayer ministries. Prayer resources are being translated for ethnic-specific communities. The Prayer Leaders Network of our Evangelizing Network offered 94 prayer-related activities including workshops and prayer breakfasts from January thru September 2008 and requests for their expertise continues. Our youth and young adults are learning about prayer, not only through our Christian Education Planning Guide, but also through our outdoor ministry events, as seen in the 2005 theme for our outdoor ministry curriculum entitled "Pray."

Leaders

___Grants have been awarded to enhance our church leaders in their evangelism skills, but also have been provided to assist in the overall development of new church leaders. For example, a three-year proposal on leadership development titled "Congregational Latino/Hispanic Lay Leadership Formation" has produced 70 Latino leaders, lay and clergy, who will evaluate the characteristics of Latino leaders in the ELCA, explore vocational development of Latino bilingual leaders who want to serve the church, and review the previous and exciting new Latino lay schools of theology in the ELCA.

The importance of evangelism is being stressed in our seminary internship experiences and often is found in the curriculum for First Call Theological Education. The phenomenal increase in lay leadership in our church is evident within the African National ministries where 70 percent of the new and existing ministries are being led by lay leaders. The Evangelical Outreach and Congregational Mission (EOCM) leadership staff continues to recruit, evaluate the readiness, and assist in the assignment of lay and rostered leaders as mission developers.

Individuals are offering their support and guidance to leaders by assuming the role of "coach" for those in a leadership role. The importance of the coaching process is evidenced by the EOCM goal of assigning a coach to every mission developer, every congregation using Natural Church Development (NCD), and every congregation leadership team involved in the transformative process.

Discipleship

In September 2008, a new director for discipleship was called to the churchwide office. Her vision is to support current efforts in the area of discipleship and assess what other resources and networks can be fostered to promote optimum discipleship teaching in the ELCA. The year 2000 "Call to Discipleship" directive has consistently been promoted through ELCA Christian education efforts that concentrate on growing discipleship. These resources have been made available on the ELCA Web site.

As we strive to reflect our discipleship by our inclusion of all persons regardless of race, ethnicity, gender, and physical challenge, we offer suggestions on ministry with those with special needs, such as strategies on how to plan an accessible meeting. Part of our discipleship as individuals and as the church is to demonstrate love for our neighbor through our words and deeds. To assist us in knowing how racism negatively impacts our own character and the healthy functioning of our communities, the ELCA continues to lift up anti-racism training as a valuable and necessary teaching in this church.

Congregations

Even though the number of newly started congregations has not met the evangelism strategy goal of 100 new congregations annually by 2010, with 20 percent of these congregations being among people living in poverty, there has been a consistent rise in the number of new starts ranging from 12 new starts in the year 2003 to 37 in 2008. There are now five ethnic planting teams that assist EOCM in new mission starts for each of the ethnic communities. The redevelopment goal for the evangelism strategy is 200 existing congregations redeveloped annually. Again, this goal has not been met, but there has been an increase in redevelopments from 78 in the year 2004 to 85 as of September 2008. A newly organized renewal team has assessed past efforts and will make recommendations to the new director for renewed evangelizing congregations.

EOCM has undergone a reorganization for field staff and in this renewed staffing there will be a position in each synod for a “director for evangelical mission.” These directors will be pivotal in the coordination of new-start ministries, stewardship ministry, renewing of congregations, and synodical mission strategies that include conferences, clusters of congregations, and ethnic strategies.

A significant increase in new ministries has occurred in the African National community as its ministries have grown from 86 to 102. Ethnic specific resources are being translated, but consistent and intentional efforts need to continue in this area. Our ability to learn from other communities is fostered by our companion-synod relationships, where lay evangelists and pastors from international settings exchange visits, resources, and support with ELCA laypersons and pastors. The worship section in the Office of the Presiding Bishop and the EOCM program unit are intentional about exploring how the partnership between worship, evangelism, and discipleship can be strengthened. The ELCA’s Mission Partners and Mission Founders programs certainly will be strengthened by a renewed focus through the director for support networks.

Report of Evangelical Outreach and Congregational Mission

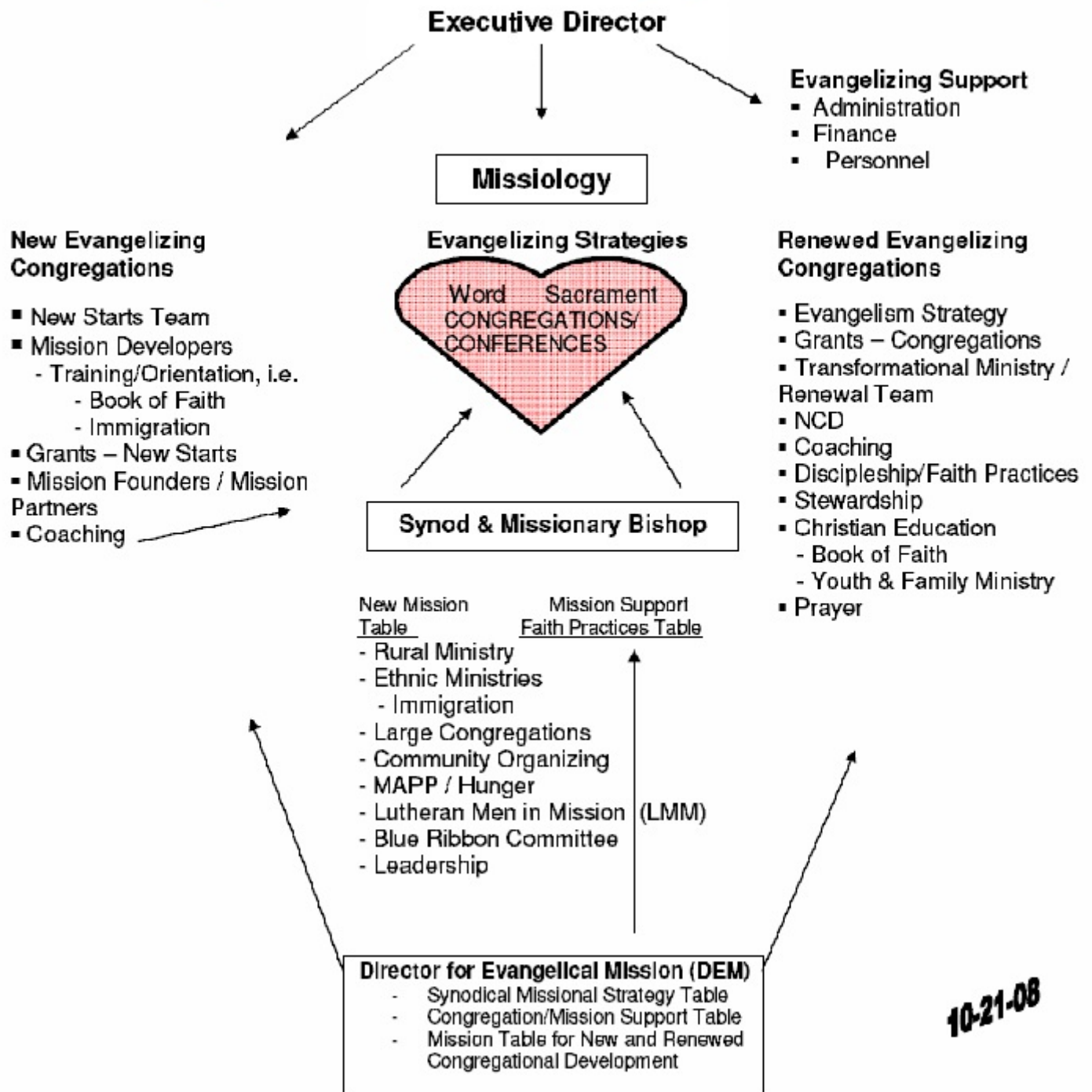
The attached documents are meant to update you on the renewed staffing process for Evangelical Outreach and Congregational Mission (EOCM). I especially direct you to the chart. In the midst is a heart. This plan is meant to support the heartbeat of our church mission, the congregations. Our missiology is the parish, the people gathered around Word and Sacrament, mutually engaged in the faith practices of the disciple of Jesus for the life of the world.

EOCM renewed mission plan includes reorganization of existing churchwide staff into three teams: New Evangelizing Congregations; Renewed Evangelizing Congregations (the faith practices have been put together in this team); and Evangelizing Discernment (this is the team that thinks about organizing and strengthening local congregational relationships and strategies for mission). In sum, the strategy and implementation platform for new and renewed evangelizing congregations in the ELCA is the local grassroots congregation, supported by the web of relationships in a synod. At the recent meeting of the Conference of Bishops, I began the conversation with the conference around the idea of a missionary bishop. The unit has just called a new director for discipleship/evangelism, and a director for renewed evangelizing congregations to join our leadership staff in Chicago and help lead this renewed effort to be partners with the grassroots church for the sake of our mission together. The Rev. Brenda Smith will update you on the ELCA evangelism strategy, and I will share more about the Rev. Neil Harrison, the new director for renewed evangelizing congregations.

National strategies, whether evangelism, or ethnic strategies, or rural or large congregation efforts are just words if they do not appear on the ground in the life of the local congregation, conference, and synod. We have created a new position, director for evangelical mission (DEM), to serve as that human link between the churchwide offices and the local church. Our goal is to have one missional leader, called by the national church but serving on the bishop's staff and under the leadership and daily supervision of the local bishop, who will be responsible for our core work: new and renewed evangelizing congregations; a process in the synod for evangelizing mission support; and implementing this foundational ministry through local strategies that bring congregations together and unite them in serving their local communities. These will be well trained and cross-trained adaptive leaders who are building the tables and the guiding coalitions for mission and mission support to which local leaders will be invited. What is happening now is 65 negotiations with synods and bishops in which we are making this plan contextual. To date, six new DEMs have begun this work or will be in place by December 1, 2008. An additional nine DEMs will transition into this new call on February 1, 2009. By December 1, 2008, eleven DEM positions will be posted for a national search and two positions are currently posted. I pray that this process will lead to a renewal of mission and faithful discipleship among us.

These are the facts. Over 25 years, the ELCA has lost several hundred thousand members, has remained a 97 percent white denomination, and has not moved from 1.7 percent average giving for ELCA members. This missional inertia, the many new bishops, and many vacancies in our deployed/shared system made this the *kairos* time for something new. The resurrection of Jesus from the dead is the power and the hope that will move us forward together in mission.

Evangelical Outreach and Congregational Mission



10-21-08

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Report of the Program and Services Committee

ITEMS FOR ACTION

1. Agreement with the United Methodist Church

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for approval:
To recommend to the 2009 Churchwide Assembly the following action:*

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America accepts the implementing resolution printed in Exhibit Q, Part 2b as the basis for a relationship of full communion to be established between The United Methodist Church and the Evangelical Lutheran Church in America; and be it further

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America requests that Presiding Bishop Mark S. Hanson of the Evangelical Lutheran Church in America convey this action to Bishop Gregory V. Palmer, president of the United Methodist Council of Bishops.

2. Support for Military Chaplaincy

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for approval:*

To call upon the Department of Defense to take measures to ensure that the sacramental needs of Lutherans and Episcopalians are met by providing a minimum of one weekly celebration of the Eucharist under an officially ordained person recognized by the two churches.

3. Amendments to "Statement of Policy and Procedures for Review of Liturgical Materials Prepared by ELCA Churchwide Units"

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for approval:*

To receive as information the "Statement of Policy and Procedures for Review of Liturgical Material Prepared by Churchwide Units," as amended, with the understanding that the statement is for immediate implementation.

4. Social Statement on Justice for Women

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for approval:
To recommend to the 2009 Churchwide Assembly the following action:*

To request that the Evangelical Lutheran Church in America develop a social statement on

the topic of justice for women in church and society to be received by the Churchwide Assembly for approval in 2015.

5. First Call Mission Developers: Synodically Authorized Ministry and Candidacy

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for approval:*

To amend "Manual of Policies and Procedures for Management of the Rosters," Part One, page 41 and pages 53-54 as detailed in Exhibit I, Parts 3a-3b.

ITEMS FOR EN BLOC ACTION

1. Message on Immigration (delay)

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for En Bloc approval:*

To authorize a delay in the development of a revised message on immigration by the Church in Society program unit, in cooperation with Lutheran Immigration and Refugee Service (LIRS);

To request that the new message on immigration be brought to the ELCA Church Council for consideration in April 2010, with a preliminary draft brought to the Program and Services Committee of the Church Council in November 2009; and

To request that the secretary of this church inform the Rocky Mountain, Northeastern Ohio, New Jersey, and Metropolitan Washington, D.C. synods of this action.

2. Corporate Social Responsibility: Revised social criteria screens and issue papers

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for En Bloc approval:*

To approve the amendments to the following Corporate Social Responsibility issue papers, but to request that the wording of the original issue papers be archived for historical and research purposes:

- ▶ **Issue paper 8: Freed in Christ: Nondiscrimination in Business Activities;**
- ▶ **Issue paper 9: Sufficient Sustainable Livelihood for All: Codes of Conduct;**
- ▶ **Issue paper 10: Caring for Health: Domestic Access to Health Care.**

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for En Bloc approval:*

To approve the amendments to the following social criteria screens, but to request that the wording of the original social criteria issue papers be archived for historical and

research purposes:

- ▶ Community Economic Development Social Criteria Screen;
- ▶ Gambling Social Criteria Screen.

3. Revisions to Personnel Policies

PS ACTION

Recommended: *To transmit the following resolution to the ELCA Church Council for En Bloc approval:*

To approve the revisions to the following ELCA Churchwide Personnel Policies as detailed in Exhibit I, Part 2.

ITEMS FOR INFORMATION

1. *Evangelical Lutheran Worship: Ministry Rites*: discussion with Martin Seltz, Augsburg Fortress for Worship team, and Jennifer Ollikainen, ELCA worship staff; anticipate consideration by the Church Council in March 2009.
2. Draft HIV and AIDS Strategy: discussion with Rebecca Larson, Church in Society executive director and Chris Carpenter, CS staff; anticipate consideration by the Church Council in March 2009.
3. Proposed Social Statement on Human Sexuality: preparation for March 2009 process; discussion with Rebecca Larson, CS executive director; Roger Willer and Kaari Reiersen, CS studies staff. Discussion involved: schedule for spring 2009 committee meeting; review of "Policies and Procedures" document; protocols for discussion of draft social statements; and Churchwide Assembly process, including Ad Hoc Committee.
4. Discussion to finalize committee charter: established a working group of Judy Tutt-Starr and Dave Peters to finalize revisions to the draft incorporating suggestions from the Executive Committee review and committee recommendations from July 2008, including addition of a mission statement. Committee to further review before the close of the meeting.

Recommended Changes to the Personnel Policies of the Churchwide Organization

3.0 EMPLOYEE CLASSIFICATIONS

3.3 Term Contract Employees

An individual may be employed for a specified period of time under terms and conditions set forth in an agreement between the individual and the Evangelical Lutheran Church in America. Such agreements must cover:

- A. The beginning and ending date of the period to be worked;
- B. Remuneration for services, including expenses for incidentals (lodging, food, mileage, etc.), if any;
- C. Benefits, if any. Such benefits, if included, may accrue on a prorated basis for individuals who work 20 hours per week or more;
- D. Provisions and schedule for performance review;
- E. Responsibilities (tasks to be performed); and
- F. Accountabilities (person to whom the individual reports).

Term contract employment may be full-time or part-time, exempt or non-exempt. Individuals employed as term contract employees must be covered for social security benefits unless they meet the definition of an "independent contractor." (See Section 3.5)

3.5 Contract with Independent Contractor

The churchwide organization may enter into a contract with an individual or company that provides services or products as an independent contractor. Independent contractors are not entitled to workers' compensation or other benefits provided in these policies.

All independent contractor agreements must be initiated in consultation with Human Resources and approved by the Executive for Human Resources, the ELCA Controller and the executive director or executive of the unit or section.

To assist in determining the status of a Term Contract Employee or an Independent Contractor, an "Employee vs. Independent Contractor Checklist" may be obtained from Human Resources.

4.0 Service Time

4.4 Anniversaries

Employing units are expected to recognize and honor extended periods of service in the church, at successive, five year intervals. This recognition may be given at appropriate times such as board of trustees meetings, program committee meetings, advisory committee meetings, staff meetings, and church assemblies, and shall include presentation of a standardized form of appreciation. In addition to the employing unit's recognition of service, there shall be an annual churchwide office event honoring ~~retirees and~~ employees who ~~retired or~~ celebrated anniversary events since the previous annual event. The annual celebration will be the responsibility of Human Resources.

5.0 RECRUITMENT AND EMPLOYMENT

5.5 Employment, Call, and Contract Procedures

After an executive staff employee has been selected in accord with relevant governing documents, and approved by the appropriate officer, unit executive director, or executive for a section, and the Executive for Human Resources, a Letter of Employment is sent by Human Resources to the individual.

Human Resources also sends a Letter of Employment to support and technical staff individuals whose selection has been approved by the appropriate officer, unit executive director or executive for a section, and the Executive for Human Resources.

In addition, a Letter of Call is prepared and sent by the Office of the Secretary to those on the roster of ordained ministers of this church, and a Letter of Call to those on the roster of associates in ministry of this church, ~~and a Letter of Invitation to non-rostered employees of this church.~~

Term Letters of Call/Appointment that set specific start and end dates of employment are issued by the Office of the Secretary for rostered persons, in conjunction with Letters of Employment.

The churchwide organization also enters into contractual agreements with certain employees. These contracts will provide for a start date, a specific salary, and an end date. The hiring administrator and the Executive for Human Resources shall determine whether an employee on a work contract is or is not eligible for the benefits described in these personnel policies, or for health and pension benefits provided by the Board of Pensions. Employees on work contracts shall not be eligible for such benefits unless the employee's work contract specifically provides for the benefit.

7.0 COMPENSATION PROGRAM

7.1 Position Evaluation Process

A. All positions in churchwide units, sections and offices (~~with the exception of the Church Publishing House~~), ~~regions, and synods~~ will be evaluated periodically, using the same criteria and process.

B. Implementation Evaluation Process

1. On-Going Process

- a. Position Evaluation Team, composed of churchwide organization staff members, will be appointed by ~~the Bishop~~ and the executive for Human Resources. The team will be chaired by a staff member of Human Resources.
- b. The team will meet at least ~~annually~~ quarterly or more frequently, if appropriate.
- c. The team will evaluate all new positions with the exception of elected official positions and unit/section executive positions, which will be evaluated by an outside consultant for review and approval by the executive for administration and the executive for human resources.
- d. The team will evaluate current churchwide positions, at the request of the unit/section executive, if the position requirements and/or principal accountabilities have become either more or less complex.
- e. If the evaluation results in a salary grade increase, a current employee's salary should be, at least, equal to the minimum of the new salary range. If the employee's salary is already at or above the minimum of the new salary range, normally, an increase of 0 percent to 5 percent may be approved by the unit executive director or executive in consultation with Human Resources. If the evaluation results in a salary grade decrease, a current employee's salary must be within the new salary range. If salary inequities exist within the unit as a result of the evaluation, Human Resources will consult with the unit/section executive to recommend an appropriate salary while maintaining internal equity.

2. Disputed Evaluations

Evaluations results will be communicated by ~~the Executive for Human Resources~~ to the executive director or executive of the employing unit or section. If the executive director or executive disagrees with the judgment of the Position Evaluation Team, ~~the position will be evaluated jointly by the Executive for Administration, the unit executive director or executive, and the Executive for Human Resources.~~ the procedures listed below will be followed:

- a. The team will perform a second evaluation of the disputed position if new information regarding the position has been provided
- b. If the unit/section executive disagrees with the result of the second evaluation, he/she may request that the position be evaluated by an outside consultant at the unit's expense, or
- c. In the event that there is still a disputed evaluation, a decision will be made jointly by the executive for administration, the executive for human resources and the unit/section executive.

~~3. Evaluations of elected, official positions, and executive director or executive positions will be done by an outside consultant, for review and approval by the Bishop.~~

7.4 Overtime

- A. All non-exempt employees are eligible for overtime pay at the rate of one and one-half times their regular hourly rate for time worked in excess of 40 hours in any normal work week.
- B. Overtime is calculated using actual hours worked. Sick leave, personal leave, vacation time, community service, holidays and other types of leave referenced in these personnel policies do not count as hours worked.
- C. Under limited circumstances, a non-exempt employee may be granted time off in lieu of overtime pay, if it meets the criteria for compensatory leave set forth in policy 11.15, and both the supervisor and the employee agree to the arrangement.
- D. Time spent in overnight travel that corresponds to a non-exempt employee's regular working hours must be counted as time worked. Travel hours on Saturdays, Sundays and holidays that correspond to a non-exempt employee's regular working hours on other days of the week are also counted as time worked as long as the travel involves an overnight stay. In addition, all time spent performing authorized ELCA-related work at the destination will be compensated based on actual hours worked. Non-working time, including non-working meal times and sleeping time are excluded as paid time.
- E. Supervisors have the right to manage an employee into a 40-hour workweek by altering the normal weekly work schedule.

9.0 WORKING HOURS AND HOLIDAYS

9.7 Summer Flexible Schedule

Summer hours are designed to ~~help~~ enable an employee to enjoy additional personal time away from the office during the summer months ~~create lengthened weekends~~ by allowing him or her to work additional hours four ~~during the other days of the regular work~~ week, thus freeing up a whole or a half-day, every week, ~~on Friday or Monday~~. The summer flexible hours will generally be available between the first full week in June and the last full week in August. The supervisor has the right to manage an employee's work week. This includes the right to refuse a request or amend or terminate

summer hours. Hours worked must be between the hours of 6:00 a.m. and 6:30 p.m.

In order to be eligible for this program, an employee must be a full-time regular employee, and obtain written approval by May 1st. The request must be approved by the executive or executive director of the section or unit, and the Executive for Human Resources. An employee who does not participate in the program shall remain on his or her regular work schedule.

Workday Sample Options:

1. **Four nine-hour days with half-day off one day during the week ~~every Friday or half-day off every Monday:~~**

Example: Monday through Thursday: 7:30 a.m. to 5:00 p.m. (Half-hour lunch) and Friday: 7:30 a.m. to 11:30 a.m. **or** Monday: 1:00 p.m. to 5:00 p.m. and Tuesday through Friday: 7:30 a.m. to 5:00 p.m. (Half-hour lunch).

2. **Four ten-hour days with one full day off during the week ~~every Friday or Monday off:~~**

Example: Monday through Thursday: 7:00 a.m. to 5:30 p.m. with every Friday off or every Monday off with 7:00 a.m. to 5:30 p.m. and Tuesday through Friday (Half-hour lunch).

~~During the week of July 4th (Independence Day), holiday observance, all full-time employees will work four 8-hour days, unless scheduled vacation time is taken.~~

Employees will work a regular eight-hour day/five-day week during weeks that include a paid holiday or approved vacation time.

10.0 EMPLOYEE BENEFITS

10.1 ELCA Pension and Other Benefits Program

This church provides a comprehensive benefit program, administered by the ELCA Board of Pensions, for its full-time employees and other employees who are regularly scheduled to work at least 20 hours per week (15 hours per week for rostered employees) for six months or more per year. The plan includes the ELCA Retirement Plan, a survivor death benefit, long term disability, a flexible spending plan and health coverage. Health coverage includes hospital and medical, dental, prescription, vision, behavioral health and an employee assistance program. Detailed information regarding these benefits may be found on the ELCA Board of Pensions website: www.elcabop.org.

10.3 Relocation Policies

All staff who accept employment with the churchwide organization will be eligible for reimbursement of relocation expenses if his or her home is more than 50 miles from the office where they are assigned. A chart containing current eligible relocation allowances is available from Human Resources.

The relocation moving expenses incurred must be within a "reasonable time" of the start of a new job, generally construed to be no more than one year after the employee's start date. If an employee does not move within one year of his or her start date, the Executive for Human Resources and the executive director or executive of the employing unit or section may review any special circumstances that existed to prevent the move during the first year and may allow for reimbursement.

10.5 Workers' Compensation

~~As required by state law,~~ The churchwide organization provides workers' compensation insurance coverage for all employees, ~~at no cost to the employee. For information regarding Workers' Compensation Leaves, please see Section 11.11 of the Personnel Policies of the Churchwide Organization.~~ Workers' compensation laws are designed to protect employees and their families from the financial consequences of accidental injury, disease or death arising out of and in the course of employment. Workers' compensation laws vary from state to state, but in general, they pay for a percentage of lost income while disabled, medical expenses, survivor/death benefits and rehabilitation benefits. Note that each state will apply a waiting period before income benefits are paid. The requirements vary by state jurisdiction. If the disability continues for a certain period of days or weeks, most laws provide for payment of income benefits retroactive to the date of injury.

In order to receive full benefits, it is necessary for the procedures listed below to be followed:

A.—An employee who sustains a work-related injury or disease must notify her or his supervisor immediately. If necessary, the employee will be sent for medical treatment.

B. The supervisor must notify Human Resources and Management Services of the injury or disease as soon as possible. The supervisor must also arrange to have the employee fully complete an "Incident Report" form and have it promptly returned to Management Services and Human Resources as soon as possible.

C. Management Services will coordinate with the Risk Manager – Office of the Secretary who will expedite completion of the Illinois Form 45, First Report of Injury (or similar form for other states). The Risk Manager will report the matter to ELCA's workers' compensation insurer who will communicate directly with ELCA and the employee.

D. The employee is responsible for providing the workers' compensation insurer with the treatment physician's name, address and phone number and any other requested information including doctor's notes, medical bills and off-work notices in order to properly adjust the claim.

If the work-related injury or disease qualifies as a "serious health condition" under Section 12.3 the employee may also be covered under the Family Medical Leave Act (outlined in Policy 12.0, Family Medical Leave).

If the employee is not eligible for Family Medical Leave coverage, or their leave has been exhausted while on an approved workers' compensation leave due to a work-related injury or illness, the employee's position may or may not continue to be held open for him or her. This decision will be made, on a case-by-case basis, by the appropriate unit executive director or executive, in consultation with the Executive for Human Resources. If it becomes necessary to fill an employee's position while he or she is on workers' compensation leave, every effort will be made to place him or her in another position within the churchwide organization when he or she is ready to return to work.

Questions regarding workers' compensation coverage should be directed to the Risk Manager – Office of the Secretary.

10.6 Unemployment Compensation Insurance

As a religious, not-for-profit organization, the churchwide organization is not required to participate in unemployment compensation insurance ~~in the state of Illinois~~. Therefore, employees separated from employment with the churchwide organization are not eligible to receive

unemployment insurance.

~~10.7 — Medical, Pension, Disability and Survivor Benefit Plans~~

~~This church provides a pension plan for the benefit of its full-time employees and other employees who are regularly scheduled to work at least 20 hours per week for six months or more per year. In addition, there are plans which provide for disability, survivor, medical and dental benefits. Detailed information regarding these benefits may be found on the web site for the ELCA Board of Pensions: www.elcabop.org.~~

~~10.8 — Flexible Spending Accounts~~

~~The ELCA provides a Flexible Spending Account (FSA) program that allows employees to have pre-tax dollars deducted from their salaries to pay for eligible out-of-pocket expenses. The pre-tax contributions made to the FSA can be used to pay for predictable non-reimbursed health care expenses and dependent care expenses during the plan year. Eligibility to participate in the FSA program will be limited to those employees eligible for benefits under Section 3.0 of the Personnel Policies of the Churchwide Organization. Details of the Flexible Spending Account program are described in the Summary Plan Description (SPD). Contact Human Resources for more information on the FSA program and to obtain enrollment and reimbursement forms and worksheets with examples of reimbursable and non-reimbursable expenses.~~

10.7 Accident 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.

10.8 Churchwide Organization Survivor Benefit

In the event of death of an employee, his or her salary will be paid to his or her surviving spouse through the month in which death occurs, plus one additional month. If there is no surviving spouse, or if the deceased is unmarried at the time of death, payment will be made to a dependent(s) or any person(s) previously designated by the employee or, in the absence of a designation, to the estate of the deceased employee.

11.0 ABSENCE FROM WORK

11.1 Sick Leave/Family Illness

B. Family Illness

In the event of an illness in the immediate family (spouse, children, parents, brother, sister, grandparent, grandchildren, mother-in-law, father-in-law, or legal guardian) that requires the employee's presence, accrued sick leave may be utilized for this purpose. "Children" includes the employee's biological, adopted, or foster child, as well as a stepchild, legal ward, or child for whom

the employee has day-to-day responsibilities to provide care and financial support. Time taken should be identified in the Time and Attendance System as "Family Illness."

11.3 Payment for Unused Vacation

At the time of separation from the churchwide organization, an employee will be paid for his or her unused, accrued vacation. All Board of Pensions benefits will continue through the period of earned vacation, based on the accrual formula in 11.2.A. Employees who retire and who are entitled to receive payment for more than five days of accrued vacation will receive Board of Pensions pension benefits through the balance of the month in which their employment, including accrued vacation days, ends. Only employees eligible to retire and carry benefits into retirement may use vacation days to extend their date of termination. For all others, the last day of employment must be a day on which the employee is working.

11.4 Compassionate Leave

In the event of a death in his or her immediate family (to include spouse, children, parents, brother, sister, grandparents, grandchildren, mother-in-law, father-in-law, or legal guardian), an employee will normally be allowed three (3) days, with pay, to attend the funeral and to deal with family affairs. "Children" includes the employee's biological, adopted, or foster child, as well as a stepchild, legal ward, or child for whom the employee has day-to-day responsibilities to provide care and financial support. In cases where there is a special need related to circumstances, generally assumed to be the sudden death of an immediate family member or cases requiring extensive travel, up to a total of five (5) working days may be granted by the Executive for Human Resources, in consultation with the employee's unit executive director or section executive.

11.7 Personal Leave Without Pay

Personal leave without pay may be granted to an employee, ~~for personal reasons~~, after due consideration has been given to the work requirements of the employing unit or section. Personal leave without pay may be granted for a period of up to three months. In exceptional circumstances, an employee may be granted a personal leave without pay for up to one year. Such leaves are granted by the appropriate unit executive director or executive for a section, in consultation with the Executive for Human Resources.

The churchwide organization will hold an employee's position open for the leave period, while he or she is on an approved personal leave without pay. If the incumbent is unable to return to work at the conclusion of the leave period, his or her position may or may not continue to be held open for him or her. This decision will be made, on a case-by-case basis, by the appropriate unit executive director or executive for a section, in consultation with the Executive for Human Resources.

If the incumbent fails to return to his or her position within three working days after the expiration of his or her personal leave without pay or fails to notify Human Resources regarding his or her status, the individual will be separated from his or her employment with the churchwide organization.

If the individual has been on a personal leave without pay for medical reasons, he or she must obtain a medical release from his or her physician to indicate that he or she is well enough to return to work, and must submit it to Human Resources.

Service credits and other benefits do not accrue to an employee while on personal leave without

pay. While on an approved personal leave without pay, the employee may assume responsibility for payment of premiums to maintain continued medical and dental insurance coverage.

11.9 Maternity/Paternity and Adoptive Leave

Leave under this section is for the purpose of issues related to parenting, and may only be taken after six (6) months of part-time or full-time employment. Leave benefits for part-time employees will reflect their percentage of full-time employment. Employees who will be absent due to maternity/paternity or adoptive leave are requested to provide their supervisors with as much advance notice as possible. Leave taken under this section is intended to supplement, rather than contradict, the terms provided in Section 12.

A. Maternity/Paternity Leave

Four (4) consecutive weeks of paid maternity leave is available to a new mother and four (4) consecutive weeks of paid paternity leave is available to a new father following the birth of her or his child. If the expectant mother's physician feels it is medically necessary for her to stop working prior to the anticipated delivery date, she will be permitted to use accrued sick leave and vacation time for this purpose as detailed in Section 12.7.

~~Employees desiring additional leave, either prior to or following the birth of their child, may apply for unpaid Family Leave under Section 12, or Leave Without Pay under Section 11.7.~~

Sick time may be used by a new mother during the recovery period after the birth of her child (usually 4-6 weeks) before using the four consecutive weeks of maternity leave. A new father may use sick time after the birth of his child only if the mother or child has a health issue that requires his presence, in accordance with Section 11.1 B.

B. Adoptive Leave

Four (4) consecutive weeks of paid adoptive leave is available to a new mother and four (4) consecutive weeks of paid adoptive leave is available to a new father, ~~following the adoption of a child~~ beginning the day the child is placed with him or her through adoption.

12.0 FAMILY AND MEDICAL LEAVE POLICY

12.2 Leave Potentially Available

Family and Medical Leave

If an employee is eligible, the FMLA allows an employee to take unpaid time off from work under the conditions specified below:

- Because of the birth of the employee's child. The leave must be completed within one year after the actual birth date.
- Because of the placement of a child with an employee for adoption or foster care. The leave must be completed within one year after the actual placement date.
- Because the employee needs to care for his or her spouse, child, or parent with a serious health condition.
- Because the employee is not able to perform job duties due to his or her own serious health condition.

Armed Forces Servicemember Family Leave

If an employee is eligible, the FMLA allows an employee to take unpaid time off from work

under the conditions specified below:

- Because of a covered family member's active duty or call to active duty in the Armed Forces. An employee whose spouse, son, daughter or parent either has been notified of an impending call or order to active military duty or who is already on active duty may take up to 12 weeks of leave for reasons related to or affected by the family member's call-up or service. Reasons related to the call-up or service include helping the family member prepare for the departure or caring for children of the servicemember. The leave may commence as soon as the individual receives the call-up notice. (Son or daughter for this type of FMLA leave is defined the same as for child for other types of FMLA leave, except that the person does not have to be a minor.) This type of leave would be counted toward the employee's 12-week maximum of FMLA leave in a 12-month period.
- Because the employee needs to care for an injured or ill servicemember. This leave may extend to up to 26 weeks in a "rolling" 12-month period for an employee whose spouse, son, daughter, parent or next-of-kin is injured or recovering from an injury suffered while on active military duty and who is unable to perform the duties of the servicemember's office, grade, rank or rating. An employee is also eligible for this type of leave when the family servicemember is receiving medical treatment, recuperation or therapy, even if the servicemember is on the temporary disability retired list.
- Under the FMLA, the total amount of leave during a 12-month period—which the ELCA determines by using a "rolling" 12-month period measured backward from the date the employee uses any FMLA leave—may not exceed 12 weeks (or 26 weeks to care for an injured or ill servicemember) for one or more of the reasons described above. Further, a husband and wife who are eligible for FMLA leave and who both work for the ELCA are limited to a combined total of 12 weeks of leave (or 26 weeks to care for an injured or ill servicemember) during any 12-month period for leave taken for one or more of the reasons listed above.~~because of the birth or placement of a child or to care for a parent with a serious health condition.~~

12.3 Important Terms Defined

Child, Spouse, and Parent and Next-of-Kin

A "child" includes ~~not only~~ the employee's biological, adopted, or foster child, ~~as well as but also~~ a stepchild, legal ward, or child for whom the employee has day-to-day responsibilities to provide care and financial support. If older than age 18, the child must be incapable of self-care because of a "physical or mental disability." A "physical or mental disability" is a physical or mental impairment that substantially limits one or more of an individual's major life activities.

The term "spouse" is limited to the employee's husband or wife and does not include an unmarried domestic partner.

A "parent" includes the employee's biological parents or another individual who provided day-to-day care and financial support during the employee's own childhood. The employee's parent-in-law is not considered a parent for purposes of the FMLA.

"Next-of-Kin" is defined as the closest blood relative of an injured or recovering servicemember. Next-of-Kin eligibility is related to leave to care for injured and/or recovering servicemembers only.

Serious Health Condition

A “serious health condition” under the FMLA is an illness, injury, impairment, or physical or mental condition that involves either an overnight stay in a hospital or other treatment facility or “continuing treatment by a health care provider.”

Servicemember family leave is not tied to a serious health condition as for other types of FMLA leave.

12.5 How to Request Leave

To take FMLA leave for a reason that is foreseeable, such as the birth or placement of a child or elective surgery, the employee must give the ELCA 30 days’ advance notice. If 30 days’ advance notice is not possible, the employee must give the ELCA as much notice as practicable. The employee must make a reasonable effort to schedule planned medical treatment in a way that minimizes disruption to the ELCA’s operations. If the employee fails to provide 30 days’ notice for foreseeable leave without a reasonable excuse, the ELCA may deny his or her leave request for FMLA leave until at least 30 days from the date the ELCA received notice.

For an FMLA leave that is not foreseeable, the employee must notify the ELCA as soon as practicable of the need for leave, generally no more than one or two working days after he or she learns of the need for leave. The notice may be given in person or by telephone, facsimile, or e-mail. If the employee is not able to give notice of the need for leave, notice may be given by his or her spouse, an adult family member, or another responsible person. Notice should be given to the Executive for Human Resources and the employee’s immediate supervisor.

Employees requesting Servicemember Family leave must provide verbal notice with an explanation of the reason(s) for the needed leave to Human Resources as soon as possible. Leave may commence as soon as the individual receives the call-up notice.

12.6 How Leave Is Scheduled

FMLA leave based on the birth of the employee’s child or placement of a child with the employee for adoption or foster care must be taken all at once unless the ELCA agrees otherwise.

If medically necessary, the FMLA allows a leave ~~based on a serious health condition~~ to be taken on an intermittent basis or by means of a reduced leave schedule. “Intermittent leave” is leave taken in separate blocks of time due to a single qualifying reason. A “reduced leave schedule” is a leave schedule that reduces the usual number of working hours per workweek or working hours per workday, thus normally changing a full-time schedule to part-time during the period of the leave.

If an employee takes intermittent leave or works on a reduced leave schedule, the ELCA may require the employee to transfer temporarily to an available alternative position that better accommodates recurring periods of leave than does the employee’s regular position. The alternative position would have pay and benefits equivalent to the employee’s normal position, but it does not need to have equivalent duties.

12.7 Substitution of Paid Leave

Normally, leave available under the FMLA is unpaid. However, the FMLA provides for the “substitution” of accrued paid leave from the ELCA for unpaid leave available under the law.

Under the FMLA, employees have the right to “substitute” accrued paid leave from the ELCA for which they are eligible. The ELCA has the right to require such substitution and will normally do

so providing this does not interfere with the Workers' Compensation benefits.

Substitution does not affect the total amount of FMLA leave available. The total amount of FMLA leave (whether paid or unpaid) that an employee is allowed to take in a 12-month period remains 12 weeks (or 26 weeks to care for an injured or ill servicemember).

The effect of substitution is that an employee would be paid for all or a portion of otherwise unpaid FMLA leave. For example, if an employee had accrued two weeks of paid vacation and needed to take two weeks of FMLA leave, the employee could elect and the ELCA would normally require that the employee substitute two weeks of vacation. The employee's remaining FMLA leave entitlement and vacation entitlement would each be reduced by two weeks. If the employee in this example needed 12 weeks of FMLA leave and had only two weeks of paid vacation accrued and no personal days or sick time, 10 weeks of the FMLA leave would be unpaid.

The FMLA requires that the employee be eligible for the type of accrued leave that is to be substituted. Accrued paid vacation or accrued paid personal days may be substituted for any type of FMLA leave. However, employee may not substitute paid sick time unless he or she meets the normal requirements for taking paid sick time. Since ELCA employees may use sick time to care for themselves or for someone in the immediate family, paid sick time could be substituted for FMLA leave taken for that purpose.

12.9 Returning to Work

The FMLA requires that an employee returning to work following an FMLA leave be reinstated to the same position or an equivalent position, with the same pay, benefits, and terms and conditions of employment. However, no employee is entitled under this policy to any right, benefit or position other than that to which the employee would have been entitled had he or she not taken leave. For example, if a layoff or reduction in force or some extenuating circumstance or business condition arises that affects the employee's position, reinstatement may not be possible.

Under the FMLA, leave may be extended (but not more than the 12-week limit) if circumstances require the employee to take more leave than originally anticipated. On the other hand, the employee may be able to return to work sooner than originally planned. In either case, the employee must provide reasonable notice (within two business days) of the changed circumstances where feasible.

If the leave was based on the employee's own serious health condition, he or she must provide a "fitness-for-duty" certificate when returning to work. The fitness-for-duty certificate should relate only to the condition that caused the need for the leave. The certificate itself need be only a simple statement confirming the employee's ability to return to work.

In cases where Family and Medical leave has been exhausted, terms stated under Section 11.7, Personal Leave Without Pay will apply.

13.0 Staff Training and Development

13.3 CEP Funding

A. CEP funds ~~and accumulated interest~~ are made available to the employee upon request, with the approval of his or her unit executive director or executive for a section. ~~Interest is accumulated only on the employee-contributed portion. The interest rate is set and may be adjusted by The Office of the Treasurer. Accumulated interest and employer-contributed funds are considered as taxable income by the Internal Revenue Service, and will be annually reported on the employee's W-2 form.~~

~~B. Funds budgeted for CEP but not expended in the year budgeted will be transferred to the benefits pool in the Office of the Treasurer at the end of the year, to be held for use in future years.~~

B. The maximum amount that an employee may have in their CEP account at any time is \$1,500 of employee-contributed funds.

C. The maximum employer contribution for any CEP activity is \$4,500 per participant, per calendar year.

13.5 Transfers and Terminations of CEP Funds & Time

A. If an employee transfers to another unit or section within the churchwide organization, the employee's contribution, the employing unit's or section's contribution, ~~the accumulated interest on the employee's contribution~~, and the unused time for that year will be transferred to the employee's new churchwide unit or section.

B. If the employee's service with the churchwide organization is terminated for any reason, including retirement, only the balance of the funds contributed by the employee and the accrued interest are returned to the terminating employee.

C. Under no circumstances will an employee's CEP account remain open ~~or accrue interest~~ after his or her date of termination.

13.6 CEP Withdrawals

A. A CEP withdrawal form should be completed with the required documentation and submitted to the CEP Coordinator in Human Resources ~~at least thirty (30) days before the funds are needed.~~

13.9 Degree Programs

A. CEP funds may be used to help eligible employees develop their skills and upgrade their performance through a degree program at an accredited college or university.

14.0 SEPARATION FROM EMPLOYMENT

14.6 Resignation

An employee need not remain in a position beyond the time that he or she believes he or she can make a contribution to this church. Employees who wish to terminate their employment are requested to give at least a two week notice. Employees who resign will receive payment for the time they have worked since the last pay period and for their unused, accrued vacation time. Accrued, unused vacation days may not be used to extend the resignation date. The last day of employment must be a day on which the employee is working. ~~However,~~ An employee who resigns will not receive separation pay.

18.0 ETHICS POLICY

18.2 Standards of Ethical Conduct

2. Conflicts of Interest. All employees shall avoid conflicts of interest, potential conflicts of interest, and situations that give the appearance of conflicts of interest.¹

e. To avoid appearances of impropriety, any gifts, gratuities, and hospitality offered to an employee-such as goods, free travel, hotel, or lodging residential rooms-typically will not can only be accepted ~~individually by any employee from any person or organization that sells, delivers, or receives any goods, materials, and services to or from the churchwide organization and used for the benefit of the organization.~~ Gifts are to be reported to a supervisor, unit director, or full time officer of this church. Occasional *de minimus* gifts are exempt from this rule.² Gifts that primarily benefit the churchwide organization and not an individual, such as gifts of hospitality given to the churchwide organization by hotels, conventions, and conferences in relation to official churchwide organization business, are exempt from this rule. Employees ~~also~~ may also participate in reasonable, normal relationship-building activities, such as meals, entertainment, ~~sporting~~ events, and other ~~such~~ similar activities. ~~All gifts and s~~ Such participation ~~are is~~ to be reported, ~~in advance if possible~~, to a supervisor, the unit executive director or executive for a section, or a full-time officer of the church.

5. Transactions and Reporting. Each employee has a duty to prepare, process, maintain, and report complete, accurate, and timely records pertaining to their role, including, but not limited to, journal entries, expense reports, disbursement requests, and payroll transactions. This also includes safeguarding all physical, financial, informational, and other ~~company~~ churchwide organization assets. In addition, no undisclosed or unrecorded fund or asset will be established, and no artificial or false entries will be made in the financial or other records of the ELCA. The use of the ELCA's funds for any unauthorized or unlawful purpose is prohibited.

Original Employee Ethics Policy dated: November 2004

Last Updated: November 2005

¹Investments with the Mission Investment Fund and the ELCA Foundation are not considered a conflict of interest.

²*De minimus* gifts are typically gifts of less than ~~\$45.00~~ \$75.00 value, such as flowers or foodstuffs. "Occasional" would mean as part of a special event or seasonal holiday.

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Appendix A

Amendment to Manual of Policies and Procedures for Management of the Rosters, Part One, 41

Mission Development as Congregational Service and Exception for Three-Year Parish Rule

Service as a mission developer shall be considered as congregational service under the terms of bylaw 7.41.12. when such service is approved by the synodical bishop and the executive director of the Evangelical Outreach and Congregational Mission unit and a call has been issued by the synod council where the mission development is located.

Requests for exception to the “three-year parish rule” bylaw 7.41.12 are addressed to the Roster Committee of the Conference of Bishops.

- A. The Global Mission unit, ~~the Evangelical Outreach and Congregational Mission unit~~, and the Office of the Presiding Bishop for military chaplaincies, with the approval of the Roster Committee of the Conference of Bishops, may seek and provide a call for candidates who have not completed the expected initial three-year experience of congregational service.
 1. Each request is to come directly from the candidate to the Roster Committee of the Conference of Bishops. A statement by the candidate, which provides an explanation of pertinent circumstances surrounding the request, is to accompany each request.
 2. Each request also must be accompanied by a letter either from the Global Mission unit, ~~the Evangelical Outreach and Congregational Mission unit~~, or the Presiding Bishop’s executive assistant for federal chaplaincy ministries that indicates the desire to place the person in specific areas of responsibility.
 3. Synod designation for a person ordained from seminary to serve in global-mission work, ~~outreach service~~, or military chaplaincy will be determined by:
 - a. reassignment to a synod of the candidate’s choice;
 - b. reassignment to the synod of original candidacy; or
 - c. remaining, upon the candidate’s choice, in the synod of assignment determined in this church’s candidacy process.
- B. For other candidates and persons already rostered, requests for exceptions to the three-year provision must be reviewed by the Roster Committee of the Conference of Bishops.
 1. Other candidates requesting waiver of the three-year congregation service rule for pastoral service in congregational settings must file application with the Roster Committee of the Conference of Bishops.
 2. The application is to be accompanied by:
 - a. a statement by the applicant outlining the circumstances and reasons for the request;
 - b. a letter from the synodical bishop; and
 - c. a statement from the churchwide unit, synod related institution, or organization that is seeking the person for service.
- C. By decision of the Conference of Bishops [CB92.10.48], exceptions to the three-year pattern of congregational service *for global mission, outreach, and military chaplaincy* are to be approved by the Roster Committee and reported to the Conference of Bishops for ratification.

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Appendix B

Amendment to *Manual of Policies and Procedures for Management of the Rosters*, Part One, 53-54

Guidelines Related to Synodically Authorized or Licensed Ministries

These guidelines relate to bylaw 7.61.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* that addresses the issue of providing Word and Sacrament ministry through the use of synodically authorized ministry, where it is not possible to provide appropriate ordained pastoral leadership. Those who are authorized for such ministry within a synod are not rostered by the Evangelical Lutheran Church in America (unless already serving on a roster of this church) but are authorized to provide a specific ministry within a particular setting for a designated period of time.

Principle 40 and related sections in “The Use of the Means of Grace—A Statement on the Practice of Word and Sacrament,” which was adopted “for guidance and practice” by the 1997 Churchwide Assembly of the Evangelical Lutheran Church in America, also addresses this issue.

A. Identification of Need: The synod identifies a congregation or other ministry where ordained pastoral leadership is not available for an extended period of time and where synodically authorized ministry may be appropriate.

Because of the relationship of an authorized lay ministry to those serving in the ordained ministry of Word and Sacrament, pastors serving congregations within the area where this ministry need is located normally will be consulted in this determination.

B. Invitation to Service: An individual who demonstrates the potential for service is invited by the synod to enter a program of preparation.

An individual who has been removed from rostered ministry in the Evangelical Lutheran Church in America by reason of misconduct, or has been denied continuance in candidacy by reason of misconduct is precluded from serving in a synodically authorized ministry of this church.

C. Qualifications: A person invited to prepare for a synodically authorized ministry should be an active member of an ELCA congregation for at least one year. Prior to preparing to serve in synodically authorized ministry an individual must have:

1. Been recommended by the individual’s pastor and congregation council;
2. Consulted with synodical staff and/or the synodical committee responsible for the synod’s program of preparation; and
3. Demonstrated the ability and willingness to participate in a program of preparation leading to possible service in a synodically authorized ministry.

In making its determination concerning an individual’s eligibility to serve in a synodically authorized ministry, the synod will interview the applicant and will obtain written responses to the “Entrance Information Questions” in the “Candidacy Manual.” The synod will also obtain a background check, as outlined in the “Candidacy Manual,” on each individual being considered for authorization in the synod.

D. Synodical Committee for Authorized Ministry: An appropriate synodical board or committee may be appointed by the Synod Council to provide the synodical bishop with recommendations concerning the authorization of and accountability for authorized ministries within the synod. This committee may be a sub-committee of the synodical Candidacy Committee. When it is a separate

committee, it should be closely related to the synod Candidacy Committee. In either case, the work of the two is distinct.

The synodical committee or synod staff determines the educational program within the synod for persons considered for service in an authorized ministry; determines the eligibility for individuals to enter this program of preparation; and advises the bishop on the suitability of an individual for service in a synodically authorized ministry.

E. Program of Preparation: The synod defines the program of preparation for an authorized ministry of Word and Sacrament, consistent with guidelines developed by the Division for Ministry, and in consultation with an ELCA seminary. Such programs shall prepare persons to have knowledge and abilities in the following areas:

1. Bible;
2. Lutheran theology, the Lutheran Confessions, and the Confession of Faith and polity of the Evangelical Lutheran Church in America;
3. Worship;
4. Spiritual discernment and faith development;
5. Leadership expectations and identity;
6. Contextual understanding; and
7. Pastoral skills including preaching, catechetics, worship leadership, visitation, pastoral care, and outreach.

The program of preparation can be accomplished in a variety of ways including educational programs that utilize current rostered leaders within the synod, ELCA seminaries and continuing education centers, the ELCA *SELECT* curriculum, and other appropriate resources.

The synod determines when an individual is prepared for service within the synod. There is no guarantee of service within the synod and participation in a program of preparation does not mean that authorization for service will follow.

F. Authorization for Service: When the synod has determined that a specific need exists, and with the consent of the congregation to be served, an individual may be authorized for service within the synod by the synodical bishop, in consultation with the Synod Council. Such service shall fulfill assigned responsibilities, and authorization shall be for a specific period of time not to exceed one year, unless terminated earlier.

Persons who serve in synodically authorized ministry are to meet the following criteria:

1. evidence of mature Christian faith and commitment to Christ;
2. satisfactory participation in the synodical program of preparation, including demonstration of appropriate ministry skills;
3. knowledge and acceptance of the Confession of Faith of this church; and
4. willingness to meet this church's expectations concerning the personal conduct and behavior of persons serving in public ministry as described in "Vision and Expectations – Ordained Ministers in the Evangelical Lutheran Church in America." A person authorized by the synodical bishop is then installed in such service.

G. Supervision and Accountability: Accountability for synodically authorized ministry in a congregational setting is the direct responsibility of the Congregation Council. Accountability for a synodically authorized ministry in a non-congregational setting within a synod is the direct responsibility of the governing body of the entity that conducts that ministry, or if there is no such entity, the Synod

Council. In all cases, a synodically authorized minister is to be under the direct supervision of an ordained minister appointed by the synodical bishop.

The supervising ordained minister shall report to the governing body and seek the advice and counsel of the synodical bishop or appropriate synodical staff person in relationship to the synodically authorized minister.

H. Link to Candidacy for Ordination: When, in the judgment of the authorizing bishop, a person whose service as a synodically authorized minister of Word and Sacrament will likely be long term in one ministry or in a succession of ministries, that person shall normally enter the ELCA candidacy process for ordination and shall remain active in candidacy and theological preparation while serving in synodically authorized ministry.

Though it is usual that a mission development is led by a pastor rather than a person synodically authorized for Word and Sacrament, when a synodically authorized person is serving in that capacity, he or she shall normally have received a positive entrance decision for candidacy for ordained ministry before beginning that ministry and shall remain active in candidacy and theological preparation while serving in that mission development.

H. I. Renewal and Revocation: Renewal of authorization after one year may be given when a demonstrated need exists for its continuation. This need is determined by the synodical bishop at the request and with the consent of the congregation or other ministry within the synod being served, consultation with the supervising ordained minister, and a review of both the ministry setting and the service of the authorized minister.

Authorization to provide ministry within the synod may be revoked at any time by the synodical bishop, who need not specify the reason.

I. J. Letter of Authorization: The authorization may be evidenced by an appropriate letter describing the terms and conditions of the authorization or license. The description also may limit activities authorized to be conducted.

J. K. Marriage Services. Where permitted by law, synodically authorized ministers may officiate at marriage services for members of the congregation in which they are authorized to serve, with the concurrence of the congregation and the approval of the synodical bishop.

K. L. Other Matters: Persons may serve in a synodically authorized ministry only within the synod that has authorized that ministry. A synod may consider for authorization an individual trained and authorized by another synod, based on the individual's qualifications and ability to meet the new synod's criteria for authorized ministry.

Persons authorized for such ministries are not to wear clerical stoles, and should not wear clerical collars unless authorized by the synodical bishop. The title "Pastor" is reserved for ordained ministers of Word and Sacrament and is not to be used by synodically authorized ministers.

Synodically authorized ministers are not to offer therapy or counseling as a part of their ministries, but may provide appropriate pastoral care.

Adopted by the Church Council as policy of the Evangelical Lutheran Church in America, April 1995 [CC95.04.47t] and amended April 2005, April 2006, and November 2008

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LITURGICAL REVIEW
Evangelical Lutheran Worship Ministry Rites
A Summary of Principal Issues and Strategies for Response

According to the plan underway since late 2006, the occasional services related to Evangelical Lutheran Worship are being published in two separate resources. The first, *Evangelical Lutheran Worship Pastoral Care*, will be released in October 2008. The second resource, consisting of occasional services for use in the assembly, is in development. A major section of this second resource is devoted to ministry rites, primarily services for use when a person enters one of the rosters of this church and when a person begins serving in a particular call. The editorial team assigned to the preparation of this resource assembled its proposal for the ministry rites in spring 2008.

The shape and content of ministry rites not only are liturgical matters but also are related to the polity of this church in such areas as constitutional provisions and ecumenical agreements. Reviewers were selected to represent the various areas of interest and impact. The final liturgical and theological review took place in July and August 2008.

Careful attention has been given to the responses from these reviewers, including responses from synodical bishops. Although it is important to note the positive tone and affirmation of most of the reviews of proposed materials, this document identifies and summarizes several overarching issues regarding the proposed ministry rites that have emerged from this review process.

I. Parameters for the *Evangelical Lutheran Worship* ministry rites

Certain parameters may be described for the revision of ministry rites that will become part of the Evangelical Lutheran Worship family of resources.

A. Complementarity with *Evangelical Lutheran Worship* core resources

The patterns, principles, and content of *Evangelical Lutheran Worship*—both the assembly and leader's editions—are carried forward into the proposed ministry rites. For example, where the ministry rites include elements from the service of Holy Communion, the *Evangelical Lutheran Worship* patterns and content are used.

B. Consistency with current assumptions about rostered ministry

This church's current understanding of the roles and responsibilities of the several forms of rostered ministry reflects an extensive churchwide exploration of ministry (the Study of Ministry 1988-1993). This study led to revised ministry rites commended by the Church Council. More recent revisions to ministry rites have come through ecumenical agreements adopted by this church.

The current understanding of ministry, reflected in such areas as nomenclature related to candidacy, call, and ministry rosters, is retained in the proposed ministry rites. Any reconsideration of this church's understanding of ministry at the present time is beyond the scope of revised liturgical forms for recognizing or authorizing ministry.

C. Revisions for clarity

Proposed revisions to the rites seek to provide greater clarity to assist those who worship with them, especially as some additional consistency is brought to the services and their patterns. Examples include the following.

1. As is the case in *Evangelical Lutheran Worship*, service elements are named so that the pattern of the service is more transparent.
2. Currently, only one of the rites provides for the option of a time of silence during the laying on of hands, before the prayer that follows. The value of such silence, in order to let the action speak

before any accompanying words, is not limited to any one of the entry rites, and so the silence is proposed for inclusion whenever a laying on of hands is part of a rite.

II. Principal issues raised in the review of entry rites

Entry rites is a term describing the orders of service used when, after the completion of designated preparation, a person is welcomed into active service on one of this church's ministry rosters. The entry rites include Ordination, Consecration of Deaconesses and Diaconal Ministers, and Commissioning of Associates in Ministry. "Candidate" is used as a generic term for such a person in the description that follows.

A. Distinguishing among the forms of rostered ministry

Review

Some reviewers expressed concern that greater parallelism in the patterns, actions, and texts of the entry rites may lead to confusion about the differences between the forms of rostered ministry.

Strategy for Response

In similar liturgical orders, structural differences that exist only for the sake of differentiation are difficult to explain or defend. On the other hand, thoughtful and easily discernible differences in language and action can help to interpret this church's understanding of ministry.

The rites will 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, will be maintained. At the same time, patterns, actions, or texts that convey unhelpful distinctions among the rosters will be avoided.

For example, the phrase "According to apostolic usage" is now proposed only for the ordination rite. As another example, these words of acclamation by the gathered assembly are proposed:

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/a diaconal minister/a commissioned associate in ministry]. . .

Another example of seeking consistent clarity while maintaining discernible difference involves the address and questions to the candidate at the outset of the rites. Each of the addresses will briefly note the form of ministry to which a candidate is called. The sermon is an appropriate place to include a fuller interpretation of that role. The questions will be consistent from one rite to the next when it is important to ask the same thing of all candidates for rostered ministry, but will vary when it is helpful to note the distinctions among the forms of ministry.

B. Laying on of hands

A particular locus of concern related to the entry rites is the action of the laying on of hands. Who lays on hands, how many hands are imposed, what happens or is said during the action—these are among the matters that received considerable attention in the review.

Review

The rites sent for review, following the current entry rites, proposed that the presiding minister lay both hands on the candidate in all of the entry rites. The draft sent for review further proposed that

the invitation to others to join in placing one hand upon the candidate be extended beyond ordination to the entry rites for lay rostered ministries. The review surfaced concerns about the extension of the two-hand practice (provided only for ordained ministers and deaconesses in *Occasional Services*, 1982) and the implications of involving others in laying of hands for those entering one of the lay rosters.

Strategy for Response

Evangelical Lutheran Worship encourages both honoring historic patterns with regard to the laying on of hands and a broadened understanding of this ritual action. “Laying on of hands is a powerful gesture of blessing that need not be restricted to particular uses of the affirmation rite.” (*Evangelical Lutheran Worship* Leaders Edition, Notes on the Services, Affirmation of Baptism, 32) “The action of the laying on of hands is a significant physical gesture of blessing that recalls the promises of baptism.” (*Evangelical Lutheran Worship* Leaders Edition, Notes on the Services, Healing, 42). Within the entry rites, this action is better understood as a visible, tangible prayer for the gifts of the Holy Spirit, recalling Baptism, than as a performative “moment” that conveys particular gifts for ministry.

In the spirit of this broadened understanding, the revised proposal retains from the current entry rites for all the rosters the laying of both hands upon the candidate by the presiding minister. As a way of reflecting the church’s historic practice, the provision for others to join in the laying on of hands will be mentioned as an option in the ordination service (where the option will refer to other ordained pastors).

Encouragement also will be given to those who plan worship to consider ways in which the practice of laying on of hands can be carried out most helpfully on these occasions. For example, having a smaller, representative group lay on hands enables the assembly better to witness the action. People in the assembly might be invited to extend their hands toward the candidate in a gesture of blessing. All might be encouraged to extend the peace and blessing of God individually at a reception after the service.

C. Location and function of the acclamation by the assembly

Review

The review surfaced a concern that the traditional location of an acclamation by the assembly *after* the laying on of hands and prayer might suggest that the assembly’s role is secondary (for example, to that of the clergy). The question was raised as to whether an address to the assembly and the people’s response should come earlier in the rite.

Strategy for Response

At the very outset of the entry rites, the words of the presentation articulate the role of the church, through its preparation and approval processes, in bringing forward people for ministry on behalf of all the baptized. The acclamation by those assembled at a particular service is an affirmation of that work by the church as well as of the rite itself. Furthermore, the position of the acclamation near the conclusion of the rite parallels the welcome at Baptism and leads to a natural transition to the rest of the service.

However, the description of the candidate at various points in the rite will be revised so that it does not reinforce a potential misunderstanding about the “moment” of ordination, consecration, or commissioning. The candidate will not be referred to as “newly” ordained, consecrated, or commissioned until after the assembly’s acclamation.

D. Addition of a question regarding the ELCA’s constitution and bylaws

Review

One recommendation that emerged in the review was that, in the entry rites, in addition to asking candidates to carry out their ministry in accordance with this church's stance regarding the scriptures, ecumenical creeds, and the Lutheran confessions, they also be asked: "Will you carry out your ministry in conformity with the constitution and bylaws of the Evangelical Lutheran Church in America?"

Strategy for Response

Such a question presently is included only in installation rites (where it is retained in the proposed revisions) and not in the entry rites. It also 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 the constitutions and bylaws. Within the entry rites themselves, adding other elements to the 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.

E. Provision for "ordination in unusual circumstances"

Review

Reviewers noted that the 2001 exception was not mentioned in the draft ordination rite: "For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ordained ministry." (ELCA Constitution 7.31.17.)

Strategy for Response

Reference to the exception for ordination in unusual circumstances will be included in the notes on the ordination service.

III. Other issues raised in the review of ministry rites

Beyond the principal issues affecting the entry rites, reviewers noted a number of other issues about the ministry rites. Many constructive editorial comments and recommendations will be incorporated into the final draft. General issues of a substantive nature raised by reviewers are summarized here together with strategies for response.

A. Scripture in the context of ministry rites and their propers

Review

The review returned a considerable body of comment about the use of Scripture passages that historically have been incorporated into the addresses to candidates in ministry rites. The concerns were several. Does the use of such brief quotations have the effect of "proof-texting" and of reading the Bible out of context? How does such use of the Bible relate to the way it has been used in the reading and preaching of God's word earlier in the service? Do the introductions (e.g., "St. Paul writes") reflect an informed understanding of biblical scholarship such as would be presumed of a candidate for ministry? In addition to such questions, it was recommended that the readings appointed in the propers be reviewed for appropriateness.

Strategy for Response

The use of scriptural exhortations in addresses to candidates has deep and wide precedent in tradition and ecumenical practice. Liturgical texts frequently use brief sentences of scripture in such a way. For example, in the welcome of the service of baptism, the newly baptized is addressed: "Let

your light so shine before others that they may see your good works and glorify your Father in heaven” (Matt. 5:16).

Scriptural exhortations will be retained in the addresses to candidates. However, each will be reviewed to ensure that its use is contextually faithful. The brief introductions will be carefully examined and revised as necessary. For example, a quotation from 2 Peter may be introduced with words such as, “A reading from Second Peter” or “Hear these words of Scripture” rather than “St. Peter writes.”

The helpful suggestions made by reviewers regarding the Bible texts appointed in the propers will be carefully reviewed, including their relationship to the “embedded” Scripture texts, and incorporated into the final proposal.

B. Symbols of ministry

Review

Reviewers commented on the ways symbols of ministry are used or referred to in the rites. One group of comments involved the giving of symbols of ministry (the stole at ordination; the towel and basin at the consecration of a deaconess or diaconal minister; an insignia or pin to those commissioned as associates in ministry). It was further suggested that the question of the giving of a stole at the consecration of a deaconess or diaconal minister, which is excluded in the current consecration service, be revisited.

Another location for the use of symbols of ministry is in the installation rite for pastors. The draft proposal moved into the notes the innovation from *Occasional Services* (1982) of having symbols of the Word and Sacraments handed to the pastor or having the pastor move to the liturgical centers of font, pulpit, and table. Some reviewers lamented this move as marginalizing an opportunity for congregational representatives to participate.

Strategy for Response

No substantive changes from the current ministry rites are proposed in what symbols may be presented or when they may be presented.

The body of the service for the installation of a pastor will include the option for a procession to the places of Baptism, preaching, and the Lord’s supper, together with the interpretive words at each place that may be spoken by congregational representatives.

In addition, a thanksgiving at the conclusion of a call rite is in development that may serve as a kind of bookend to the installation rite. In it, a similar use of symbols of ministry is envisioned, only in this case it is in the context of thanksgiving for—and relinquishing of—the pastor’s stewardship of the means of grace in that place.

C. Invitation to extended service

Review

This rite is for use when an ordained minister of Word and Sacrament of a church body with which this church has established full communion is authorized to carry out the ministry of Word and Sacrament in a ministry setting within the Evangelical Lutheran Church in America. Reviewers’ comments noted the unusual language in this rite, as well as the limited scope of the questions posed to the minister as compared with installation of a pastor.

Strategy for Response

The language and parameters of this rite are additional examples of matters that have been carefully negotiated as part of ecumenical agreements and that have been incorporated in the ELCA constitution and bylaws. Editorial recommendations will be incorporated for further clarity and accuracy .

IV. Ongoing conversation

The review of the ELCA's ministry rites surfaced a number of issues and questions about the ELCA's understanding of ministry. Ongoing issues and questions that have emerged will be 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 how the liturgical life of this church supports the vocations of all the baptized and of those called to serve among the baptized for the sake of the world.

Michael L. Burk
Bishop, Southeastern Iowa Synod

Martin A. Seltz
Publisher, Worship and Music

Revised November 11, 2008

**Summary of Activities of Program Units and Service Units
of the Churchwide Organization**

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Program Units

Church in Society

Submitted by Rebecca Larson, Executive Director

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 (16.12.D05).

Administration

The Church in Society and the Vocation and Education program committees met in joint session (as called for by *Policies and Procedures of the ELCA for Addressing Social Concern*) for an extended discussion of the elements of vocational formation and moral discernment this church should pay attention to when developing programs and resources.

Advocacy

Staff advocated tirelessly for the passage of the Global AIDS bill, signed into law by President Bush in July. It dedicates \$48 billion over five years to fight AIDS, malaria, and tuberculosis.

Mary Minette, director for environmental education and advocacy, testified on behalf of the ELCA and the National Council of Churches before a House of Representatives subcommittee on energy and air quality in June.

Since 2001, a legislative priority of the ELCA has been to establish a national housing trust fund. In coalition with other partners, ELCA Washington Office staff lobbied hard on the Housing and Economic Recovery Act of 2008, which will create 1.5 million units of low-income housing over 10 years.

The new director for Middle East policy and the non-profit Churches for Middle East Peace (CMEP) hosted Dr. Tawfiq Nasser of Augusta Victoria Hospital, Jerusalem, for visits on Capitol Hill and the state department.

The Washington office facilitated a letter of priorities to presidential candidates co-signed by the heads of three Lutheran non-governmental organization partners (Lutheran Immigration and Refugee Service, Lutheran World Relief, Lutheran Services in America) and Presiding Bishop Mark Hanson.

To mark the 60th anniversary of the Universal Declaration of Human Rights, the Lutheran Office for World Community will host a consultation on human rights in October. The voice of the ELCA has been loud and clear in calling for the protection of human rights to be the focus of socially responsible decision-making by corporations when it comes to access to essential medications, especially AIDS drugs for least-developed countries.

The 19 ELCA state public policy advocacy offices have been introduced to a new approach of support to their work through biennial grants.

A study guide on Iraq for congregations is being produced.

World Hunger Ministries

It appears that the ELCA World Hunger Appeal is on track to meet the new 2008 goal of \$20 million, although the goal depends on significant income in the last quarter of the year.

In the spring, the World Hunger program funded 343 domestic hunger grants for a total of \$788,000, including education and advocacy grants of \$300,000 to 55 organizations, congregations, synods, and outdoor ministries. Since the beginning of 2008, the World Hunger program has awarded additional grants to food pantries and poverty-reduction organizations to offset the rising cost of food due to increasing demand.

In cooperation with the Vocation and Education program unit, ELCA World Hunger has begun a pilot project to underwrite the cost of a summer staff person dedicated to raising awareness of and developing programming for youth at ELCA outdoor ministry sites.

Poverty Ministries

The director of poverty ministries was among other staff and nine young adults to attend the Ecumenical Pre-Conference and International AIDS Conference in Mexico City in July. Work on an ELCA AIDS strategy is moving forward.

Fifteen synods have committed to participate in a "Vital Congregations—Just Communities" project to teach congregation-based organizing. Staff who work on community development and community organizing are collaborating on ways to respond to the hardship created by immigration raids, as occurred in Postville, Iowa in May.

Revised November 6, 2008

The first-ever consultation on disaster planning in low-income communities was held in June. It was attended by people working in poor, urban, rural, and ethnic communities.

Social Ministry Organizations

Two social ministry organizations have become affiliated with the ELCA since March: Jefferson Area Social Ministry Organization, Punxsutawney, Penn., and Lutheran Social Services of Puerto Rico. Five others have entered the affiliation process. Opportunities continue to increase for leveraging Lutheran social ministry organization expertise and perspectives in settings where partner Lutheran churches are involved in diaconal work around the world.

The year 2008 is on track to set the record for the most tornadoes ever recorded in a calendar year, and the “five-hundred year” flood struck the territories of eight Midwestern synods. Lutheran Disaster Response has been at work to address these natural disasters, as well as the hurricane that affected the Gulf Coast, through case management and respite care for rostered leaders.

Studies

The Spanish translation of “Our Calling in Education” is now published and distributed to selected rostered leaders and others.

A study on genetics, in preparation for a social statement on the same subject, will be published in early November with responses by November 1, 2009.

The first meeting of the new task force for the development of a criminal justice social statement will take place in early December 2008.

Staffing changes and consulting with relevant parties have brought about a delay of a new message on immigration, now anticipated for consideration by the Council in November 2009.

A revised study guide to the ELCA’s social statement on racism has been posted on the ELCA Web site.

Evangelical Outreach and Congregational Mission

Submitted by Stephen Bouman, Executive Director

The Evangelical Outreach and Congregational Mission unit shall foster and facilitate the efforts of congregations, synods, and related institutions and agencies in reaching out in witness to the Gospel to people in all contexts and cultures within the territory of this church. It will do so by equipping existing congregations and ministries; developing new ministries and congregations; seeking to renew strategic ministries; and working with congregations and synods in programs and strategies for renewal and evangelical outreach. (16.12.A05)

EOCM Renewed Structures

In June, Evangelical Outreach and Congregational Mission (EOCM) announced plans for a renewed structure for its ministry. EOCM’s focus is evangelizing new and renewed congregations. A video presentation was shared with the Conference of Bishops (COB) and all EOCM staff. The plan calls for staffing presence in each synod through a director for evangelical mission, designated for this core work: to build a mission table (guiding coalition) around new and renewed evangelizing congregations; to build a mission support table (guiding coalition) grounded in scriptural stewardship principles; and to build a mission discernment table (guiding coalition) for local mission strategies (i.e., incorporating conferences, clusters of congregations, and ethnic strategies) that will knit together relationships related to new and

renewed evangelizing congregations.

Regional consultations, which include the ELCA Mission Support conversation, began in September and will conclude in mid-December 2008. These consultations provide the opportunity to further discuss the plan and its implementation with partners in each synod. The recent Conference of Bishops gathering provided yet another opportunity for further consultation and feedback. Ongoing individual conference calls with synod bishops offer additional conversation on specific details that emerge, and agreement on next steps for implementation.

The first two new directors for evangelical mission have been called and will serve in the Minneapolis Area and Saint Paul Area synods.

EOCM Staff and Transitions

In April, Fred Milligan was selected to serve as Region 9 stewardship staff. Mr. Milligan will provide support and coordinate stewardship efforts, including mission support, directly working with all field staff in Region 9. Pr. Brenda Smith was called to serve as the director for discipleship and evangelism and began her ministry in September. Pr. Smith will provide leadership for discipleship and evangelism ministry as well as coordinate the ELCA's efforts to implement the ELCA evangelism strategy. Pr. Neil Harrison was called to serve as the director for renewed evangelizing congregations and will begin his new call with EOCM on December 1, 2008.

Internal restructuring within EOCM aligned deaconess Marlys Waldo to the new starts team. This shift will provide a renewed focus on the development of Mission Partners and Mission Founders with a goal to increase support to new mission starts.

Start New and Renewed Congregations

To date, EOCM has approved 50 new ministries in 2008 for a total of 216 congregations currently under development. Review tables were held in March (for new starts) and in July (for existing mission congregations). The review tables included bishop representatives from each region and churchwide staff. The new starts team has worked closely with the Office of the Secretary on the process of incorporation of our Synodically Authorized Worshipping Communities (SAWC); 75 percent of our 102 SAWCs have completed this process. The new starts team, convened by the Office of the Presiding Bishop, will present a proposal to the Conference of Bishops that shows a stronger commitment of integration and cooperation among units to strengthen the work of new starts. This proposal, developed in partnership with the Vocation and Education unit, will present the following: consideration of mission development as appropriate first call, alignment of the candidacy process with discernment process for Mission Development, and an increased commitment to lay mission developers. Mission Partner committee training events took place in three synods. To date in 2008, the ELCA has received a total of \$19,425 in Mission Partner support for distribution to congregations. Fifty percent of Mission Founders fund donations are now directed through local fiscal agents although \$163,066 was received in EOCM for compensation packages of mission developers.

During the vacancy for the director for renewed evangelizing congregations, a renewal team comprised of mission directors and Chicago-based staff have continued to work with transformational ministry, the allocations process for the renewal of congregations, including developing new criteria for the review table, and have laid the foundation for the work with congregations under renewal. Ongoing assessment of coaching ministry and its continued expansion has led the unit to further develop this ministry through a part-time contracted position. The work will include strengthening and training

synodical coaching teams, including developing ethnic-specific coaching programs for both the Latino and African descent communities.

Ethnic Ministries

The African American/Black Strategy Team met in April and September. This team is preparing for the development of a Region 9 missional work plan, offering additional training for African descent mission developers, creating a lay mission developer advisory team, and planning for an event for African descent pastors serving in Anglo congregations.

The number of new African national ministries grew from 86 to 102. This number includes congregations under development, SAWCs, worshiping fellowships, house churches, and mission probes. Currently more than 70 percent of new and existing African ministries are being led by lay leaders. These leaders are involved in a variety of leadership development programs—TEEM, seminary, and synodical lay schools—as well as participating in EOCM mission developer training events. In addition, a stewardship initiative has been developed that engages African national leaders towards tithing and other forms of giving as well as developing and improving their personal, family, and community economic resources and capacity.

EOCM partnered with the Vocation and Education and Multicultural Ministries units to sponsor a gathering of multi-racial young adults brought together for the first time in the ELCA. This group offered several recommendations for continued networking among their community. The recommendations were forwarded to the units.

EOCM Hispanic/Latino outreach efforts include leading several Spanish language mission developer training events and sponsoring the first Latino coaching event. The Hispanic outreach program executives (HOPE) team provides strategic support and offers recommendations for the funding of new ministries, consults with synods regarding Latino missional strategies, and supports the formation and development of Latino lay leaders through a leadership Initiative developed through an inter-unit team.

The HOPE Team is also participating in churchwide inter-unit discussions on Latino Lutheran identity, leadership development and formation, and the development of Spanish language resources for discipleship and Christian education.

Leadership

The leadership team has aligned the mission developer selection and qualification process with the candidacy process in the Vocation and Education and Multicultural Ministries units. In addition, an improved tracking system has strengthened our management of the behavioral interview process for mission developer candidates.

In collaboration with the Lutheran Theological Southern Seminary (LTSS), a shared staff position through the appointment of Dr. James Thomas will aid in addressing the growing African descent population in the southwest through the creation of a regional ministry plan.

Discipleship

The discipleship team is now complete with its director in place. The development and nurturing of the faith practices is an essential component for EOCM's renewed structure for ministry in synods. This team has continued to lead, provide direction, and support all four goals of the ELCA evangelism strategy. In 2008, the prayer network responded to 219,164 prayer requests received on the ELCA prayer website. Assistance was provided for 39 revivals offered in congregations in 2008. An inter-unit (e.g.,

Global Mission, Multicultural Ministries and EOCM) team is jointly planning a study trip to China. This cross-cultural study trip will focus on understanding Christianity in China as well as sharing and experiencing mutual witnessing.

The stewardship team and field staff responded to 1,400 congregational requests for stewardship consultations. EOCM, in collaboration with Synodical Relations and Vocation and Education, is seeking and creating opportunities for stewardship education in seminaries during internships and through First Call Theological Education. The stewardship key leader program conducted and led 28 congregational capital appeal programs and has planned 20 additional events through the end of 2008. Resource development includes "Stories of Faith in Action" as well as the statement of intent and annual report cover publications.

The Christian education ministry team efforts have focused on networking and collaborative efforts in synodical and churchwide initiatives that promote both faith formation and lifelong learning, including workshop presentations at many churchwide events, serving as consultant and advisor for projects and resources (e.g., HIV/AIDS project, Freed in Christ youth sexuality, and the 2008-2009 Christian education program planner resource) as well as supporting the Book of Faith initiative. Relationships with large membership congregations continue to be strengthened and enhanced through 70 one-on-one, on-site visits with pastors, 24 synodical bishop visits, and hosting events retreats for large congregation pastors in various synods. Planning has begun for "Let the River Flow II," a second national gathering for large membership congregations.

Lutheran Men in Mission (LMM) is celebrating several recent outstanding accomplishments. LMM exceeded its goal to add \$1.5 million to the LMM Endowment Fund. They also completed the process, affirmed at the Lutheran Men in Mission Assembly in August, of becoming an independently incorporated unit in the ELCA with a close relationship to the church through EOCM.

Global Mission

Submitted by Rafael Malpica Padilla, Executive Director

The Global Mission unit shall be responsible for this church's mission in other countries and shall be the channel through which churches in other countries engage in mission to this church and society. (16.12.B05)

Global Service

March–October is a time when many new mission personnel are interviewed, appointed, and oriented to the work of Global Mission and the life of companions, prior to deployment to serve in the evangelism, education, health, and other ministries of those churches. In January–August 2008, the following 104 appointments were completed, with several additional likely before year's end:

- 9 Long-Term
- 5 Global Mission 2-year
- 2 Contract
- 2 Global Mission Associate
- 5 Seminary interns
- 1 Global Sabbatical Awards Program
- 5 Synod volunteers
- 37 Volunteers
- 38 Young Adults in Global Mission

Twenty-five new mission personnel took part in ELCA specific and ecumenical orientation in July and 150 new and current missionaries and GM staff gathered for the summer missionary event.

Eleven new long-term and 11 new GM2 budgeted positions were approved for the 2008-09 recruitment cycle by GM's Mission personnel prioritization process.

Global security remains a matter of high concern for all GM personnel. The situation in the Central African Republic remains fluid, but some signs of progress between government and rebel forces allowed GM to relocate a missionary family from Cameroon to the CAR. A draft contingency and evacuation plan was reviewed by missionaries at the consultation and debriefing event.

Two new Young Adults in Global Mission country programs began this year: Jerusalem/West Bank and South Africa. A total of 38 new YAGM participants are currently in service.

Global Formation

Global Mission Events (GMEs) are a very popular gatherings at which the global mission of the ELCA is celebrated and the gifts of companion churches are received by ELCA members. In July, a GME in LaCrosse, Wisc. drew around 1,250 people. Even as ELCA Global Mission continues to hold such popular summer events, it is developing new ways to engage with synods and congregations, including:

Global Formation Events

ELCA Global Mission has developed, in cooperation with synods, congregationally-focused "Global Formation Events" that equip groups and teams within participating congregations to deepen their global engagement. Three Global Formation Events took place last winter in Wausau, Wisc., Des Moines, Iowa, and Golden Valley, Minn. (i.e., in the synods in proximity to LaCrosse, where the GME was held). Among the outcomes of these multifaceted events:

- People talked frankly about race and culture.
- In their congregational teams, attendees contextualized what they learned and applied it to their own ministries.
- Bridges were built between large congregations and the churchwide organization.
- ELCA churchwide staff (including staff of Worship, Evangelical Outreach and Congregational Ministries, and World Hunger) collaborated in new ways in the shaping of these events.
- That collaboration continues as GM and EOCM deepen discussions about accompaniment as a missiology within the context of both domestic and global engagement.

Future global formation events will be held in Washington, Nebraska, Texas, and Michigan, this year not in connection with a scheduled GME in the area.

Training for Short-term Mission Travel

In September, Global Mission invited staff from ELCA World Hunger, youth ministry, and outdoor ministries to join in a two-day meeting with the Canadian Churches' Forum for Global Ministries (CCFGM), which focused on their training for leaders of international service learning and mission trips. ELCA staff probed how short-term mission travel—in which four million US citizens participate every year—affects their work. A smaller group of representatives from several ELCA units is pursuing a common response to this trend, which may include offering quarterly training to ELCA leaders of short-term mission trips.

Global Program

Malaria and HIV and AIDS

ELCA Global Mission continues to work with the Office of the Presiding Bishop, ELCA Development Services, Church in Society, and Communication Services in developing an integrated churchwide strategy and campaign relating to HIV and AIDS and malaria. Conversations with Lutheran World Relief and the Lutheran Church–Missouri Synod, partners in the emerging inter-Lutheran campaign, have addressed many issues relating to the shaping of this campaign. These discussions have included matters related to the ELCA's commitment to engage its congregations and members in awareness-building and fundraising on both malaria and HIV and AIDS within the context of the economic poverty that magnifies the impact of these diseases. These conversations also have included the United Nations Foundation, which is funding the campaign's U.S.-based awareness-building and fundraising efforts. ELCA Global Mission, together with other ELCA staff, is committed to developing campaign "messages" relating to malaria and HIV and AIDS that are consistent with the ELCA's commitment to respect and to accompany companion churches as active partners in the battle against these diseases.

The ELCA Church Council, at its last meeting, received a report that the Lutheran Communion in Southern Africa (LUCSA – a regional expression of the Lutheran World Federation) had greeted with great enthusiasm the idea of an integrated strategy that included both malaria and HIV and AIDS. Using an ELCA World Hunger grant, LUCSA expanded its planned country-by-country HIV and AIDS evaluation of past programs and assessment to include malaria as well. In September 2008, the results of this assessment were presented to Lutheran church leaders in southern Africa, as well as ELCA staff and LWF consultants. There was strong support for moving forward with even deeper country-by-country and regional strategic planning, which will move this initiative forward. Such planning will build on the assets of churches as they work in partnership with other in civil society and with their governments in addressing both diseases. LUCSA planning will also include the third "disease of poverty," tuberculosis. It will seek to address the common context of poverty (including lack of nutritious food), which exacerbates the impact of these three diseases.

International Development and Disaster Response

Since the last meeting of the ELCA Church Council, ELCA Global Mission has continued its ongoing sustainable development 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. In addition to these ongoing commitments, the following are among initiatives funded since April:

- \$20,000 to the Evangelical Lutheran Church in Southern Africa-Eastern Diocese, to address the challenges of HIV and AIDS challenges faced by Swazi women and their communities (i.e., clean water, an income generating gardening project, and a women's sewing program).
- \$10,000 to the Evangelical Lutheran Church Papua New Guinea, for a water project to serve five villages.
- \$10,000 to the Moscow Protestant Chaplaincy, which provides food aid to pensioners and refugees, for relocation to make the center more assessable to those it serves.
- \$4,117 to the Evangelical Lutheran Church of Colombia for a student feeding program and parent training in the community of Nueva, Colombia.

Since May 2008, the following are among the emergencies to which GM responded, using gifts of ELCA members given to International Disaster Response (part of the World Hunger and Disaster Appeal):

- \$5,000 to assist families of victims of the massacre in Guyana (to Church World Service).
- \$75,000 through Action by Churches Together (ACT) for food assistance and agricultural inputs to refugees recently returned to Burundi (implemented by Lutheran World Federation).
- \$100,000 through ACT to respond to the drought in Ethiopia (implemented by LWF and the Ethiopian Evangelical Church Mekane Yesus).
- \$300,000 from tsunami funds for the initial stage of developing the Center of Disaster Risk Management and Community Development Studies at Nommensen University, Indonesia. (Nommensen is a university of 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 will likely continue through 2012.
- \$25,000 through ACT for immediate response in Haiti following Hurricane Gustav, Tropical Storm Hanna, and Hurricane Ike (implemented by LWF). Additional funds likely will be sent following development of a long-term recovery proposal by partner agencies.
- \$10,000 to CWS to provide medical, hygiene, and baby kits to families in Cuba following Hurricane Gustav, Tropical Storm Hanna, and Hurricane Ike.
- \$100,000 through ACT, implemented by Lutheran World Service India, for food, water, and shelter for families displaced by the unprecedented flooding of Bihar, India. While some water has receded, 350 villages remain inundated.
- \$50,000 for peace intervention in Zimbabwe, implemented by the Eminent Persons Ecumenical Programme for Peace in Africa.

In addition, ELCA Global Mission is developing new larger scale—and longer term—responses with companion churches in:

- *Zimbabwe:* Zimbabwe is in the midst of a political crisis and hyper-inflation that is almost beyond comprehension—reaching, according to the Zimbabwean governments' central statistical office, a 11.2 million percent annual rate (<http://allafrica.com/stories/200808190357.html>). A World Hunger bequest will enable the ELCA to walk with the Evangelical Lutheran Church in Zimbabwe, the LWF, and other partners (including the Church of Sweden) to address the crisis facing the church and four of its hospitals, which serve the wider community as referral hospitals.
- *China:* The ELCA has been developing a new companion relationship with the Sichuan Christian Council and Luzhou Christian Church. On May 12, a 7.9 magnitude earthquake, the most powerful to hit China in 30 years, struck southwestern Sichuan province, killing approximately 70,000 people and leaving millions homeless. In the following months, that area suffered from smaller earthquakes, which resulted in additional deaths and injuries.

Working with companions in the region and also with other Lutheran partners in Asia, the ELCA is

developing a multi-year strategy to assist the church in post-earthquake relief and rebuilding. The Chinese church in this region, working in partnership with the Chinese government, plans to provide 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, which will utilize disaster response funds, funding through the regular GM budget, and special gifts.

Conference of Bishops Protocol

ELCA Global Mission is working with the Conference of Bishops to develop a protocol document relating to the companion synods program. A draft developed by representatives of the conference's companion synods committee and GM staff was shared with the conference at its October 2008 meeting. Between meetings of the conference, opportunity will be provided for reflection and revision, with final action on this document anticipated at the spring 2009 Conference of Bishops meeting.

Multicultural Ministries

Submitted by Sherman Hicks, Executive Director

The Multicultural Ministries unit shall guide the churchwide organization in the multicultural dimensions of its work. (16.12.E05)

The church is a people, created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world. The Multicultural Ministries unit leads, coordinates, educates and holds accountable churchwide efforts and programs with synods, regions, and agencies and institutions as they identify, develop, and strengthen the multicultural dimensions of their work. The following are a glimpse of the ongoing work of the Multicultural Ministries unit carried out through the implementation of the strategic directions of the churchwide organization.

Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.

The event, "Sitting at the Table: African Descent Young Adults Taking their Rightful Place at the Table," was sponsored by Multicultural Ministries and held October 2 – 5, 2008 in Atlanta, Ga. Approximately 79 young adults ages 19 – 35 attended this second African descent young adult event, which included participants from congregations across the Evangelical Lutheran Church in America. The purpose of the event is to continue to introduce them to the churchwide structure and opportunities for ministry in the ELCA and to discuss the barriers they feel prevent them from being active within their congregations.

A youth gathering sponsored by Multicultural Ministries was held for the Arab and Middle Eastern ministries July 6-9, 2008. Thirteen people from Mother of the Savior Lutheran Church in Dearborn, Mich. and St. Elias Christian Church in Chicago, Ill. gathered under the theme, "Discipleship: A Calling to Leadership." The purpose of this gathering was to empower youth to become future leaders in Middle Eastern ministries.

Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.

In conjunction with the discipleship training event, the ninth biennial assembly of the Association of

Asians and Pacific Islanders—ELCA was convened April 16-19, 2008, in Monterey Park, Calif. The assembly was attended by about 180 Asians plus 15 ELCA churchwide staff. It was the largest gathering of Asians in the ELCA to date. The discipleship training is a partnership between the association and the Director for Asian and Pacific Islander Ministries.

During the training session, the discipleship training event provided both plenary and workshop sessions for participants by using the resources prepared by the team. The discipleship team is working on the follow-up. The plans are to use this resource in local congregations for one year. The team also will be available to assist some regions as resource people. After collecting feedback and comments from congregations, the team will work on a revision before printing this resource.

There is one new American Indian and Alaska Native ministry, One in the Spirit, which is under development in St. Paul, Minn. Jennie Lightfoot is the mission developer and will graduate from the TEEM program in 2009.

A new Arab and Middle Eastern congregation, the Armenian Evangelical Church of Las Vegas, Nev. became an ELCA mission congregation. Pr. Sam Agulian, an ELCA mission developer for the Armenian Evangelical Church, was installed on August 10, 2008, by Grand Canyon Synod Bishop Steven Talmage at Christ Lutheran Church in Las Vegas.

Step forward as a public church that witnesses boldly to God's love for all that God has created.

The "Joys, Struggles, Discoveries—You Welcome Me" was held June 20-22 in Chicago, for young adults ages (18 to 25) who participated in the first-ever ELCA leadership event specifically welcoming people of multi-racial heritage. The event drew 20 participants for Bible study, worship, mentoring, leadership, networking, and discussions about faith, identity, vocation, and what it means to be multi-racial in the ELCA and in society. This project is creating new relationships, establishing strong networks, forming new alliances, and increasing a visible presence of multi-racial leaders as they move into full participatory integration within their congregations and communities.

In early spring 2008 plans for *Native Nations; Standing Together for Civil Rights*, a project sponsored by Multicultural Ministries and Communications Services, geared up to include script writing, filming, interviewing, and editing. *Native Nations* is funded partially by a grant from Faith and Values Media; additional funding has been provided by various Lutheran organizations. ABC affiliates will broadcast *Native Nations* as one of the 2008 ABC Visions and Values series. Air time begins October 12, 2008, and will continue through December 7, 2008. *Native Nations* will be available on DVD after October 12. The premier showing was hosted by Multicultural Ministries October 4, 2008, at the Lutheran Center.

Multicultural Ministries in partnership with four synods will hold a joint quad-synod multicultural event titled "No Longer Strangers: Ministry in the 21st Century," in Dallas, Texas, January 28-30, 2009. The biblical text for the event will be 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." The participating synods are the Arkansas-Oklahoma Synod, Northern Texas-Northern Louisiana Synod, Southwestern Texas Synod, and the Texas-Louisiana Gulf Coast Synod. The event will focus on engaging and equipping rostered and lay leaders in these synods in an intentional process of ministry of people of varying races, cultures, and ethnicities who reside in communities where congregations may be located. Multicultural Ministries looks forward to using this event as blueprint for other regional multicultural events throughout the ELCA.

The Multicultural Ministries director for racial justice ministries conducted a workshop at Pacific

Lutheran University (PLU), June 5-6, 2008 introducing participants to the multicultural ministry racial justice resources on white privilege (“Troubling the Waters for Healing of the Church: A journey for white Christians from privilege to partnership”) and internalized oppression (“Breaking the Bonds: An Internalized Racial Oppression Workshop”). There were 32 people in attendance comprised of a mixture of PLU staff, teachers, students, and area pastors. A second workshop has been scheduled for October 25, 2008. The second workshop will be conducted with another 25-35 persons.

Assist the church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world.

Multicultural Ministries and Vocation and Education, acting as co-project directors along with Church and Society and Evangelical Outreach and Congregational Mission, will gather 150 ELCA women of color in ministry for the first of an anticipated three-gathering strategy to support this important group of leaders. Centered around the theme, “At the Sound of Our Name: A Gathering of Women of Color in Ministry of the ELCA,” this event will focus on strengthening the individual and collective voices of rostered and lay women of color leaders— both to transform the congregations and ministry settings they serve by bearing witness to the gospel and to assist in the growth of multicultural leadership in the ELCA.

In November 2008 the director for American Indian and Alaska Native ministries will present “Becoming II,” the second leadership training event for ELCA American Indian and Alaska Native young people (ages 16-22.) The emphasis of the event will be building self esteem, exploring leadership gifts, and building skills that can be used in their home communities, congregations, and career planning.

Publishing House of the ELCA

Submitted by Beth A. Lewis, President and CEO

The Publishing House of the Evangelical Lutheran Church in America— also known as Augsburg Fortress, Publishers—shall be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church, work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources, and relate to other churchwide units through resource planning groups.(16.31.A05)

2008: A Year of Investment

In October 2007, the Augsburg Fortress Board of Trustees approved a plan for investment for the future of the ministry of publishing. This included:

- Investing in a comprehensive IT infrastructure conversion;
- Investing in major new programmatic resources for congregations; and
- Investing in major new resources for seminaries and other academic institutions.

This work, combined with comprehensive strategic planning for the future of this ministry/business of this church, has been our primary focus for 2008.

Year to Date Accomplishments

Congregations

- While sales of the pew editions for *Evangelical Lutheran Worship* have declined dramatically in 2008 as compared to 2007 and 2006, sales of the supporting resources are outpacing our forecasts.

Among the major ELW family of resources published in 2008 are the *ELW Pocket Edition*; *ELW Enlarged Print Edition*; *Lectionary for Worship Study Edition Year B*; *Lectionary for Worship Ritual Edition Year B*; *Psalm Settings for the Church Year: Revised Common Lectionary*; and *Words for Worship: 2009 Year B*. In addition, *Evangelical Lutheran Worship: Pastoral Care* print edition will be published in October and the CD-ROM edition will be published in November.

- We are excited about our partnership with the Vocation and Education unit on the launch of resources in support of the Book of Faith initiative. We have given away approximately 30,000 copies of the first book, *Opening the Book of Faith: Lutheran Insights for Bible Study*, through synod assemblies and other venues as part of our effort to increase awareness of the initiative. We have subsequently sold approximately 12,000 copies of this book. Our first Book of Faith adult Bible study curriculum, *Opening the Book of Faith Course*, was published in early September. The second one, *Rediscovering the Book of Faith Course*, will be published in early October. Both include books and DVD resources.
- Our editors are busy working on a number of new faith formation resources to be launched in the first quarter of 2009. These include new Book of Faith adult Bible study curricula, the *Lutheran Study Bible*, and three new Sunday school curricula (i.e., traditional classroom format, lectionary, and rotation). These curricula will have both print and web components.
- In addition, we have revamped the content related to the Book of Faith initiative that was formerly on both the ELCA.org and the Augsburgfortress.org websites into one site, www.bookoffaith.org. We also have added a free social networking/forum site, www.bookoffaith.ning.com.
- Research has shown that over 35 percent of ELCA congregations currently have at least one worship service that they identify as “contemporary” or “non-traditional” and another 30 percent are considering adding one. With this expressed need in mind, we are currently conducting formal market research on high quality and creative worship expressions. One of the most energizing and interesting ways through which we have been learning about these needs is our free social networking site, www.creativeworshiptour.com.
- Our 2008 Vacation Bible School curriculum, *Rainforest Adventure*, was a great success with sales up by almost 8 percent over 2007. The starter kit for *Discovery Canyon: Explore the Wonders of the World*, our 2009 VBS program, will be published in November. The 2009 VBS mission project will urge VBS groups to donate money in support of the Navajo Lutheran Mission School in Rock Point, Ariz., <http://nelm.org/school.html>.

Academic Institutions

- In September 2007, we launched a beta test of “seminary hub” at Lutheran Theological Seminary at Gettysburg (LTSG). In September 2008, we extended this free educational use offer to all eight ELCA seminaries. This Web-based portal provides free access to all of the AF subscription websites for educational use by ELCA seminary faculty and students.
- A number of ELCA college and seminary faculty members have written new books for Augsburg Fortress this year. Among them are:
 - Herbert Anderson (PLTS) and Bonnie Miller-McLemore: *Faith's Wisdom for Daily Living*
 - Kathlyn Breazeale (PLU): *Mutual Empowerment: A Theology of Marriage, Intimacy and Redemption*
 - James Childs (Trinity Lutheran Seminary): *The Way of Peace: Christian Life in Face of Discord*
 - Monica Coleman (LSTC): *Making a Way Out of No Way: A Womanist Theology*

- Lisa Dahill (Trinity Lutheran Seminary): *Forty Day Journey with Julian of Norwich*
- Maria Erling (Lutheran Theological Seminary at Gettysburg) and Mark Granquist (Luther Seminary): *The Augustana Story: Shaping Lutheran Identity in North America*
- Wilda Gafney (Lutheran Theological Seminary at Philadelphia): *Daughters of Miriam: Women Prophets in Ancient Israel*
- Craig Van Gelder (Luther Seminary) and Rick Rouse: *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation*
- Gracia Grindal (Luther Seminary): *Forty Day Journey with Martin Luther*
- K.C. Hanson and Douglas Oakman (PLU): *Palestine in the Time of Jesus*
- Diane Jacobson (Luther Seminary), Stanley Olson, and Mark Allan Powell (Trinity Lutheran Seminary): *Opening the Book of Faith: Lutheran Insights for Bible Study*
- Rolf Jacobson (Luther Seminary): *Crazy Talk: A Not So Stuffy Dictionary of Theological Terms*
- Darrell Jodock (Gustavus Adolphus College): *Covenantal Conversations: Christians in Dialogue with Jews and Judaism*
- Foster McCurley (Lutheran Theological Seminary at Philadelphia, emeritus): *Social Ministry in the Lutheran Tradition*
- Philip Ruge-Jones (Texas Lutheran University): *The Word of the Cross in a World of Glory*
- Martha Stortz (PLTS): *Blessed to Follow: The Beatitudes as a Compass for Discipleship*
- Samuel Torvend (PLU): *Luther and the Hungry Poor: Gathered Fragments*
- Mark Tranvik (Augsburg College): *The Freedom of a Christian: Luther Study Edition*
- Timothy Wengert (Lutheran Theological Seminary at Philadelphia): *Priesthood, Pastors and Bishops: Public Ministry for the Reformation & Today*

A New Look

In 1988, as a part of the formation of the ELCA, the two publishing houses, Augsburg Publishing House and Fortress Press were merged. The new name chosen was Augsburg Fortress, Publishers. The type font selected for the brand was very traditional. It's a new day and we have a new look! AF has begun a soft roll-out of a new look and feel for the logo/font that is much fresher and more contemporary. It will be fully launched with our updated website in late 2008/early 2009.

Vocation and Education Unit Summary

Submitted by Stan Olson, Executive Director

The current Vocation and Education unit strategic plan was created for the 31-month period ending December 2009. This fall we are about half way through the time, so we are gathering comprehensive progress data on all our goals—*vocation claimed, networks nurtured, leaders equipped*. This progress is reflected in our work. As usual, the research includes some summaries and highlights from the last six months under the headings of VE's three work groups.

Youth and Young Adult Ministries Group

Outdoor Ministry: The outdoor ministry program sponsored and hosted 37 international camp counselors in partnership with the Global Mission unit. The young adults represented 18 partner churches in Africa, Asia, Europe, and South America. These young leaders spent three months working in 30 different ELCA-affiliated summer camp programs where they shared their culture, faith, and information about a variety of hunger and justice issues.

Young Adult Ministry: Young adult networking events are about to take place 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. The target audience is young adults who are looking for ways to connect or re-connect with the church and will coincide with local work of the ELCA's HIV, AIDS, and Malaria Initiative. *Imagine Yourself* is an exciting 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. The resource combines a print piece along with an interactive social networking site where young adults can share pictures, stories, questions, and blogs. It is on the ELCA website at www.elca.org/imagineyourself.

Campus Ministry: This Thanksgiving weekend, students from the United States who are studying in Europe are invited to a gathering at the ELCA Wittenberg Center in Germany. Mission Investment Fund building consultants are working with campus ministry facilities as part of the quadrennial review process. Campus ministry is actively involved with Young Adults in Global Mission to recruit students for short-term international service experiences. Annual reports from campus ministries indicate a continued strong interest in service learning, but a struggle to fund and schedule such learning events.

Youth Ministry and Youth Gathering: The unit is developing a bold new service learning model for the 2009 Youth Gathering, and a new set of budgeting and accounting practices for the careful planning and management of the gathering. As of October 15, 31,527 youth and their advisors from more than 2000 congregations have registered. The unit also has developed a major service learning video project and a vibrant new format for our online Bible studies known as *Faith Lens*. Finally, the unit is involved in far-reaching conversations about the missional shape and purposes of the Lutheran Youth Organization, and about the fuller inclusion of youth in all three expressions of the ELCA.

Leadership Group

Vocation Claimed: "At the Sound of Our Name: Gatherings for Women of Color in Ministry" will have its first of three anticipated gatherings April 16-18, 2010 around the theme, "Testimony." Budget funds from the sponsoring units, (e.g., Vocation and Education, Multi-Cultural Ministries, Evangelical Outreach and Congregational Mission, and Church in Society) and a grant from Thrivent will support this opportunity for 150 women.

A pilot program in VE's candidacy work 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.

Networks Nurtured: The Board of Pensions and Vocation and Education sponsored a two-day workshop on health, wellness, and disability. John Kapanke and Tammy Devine of the Board of Pensions, Lisa Cleaver of Vocation and Education, and Phil Harris, ELCA General Counsel, were presenters at the workshop. The online mobility project for the clergy roster is on schedule to go live this winter. Through seminaries and institutions in the Western Mission Cluster, a theological education extension center for Chinese TEEM candidates is beginning in the Los Angeles area. Classes will be taught in Mandarin. Ten students are registered this fall.

Leaders Equipped: Work with Evangelical Outreach and Congregational Mission has designed a more closely aligned approach to the formation of candidates who will become mission developers and missional leaders. Recommendations for action are in the Church Council's agenda.

The gift of the ELCA's Word and service rosters (e.g., Associates in Ministry, Deaconesses, and Diaconal Ministers) and of candidates preparing for those ministries also has been an area of development. Regional conversations on these ministries begin this fall, using a new video resource featuring professors Kathryn Kleinhans (Wartburg College), Duane Larson (Wartburg Seminary) and Susan McCarver (Lutheran Theological Southern Seminary).

Educational Partnerships and Institutions Group

Seminarian Indebtedness: The continuing consultation on seminarian educational indebtedness was convened by Bishop Mark Hanson in September 2007. VE has program responsibility for this ongoing effort to reverse the growth of seminarian educational indebtedness. The Lilly Endowment has invited a grant proposal of up to \$1,000,000 to support efforts to address the issue. ELCA college presidents participating in the meeting offered to work with seminaries on a comprehensive program for the early identification of ministry candidates and provision for their financial support.

Book of Faith Initiative: Great enthusiasm for the initiative continues in the Vocation and Education unit and across this church. An update on the initiative will be provided separately.

School Administrators Conference: The biennial conference for pastors, principals, and other administrators for early childhood education centers and schools was held October 2008 in Chicago. About 150 school leaders and host pastors from all regions of the church participated, working under the theme, "Called and Chosen to Serve."

Cluster Teachers Network: To improve opportunities for access to theological education that will support learning for all the baptized, the Covenant Cluster Network is planning to initiate a program to train and support teachers who serve within the lifelong learning structures of its network. A major consultation and initial training session is planned for next summer.

2008 Master of Divinity graduates: The eight ELCA seminaries reported a slight decrease in the number of Master of Divinity degrees awarded in spring 2008, but the number of graduates has remained relatively stable in recent years.

We continue to be grateful for the privilege of working in such important and lively arenas of the ELCA's mission and for the partnership of the unit's fine staff, program committee, and so many others.

Women of the ELCA

Submitted by Linda Post Bushkofsky, Executive Director

Triennial Convention and Gathering

The Seventh Triennial Convention of Women of the ELCA was held this past July in Salt Lake City, Utah. The more than 350 delegates from across the church dealt with a range of issues while conducting the business of the organization. A new churchwide executive board was elected, and the annual budget for 2009 was adopted. The Seventh Triennial Convention offering was \$97,893, with ¼ to Lutheran Immigration and Refugee Services, for its work to end commercial sexual exploitation; ¼ to a Stand with Africa/Lutheran World Federation clean water project in Zimbabwe; and ½ to the ongoing churchwide ministries of Women of the ELCA.

The Triennial Gathering, which followed the convention, brought together nearly 2,300 women of all ages under the theme, “Come to the Waters.” Sister Joan Chittister offered a rousing keynote address on women, war, and peace. Workshops, worship, and servant opportunities helped participants explore the triennial theme. At the gathering offerings were collected as follows: \$32,936 in Thankofferings; \$6,547 to the grants program of Women of the ELCA; \$8,442 to Katie’s Fund of Women of the ELCA; and \$14,954 to the ongoing churchwide ministries of Women of the ELCA.

The 20th Anniversary Offering, which was celebrated at the gathering, was \$100,011, with ¼ to Augusta Victoria Hospital in Jerusalem, Palestine; ¼ to a Stand with Africa/Lutheran World Federation clean water project in Zimbabwe; and ½ to the ongoing churchwide ministries of Women of the ELCA. Participants at the gathering also learned that nearly \$3 million dollars were invested by more than 500 women in the Mission Investment Fund as part of a special challenge.

Communication

Café currently has 5,000 e-mail alert subscribers. *Café* averaged over 15,000 page views per month for the previous issues for which statistics are available. The *Café* podcast receives an average of over 4,000 listeners per month. *Café* was awarded the “Best in Class” award from the Associated Church Press in the independent Web site, e-zine category. This is the fourth year in a row that *Café* received this honor.

Work continues on transferring the Women of the ELCA Web content to the new www.elca.org. While the organization retains the www.womenoftheelca.org Web address (URL), the organization becomes part of a new and powerful content management system on www.elca.org that includes all churchwide units. The navigation for our pages has been completely reworked and should be easier to use, more intuitive, and better serve women who might be unfamiliar with Women of the ELCA. Rollout of our content on the new [elca.org](http://www.elca.org) is ongoing.

At the annual convention of the Associated Church Press (ACP), *Lutheran Woman Today* magazine won several awards, including an award of excellence for the Bible study, “Blessed to Follow: The Beatitudes as a Compass for Discipleship,” by Dr. Martha E. Stortz. The magazine also received two awards of merit (for the column “Amen!” by Catherine Malotky and the magazine design spread, “Are you Living in Chaos?”) and an honorable mention (for a theological reflection by Audrey West).

The new short film: “Created in the Image of God: A Community of Women” premiered at the 2008 Triennial Gathering. Directed by Emmy Award-winning documentary filmmaker

Gaylon Emerzian, and produced by Mary La Plante, the DVD highlights Women of the ELCA ministries, portraying the myriad ways the organization lives out its mission of mobilizing women to act boldly on their faith in Jesus Christ. The film has been very well-received, and our office has received a steady stream of requests for use in congregations and women's units, and at Thankoffering services and synodical conventions.

Programming and Resources

Commercial sexual exploitation has been a shared focus by several on staff. Women of the ELCA provided financial support for five young women (less than 35 years of age) to participate in a Young Adult Ecumenical Forum's (YAEF) conference focusing on CSE in early June. Three of the YAEF participants were joined by a fourth young woman and a staff member at a National Council of Churches and United Methodist Women's co-sponsored conference on human trafficking in New York City, September 29 - October 1.

A new resource, *Lessons for Today's Disciples*, was introduced at the Triennial Gathering in four workshops to more than 300 women. A follow-up article in *Interchange* (August 2008) on the new 22 page resource centers on the seven marks of discipleship introduced the resource to a wider audience and has been requested on a daily basis. Each session includes a description of the mark (faith practice), biblical study, and reflection exercises. This resource compliments the ELCA's evangelism strategy in the areas of prayer, study of the Word, renewal, and discipleship teaching.

Women of the ELCA made 36 grants in its 2008 granting cycle, 28 domestically and 8 international. A total of \$75,500 was awarded.

Using the book, *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation* by Stephanie Spellers, Women of the ELCA will sponsor a churchwide book discussion January - May 2009.

The annual Women Building Global Community travel seminar will take nine ELCA women (ages 21-35) along with ten companions from Namibia, South Africa, Malawi, Mozambique, Zimbabwe, and Zambia to South Africa, November 5-18, 2008. The group will be accompanied by Women of the ELCA staff as well as Global Mission staff and mission personnel in South Africa. The group will interact with local women around justice issues directly affecting this age group—HIV and AIDS, anti-racism and post apartheid, and the education of women and girls.

Service Units

Board of Pensions

Submitted by Mr. John Kapanke, President and CEO

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

When preparing this summary for the ELCA Church Council and developing our new three-year strategic plan, I have reflected on what Presiding Bishop Mark Hanson told our employees when he visited the Board of Pensions on May 22. As only Bishop Hanson can do so well when engaging people in group conversation, he compared the Board of Pensions' role in supporting the well-being of this church and its various ministries to the connective tissue of the body. Likewise, while the Board of Pensions is not the reason this church exists, we are vitally important to its mission.

The new three-year strategic plan will help the Board of Pensions have the greatest impact and influence on the first and last of the ELCA's five strategic directions (to support congregations and bring forth and support faithful, wise and courageous leaders). I also need to underscore the importance of the three major studies that informed our strategic planning process: the ELCA Financial Services Study–Mission ONE, the Investment Management Opportunity Study, and the Comprehensive Benefits Study.

As for Mission ONE (which Bishop Hanson initiated), this ELCA study has helped clarify the roles of the ELCA's three financial service units so that we can better develop cooperative strategies, tactics, and action plans. New Joint Operating Guidelines will direct potential future initiatives such as coordinating strategic planning, marketing, and cross-training opportunities for the ELCA Foundation, Mission Investment Fund, and Board of Pensions. A management committee consisting of the three unit leaders is charged with implementing Mission ONE's guidelines.

In the Investment Management Opportunity Study, Casey, Quirk and Associates affirmed that the BOP's greatest business development opportunities are in extending the institutional retirement plan to the social ministry community not already in the plan and helping increase endowments through the work of Mission ONE. While asset growth opportunities are more limited than I had hoped for, we still have real opportunities for new business development to support this church in the years ahead.

In the Comprehensive Benefits Study, Hewitt Associates recommended several initiatives that protect the ELCA's core benefits structure and focus on incremental changes and enhancements to the Board of Pension's products and services. Doing so will help us create an environment where the member and sponsor experience is so good that they will never want to leave and we can better attract new members and sponsors who could benefit from our products and services.

The Board of Trustees is expected to approve the strategic plan for years 2009-2011 in early November.

Benefits update

In 2008, we took a bold step to transform the ELCA health plan. To help plan members (and their families) toward greater health and contain health care costs and accompanying increases in the cost of sponsorship, we added new features to ELCA-primary health coverage that reward members (and spouses) for pursuing wellness.

We believe healthy leaders—in mind, body and spirit—are better equipped to carry out God’s work. Strengthened by the new benefits and features, the 2009 ELCA-primary health coverage will continue the invitation we extended to plan members in 2008: “Use your health benefits proactively to improve your health and save money for the sake of this church and the world.”

Highlights of health plan changes in 2009:

- Hospital and medical deductibles and out-of-pocket limits to increase in response to medical inflation increases (80 percent–/20 percent cost-sharing preserved between sponsors and members).
- Financial incentive to increase: The incentive to take the Mayo Clinic health assessment remains at \$100, but the incentive for pursuing health improvement activities increased to \$300. This increase helps members manage the deductible increase and encourages more focus on health improvement activities.
- Three Blue Cross and Blue Shield support programs to be added: 1) Whole Person Health Support, a program that reaches out to those currently covered through Healthways’ Health at Work care support and other members who don’t have a particular chronic condition, but whose health status suggests a meaningful opportunity for health improvement; 2) Healthy Start pregnancy program; 3) smoking cessation program.
- Preventive hospital and medical benefit to expand for members with an ongoing medical condition(s); certain tests will be covered under the preventive benefit at 100 percent once per year.

Additionally, the two percent discount on health plan contributions offered in 2008 as an incentive to synods, seminaries, congregations, and churchwide ministries will again be offered for 2009. Those sponsors that achieve 75 percent health assessment participation within their collective groups by March 31 will receive a two percent discount for all of 2009; those who achieve it within their collective groups after March 31 will earn the discount starting the month after they reach 75 percent and continue through December 2009. To see who received the two percent discount during 2008, visit our web site at www.elcabop.org and select “2 percent discount update.”

Investment performance update

As of this writing, the turmoil in the financial markets has continued to capture news headlines. Although the current environment is extremely challenging, the Board of Pensions believes more than ever in investment tenets based on a long-term investment focus and broad diversification. Our managers take a longer-term view and anticipate that near-term market performance will ultimately turn to more favorable relative performance, once investors (again) assess fundamental values for their investment decisions.

During a presentation to the Board of Trustees, former ELCA Secretary Lowell Almen shared key principles he identified when researching the benefits-related history of ELCA predecessor bodies to the 1700s. One of the principles he identified is particularly relevant to the current investment environment: “There is a reason to be cautious of fear.” Fear can lead to near-term reactions in financial markets, by organizations, and by individuals that can diminish long-term results.

By sticking to strategic asset allocations over the long-term, our investments are better able to withstand market fluctuations and produce more attractive long-term returns. On one hand, the BOP’s widely diversified program means our investment funds will have at least some exposure to all sectors and generally follow the broad market moves — down or up. On the other hand, our diversification has helped to avoid significant concentration in any one holding or sector of the markets, as has been the case

with many financial institutions.

While we cannot control the financial markets, we can choose to adhere to our long-term investment strategies, ensure near-term implementation, and to provide guidance to our members to help them make appropriate decisions for their well-being. Our Service Center is available at (800) 352-2876 or mail@elcabop.org if members have any questions regarding their ELCA retirement account or investments. For the latest ELCA fund returns, visit our web site at www.elcabop.org.

Church Periodical

Submitted by Daniel 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 August 2008, the magazine posted an operating surplus of \$157,215. This compares with surpluses of \$147,629 for the same period in FY 2007 and \$169,452 in FY 2006 (the first year of financial operations independent of Augsburg Fortress, Publishers). Income totaled \$2.06 million for the period and expense \$1.9 million. (*The Lutheran* is self-funded: the only mission support received from the ELCA is office space.)

Expense of *The Little Lutheran* through August 2008 totaled \$107,010 while income totaled \$111,878. Both are on target with projections.

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.

Through the first seven months, net contribution is operating one percent above plan as accumulated savings in postage offsets increases in production expense. Reducing the magazine to 56 pages from 60 resulted in postage savings. Along with "mail merge" operations (the magazine is shipped in bundles with other publications), this has offset the increased cost of paper used to print the magazine.

The magazine's endowment (cash reserves) totaled \$1.33 million as of June 30, 2008, a 61.7 percent increase in its value for the same date in 2006 (\$821,586). Some \$200,000 of the FY 2007 surplus was added to the endowment in late March.

Paid circulation of *The Lutheran* is trending close to last year's improvement over the past eight years, when losses occurred up to 12.5 percent, or 60,453 copies annually. Circulation fell 4.7 percent during 2007, or 13,038 copies, and 2008 is trending close to five percent, or 14,000 copies. *The Lutheran* has increased its congregational involvement with some type of plan in 5,050 congregations, up from 5,032 at the beginning of the year. Bulk plans have increased from 1,016 at the beginning of the year (up from 300 in 2000) to 1,044, and congregational plans have increased from 3,632 (down from 4,997 in 2000) to 3,642. The circulation erosion has occurred with the average subscribing congregation decreasing its order to 56 copies, down two from the beginning of the year, and compared to 62 copies in 2007 and 106 copies in 2000. This trend mirrors the decline in worship attendance in the ELCA.

The advisory committee for *The Lutheran* continues to meet in March and October. Member Frank Ramos of Guaynabo, Puerto Rico, resigned from the committee in late September citing health issues, while Pr. Harold W. Eppley of Milwaukee, Wis., resigned the beginning of October citing change of circumstances. A search is under way for two male candidates: a lay person of color/language other than English and a male clergy candidate. 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.

Magazine staffers attended 33 synod assemblies this spring. Most synods provided 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. The 32 synod assemblies missed this year will be attended in 2009, with the cycle repeating every two years.

The Lutheran absorbed the cost of printing synod supplements in 2008 and upgraded the quality of this product at a projected cost of \$66,144. Currently, 25 synods are on board to produce a quarterly supplement and are first targets for the new Synod Plan—a subscription plan enabling nonsubscribing congregations an opportunity to receive the magazine and supplement four times a year at an annual cost of \$3.95 per subscriber. Second-stage promotion is being conducted in two target synods with a direct mail and sample campaign. The promotion budget also enables the magazine to target *all* nonsubscribing congregations with a campaign detailing a new schedule with lower base purchase minimums making 12-month congregational subscriptions even more affordable.

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 Synod Plan. Individual subscriptions are \$15.95 with discounts on two- and three-year subscriptions. These costs are still 30 percent less than those of the average denominational magazine. Subscription rates have not been increased in six years and a rate increase in the next year or two is inevitable.

Thirteen issues to date of *The Little Lutheran* have been mailed to the homes of children six and younger. Launched in July/August 2007, the paid circulation for this newest ELCA publication stands at 11,313. Published 10 times a year, the magazine sells for \$24.95—but is available for \$12.95 for orders of six or more subscriptions (these can be mailed to different addresses but must be billed to one address). 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. Several ELCA congregations are ordering copies to be used for preschools, nurseries, children's sermon resources, worship bags, baptismal gifts, and other creative purposes. The magazine features prayers; songs; stories based on Scripture; stories about saints, living or dead; global stories; rituals; activities and colorful, lively art. Marketing efforts for this magazine continue to target both congregational and individual subscribers, with a minimum of \$65,000 planned for promotion in 2008. The publication's Web site, www.thelittlelutheran.org, was relaunched on Oct. 3 to include polls; printable gift cards; article commenting; book, DVD and Web site reviews; and answers to questions children may ask about God.

The Lutheran plans to introduce a similar magazine beginning in January 2009. Titled *The Little Christian*, the first subscription for this magazine was received in September. Initially it will be marketed within the ELCA for those whose godchildren and grandchildren are not Lutheran. Later it will be marketed to full-communion partners. *The Little Christian's* Web site can be found at www.thelittlechristian.org. It contains many of the same features as *The Little Lutheran's* site.

The Lutheran's Web site traffic has decreased by 56,000 unique visitors monthly since www.elca.org's redesign, which no longer features a graphical link to www.thelutheran.org. The magazine now averages 30,500 unique visitors monthly. However, average visit length (a metric increasingly used to measure site effectiveness) has tripled from 59 seconds to 177 seconds. 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. Users continue to embrace article commenting.

Reaction to the revised membership model launched in November 2007 has been overwhelmingly positive. E-newsletter subscribers and site members continue to increase at steady rates.

Three congregations have become "green" subscribers, purchasing group Web subscriptions for their members. However, individual members of these congregations have not responded at levels expected. In most cases, less than 25 percent of expected Web users in each congregation have activated their green memberships. All converted from print group plans.

The magazine 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.

In November, *The Lutheran's* Web manager will again attend the Stanford Publishing on the Web workshop, which she attended three years ago. This conference addresses cutting-edge Web technology, site analytics, optimizing the user experience and staying on the right side of Web law. It should help *The Lutheran* stay poised on the leading end of Web trends.

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
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Communication Services

Submitted by Kristi Bangert, Executive Director

The Communication Services unit shall interpret the work of this church, provide for this church's presence in public media, and coordinate the communication activities of this church's units. (17.21.A05)

ELCA Communication Services has accepted a variety of assignments and responsibilities to carry out on behalf of the churchwide organization in the past few months. Three significant projects have involved considerable staff input: the redesign of ELCA.org; planning and arrangements for the ELCA Communicators Conference, held in Chicago August 7-10; and a rollout of the ELCA tag line, "God's work. Our hands." In March CO unveiled the new ELCA.org, and we have received many compliments on its design. One blogger commented that the new site offers "a great new front porch" that welcomes visitors and those who aren't familiar with the ELCA—a key audience for this undertaking. The site also has a footer with commonly-used links, a sitemap, and improved search.

Migrating content from the old site to the new site continues to be an enormous task. Our Web team has been working since March to move and update content, and progress is being made. We recently hired a temporary employee to assist us with completing the content migration project.

In 2009 we plan to offer all Web visitors the option to log in and receive customized content. Since the April Church Council meeting the site averaged 224,000 daily page views. The average viewing time per page is two minutes (the average U.S. Web site page view duration is 47 seconds). The "Find a Congregation" section of the site continues to be the most popular, with 1.2 million page views since April.

At the request of Presiding Bishop Hanson, CO developed a plan to roll out the ELCA's tag line, "God's work. Our Hands." Nearly everyone on the Communication Services staff is involved. Work involves developing "brand mark" templates for congregations, institutions, and units of the ELCA that incorporate the ELCA emblem, church name, and tag line. We've developed a Web site with resources for professional leaders and members to use, and more, at <http://www.elca.org/GodsworkOurhands>. Staff is developing a new ELCA brochure as well as stationery for congregations, synods, and churchwide units.

CO has completed television advertisements to go with existing print ads that emphasize the tag line. With the assistance of the Office of the Presiding Bishop, CO hopes to launch a comprehensive ELCA advertising program in 2009. We were able to run a limited schedule of the television ads on the Travel Channel in early October 2008.

Based on evaluations from participants, the communicators' conference, with the theme "Network Power," was a great success. About 175 synod, institutional, and organizational communication staff attended (two communicators from the Lutheran Church-Missouri Synod attended, as did one each from the United Church of Christ and the Lutheran World Federation, Geneva). The conference is a continuing education event. Keynote speakers were Rick Klau, Google, Inc.; Clarence Page, *Chicago Tribune*; Jamila Paksima, public television producer; and Presiding Bishop Hanson. There were 18 workshops on subjects such as ELCA identity and branding, marketing, crisis communication, video production, photography, media mentoring, and newsletter design. Resources, including video presentations, are at <http://archive.elca.org/communication/comcon/index.html> on the ELCA Web site.

New staff have joined ELCA Communication Services. Scott Hendrickson, formerly with ELCA Development Services, became director of marketing, public relations, and creative services. Brett Nelson, a Chicago-area video producer, is now audio visual producer and production manager. Jodi Deike, formerly with the ELCA Southeastern Iowa Synod, joined the ELCA Washington office staff as director for grassroots advocacy and communication. In that role she is part-time staff with ELCA Communication Services and the ELCA News Service. Various Communication Services staff accepted new assignments and changes in responsibilities.

The ELCA Resource Information Service (800/638-3522) continues to be a valued service to ELCA members. Since April 2008, RIS has assisted callers with more than \$52,000 in donations using credit cards, mailed about 500 free resources, and registered more than 300 new Web sites in the congregation roster database.

The public media team completed a one-hour documentary, "Native Nations: Standing Together for Civil Rights," hosted by veteran actor Peter Coyote. The program began airing October 12 on ABC Television affiliates across the country. As of this writing about 120 stations have signed on to broadcast the program through December 14, 2008. Specific dates and times can be found along with more information at <http://www.elca.org/nativenations>.

The team coordinated various video productions, events, and video requests for many units throughout the churchwide organization. Several new videos are posted on the ELCA Web site. Staff traveled with the Lutheran Disaster Response team to Iowa and Wisconsin after flooding, and produced two videos, "After the Floods" and "Disaster Preparedness." Staff traveled this summer to produce videos for *Lutheran Woman Today's* Bible Study series, the Women of the ELCA Triennial Gathering and convention, a local ELCA youth event for World Hunger ("Bowling for Jesus") in Denver, Global Mission Event, and the communicator's conference. Staff also produced a short video that illustrates the brand mark.

The radio ministry of the ELCA, *Grace Matters* has grown steadily, with listeners on radio, online, and through podcasts. From June 1 through 15 the *Grace Matters* Web site recorded 39,821 page views, 28,850 visits at 2,488 per day. An e-note that promotes the upcoming week's program has more than 2,000 weekly subscribers to date.

The ELCA news service reported on a number of significant happenings in the ELCA this year. Staff traveled to Fort Worth to report on the United Methodist Church action to approve a full communion agreement with the ELCA (the ELCA Churchwide Assembly will act in 2009); Salt Lake City, to report on the Women of the ELCA gathering and convention; La Crosse, Wis., to report on the Global Mission Event; and Omaha, Neb., to report on the Lutheran Men in Mission convention. A news staff person traveled with Presiding Bishop Hanson in his LWF role to report on his activities in Kenya, Tanzania, Mexico City (International AIDS Conference), and Lutherstadt Wittenberg, Germany. News reporting is also provided to the LWF.

News staff and other Communication Services staff have worked with the Conference of Bishops and churchwide staff in planning communication activities related to the 2009 Conference of Bishops Academy in the Middle East.

The marketing, public relations and creative services team delivered a variety of services to churchwide units over the past six months. Strategic marketing plans were developed for Church in Society, Office of the Presiding Bishop (Anti-Racism), *Grace Matters*, and "Native Nations." Staff manages the Congregational Leadership Directory and works collaboratively with Development Services, supplying additional database support through The Raiser's Edge. The addition of publishing services to our staff provided synergistic benefits for the churchwide

organization. Since April 2008 10 units received project coordination and editorial review with an additional 100 jobs in process. In the coming months CO staff will work collaboratively with staff throughout the organization to update the ELCA Publishing Services Manual and style guide.

We continue to find ways to do our work more efficiently. In May *Seeds for the Parish* was completely redesigned. The new design will give us a cost-savings of approximately \$60,000 in postage charges this year alone.

Development Services

Submitted by Ms. Cynthia Halverson

The Development Services unit shall oversee and direct efforts for support of the churchwide ministries of the Evangelical Lutheran Church in America; and coordinate the work of development for the churchwide organization (17.41.B05).

The 2008–2010 strategic plan continues to provide focus and direction for the work of the ELCA Development Services and Foundation unit (DS/FO), and progress is reflected in the solid gifting and endowment activity experienced throughout the year despite the concerns about the economy and financial upheavals.

At the end of September, World Hunger income of \$12,103,417 exceeded both the budget and the prior year. Missionary sponsorship income of \$1,861,579 is in line with budgeted income and global gifts or (Level II) giving continues to outpace prior year giving with over \$2.5 million received in this time period. Although undesignated giving through Vision for Mission is unfavorable to budget by \$121,000, we are working on intentional year-end efforts that will get us closer to goal.

Realized bequest and life insurance income to ELCA churchwide ministries at the end of October was up 123 percent compared to October 2007. As of the end of October, estate distributions of \$11,000,000 were realized; \$6,477,000 of this was designated for churchwide ministries.

The gift planning team continues to develop and strengthen as we work together to “build a more effective, efficient, and sustainable national gift planning program.” The goals and evaluation process for our staff continue to place a greater emphasis on a “portfolio of donors” model, utilizing Moves Management®. To enhance peer support and mentoring in this process, the regional gift planners have been assigned to small groups based on their region—typically four to five gift planners per group. These groups share Moves strategies for their prospects and discuss regional issues and sharing of resources.

As of August 31, 2008, the ELCA’s charitable gift annuity pool had 5,200 active annuities with investments totaling \$104 million. Fixed income instruments constitute approximately 95 percent of the pool’s investments and primarily are invested through the Board of Pensions. Equity investments are made via Thrivent funds to match charitable gift annuities developed by Thrivent representatives.

As part of the unit’s commitment to improve business processes and implement best practices, staff began a comprehensive assessment of our charitable gift annuity (CGA) program. We started with a detailed review of state statutory and regulatory requirements and ELCA’s compliance. This is particularly important in a climate in which state regulators are looking more closely than ever at charities. We currently are compliant and issuing CGAs in all but seven

states and have systematically taken steps to bring our program into compliance, whether through notification or registration with particular states or through legal interpretation of statutory requirements. In three of the seven states, the ELCA is held back from issuing CGAs due to issues related to an unrestricted net asset liability resulting from an ELCA pension commitment. We are working with the Office of the Treasurer, General Counsel, and others to explore ways that over the next one to three years the ELCA might present this liability in a way that satisfies statutory requirements of the following states: Oklahoma, Oregon, and Washington.

The ELCA Foundation administers approximately 420 active charitable remainder trusts and a limited number of pooled income funds with investments totaling \$74 million. Wachovia and Thrivent serve as investment managers for 75 percent and 16 percent, respectively, of the total investments.

Through September 2008, the endowment fund pooled trust grew by 45 new investor participant accounts with approximately \$5.4 million in new investments. Almost \$22.5 million in net additions were added by existing investor participants and six accounts totaling \$0.4 million were closed. Contribution revenue for unrestricted, temporarily restricted, and permanently restricted endowments totaled \$12.5 million, compared to \$8.7 million during the same period from 2007.

As of September 30, 2008, the endowment fund pooled trust held 1,672 accounts totaling \$312.4 million. This represents a net increase of 106 accounts and a net decrease of 10 percent in market value from December 31, 2007. Of total endowment fund pooled trust net assets, \$140 million were to benefit the ELCA churchwide organization.

The campaign feasibility study, initiated by the Blue Ribbon Committee on Mission Funding, began in July and is well underway. Growth Design, Inc., based in Milwaukee, Wisc., is conducting the study. The formative interview phase of the study is now complete and we are moving into an expanded interview phase that will seek input from up to 125 leaders, donors, and prospects through group and individual interviews. The study will be completed and recommendations presented to the presiding bishop in January and the Church Council in April.

The Lutheran Malaria Initiative (LMI) and the ELCA HIV and AIDS strategy are two priorities that have received strong affirmation through the campaign feasibility study process and beyond. We continue to make progress in collaboration and planning with Lutheran World Relief and the Lutheran Church-Missouri Synod and look forward to the completion of and agreement on a campaign strategy anticipated by year end.

In 2008 the ELCA Foundation initiated an aggressive project plan for launching the expanded endowment funds project (EEFP) by October 31, 2008. With the Mission ONE consultation and consideration of possible changes in the way the ELCA financial service units offer products and services, we made the decision in June to extend the EEFP timeline. The project continues with Phase I and a focus on strengthening our current capacities for marketing, relationship management, and endowment administration through Fund A. We do plan to move forward in 2009 with Phase II and the determination of additional funds and plan implementation.

Mission Investment Fund of the ELCA

Submitted by Eva Roby, Executive Vice President for Administration

The Mission Investment Fund of the Evangelical Lutheran Church in America shall have primary responsibility for the development, administration, and promotion of Mission Investments. (17.51.A05)

Financial Update

During 2008, the Mission Investment Fund (MIF) has continued to grow and maintain financial stability. As of August 31, 2008, 792 loans with balances of \$480 million were outstanding, an increase of nine loans and \$33 million from December 31, 2007. In addition to loans, MIF held \$21 million in real estate for future use of new congregations.

The major source of funds to meet loan demand is the sale of mission investment obligations. As of August 31, 2008, total investment obligations were \$430 million, an increase of over \$82 million (almost 25 percent) since December 31, 2007. There are 23,383 accounts for 13,608 investors, a growth of 1,866 investors, of which 1,715 are individuals. Funds of congregations and institutions of the ELCA comprise 67 percent of investment obligations with a value of \$288 million for 4,092 investors.

During the current global financial crisis, the Mission Investment Fund has continued to provide a stable place for ELCA members, congregations, and institutions to invest their assets, and continues to set high standards for financial oversight, including these key components:

- The fund has built up capital of more than \$160 million, reflecting a net worth of nearly 30 percent of assets. That percentage is almost triple the amount required by regulation and much higher than what most banks maintain.
- The fund maintains strong underwriting standards and has never engaged in sub-prime lending or other risky loan practices. It focuses all its efforts and resources on helping to build the church and advance God's mission by providing ministry loans, investment opportunities, and supporting services for ELCA members, congregations, and related institutions.
- The fund invests cash not currently required to underwrite loans in a diversified portfolio of highly rated, liquid, fixed-income securities and deposit instruments, and continuously monitors credit quality and market conditions.
- The fund maintains a highly efficient cost structure. With low operating expenses, it operates conservatively—and still provides exceptional rates and services to investors and borrowers.

Operations

The MIF's primary focus over the past six months has been on increasing both awareness of MIF and the level of investment obligations by \$40 million or more for the year. The 2008 marketing plan outlined strategies around market research, advertising, pricing, communications, and staffing to achieve this goal. To date we have more than doubled the investment obligation growth target and now look to increase investment obligations to still higher levels so that we can manage anticipated loan growth through December 31 and reach the targeted 80 percent ratio of loans to total assets.

The key factor impacting investments over the short term was a special 4.68 percent APY, 18-month MissionTermSelect product offered to new investors between April and July. That special promotion brought in 1,765 new investments totaling \$42.6 million.

In lending, an evaluation of loan offerings was recently completed and product gaps were identified. We will be discussing a five-year fixed-rate loan and a 20-year loan with a 10-year adjustable rate at the November 2008 Board of Trustees meeting. In addition, we are reviewing our current pricing structure

and expect to make adjustments in January 2008.

In July, Colleen Palmer joined MIF as the new vice president of lending. She brings to the position years of experience in commercial lending and credit administration.

Marketing

This year, MIF unveiled a new annual report, website, and print ads. Also, a new organizational brochure is being produced. All of our communications now convey a message that is consistent with the churchwide organization's. They:

- tell real stories about how investments make possible loans that help congregations grow their ministries—and help spread God's love;
- conform to the graphic standards of the ELCA;
- feature the new ELCA tagline, "God's work. Our hands."

Real Estate

As of August 31, 2008, the MIF held \$21 million in real estate. Of that total, \$5.8 million was identified as excess property no longer necessary for congregational development and available to be sold. Four new purchases were made in 2008 for a total of \$1.2 million. The MIF also liquidated two properties during this period for \$1.3 million.

Partnerships

An initiative of the Office of the Bishop to review how MIF, the Board of Pensions and the Foundation collaboratively and effectively serve the congregations, members, and institutions of the ELCA was undertaken in 2007. The "Mission ONE" project teams have now completed their tasks and the consultants have presented their report. Joint operating guidelines were developed for the three financial units that will provide for common coordinating principles that reflect the conclusions of the Mission ONE project. An implementing action also is being prepared for adoption by the respective boards of trustees at their fall meetings. In general, these documents call for more intentional communication, planning, cross-training, and sharing of information.

After solidifying a cooperation agreement in 2007, this year MIF provided a loan to our ecumenical partner, the Moravian Church Northern Province, for the purpose of renovating its office space. A \$3 million loan has also been approved for Kaw Prairie, a federated new start of the ELCA and the Presbyterian Church. The loan is expected to close before the end of the year, allowing the congregation to build its first unit on land held by the Presbyterian Church and used to collateralize the loan.

Foundational to the work of MIF is its relationship to the ELCA's 10,500 congregations. To make the connection stronger and to raise awareness of MIF, we are exploring ways to build a congregational advocate program. Currently, we have a pilot advocate program that relies on individual church members and leaders to help tell the MIF story to fellow congregants. The ELCA Church Council, Cabinet of Executives, advisers, and other leaders and investors are also key advocates for MIF and are needed in order for MIF to continue to grow in reaching and supporting the growth of our congregations and institutions—for the sake of God's mission.

Unit Recommendations for Church Council Action

Augsburg Fortress

Submitted by: Ms. Beth Lewis, President and CEO

April 25-26, 2008 Board Meeting

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)

Voted to approve the minutes of the October 19-20, 2007, Board of Trustees meeting and the November 16, 2007, conference call meeting. (PH.08.04.01)

Voted to approve the revised board covenant as proposed by the board development committee and amended at the meeting. (PH.08.04.02)

Voted to accept the 2007 financial audit report as submitted and request that management provide the audit and finance committee with a written response to the recommendations provided in the management letter. (PH.08.04.03)

Category III: (Other procedures and board actions.)

None.

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Augsburg Fortress, Publishing House of the ELCA
Submitted by: Beth A. Lewis, President and CEO
Date of Board Meeting: October 24-25, 2008

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

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

Voted to approve the minutes of the April 25-26, 2008 Board of Trustees meeting.
(PH.08.10.04)

Voted to approve the Third Amendment to the Retirement Plan for the Employees of Augsburg Fortress, Publishers, Publishing House of the ELCA.
(PH.08.10.05)

Executive Session actions

Voted to approve the minutes of the April 25, 2008 meeting of the board of trustees in executive session.
(ES/PH.08.10.02)

Voted to approve the Augsburg Fortress Strategic Plan for 2009-2011.
(ES/PH.08.10.03)

Category 3: (Other procedures and board actions.)
None

ELCA Board of Pensions

Submitted by: John G. Kapanke, President

Meeting Dates: May 2-4, 2008, July 31-August 2, 2008, and October 31-November 2, 2008

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

- **Approved** an amendment to Article 4.1 of the ELCA Board of Pensions Restated Bylaws, on a temporary basis, to provide that two to five members of the Board of Trustees must be plan members. (See agenda page 44.)
- **Adopted** a resolution proposing a partial slate of potential nominees to fill Board of Pensions' trustee vacancies to be elected by the Churchwide Assembly in August 2009. The Nominating Committee was delegated the responsibility for completing the full slate, and staff was directed to forward the complete slate to the ELCA Office of the Secretary.
- **Adopted** a resolution for the implementation of ELCA Mission ONE to allow greater collaboration and cooperation among the ELCA financial services units in order to enhance the overall mission and ministry of the ELCA. Joint operating guidelines were adopted to serve as common coordinating principles of the ELCA financial services units for the purposes of strengthening financial products and services to the ELCA community. (See agenda page Exhibit E Part 1, Appendix A-B)

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

August amendments

- **Approved** amendments to the ELCA Medical and Dental Benefits Plan designed to encourage increased in-network utilization by the plan members. (Approval by the Board of Trustees).
- **Approved** amendments to the ELCA Medical and Dental Benefits Plan to ensure plan language matches current plan administration. (Approval by President).
- **Approved** amendments to the ELCA Medical and Dental Benefits Plan designed to control costs and improve outcomes by providing benefits only for those facilities that are deemed centers of excellence. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to include coverage of additional screenings beginning in 2009. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to include coverage for a pre-determined list of tests most commonly required to encourage regular examinations for those with medical conditions. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to provide over-the-counter nicotine replacement for members while enrolled in Blue Cross/Blue Shield's smoking cessation program. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to cover up to \$10,000 in infertility treatments. (Approval by the Board of Trustees).
- **Approved** amendments to the ELCA Medical and Dental Benefits Plan to modify language to recognize that the Board of Pensions may be moving to a non-traditional disease management model and is inclusive of additional programs, such as healthy pregnancy and smoking cessation programs. (Approval by the Board of Trustees).

- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to include periodontal maintenance twice per calendar year. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to provide alternative restorative technique to amalgams on posterior teeth. (Approval by the Board of Trustees).
- **Approved** amendments to the ELCA Medical and Dental Benefits Plan to include coverage for marital counseling. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan which would allow the plan to institute programs that may reduce or eliminate copays to encourage utilization of less costly drugs or less costly delivery methods for drugs to help control overall health plan costs. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to remove Appendix B from the plan document, allowing for flexibility in designing health improvement activities and facilitating the addition or deletion of such programs when needed. Lists of health improvement activities will be sent to plan members, posted on elcabop.org and on the Mayo Clinic EmbodyHealth web portal. Personal Wellness Account (PWA) amounts that can be earned for the plan year will move to Appendix A. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan to enhance the 2009 PWA, allowing for a crossover of dental and prescription drug claims for automatic reimbursement from the PWA. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Flexible Benefits Plan to clarify when participation in the Flexible Benefits Plan ends. (Approval by President).
- **Approved** an amendment to the ELCA Flexible Benefits Plan to enhance the 2009 PWA, allowing for a crossover of dental and prescription drug claims for automatic reimbursement from the PWA. (Approval by President).
- **Approved** an amendment to the ELCA Master Institutional Retirement Plan because some of the Board of Pensions' materials use the term "participant" instead of "member." (Approval by President).
- **Approved** an amendment to the ELCA Master Institutional Retirement Plan to clarify that section 401(a)(7) of the Internal Revenue Code requires full vesting upon plan termination or complete discontinuance of employer contributions. (Approval by President).
- **Approved** an amendment to the ELCA Master Institutional Retirement Plan to eliminate the 3 percent floor on employer-required contributions, allowing for greater flexibility in marketing the plan. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society because some of the Board of Pensions' materials use the term "participant" instead of "member." (Approval by President).

November amendments

- **Approved** amendments to the ELCA Retirement Plan designed to clarify that pastors from other denominations are eligible to participate in the ELCA retirement plan and will have contributions earned during the exercise of their ministry designated as eligible for the federal housing allowance exclusion from gross income. (Approval by the President).

- **Approved** amendments to the ELCA Retirement Plan required to bring the plan into compliance with the final 403(b) regulations. None of the regulations change administration of the plan. (Approval by the President).
- **Approved** an amendment to the ELCA Medical and Dental Benefits Plan that incorporates the requirements of “Michelle’s Law,” which the President signed on October 9, 2008. The law amends the code to ensure that dependent students who take a medically necessary leave of absence do not lose health insurance coverage during such leave. (Approval by the President).
- **Approved** an amendment to the ELCA Disability Benefits Plan to clarify that once a person is no longer disabled and is receiving transition benefits, the right to appeal under the plan ceases. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Survivor Benefits Plan to clarify that, if a surviving spouse has remarried, she/he is not eligible for Social Security benefits at age 60 and therefore her/his surviving spouse benefit will not be reduced. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Flexible Benefits Plan to clarify that plan participation will begin the first day of the month following the date the completed form is received. (Approval by the President).
- **Approved** an amendment to the ELCA Master Institutional Retirement Plan to clarify that churches with whom the ELCA has a full communion relationship may sponsor employees in the Master Institutional Retirement Plan. (Approval by the Board of Trustees).
- **Approved** an amendment to the ELCA Master Institutional Retirement Plan to clarify that non-resident aliens living and working in the U.S. and receiving pay from U.S. employers may participate in the plan. (Approval by President).
- **Approved** amendments to the ELCA Master Institutional Retirement Plan required to bring the plan into compliance with the final 403(b) regulations. None of the regulations change administration of the plan. (Approval by the President).
- **Approved** an amendment to the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society to clarify that non-resident aliens living and working in the U.S. and receiving pay from U.S. employers may participate in the plan. (Approval by President).
- **Approved** an amendment to the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society required to bring the plan into compliance with the final 403(b) regulations. None of the regulations change administration of the plan. (Approval by President).

May 2-4, 2008 resolution

- **Approved** a resolution to retain PricewaterhouseCoopers as the independent auditor for the year ending December 31, 2008.

July 31-August 2, 2008 resolutions

- **Adopted** the resolution approving the 2009 contribution rates for the ELCA Medical and Dental Benefits Plan, the ELCA Survivor Benefits Plan, and the ELCA Disability Benefits Plan, and Retiree Support.
- **Approved** a resolution to increase the capital expenditures budget for 2008.

October 31-November 2, 2008 resolutions

- **Adopted** the resolution establishing the interest crediting rate, annuity increases, and dividends for 2009.
- **Adopted** the resolution regarding the 2009 budget, as amended, while expressing support for the budget projections for the years 2010 and 2011.
- **Adopted** the resolution designating a portion of 2009 remuneration as rental/housing allowance for the following employees: Pr. Robert D. Berg; Pr. Philip A. Blom; Pr. Donald E. Fulton; Pr. Catherine A. Malotky; and Pr. Sandra L. Rothschilder.
- **Adopted** the resolution designating pension and disability payments as rental/housing allowance for 2009.
- **Approved** the Board of Pensions' total rewards philosophy and strategy.
- **Approved** the Board of Pensions' 2009-2011 strategic plan, as amended.

Category III. Other procedures and board actions.

- **Voted to receive** the Board of Pensions' 2008 May management report.
- **Voted to receive** the Board of Pensions' 2008 August management report.
- **Voted to receive** the Board of Pensions' 2008 November management report.

July 31-August 2, 2008 resolution

- **Approved** a resolution that reassigned members of the Audit Committee and the Products and Services Committee because the charter of the Audit Committee provides that, "a majority of the Audit Committee cannot also be Finance Committee members at the same time."

October 31-November 2, 2008 resolutions

- **Approved** the charters and associated calendars for the following committees: Appeals, Audit, Corporate Social Responsibility, Executive, Finance, Investment, Nominating, and Products and Services, as presented.
- **Adopted** a resolution reelecting Board of Pensions' staff members as directors of Thendra, Inc. Thendra originally was organized for purposes of acquiring and collecting income from real property and the property has been sold.

Women of the ELCA

Submitted by: Linda Post Bushkofsky, executive director

Meeting date: October 24-26, 2008 (Omaha, Nebraska)

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

None.

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

Regarding the Eighth Triennium (2008-2011):

- Considered various options, determining that the Eighth Triennial Convention will be held July 12-14, 2011, with the Triennial Gathering held July 14-17, 2011.
- Received referrals from the Seventh Triennial Convention (regarding support of Church Women United, holding a women of color gathering, providing support for families of special needs children, regarding site selections for the triennial events).
- The president appointed an ad hoc committee to review and evaluate the rank order process used in the election of triennial delegates, at the request of the convention of the Southeastern synodical women's organization

Received a report and evaluation of the Seventh Triennial Convention and Triennial Gathering (held July 2008).

Revised the organization's travel policy (organization will now cover the cost of one checked bag for those who travel on behalf of the organization).

Recommended to the executive director the annual distribution from the India endowments.

Received and approved the report of the Executive Director Evaluation Committee; received the executive director's plans for a 2009 sabbatical.

Received and approved a staffing reconfiguration presented by the executive director.

Category 3: (other procedures and board actions)

Reviewed past commitments of the board to anti-racism education and determined its own commitment to continued anti-racism education.

Approved a position description for the newly-formed stewardship development committee of the board; requested further work on a draft stewardship development policy for board members.

Endorsed the Book of Faith Initiative and became a "Book of Faith organization."

Received a report from the board of directors of Church Women United.

The president appointed an ad hoc committee to study the size of the executive board; the committee is charged with bringing back a recommendation on whether the size should be reduced.

Summary of Regional Activities

Region 1

Submitted by Shelley Wickstrom, Region 1 Coordinator

Region 1 is the partnership of the Alaska, Northwest Washington, Southwestern Washington, Eastern Washington/Idaho, Oregon, and Montana synods, and our churchwide partners and local agencies. The six synods have partnered over twenty years in shared mission and ministry in ways unique to the church.

Region 1 started with a region-heavy/synod-light staffing design. Over the years, we've reduced regional staff because of emerging priorities, synod needs, and funding concerns. A dramatic shift in this past year has been moving from a six-synod multisynodical candidacy committee to single-synod committees with sole responsibilities and this fall, to focusing on synod-specific multicultural outreach. In 2009, Region 1 will no longer fund a full-time coordinator for outreach and multicultural ministry. The new Evangelical Outreach and Congregation Mission staffing design will require that each synod develop a strategy specific to the mission field on their own soil with a new staff person in most of the synod offices. We look forward to increased definition and capacity for outreach and multicultural ministry. Because of these changes, our regional office will move from housing ten staff to three.

The role of the coordinator for ministry leadership is new to the region as we've had one person coordinating candidacy and one person providing regional administration. This year all synods had participants at the candidacy consultation and all candidacy committees are participating in training. Work continues with staff and Synod Councils in exploring how the coordinator might work alongside them. After deep wrestling with the nature of our commitment to regional partnership this past year, the regional governing council now enters a new chapter focused less on shared staff and more on synod definition of mission foci and strategic partnerships.

A synthesis of the strategic directions of growth in evangelical outreach, support for faithful and welcoming congregations, and equipping courageous leaders for this pluralistic world is being met through significant ecumenical effort in Region 1. Cultural competency is being built through seven workshops offered this year using the training model of the Kaleidoscope Institute. "A New Heaven and New Earth" workshops build skills to effectively communicate with diverse groups of people and to initiate and deepen relationships across cultural, ethnic, and racial differences. Alongside these workshops is the training of future facilitators. Components of the training have been offered in several Synod Council and assembly meetings. This program comes out of the Los Angeles Diocese of The Episcopal Church. Stacy Kitahata of Region 1 and leadership from the American Baptist and United Methodist Conferences have facilitated the use of this dynamic resource. All EOCM staff serving in the region and Region 1 staff have participated in the workshop.

In December we observed the "Twentieth Anniversary of the Signing of the Apology." In 1987 leaders of most of the Christian judicatories based in Seattle signed an apology to the Native American communities for the sin of taking the land that we now enjoy. Twenty years ago we committed ourselves to respect the Indian and Alaska native communities as we live together in the future. News of the apology was heard around the world. At that time, I was a mission developer in a Yupik community in rural Alaska, and that apology was the best introduction the community could have to what the ELCA wanted to be about in Christ's name. Twenty years

later the attendees decided to stop apologizing and get on with the work we in the ELCA have described as “confronting the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers.”

In this next year, Region 1 will benefit from the annual gathering of the lay staff association, a discernment retreat, a Word and service roster conference, cultural competency workshops, First Call Theological Education events, and growing the regional network of synod teams for the work of global mission, hunger, stewardship, outreach, environmental theology and practice, and anti-racism. Several synods provide advocacy through their state Lutheran Public Policy Offices and receive support through consultation to clergy. Our bishops are now engaging in conference calls for mobility, planning, and mutual support. We continue to be awestruck at the mission field in our midst.

Region 2

Submitted by Margy Schmitt Ajer. Region 2 Coordinator

Region 2 has the largest geographic area and the smallest number of synods of any region in the ELCA. In spite of vast distances, the synods of Region 2 share a deep sense of partnership and support around mission and ministry. The territory of our region encompasses huge metropolitan areas and small communities, and we celebrate the wide diversity of people with whom we serve. We have strong connections to California Lutheran University and Pacific Theological Seminary(PLTS), as well as networks of advocacy offices, social service agencies, and outdoor ministries.

In the past year, the five synods of Region 2 have continued to foster partnerships around a wide variety of mission and ministry needs. We continue our joint program of First Call Theological Education(FCTE), and our twice-a-year mobility conferences. This year we sponsored training for the EOCM behavioral interview. We supported the Western States youth gathering that was held on our territory this summer. We came together for mission support consultation and synodical officers’ gathering. We have been working on joint mobility processes and best practices, as well as working with PLTS to develop practices that will help all of our ministry candidates as they pursue theological education.

As noted above, much of our work has been around the churchwide initiative of bringing forth and supporting leaders, in the following ways:

- We continue to focus on the concept of vocation, especially among young adults.
- We are in our 11th year of offering FCTE events as a region.
- We offer two mobility conferences a year, in which rostered leaders interested in seeking a call in Region 2 have an opportunity to meet and talk with bishops and staff from all five synods.
- The mobility staff from each synod have been meeting to work on more helpful mobility and call processes.
- We have developed a very collaborative relationship with PLTS in working with ministry candidates around Lutheran year and other preparation issues.
- We initiated a Theological Education for Emerging Ministries(TEEM) program focusing on Asian candidates for ministry.
- We just completed our regional consultation on Word and service ministries
- We are planning for a team ministry workshop.

Our work in the coming year will in many ways be more of the same. The five synods of Region 2 (Sierra Pacific, Southwest California, Pacifica, Grand Canyon and Rocky Mountain.) continue to work very collaboratively as they seek to serve and proclaim the good news of the Gospel throughout the southwest.

Region 3

Submitted by Craig Boehlke, Region 3 Coordinator

Region 3, the nine synods of the Dakotas and Minnesota, has gone through major leadership transitions in the past 18 months. We have said goodbye to several long-serving bishops and welcomed two new bishops in 2007 and three more in 2008. That has meant several additional staff changes accompanied by several changes in key lay leadership. We have engaged in these changes with great deliberateness and planning which has resulted in a minimum of disruption.

In the regional office we have had one EOCM mission director retire, a Mission Investment Fund building consultant is retiring the end of this year, and changes in our camping network personnel. Of course, with the EOCM changes in staffing, change continues in the air! We were privileged to be the first region to have the combined EOCM and mission support consultation in August.

This is a strong region with a keen emphasis on cooperation and collaborative ministry across synods and with our churchwide deployed staff. We are doing a number of things for renewal of congregational ministries, mostly involving multiple synods and deployed or churchwide staff. We believe we are maturing in our sense of interconnectedness and commitment to mission.

Region 4

Note: No report submitted due to vacancy in coordinator position.

Region 5

Submitted by Carl Richard Evenson, Region 5 Coordinator

The twelve synods of Iowa, Illinois, Wisconsin, and Upper Michigan are gathered together into Region 5. There is traditional and contemporary thinking, a variety of farm, small town, and urban cultures, and only some racial diversity, mainly in the Milwaukee and Chicago areas. The result is a common commitment to our life together despite the sometimes limited dialogue or diversity among bishops.

In the last year new work has largely been administrative. More time has been required in goal setting, writing, discussing, reviewing, and conferencing mid-year. Additional devotion to relationships has been necessary. Record-keeping time has been increased. In the area of candidacy, we have successfully experimented with new efficiencies in accomplishing theological review panels for TEEM candidates. Assignment of seminarians has gone well enough, but we still deal with a few candidates who do not receive calls within 60-90 days of assignment. The region is good about trying to make things work and synods carefully review their openings when a candidate becomes available more widely.

A significant change occurred in April with the resignation of Pr. Robert Wiederaenders from the archives of the region and Wartburg Seminary. A fine farewell helped ease the transition for Bob, after spending 44 years in the archives. Nancy Carroll, a librarian at Wartburg Seminary, has taken over the duties of archivist for both seminary and Region 5 and is assisted by the good

work of volunteer Jean Peterson.

The key strategic direction for Region 5 continues to be to assist this church to bring forth leaders. To this end, regional emphasis continues to encourage the vital contributions and deepening relationships that grow in candidacy within the synods, between the synods, and between the region and the churchwide Vocation and Education unit. When all inputs to the candidacy process are contributing mindfully, the system works very well. The task of the region and the deployed regional presence in candidacy is to keep all parties working toward that goal for the sake of raising faithful and prepared leaders to serve the church.

One added emphasis this year has been the expectation that the synod candidacy committees include anti-racism training as part of their ongoing training and preparation for candidacy work.

As we look into 2009, the work of Region 5 will be directed toward assisting in the training of candidacy committees and smoothing out the assignment process for churchwide as well as the synods. Additionally, synod global missions and world hunger leaders will be looking for the support and encouragement of the region and churchwide throughout the event that had to be postponed in 2008. Through this kind of gathering the people of God again and again build trust, increase awareness, share the burdens of life, and enable good interaction between expressions, individuals, and groups of the Evangelical Lutheran Church in America.

Region 6

Submitted by: Marilyn McCann Smith, Region 6 Coordinator

Southeast Michigan Synod, North/West Lower Michigan Synod, Indiana-Kentucky Synod, Northwestern Ohio Synod, Northeastern Ohio Synod, and Southern Ohio Synod are a cross-section of the ELCA. Region 6 is home to one seminary, Trinity, and two universities, Capital and Wittenberg. Our 1,108 congregations provide ministry in rural, small town, urban, Appalachian, suburban, exurban, and recreational settings. 458,915 members are engaged in agriculture, manufacturing, technology, education, medicine, mining, retail, and tourism. We are home to transportation hubs for land, air, and water and several of our communities include a significant military presence. The current economic stresses facing the U.S. were felt early in the states in Region 6 and this area continues to be among the leaders in job loss, bankruptcy, and mortgage foreclosure. Even though a significant number of congregations experience the impact of these economic indicators, many recognize and have responded to the need and opportunity for stronger ministry presence and proclamation of the Gospel as individuals and communities experience anxiety and uncertainty. The bishops and synod staff have risen to these challenges as they work with congregational and rostered leaders to underscore the benefits and responsibilities that accompany the connections, support, and interdependence of the three expressions in the ELCA.

During the last year, Region 6 has endeavored to support the synodical leaders, both those called to public ministry through the synodical expression and those rostered and lay leaders who volunteer in synods, as they minister with the congregations in their care. The six bishops met to discuss the overall needs for rostered leadership and requests for first call candidates in the region. In March the executive/ministry synod staff joined the Region 6 bishops in a retreat. This gathering provided an opportunity for synod staff to engage in personal spiritual reflection as well communal times to become better acquainted, recreate, and worship. This was regarded as a source of personal renewal and a means to fortify professional associations and thus strengthen the work done across synodical boundaries. These and other traditional face-to-face meetings

added value to the work of synods by pooling energy and thoughts. However, mindful of the expense of time and financial resources that such meetings require, Region 6 leaders have been bold to step out and explore new technologies that will help them come together virtually. In addition to other groups working on specific tasks, the Region 6 steering committee (bishops, vice-presidents, churchwide representative, regional archivist and regional coordinator) held their annual meeting via Web-Ex. It proved a useful tool and one we are likely to employ more in the future. But, even as leaders in this region look to the future, we are intentional in our preservation of the wisdom and experiences of the past. The Region 6 Archives is a cooperative venture between the synods that fund the part-time archivist position and other expenses and Trinity Seminary, which provides the space.

The annual Region 6 World Hunger/Global Mission consultation gathers those who provide leadership in these areas of ministry both in the synods and churchwide. Information, resources, and ideas were exchanged, and progress and challenges were reported. Those in attendance agreed that this opportunity to share and build relationships is an important source of nurture and encouragement. It was expressed that this consultation positively embodies and exemplifies this church's ecclesiology of interdependence and brings to life the ELCA's strategic direction to step forward as a public church that witnesses boldly to God's love for all that God has created. One example of the impact of this gathering has been the Southern Ohio Synod hunger task force's decision first to ask the synod to adopt as a core conviction of the synod the effort to end hunger, and then to strategize ways to more fully engage the members of Southern Ohio Synod congregations to implement this conviction as part of their local and global ministry. Southern Ohio Synod hunger task force leaders have been present for the regional consultation for several years and credit this gathering as an important source of information and inspiration to encourage the congregations and their members to give witness to our faith in Jesus by ending hunger.

The coming year promises to be one where we seek appropriate balance between carrying forward what has been helpful and beneficial and exploring and engaging new opportunities for cooperative ministry. Already in progress is the reinstatement of a regional First Call Theological Education (FCTE) gathering. Responding to requests of first call rostered leaders for such a gathering, Region 6 is now undertaking an event that will gather rostered leaders serving in the first three years of their first call. It is hoped that broadening this experience beyond the boundaries of synods will enrich this event for these new leaders. In addition, this event will bring together those serving as mentors to first call leaders and in other programs of ministry development. There will be training especially for the mentors and time for mentors and mentees to learn and interact together. This is just one aspect of our coming year's focus to assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

Region 7

Submitted by Peggy Wuertele, Region 7 Coordinator

Region 7 is the meeting point for the six synods of the ELCA located in the Northeast, (New Jersey, New England, Metro New York, Upstate New York, Northeastern Pennsylvania, Southeast Pennsylvania) and the non-geographical Slovak-Zion Synod with the churchwide expression of the ELCA, based in Chicago. Our geographic area is blessed with a great diversity of cultures, ethnicities, languages, and religions. The heritage of Lutheranism is deeply rooted in our soil, and we are challenged by new immigrants and seekers wanting to know more about our

Lord and Savior Jesus Christ, as proclaimed in Lutheran teachings. Located on the campus of the Lutheran Theological Seminary at Philadelphia, the regional office seeks to enhance relationships and work among the partner synods, the seminary, the churchwide office of the ELCA, and other ministries located on our territory to support the mission of the church. We do this by working with the bishops and other leaders to accomplish ministry across the synod lines.

Leadership in Region 7 in 2007/2008 was provided by the steering committee: Pr. Bruce Davidson, chair (New Jersey Synod); Bp. David Strobel, (Northeastern Pennsylvania); Pr. Mark Wimmer, treasurer (MIF staff); Pr. Beth Anderson (New England); and Pr. Nancy Brown (Southeast Pennsylvania).

In 2008 the Region 7 office supported the mission of the ELCA in the Northeast in the following areas:

- Candidacy: participation in 25 synod candidacy meetings (in six synods); facilitation of theological review panels at the Lutheran Theological Seminary at Philadelphia (LTSP) for candidates coming to the ELCA from other traditions and TEEM candidates; convening the annual consultation for candidacy leaders; offering ongoing training and support to synod staff and candidacy committees, working with the staff at LTSP to educate students about the various steps of the candidacy process
- Coordinating first call assignment for the region
- Coordinating and directing the Institute for Congregational Ministry (our regional continuing education event for first call leaders)
- Coordinating the annual regional gatherings for bishops and their staff
- Coordinating churchwide consultations in the region for mission support and global mission and world hunger leaders
- Coordinating meetings of the regional "Reconciling in Christ" roundtable
- Coordinating gatherings of Christian education and lifelong learning networks
- Facilitating the registration and arrangements for the Board of Pensions pre-retirement meetings
- Providing support for the planning and implementation of regional youth ministry.

This year, the regional coordinator has also participated in activities to support synods that are anticipating the election of a new bishop.

Almost everything that the regional office and staff do is in support of churchwide strategic direction five: "To assist this church to bring forth and support faithful, wise and courageous leaders whose vocations serve God's mission in a pluralistic world."

As we move forward into 2009, the region anticipates maintaining its ministry of support to our synods and leaders. As churchwide units call upon us for local coordination and support, we will be here to serve faithfully and creatively. With two newly elected bishops and other strategic changes, we anticipate changes in staff and the need to offer training and support as appropriate.

Region 8

Submitted by Nancy E. Gable, Region 8 Coordinator

Region 8 is comprised of eight synods in the mid-Atlantic region of the United States of America: Northwestern Pennsylvania Synod, Southwestern Pennsylvania Synod, Allegheny Synod, Lower Susquehanna Synod, Upper Susquehanna Synod, Delaware-Maryland Synod, Metropolitan Washington, D.C. Synod, and West Virginia-Western-Maryland Synod. On this

territory, we find the Lutheran Theological Seminary at Gettysburg (LTSG), the first and oldest Lutheran Seminary in North America, founded in 1826; three colleges of our church: Gettysburg, Susquehanna and Thiel; eight outdoor ministry sites, and numerous expressions of social services, schools and advocacy ministries. The region is comprised of nearly 1150 congregations with 453,000 baptized members and contains three major urban centers: Washington, D.C., Baltimore, and Pittsburgh, as well as many mid-sized cities and suburbs, and numerous town and country parishes (some dating to pre-Revolutionary War days). From open farmland, to the industries of coal and steel, to the centers of government, and cultural, social and educational centers, the region encompasses a great variety of people, places, and issues. The industrial, mining, and farming communities have seen declines in population, as has the Lutheran church in this region. Yet the cities have seen significant growth, including African American, Latino, and African immigrant population increases.

During this past year several events are highly symbolic of the important grassroots ministry efforts in Region 8, involving people from throughout the region. First, the Region 8 bishops worked with regionally based staff from the Evangelical Outreach and Congregational Ministry program unit to kick off a multiple-year missional leadership training opportunity. Participants in this learning opportunity will continue to work in colleague groups and with the larger learning group for three years. Second, over 300 people participated in the Region 8 mini-Global Missions Event. This remarkable event was entirely a grassroots effort with no funding or advertising support from the churchwide expression. Perhaps the most astounding aspect of this gathering is that during the planning for this event, one of our Region 8 synods shared that it was hard to get financial support for this mini-GME and they inquired whether there was anything else that smaller congregations (rural or urban) might contribute to the cause. Learning that they might make school bags, these supporters lovingly created over 1000 school bags for use during the mini-GME, and eventual distribution through Women of the ELCA's school kit project. Third, planning is ongoing for the November 2008 Region 8 First Call Theological Education Conference, "Meaning What We Say". This conference is planned by synodical leaders from each synod in the Region but administered through the Region 8 office. The central theme of this year's conference is the sense of authenticity that what we preach relates to public and private prayer, pastoral care and visitation, committee meetings, stewardship, and activities for social justice. Fourth, three pastors from the West Virginia-Western Maryland Synod created "A Tour de Revs." Check out this incredible story at <http://www.tourderevs.org/> and join an exciting journey that will benefit ELCA World Hunger and Disaster Response programs.

In a truly unique and highly enriching way, the Delaware-Maryland Synod of Region 8 assisted the whole church as it lives into its first strategic direction: "To support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ." The synod adopted an intentional strategy to dismantle racism in the myriad of expressions of mission in its life. Two things come particularly to mind that benefitted the region's work in this strategic direction. First, an initial foray into anti-racism training took place in January 2008 on the LTSG campus as folks gathered for study in the area of human relations. The members of the Delaware-Maryland Synod invited and welcomed participants from throughout Region 8 to this important learning opportunity. Of particular interest was the participation of members of the synod's candidacy committee; obviously, it is hoped that the commitment to dismantle racism will better equip the synod's candidacy committee members to encourage and nurture candidates for rostered leadership in the ELCA as they move through the candidacy process. Second, the synod hosted

an intersection of race and power event in early September 2008 and invited both partners from Region 8 and throughout the ELCA to participate. Racism is a deeply embedded aspect of American life and this important work is ongoing for this synod and for all of God's creation.

In the coming year all partners in Region 8 are committed to the continuing development of the emerging relationship with the LTSG Certificate in Theological Studies program. Born as a result of conversations between the region's bishops, the coordinator for ministry leadership, and the faculty of LTSG, this certificate program provides all participants an opportunity to deepen their faith, nurture and satisfy their hunger for greater theological understanding, grow in their passion for the Gospel and for God's people, and enhance their understanding of the practice of ministry. Of particular interest for the work of Region 8 candidacy committees is the opportunity this program offers to meet the academic requirements of those preparing for rostered ministry through the Theological Education for Emerging Ministries (TEEM) program. Through the certificate program, the opportunity for those preparing for service in ministry through the TEEM process is enriched in a learning environment where members of congregations throughout the region join in study and conversation. Hence, the learning environment for the practice of ministry is enriched by study and conversation with persons who are members of the region's congregations.

It is an honor to serve as a partner in the mission ministry of the ELCA, particularly here in Region 8.

Region 9

Submitted by Harvey Huntley Jr., Region 9 Coordinator

Region 9 includes six synods ranging from Virginia to the Caribbean. Given this vast geography, there is considerable cultural diversity across the region, a phenomenon that is predicted to accelerate in the coming decades of this century. This is also a region that is experiencing significant population growth, not the least of which is the migration of large numbers of African descent people from other parts of the country. Lutheranism has a rich history in the Southeastern U.S. and the Caribbean; however, it does not command a large proportion of the demographics in most of the region. Collaboration and cooperation with all expressions of the ELCA are strong in this region. We are blessed with leaders who have a broad vision of the church and its mission.

In the past year, there have been a number of significant developments in the region. In June we welcomed a new EOCM deployed staff person who is related to the regional office located on the campus of Lutheran Theological Southern Seminary (LTSS) with a focus on stewardship education. This staff arrangement is a pilot project of EOCM in which the region has been a partner. In addition to ongoing consultative and training work with candidacy committees in all six synods of the region, during 2008 we offered initial interview training for new candidacy members with African descent students on the campus of the Interdenominational Theological Center in Atlanta. We are also hosting in late October a consultation concerning missional leaders that will bring together representatives from EOCM, VE, candidacy committees, and Southern Seminary. We hosted our second Vocation and Education gathering in February and plan to host another in 2009. The region continues to coordinate lifelong learning for Southern Seminary. In that capacity we have initiated an effort to establish an Institute for Church Leadership that will be a resource for congregations and synods in the region to provide basic theological and biblical education for lay leaders in particular. We participate in a regional

council for stewardship education that meets annually on the seminary campus, and we have been actively involved in the Stewardship of Life Institute efforts to respond to recommendations related to theological education from the Blue Ribbon Committee on Mission Funding.

The region has focused on the strategic direction related to leadership development through ongoing work in candidacy. More particularly, the region has been a key partner in arranging for both a VE and EOCM consultation (see above) and a regional consultation on the ELCA African Descent Strategy. The Institute for Church Leaders at LTSS will seek to provide both theological and biblical fluency for key leaders across the region. The region has also been instrumental in establishing Lutheran Planned Giving of South Carolina with the ELCA Foundation and providing collaboration with other ELCA Foundation staff in the region.

In the coming year a key focus for the region will be the continuing cultivation and enrichment of existing networks that are active: youth ministry, campus ministry, financial staff related to churchwide units, outdoor ministries, church colleges, seminary, and lay rostered leaders. We will be sponsoring a consultation on Word and service ministries. We will continue to partner with EOCM in the new staff pilot effort and the African descent strategy implementation. We will continue our partnership relationship with Project Connect, an effort among the three Eastern Cluster seminaries and with the lifelong learning network of the Eastern Cluster.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
November 14-17, 2008
Exhibit J, Part 2
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Report of the Task Force for ELCA Studies on Sexuality

Since the April 2008 meeting of the Church Council, members of the Task Force for ELCA Studies on Sexuality have dedicated themselves to receiving responses to the draft social statement on human sexuality. The conversation within this church in that period has been vigorous and widespread and has been regarded generally as an example of moral deliberation done well. Summarily it may be said that this church has received the draft with appreciation for the difficult work it represents and with a modulated critique that includes many strong affirmations alongside notable objections and with conflicting responses around several key matters.

The task force has received comment in three ways during the response period that ended November 1:

- approximately 350 pieces of correspondence or statements of varying lengths;
- approximately 1400 response forms (final numbers are not available at this date); and
- 111 synodical hearings.

Synods have been responsible for convening, publicizing, and hosting these events, but a task force member or representative, as well as a synodical recorder, have been present at each. As a consequence, the task force has received two reports from each hearing. Task force members each have attended multiple hearings and read multiple selections of correspondence, response forms, and reports from hearings. Every piece of reaction, response, and report has been read by at least several members of the task force.

The task force met November 7 and 8, 2008 to consider revisions it should initiate in response to what it has heard. At this meeting the task force received a preliminary report from Research and Evaluation (RE) summarizing all responses to the draft. (The final report will be made available in late November since RE staff needs additional time in order to complete their work.) The task force also received a summary report prepared by Department for Studies staff of common themes emerging from the hearings. In addition to considering revisions, the task force also took up the issue of what implementing resolutions should be included in the proposed social statement. The meeting resulted in a set of instructions to its writing team for revisions to the draft and development of implementing resolutions.

As directed by the 2007 Churchwide Assembly, the task force also discussed the issue of changes to any policies that preclude practicing homosexual persons from the rosters of this church. The meeting resulted in a set of instructions to its writing team on this matter as well. The task force will carry on its work during December and January using online tools and expects to finalize the proposed social statement and a set of rostering recommendations at its January 23-25, 2009 meeting. Both documents are scheduled for public release on February 19, 2009.

The task force has been very concerned that youth be included in this church's ongoing discussion and efforts were undertaken to encourage use of the youth version of the third study. The response to this study from youth and youth leaders has been extremely favorable. CS staff and the study's primary author, Kari Lyn Wampler, have provided numerous training sessions at synod youth gatherings or in similar settings. (For instance, the workshop at the Western States Youth Gathering was attended by over half of those who attended the gathering.) They have developed a resource to help leaders weave elements from the draft social statement into the youth study, and have created a separate Internet questionnaire to gather youth perspective on the draft social statement. The number of responses has been disappointing despite the expressed appreciation for the study itself.

The timeline below provides an overview of the remainder of the social statement process.

Revised November 14, 2008

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Timeline 2009

January

- 23-25 Task force's final meeting

February

- 18 Noon CST: Confidential review for rostered leaders, Church Council, and other leaders (Materials will include executive summary, talking points, FAQs)
- 19 Noon CST: Public release of PROPOSED social statement on human sexuality with implementing resolutions, and report on roster recommendations regarding changes to any policies that preclude practicing homosexual persons from the rosters of this church.
- 27 Deadline for comments from CC members for Program and Services Committee on either the proposed social statement or the rostering recommendations

March

- 3 Program and Services Committee submits summary comments on proposed social statement to Church in Society
- 5-9 Conference of Bishops reviews proposed social statement
- 13-14 Church in Society program committee receives CC and CoB summary comments on proposed social statement and advises the executive director; executive director of Church in Society recommends the proposed social statement on human sexuality and implementing resolutions to ELCA Church Council.
- 26 Program and Service meets in closed session to consider summary comments on social statement as well as summary comments on rostering recommendations. It will bring recommendations to the Church Council for consideration.
- 27-30 ELCA Church Council reviews work of task force and the report from CS Program Committee; executive director of Church in Society requests the Church Council to RECOMMEND the finalized text of the proposed social statement on human sexuality with implementing resolutions; it will also consider the task force's report on rostering recommendations. It will be asked to direct that these documents be placed on the 2009 Churchwide Assembly agenda.

April

- 2 ELCA Church Council's finalized text of RECOMMENDED proposed social statement with implementing resolutions and RECOMMENDED report on rostering published online.
- 20 Target date for 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 report on rostering.

August

- 17-23 ELCA Churchwide Assembly considers the recommended proposed social statement with accompanying implementing resolutions and the recommended report on rostering recommendations regarding changes to any policies that preclude practicing homosexual persons from the rosters of this church.

December

- Sexuality social statement printed and distributed in early December. (Spanish translation to follow.)

2010

August

- Study guide for sexuality social statement prepared

A Report on Responses to the Draft Social Statement on Human Sexuality

Research and Evaluation

Rebecca Sims

November 2008

Overview

As part of the ongoing process to develop a social statement on human sexuality, Research and Evaluation collaborated with Church in Society to develop a response form for people to share their reactions to the draft statement. The draft statement was released to the public in March 2008, and respondents were invited to share their responses online or by sending in a paper form. A total of 1,351 responses had been received as of October 31. *(Please see footnote #1 below regarding these totals and this preliminary report.¹)* 58% of the responses were received online and 42% by mail.

Response Type

Respondents were first asked to indicate whether the response came from an individual or a group. The large majority of responses were from individuals (85%), with only 15 percent from groups. (See Appendix A for a complete list of frequencies.) For those responses from a group, small groups of two to five individuals were most common (41%). Groups of six to ten (24%) and 11 to 20 (28%) were also common. Few groups were large with more than 20 people (8%).

Responses to the Draft Statement

The first question about the draft statement asked respondents to rate how well the statement provides a useful and adequate framework to help this church discern what it means to live faithfully with our neighbors in the increasingly complex sphere of human sexuality. Respondents were given a five-point rating scale, where 1 = “not very well” and 5 = “very well.” Most of the responses fell on either end of the scale, with about 33 percent feeling the statement did not accomplish this very well (1 or 2 on the scale), and another 37 percent saying it did very well (4 or 5 on the scale). Another 30 percent of respondents fell in the middle of the scale, and the mean rating was 2.99.

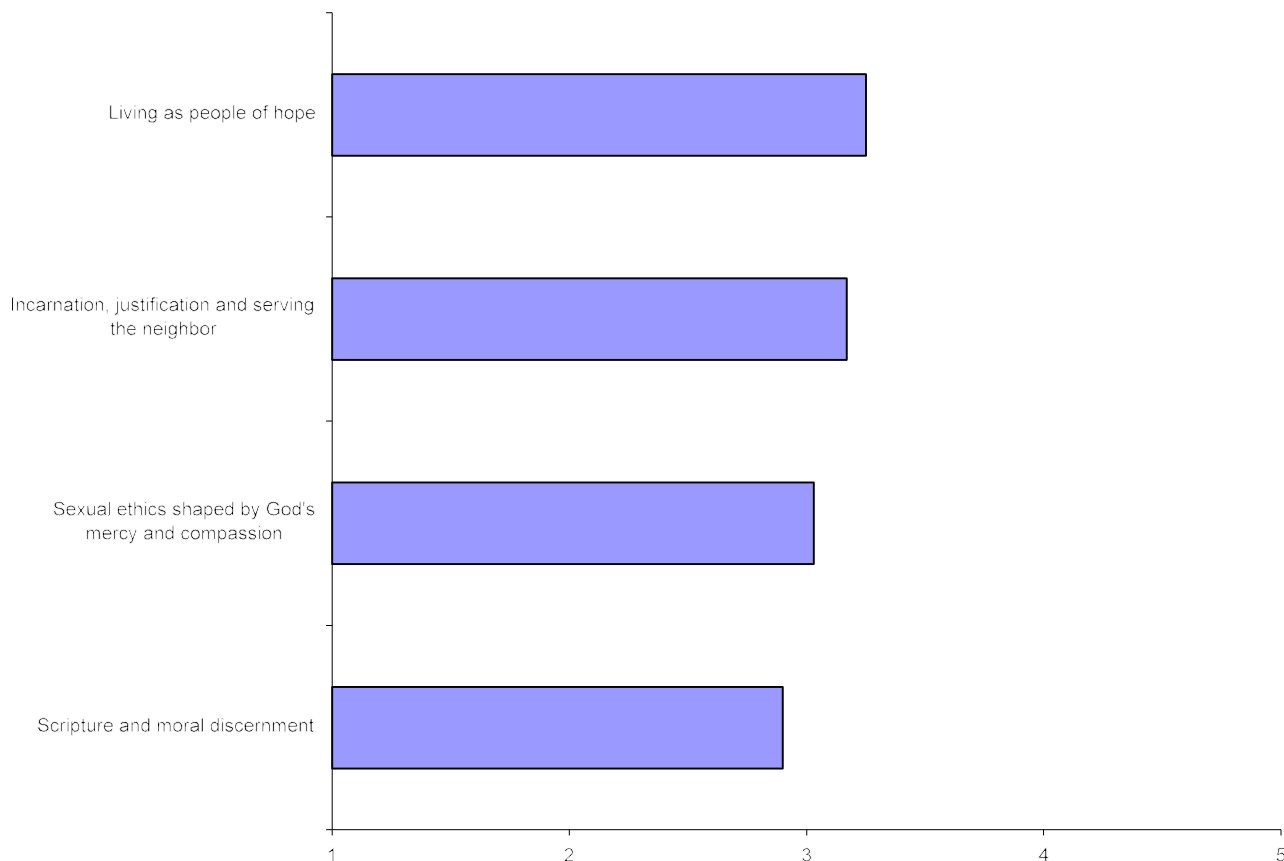
Respondents were given the opportunity to provide additional comments to this question, and a total of 174 responses were given. About one-third of those who responded felt the draft statement was weak and verbose (32%), and 17 percent felt it was not based on Scripture. On the other hand, ten percent of those who responded felt there was respect for all points of view and grounding in Lutheran understanding, and eight percent felt the draft statement was well thought out and written. About seven percent of those providing comments felt the draft statement was trying to please everyone, and five percent felt the “same gender” question needed to be addressed. Three percent of respondents to this question felt the draft statement was too theoretical and needed more specifics, and the same number felt it was money badly spent. Two percent of those responding felt it was too much “same old, same old,” it ignores our prime responsibility to first love God, and it doesn’t address how to deal with sinful behavior in society. One percent of respondents commented that the issue of ordaining homosexuals was not addressed, and the draft statement left out the single and divorced. Another one percent of respondents felt there needed to be more emphasis on accepting homosexuals, while others felt one man and one woman equals marriage.

The next few questions addressed each of the sections of the draft statement. Using a five-point rating scale from 1 = “not very helpful” to 5 = “very helpful,” respondents were asked to rate the helpfulness of each sub-section in Section II in explaining how Lutherans approach ethics. The highest average ratings were given for “living as people of hope” (M = 3.25), followed by “incarnation, justification and serving the neighbor” (M =

¹ Due to the large number of responses received immediately before the November 1 deadline, time permitted that the open-ended comments of only the first 826 responses be coded for this preliminary report. Statistical data for all 1351 responses are included, however. The final report will be issued in late November and will include all data and all coded comments.

3.17). (See Figure 1.) Slightly lower ratings were given for “sexual ethics shaped by God’s mercy and compassion” (M = 3.03) and “scripture and moral discernment” (M = 2.90).

Figure 1: Mean Ratings for Section II



After the rating scale questions, respondents were asked to indicate what, if anything, was a specific strength of Section II, and a total of 108 responses were given. Almost one-third (30%) of those responding to this question felt the section offered a good explanation of Lutheran ethics and provided a good background to the document. About 15 percent of respondents felt a strength of the section was the concept that we are all tied together in God’s embrace and compassion, and the same number liked the use of Scripture. About ten percent of respondents to this question liked the discussion of how Scripture can be abused and misunderstood through selective use. Six percent of respondents felt a strength was the understanding that God blesses human sexuality as part of human life, and three percent liked lines 310 to 316 about how sexual ethics should be applied. About two percent of respondents felt the section was beautifully written and very clear, and that it provided a broad discussion of the topic.

Respondents were also asked to list what, if anything, they would hope to see added to Section II, and 114 responses were listed. Almost half of the respondents to this question felt the section needed more scriptural references and a tough biblical stand (48%). About 13 percent of those responding felt it was repetitive and too long, and eight percent requested clarification of vague phrases. Four percent of respondents would like a greater emphasis on creation, similar to the predecessor bodies’ sexuality statements, and the same number suggested the definition of “neighbor” be put in the text, not just as a footnote. About two percent of respondents would like a redefinition of the word “love,” not just sexual love, and the same number suggested an explanation of Greek rhetorical structure for use with Pauline writings. Two percent of respondents felt the

section does not directly address homosexuality, and it also does not address “what is sin?” Another two percent would like to see added to this section that we are not to judge.

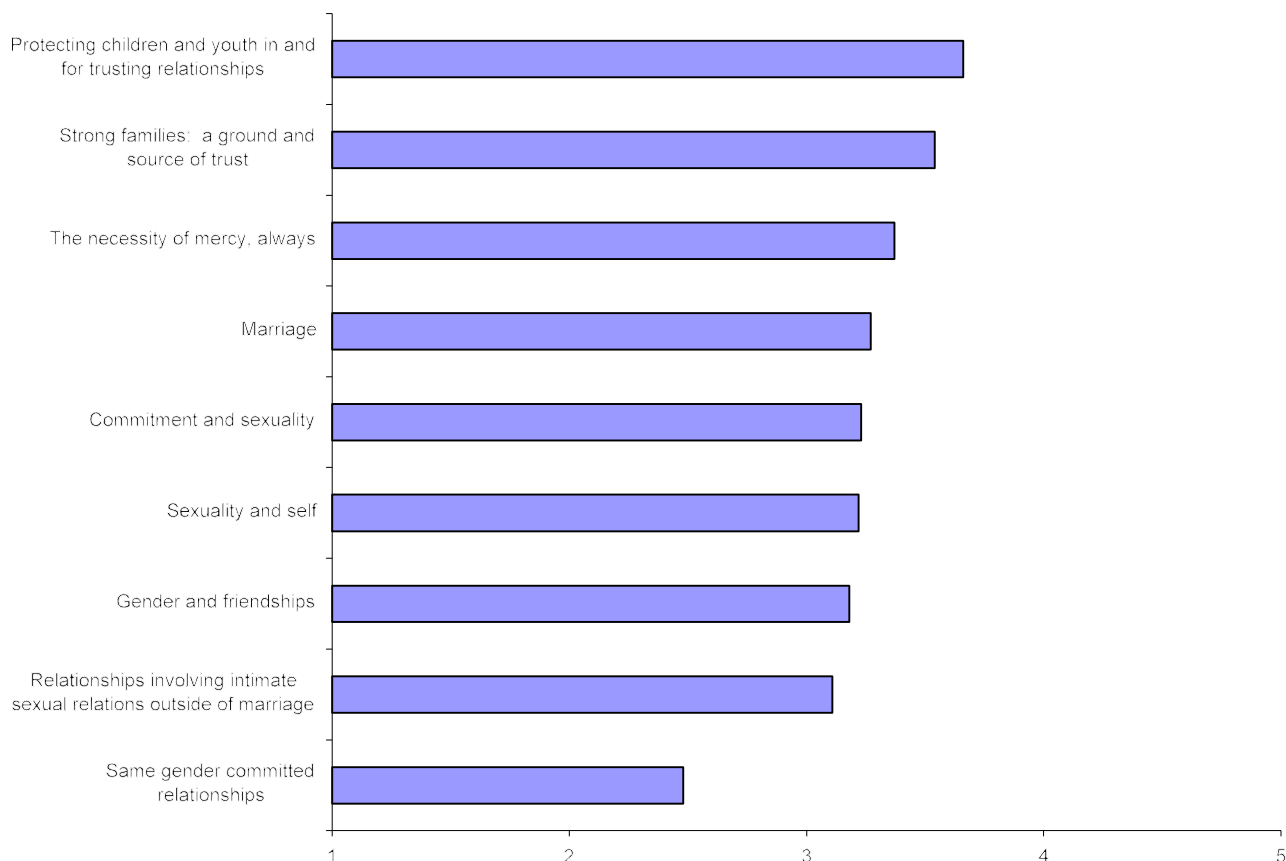
Using the same rating scale described above, respondents were asked to rate the helpfulness of each sub-section in Section III at interpreting why Lutherans regard our sexuality as one of the continuing blessings of God’s good creation while acknowledging the complexities and difficulties that people experience in the sexual dimension of their lives. The highest average ratings were found for “the complexity of individual sexuality” (M = 3.17), followed by “the social character of sexuality” (M = 3.09).

After the rating scale questions, respondents were asked to indicate what, if anything, was a specific strength of Section III, and 83 responses were given. About 15 percent of those responding liked the emphasis on the social character of sexuality, and 12 percent liked the concept of sexuality as a good gift of God. About 11 percent felt a strength of this section was defining sexuality as more than just sexual intercourse, and eight percent liked the definition of “love” with all its complexities. About five percent of respondents liked the language of power and the negative and positive aspects of sexuality, and the same number liked the broad discussion in this section. Five percent also liked the emphasis on family, the concept that body, mind and spirit are distinguishable, complex and real, and that this section is Bible-based. About four percent of respondents felt a strength of the section was the concept that humans live in a community. About two percent of those responding to this question listed as strengths the use of context, specific examples, the idea of supporting all, and the mention of battered spouses and the abuse of love.

Respondents were also asked to list what, if anything, they would hope to see added to Section III, and 88 responses were given. Almost half of the respondents to this question (42%) would like to see more biblical references, without changing Scripture because of society. About five percent of respondents felt the section on social character of sexuality was unclear, and a better definition of love is needed in terms of agape, etc. About three percent of respondents to this question would like a statement added that a person should be married to have sex. Two percent of respondents suggested more specifics about sex education in confirmation and Sunday school, specific recommendations on changing ELCA policy, and more emphasis on the importance of procreation. About two percent also would like to see God’s perfect love for us and the result of that love added to this section, and the same number would like to see some religion step up and support homosexuality. On the other hand, another two percent felt this section avoided issues of homosexuality and same-sex marriages, and the same number felt we should get down to basics and away from “we are sexual beings.” Two percent of respondents felt this section was too long and confusing, and the same number felt there was an under-emphasis on personal responsibility and an overemphasis on blaming society.

For Section IV, respondents were asked to rate the helpfulness of the sub-sections in exploring matters of sexuality and relationships. (See Figure 2.) The highest average ratings were given for “protecting children and youth in and for trusting relationships” (M = 3.66), followed by “strong families: a ground and source of trust” (M = 3.54). Relatively high ratings were also found for “the necessity of mercy, always” (M = 3.37), “marriage” (M = 3.27), “commitment and sexuality” (M = 3.23) and “sexuality and self” (M = 3.22). Respondents gave slightly lower average ratings for “gender and friendships” (M = 3.18) and “relationships involving intimate sexual relations outside of marriage” (M = 3.11). The lowest average ratings were found for the sub-section on “same gender committed relationships” (M = 2.48).

Figure 2: Mean Ratings for Section IV



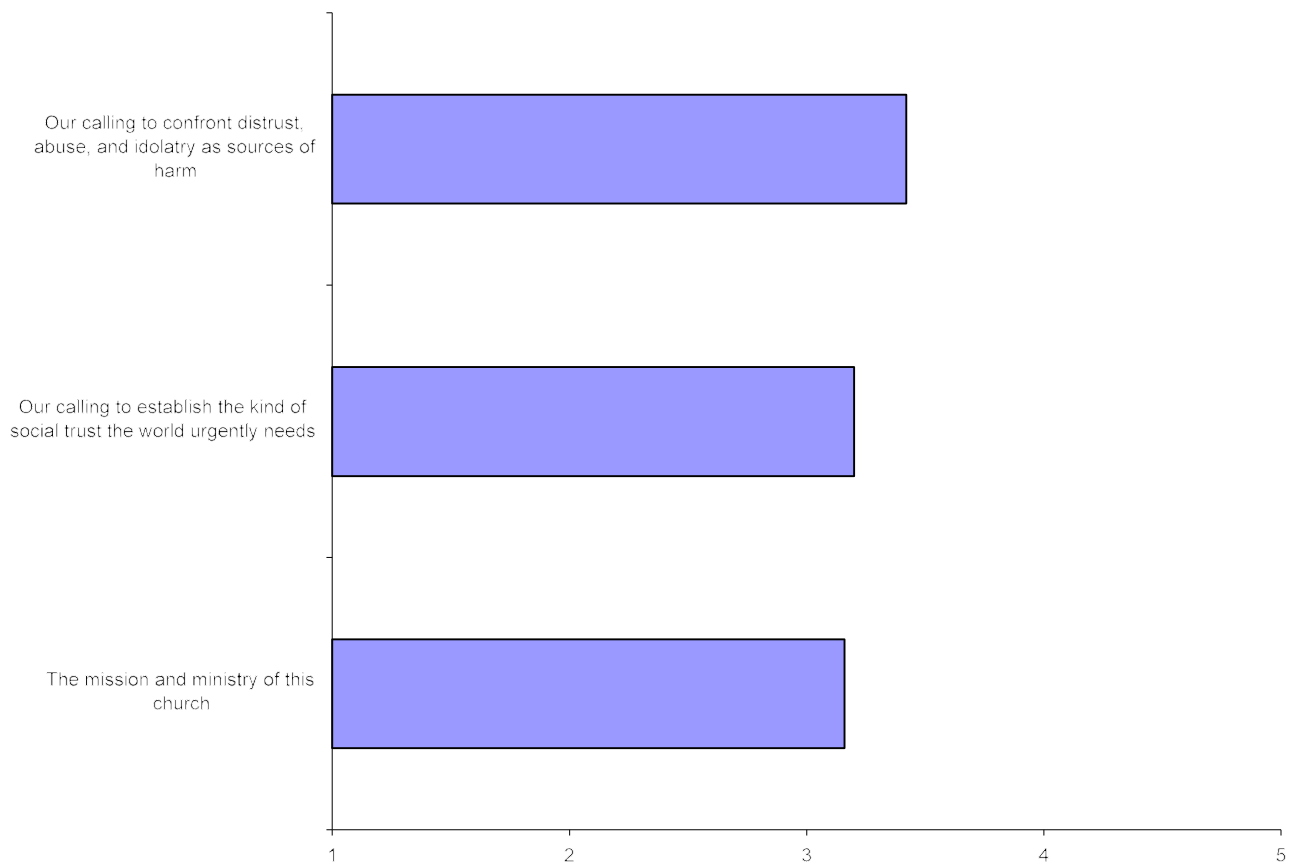
After the rating scale questions, respondents were asked to indicate what, if anything, was a specific strength of Section IV, and 137 comments were given. About one-fourth of respondents to this question liked the emphasis on the importance of families and the protection of children and youth. About 16 percent of respondents felt a strength of this section was the concept of marriage as a relationship of trust and commitment, and 12 percent liked the discussion of family beyond the “traditional” one. About seven percent of respondents liked the emphasis on the need for compassion, care and understanding regarding same-sex relationships. Five percent felt this section addressed many topics relating to sexuality, and the same number appreciated the mention of the “ideal” marriage between a man and a woman. About four percent of respondents liked the mercy concept, and the same number liked the church’s stance against cohabitation and forms of promiscuity. Four percent also felt a strength of the section was the recognition that there is no consensus on same-gender relationships in the church. About two percent of respondents to this question liked the concept that single is good, and the emphasis on social influence.

Respondents were also asked to list what, if anything, they would hope to see added to Section IV, and a total of 163 responses were given. About one-fourth of respondents felt there should be more basis in Scripture, and 12 percent felt the section should take a stance on same-gender relationships. About ten percent of respondents to this question felt the section was too wordy and vague, and seven percent would like to see the acceptance of homosexuals. Six percent felt marriage should be one man and one woman, while the same number were disappointed in the continued defense of marriage as exclusively heterosexual. Another six percent of respondents felt the section should state that homosexuality is a sin. About four percent of respondents would like to see more scientific knowledge about sexual identity, and the same number would like to see more about singles and youth. About three percent of respondents felt there needed to be clearer definitions of terms like

families, and more action items on how the church is going to protect children from the media. About two percent of respondents would like to see more on divorce and remarriage in this section, and the same number would like the statement to promote the traditional family as “ideal.” About one percent of respondents would like to see sexual education as an essential part of protecting children, and the same number felt this section was trying to “please everyone.”

The last section respondents were asked to rate was Section V in understanding matters of sexuality related to life in society. (See Figure 3.) The highest average ratings were found for “our calling to confront distrust, abuse, and idolatry as sources of harm” ($M = 3.42$), followed by “our calling to establish the kind of social trust the world urgently needs” ($M = 3.20$). Slightly lower ratings were found for the sub-section on “the mission and ministry of this church” ($M = 3.16$).

Figure 3: Mean Ratings for Section V



After the rating scale questions, respondents were asked to indicate what, if anything, was a specific strength of Section V, and 67 responses were given. About 18 percent of the respondents to this question felt the section was a good restatement of our call as a church for advocacy and social justice. About 15 percent of respondents felt a strength was the emphasis on commercial sexual exploitation of children and society. About eight percent of respondents liked the emphasis on loving our neighbors and reconciliation, and the same number liked the emphasis on trust. Six percent felt this was the strongest section of the draft statement, and five percent felt this section applies to other societal issues, not just sexuality. About five percent specifically cited lines 1381 to 1385 as a strength, and three percent of respondents liked lines 1381 to 1391. Another three percent of respondents saw the possibility for several resolutions coming out of this section, and the same number liked the wealth and sexuality section. Three percent of respondents also specifically liked lines 1367 to 1372

acknowledging the changing dynamic of our church's mission, and the same number cited lines 1393 to 1397, saying they were encouraged by the inclusion of same-sex couples.

Respondents were also asked to list what, if anything, they would hope to see added to Section V, and 95 responses were listed. Almost one-third of the respondents to this question (30%) wanted a return to sound, biblical doctrine. About 12 percent felt the section was too vague and wanted more defined statements. About eight percent of respondents felt God's laws should apply to homosexuals, while the same number felt discrimination by the church against homosexuals hurts the church. Eight percent also felt the section was too long and hard to understand. About three percent of respondents felt this church should uphold, support and affirm all families, and two percent felt we should allow our witness to transform society. Two percent also felt the draft statement should include something beyond what has been said in previous documents, and the same number felt more should be included about fertility treatments. Another two percent of respondents suggested adding a statement of how sex itself can be seen as an idol, and the same number felt we need to support LGBT and questioning youth without judgment. About two percent of respondents wanted more practical, action-oriented content, and the same number wanted to add how we can change mass media through actions like boycotts. A final two percent felt there should be less emphasis in this section on the ELCA entering social policies, and more focus on individuals.

The final two rating scale questions were broader and asked respondents to rate the draft statement overall. First, respondents were asked how well the statement balances the need to speak to issues in intimate personal relationships with the need to address social issues that are broader and structural. Using a five-point rating scale where 1 = "not very well" and 5 = "very well," respondents were about evenly split between the two extremes. About 32 percent felt the statement did not balance these needs very well (1 or 2 on the scale), while about 39 percent felt the statement did this very well (4 or 5 on the scale). Another 28 percent of respondents were in the middle of the scale, and the mean rating was 3.03.

Respondents were asked to include comments to this question, and 92 responses were given. About one-third of the respondents to this question felt the document was too tentative and vague with no conclusions (32%). Another approximately one-third of the respondents felt the document should be more biblically-based (29%). About four percent of the respondents felt social issues predominate and distract, and should be secondary, while the same number felt the topic may be too much for one statement. About three percent of respondents felt the draft statement was bold in its call to justice advocacy, and two percent appreciated that the statement addressed broader issues than just same-gendered relationships. Another two percent felt the statement needed to address individual sin, while the same number felt this was "none of the church's business." A final two percent of respondents felt the document struck a good balance of setting a framework without being overbearing.

Using the same rating scale, respondents were asked how well the draft statement helpfully addresses the needs and questions of all people in this church. Slightly over half of the respondents (52%) felt the statement did not do this very well (1 or 2 on the scale), while about 27 percent felt the statement did this very well (4 or 5 on the scale). Another 21 percent of responses were in the middle of the scale, and the mean rating was 2.47.

When asked for comments to this question, 116 responses were listed. Over one-fourth of the respondents to this question felt the draft statement should be more biblically-based (28%), and 20 percent felt it should take a stand. About 15 percent of the respondents felt the draft statement was verbose, repetitive and vague. About nine percent of respondents felt people of same-gender orientation will hesitate to embrace a church that doesn't embrace them. About five percent of respondents felt the statement could not address the needs of all people in the church, and four percent felt the statement excludes single and celibate, same-gender committed relationships and youth. Three percent of respondents felt LGBT people were not encouraged by the statement, and two percent felt the statement should include transgender people. Another two percent of respondents felt some people will see the need for black or white answers on either side, and the same number felt the issue of ordaining homosexuals was not addressed. A final two percent of respondents encouraged the task force to keep up the good work.

The last two questions on the response form were open-ended. The first question explained that the proposed social statement on human sexuality will have a series of implementing resolutions. Such resolutions provide an opportunity to commit the church to the development of additional resources or programs relevant to the concerns of the social statement. Respondents were asked to list up to three topics they think it would be essential to include among the implementing resolutions for this social statement.

A total of 178 responses were given to this question about implementing resolutions. About one-fourth of the respondents felt the social statement should use the Bible and Scripture. About eleven percent suggested a proactive approach to sex education and youth resources, and ten percent would like to see the acceptance of same-sex relationships. About nine percent of respondents suggested the removal of practicing homosexuals from the clergy roster, and eight percent felt the statement should take a stand on same-sex relationships. Five percent of respondents felt *Visions and Expectations* should be updated for LGBT ministers living in partnership, and the same number felt there should be resolutions addressing the commercialization of sex and sexual abuse. About four percent of respondents wanted to help advocate tools for families to protect children against Internet pornography and the media, while the same number would like to affirm gender identity and sexual orientation as variety within God's good creation. About three percent of respondents felt the shape of the family and divorce should be addressed, while two percent felt the statement was flawed and should not be implemented. Two percent also would like a simple "yes or no" as to what's right and wrong, and the same number would like a resolution that resolves economic discrepancies and disadvantages of marriage laws for the elderly. About one percent of respondents would like programs for young adults after they graduate from high school, and the same number felt there should be an ongoing discussion of sexuality. Another one percent of respondents felt there should be a resolution about single people, and the same number felt there should be uniformity in how *Visions and Expectations* is enforced. A final one percent would like a resolution about building and maintaining trust in intimate relationships.

The final question on the response form asked respondents if there was anything else they particularly wanted to share with the Task Force for ELCA Studies on Sexuality, and 195 comments were listed. Forty percent of those responding to this question felt the statement should use the Bible and Scripture. About 11 percent of respondents felt the statement was too long and vague, and the same number felt the statement should take a stand. Another 11 percent thanked the task force for their hard work, and eight percent felt there should be the same standards for same-sex couples, accepting all people in the church. About three percent of respondents expressed concern about youth, and two percent felt the statement should include bisexual and transgender people. Another two percent of respondents felt the document is flawed, and the same number would like to see expectations for divorced people. Two percent of respondents felt the statement needs to address the issue of the ordination of homosexuals. About one percent of respondents would like to see the inclusion of scientific data from recent studies of sexuality, and the same number liked the focus on love and mercy. Finally, one percent of respondents appreciated the recognition that there is no consensus on same-sex relationships.

Summary and Conclusions

The preliminary responses to the draft statement revealed reactions that were generally very positive or very negative. As can be seen in the responses to the first question, respondents either felt the statement provided a useful framework, or they felt it was not very useful. Very few respondents fell in the middle of the scale. This same split between the extremes was found for the overall rating questions about balancing the need to speak to personal issues versus social issues and addressing the needs of the whole church. As for the specific sections of the document, Section V received the highest overall ratings ($M = 3.26$), followed by Section IV ($M = 3.23$). Respondents found Section III ($M = 3.13$) and Section II ($M = 3.09$) to be slightly less helpful.

Many comments were provided by respondents, and three main themes emerged in response to many of the questions. A large group of respondents felt the draft statement should be more Bible-based, and asked for a return to a "traditional" interpretation of Scripture that is not influenced by society. Many respondents commented on the length of the document, and expressed concern that most lay people would not read it. Finally, a comment mentioned several times was the disappointment that the statement did not "take a stand" on

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same-sex committed relationships and the ordination of homosexuals. Many felt this was the purpose of the document and felt that the social statement should be clearer on these issues.

Appendix A

Frequencies (N = 1,351)

Response Form

Draft Social Statement on Human Sexuality

Please return your response by November 1, 2008

Send to:
Task Force for ELCA Studies on
Sexuality
Church in Society
8765 W. Higgins Rd
Chicago, IL 60631

Or e-mail to:
faithfuljourney@elca.org

Or respond online at
www.elca.org/faithfuljourney

Please indicate the following about this response:

84.8 This response comes from an individual

15.2 This response comes from a group of individuals who are not responding separately
If so, how many are in the group? 40.9 2-5 23.8 6-10 27.5 11-20 7.8 More than 20

If so, what is the nature or type of group? _____

Whether your response is from a group or from an individual, please provide as much of the following information as you wish:

Name: _____

Congregation: _____

Address: _____

E-mail address: _____

Thank you for completing this form. Your response will contribute to the process by which the "Draft Social Statement on Human Sexuality" will be revised, corrected, and strengthened for 2009. If you do not have a response for a specific question, simply skip that question and move to the next one.

1. How well does the *Draft Social Statement on Human Sexuality* provide a useful and adequate framework to help this church discern what it means to live faithfully with our neighbors in the increasingly complex sphere of human sexuality?

Not Very Well

1

13.0

2

20.1

3

30.2

4

28.7

Very Well

5

8.0

Mean

2.99

Comments:

2. How helpful is each sub-section in Section II in explaining how Lutherans approach ethics?

Not Very

Very

	<u>Helpful</u>				<u>Helpful</u>	<u>Mean</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	
a. Incarnation, justification and serving the neighbor.....	18.2	13.6	19.9	29.5	18.7	3.17
b. Sexual ethics shaped by God's mercy and compassion.....	21.9	14.4	20.3	25.3	18.0	3.03
c. Living as people of hope.....	16.0	13.2	22.0	27.9	20.9	3.25
d. Scripture and moral discernment.....	26.6	13.1	19.4	25.1	15.8	2.90

What, if anything, is a specific strength of Section II?

What, if anything, would you hope to see added to Section II?

3. How helpful is each sub-section in Section III at interpreting why Lutherans regard our sexuality as one of the continuing blessings of God's good creation while acknowledging the complexities and difficulties that people experience in the sexual dimension of their lives?

	<u>Not Very</u>				<u>Very</u>	<u>Mean</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	
a. The complexity of individual sexuality.....	19.4	12.2	20.6	27.0	20.8	3.17
b. The social character of sexuality.....	21.6	11.5	22.3	25.8	18.8	3.09

What, if anything, is a specific strength of Section III?

What, if anything, would you hope to see added to Section III?

4. How helpful is each sub-section in Section IV in exploring matters of sexuality and relationships?

	<u>Not Very</u>				<u>Very</u>	<u>Mean</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	
a. Strong families: a ground and source of trust.....	13.0	9.1	17.4	32.3	28.2	3.54
b. Protecting children and youth in and for trusting relationships.....	12.4	7.9	14.5	32.3	32.9	3.66
c. Sexuality and self.....	17.6	11.7	22.8	27.3	20.6	3.22
d. Gender and friendships.....	18.1	12.0	24.3	24.9	20.7	3.18
e. Commitment and sexuality.....	19.2	11.7	18.9	27.8	22.5	3.23
f. Marriage.....	17.8	12.3	18.8	26.8	24.3	3.27
g. Relationships involving intimate sexual relations outside of marriage.....	20.4	12.5	22.9	23.6	20.5	3.11
h. Same gender committed relationships.....	38.9	15.9	17.3	13.9	13.9	2.48
i. The necessity of mercy, always.....	16.6	11.8	17.4	26.0	28.2	3.37
What, if anything, is a specific strength of Section IV?						

What, if anything, would you hope to see added to Section IV?

5. How helpful is each sub-section in Section V in understanding matters of sexuality related to life in society?

	<u>Not Very</u> <u>Helpful</u> <u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>Very</u> <u>Helpful</u> <u>5</u>	<u>Mean</u>
a. Our calling to establish the kind of social trust the world urgently needs.....	18.8	11.0	21.8	28.6	19.9	3.20
b. Our calling to confront distrust, abuse, and idolatry as sources of harm.....	15.3	9.4	18.9	30.8	25.6	3.42
c. The mission and ministry of this church.....	20.1	11.9	22.7	22.7	22.7	3.16
What, if anything, is a specific strength of Section V?						

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What, if anything, would you hope to see added to Section V?

6. How well does the *Draft Social Statement on Human Sexuality* balance the need to speak to issues in intimate personal relationships with the need to address social issues that are broader and structural?

<u>Not Very Well</u>					<u>Very Well</u>	<u>Mean</u>
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>		
13.1	19.0	28.4	30.6	8.8		3.03

Comments:

7. How well does the *Draft Social Statement on Human Sexuality* helpfully address the needs and questions of all people in this church?

<u>Not Very Well</u>					<u>Very Well</u>	<u>Mean</u>
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>		
35.3	17.1	20.9	19.2	7.6		2.47

Comments:

8. The proposed social statement on human sexuality will have a series of implementing resolutions. Such resolutions provide an opportunity to commit the church to the development of additional resources or programs relevant to the concerns of the social statement. Please list up to three topics you think it would be essential to include among the implementing resolutions for this social statement.

9. Is there anything else you particularly want to share with the Task Force for ELCA Studies on Sexuality?

Report on Hearings for Draft Social Statement on Human Sexuality

Following is a report on the areas of concern raised by the hearings whose reports were turned in as of mid-October. There are other reports yet to come, but reports have been consistent over time.

Affirmations

There was much positive response to the draft. Hearing attenders often expressed appreciation for the theological section's strong undergirding of the draft. The Lutheran articulation of justification and faith as trust also garnered much appreciation. The theme of trust as applied to social dimensions of the draft was found by many to be a very helpful approach. That trust allowed the draft to address commodification was deeply appreciated, as were sections on abuse and commercial sexual exploitation. Many attendees commented with delight on the sections on self and sexuality and gender and friendships. Affirmation of the section on family and the protection of children also was common. Readers found much about the draft to compliment.

Areas for Attention from the Task Force

For this report to be most useful to the task force in its November meeting, it concentrated on areas that generated the most discussion and call for change in hearings. Nearly every hearing contained a comment that the document was too long, complex, and unreadable. Several asked if the task force could also make a summary available. For every statement about the document (except the above statement about the length and **complexity** of the document) there was an opposing statement, sometimes within the very same hearing. We begin with the assumption that it is possible for people to disagree completely about the same document.

Broader themes

Many responders wanted to know where the **law** was in this draft. They felt it was all Gospel and no law. Others said "this is all law and no Gospel." The proper balance can be quite subjective. A number of people felt the third use of the law should be included. **Creation** was mentioned often. Creation is thought by many to be determinative of our sexuality, and for those who hold this view, a social statement on sexuality should be based on creation. One participant expressed the opinion that without looking to creation and orders of creation, we have no laws and boundaries. For people who wanted to begin with creation, beginning with incarnation was an error. More than one person stated that ethics is a matter of the first article of the Creed.

Related to creation, many expressed concern about being called **creatures** and about being created as sexual and therefore relational. In objecting, some people seemed to think that the term creatures implied a theological statement that God has created homosexuality as part of the order of creation. Most people who commented felt firmly that we are relational first and sexual second, or that being a sexual creature was secondary to being a Christian. There were occasional comments that indicated that the draft made too much of sexuality. For many people, sexuality is not as problematic as depicted in the draft and not as much of a driving force in our behavior as they interpreted the social statement as saying.

Trust was helpful to many, but worrisome to others. For people for whom it was worrisome, it did not offer enough in the way of boundaries. It also did not, in their view, require **obedience** to God. A few people thought the draft needed to talk more about broken trust. The need for obedience and

repentance were of concern to many. On the other hand, many were offended by the very prospect of calling people to repentance in the same gender relationship section.

Scripture: people have often asked for more scriptural references or for the draft to begin with Scripture. Often they are merely asking us to back up what we have said with a scriptural reference. For those who asked to begin with Scripture, given that the statement actually does begin by quoting Matthew and moves on to Romans and Galatians, the concern seems to be that we begin with and give priority to Genesis. Occasionally people dispute scriptural references. The most common places where people seemed to expect Scripture to be cited were with reference to same gender relationships and with reference to the creation account(s) of Genesis. There were many references to "sola Scriptura." A number of people were dismayed that the draft suggested that human knowledge might have a role to play. On the other hand, many others called for greater scientific input from the biological and social sciences.

Specific Sections

The section on the consequences of perverse love occasioned much comment and interest. Some felt that the writer was talking about lust and we should not call it love at all. Others suggested calling it disordered love.

Many people wanted a **clear directive**, a yes or no answer to the questions they were facing. This comment was made most commonly in reference to the **same gender** section, where people either wanted the task force to call a sin a sin or to be prophetic. Other people appreciated that the document reflected the division in the church and didn't come down implacably on either side. There seemed to be a lot of surprise for people that the draft addressed **social** issues rather than individual behaviors in exacting detail. One person said "I don't believe that social sin exists," which suggests that to some people the very concept of social sin may be novel and unwelcome. For some people, the language chosen by the task force about **cohabitation** was unclear. Quite a few were happy that cohabiting seniors were addressed, and most seemed pleased with what was in the draft. Some people seemed to want the draft to list sexual behaviors and whether they were prohibited. Quite a few people expressed the "hate the sin, love the sinner" perspective, advising **celibacy** for gays and lesbians. People on all sides of the issue suggested that the task force articulate the basis of the lack of consensus regarding same gender relationships.

Use of the term **marriage** evoked many responses. Some wanted all references to marriage to refer to two adults. Others wanted all references to marriage to include the qualifier of one man and one woman. One or two people said that it was a false statement to say that all marriages fall short. Quite a few wondered why **divorce** was not addressed. Several wanted **adultery** to be addressed and mentioned the sixth commandment. There were a few calls to use the image of Christ and church in the marriage section, but not many.

The section on **family** occasioned mostly praise and reflection. Some were concerned that same sex parents might be included in the definition of family. Some were concerned that same gender parents were not affirmed strongly enough. There was some call for upholding a family of opposite gender parents with their birth children as the norm. One person said the Bible gives a model for the family life. Many spoke in favor of a complex definition of family. Some suggested changing family to household.

Nearly every person who spoke about it disputed including the sale of sperm and ova in the **commodification** category. People were often confused by the word "commodification." There was

broad support for the general principle of the section.

Many hearings debated over **civil marriage** versus ecclesial marriage, often touched off by the statement in the same gender section referring to the state. States are passing laws related to same gender marriage and civil unions, and pastors would like help in responding. More than one person suggested the church get out of the marriage business altogether, and no longer have its ministers act as agents of the state.

Some responders felt the draft did not question the **culture** enough, or was driven by culture. Others felt it was years behind reality. Specific concerns and preconceptions seemed to determine which view they took of culture.

Something a few people mentioned to be missing was guidance in ministering to people who have been **scarred by sexual abuse**. People also mentioned that the draft was far too doleful, that we have utterly missed out on the **joy** of sexuality.

Occasionally responders said they appreciated the **pastoral** quality of the document. Quite a few pastors appreciated the complex description of sexuality. Some pastors said they needed more to minister to cohabiting couples and same gender couples.

Terms to define:

- Intercourse is inaccurate; genital sexual interaction should be referred to as coitus
- Conjugal family refers to a family in which husband, wife, and biological children and no one else are under the same roof
- Love—agape love?
- The term "living voice of the Gospel" occasioned much consternation and close reading along with attempts at exegesis.
- Sexuality, sexual, what is sexual behavior
- Pornography
- Gender

Summary

The hearings were quite consistent in the themes and topics that were of interest to people, but what hearing attendees wanted the document to say was often diametrically opposed. To conclude, it might be best to quote a pastor who spoke at one of the hearings, "We've heard from both sides a need and desire for certainty, yet we have a theological tradition that is created out of tension, and we are called to live out that tension."

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**Ministry Rosters and Candidacy:
A Summary of Policy and Procedures in the ELCA
and of Possible Means for Making Changes**

*A Resource for the Task Force for the ELCA Studies on Sexuality
for Responding to the Resolution of the 2007 Churchwide Assembly Concerning the Rostering of People in
Committed Same-sex Relationships*

At the request of the task force, the following information has been prepared by staff of the Office of the Secretary and the Vocation and Education unit, on the basis of their constitutional responsibilities related to the public ministry rosters of the ELCA and the candidacy process for placement on those rosters. (See also the Appendix for the text of relevant sections in governance and policy documents.)

This summary is written with the assumption that it is task force's role to prepare a report and recommendations based on and consistent with the proposed social statement. The goals of this document are to summarize present policies and procedures and to explore the means by which various possible recommendations of the task force may be accomplished.

Chapter 7 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* details the standards for acceptance and continuance of ordained ministers, associates in ministry, deaconesses, and diaconal ministers on the rosters of this church.

Basic standards for rostered leaders include the following:

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

These standards are defined in the ELCA governing documents. Policies and procedures based on the standards are developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. These standards and related policies and procedures are collected in three documents: "Manual of Policies and Procedures for Management of the Rosters," "Vision and Expectations," and "Definition and Guidelines for Discipline."

"Manual of Policies and Procedures for the Management of the Rosters" is developed and administered by the Office of the Secretary in consultation with other churchwide units and the Conference of Bishops and adopted by the Church Council.

"Vision and Expectations," as its introduction states, outlines the importance of rostered leaders' "faithfulness to this church's confession, leadership through faithful service and holy living, and faithful witness to the Gospel of Jesus Christ." It also makes clear that rostered leadership is a privilege granted by God through the call of this church, not an individual right. "Vision and Expectations" originally was developed in accordance with bylaw 7.31.11. for ordained ministers by the former Division for Ministry and adopted by the Church Council at its October 1990 meeting. In December 1993, the Church Council approved comparable expectations for associates in ministry, which now also apply to deaconesses and diaconal ministers.

"Definitions and Guidelines for Discipline" describes the grounds for which ordained ministers may be subject to discipline according to the policies and practice of this church. It is a juridical document, intended to provide assistance in the processes of consultation, discipline, and appeals. "Definitions and Guidelines for Discipline" was developed in accordance with bylaw 20.71.11. of the constitution: "The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council,

to enable clear and uniform application of the grounds for discipline” The Church Council approved the document on December 5, 1993, and also has approved subsequent revisions.

Chapter 7 of the constitution establishes standards not only for rostered leaders but also for those who are candidates for rostered ministry (7.31.13., 7.52.11.). The standards, policies, and procedures for candidates are collected in the “Candidacy Manual,” which is developed and administered by the Vocation and Education unit in consultation with the Conference of Bishops, and adopted by the Church Council. (The introduction to the manual is included here in the Appendix.) The Vocation and Education unit also publishes a “Candidacy Handbook” to assist candidacy committees. The handbook summarizes best practices, but it does not have policy status.

As the “Candidacy Manual” states, interdependence within the Evangelical Lutheran Church in America means that there is a sharing of responsibility and accountability in the candidacy process. Candidates, congregations, bishops, synod candidacy committees, seminaries, and the Vocation and Education unit all work together and communicate openly to assure that the ELCA prepares gifted men and women who are called by God to serve in the rostered ministries of this church.

Candidates are considered for service in the ELCA according to churchwide needs, requirements, standards, policies, and procedures. These are administered primarily by synods through bishops, synod staff, and candidacy committees, which interpret and apply them to individual candidates using a process of Entrance, Endorsement, and Approval, which usually extends over a period of years. Synodical candidacy committees make the final decision to approve candidates for rostered service but do so on behalf of this whole church.

Once candidates have been approved for service, they are eligible for a call from one of the constitutionally defined sources: a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly. The governing documents also define what types of service constitute a call (7.44.A05. and 7.52.A05.). After candidates have received and accepted a call, synods notify the Office of the Secretary, and they are placed on the official rosters of this church (7.44., 7.52.14., 7.52.15.).

Leaders remain on the official rosters of the ELCA as long as they

1. have a properly issued and attested call; or
2. have requested and received, according to the appropriate policy, the status of being on leave from call; or
3. have requested and received, according to the appropriate policy, the status of being retired or disabled.

If the conditions are not met, a leader can be removed from the roster by action of Synod Council. Leaders also can be removed for disciplinary reasons, as set out in Chapter 20 of the ELCA constitution. Relevant policies are described in “Definitions and Guidelines for Discipline.”

Considerations for Possible Recommendations on Rostering of People in Monogamous, Committed Same-gender Relationships

In outlining the means by which changes may be recommended by the task force, this document assumes that the ELCA will retain its present overall approach to candidacy, call and rostering—that is, the ELCA has standards, policies, and procedures that are the same throughout this church and that are entrusted for interpretation and application to congregations, synodical bishops, candidacy committees, Synod Councils, churchwide units, the Office of the Secretary, the Church Council, and the Churchwide Assembly.

Three broad approaches appear to exist for the task force to consider in responding to the 2007 Churchwide Assembly action calling for a report and possible recommendations on the rostering of gay and lesbian people in committed same-sex relationships:

- A) recommending no change in policies,
- B) recommending change in policies by making provision for structured flexibility, and
- C) recommending change in policies by establishing common expectations for all rostered leaders.

- A. If the task force were to recommend that there be no change in policy: Rostered homosexual men and women, whether or not they are within a monogamous, committed same-sex relationship, still would be expected to abstain from sexual relations, as is articulated in “Vision and Expectations” and in “Guidelines for Discipline.” Responsibility for discipline would remain in the synod and with the synodical bishop, as detailed in Chapter 20 of the ELCA *Constitution, Bylaws and Continuing Resolutions*. No action on policies would be required by the 2009 Churchwide Assembly.¹
- B. If the task force were to recommend that policies be changed to make provision for structured flexibility: Present policies and procedures would be changed to allow, under certain clearly defined criteria and in clearly specified circumstances, rostered service of homosexual women and men who are in publicly accountable, monogamous, committed same-sex relationships. That is, the policies themselves would include provision for variations in practice.
- To achieve such structured flexibility, the Churchwide Assembly would make provision to amend “Vision and Expectations” and “Guidelines for Discipline” to allow for alternate practice in specified circumstances using defined criteria. The amended documents would continue the present policies and procedures as the usual pattern but would allow for the placement and retention on the rosters of women and men in publicly accountable, monogamous, committed same-sex relationships. To achieve this change, the assembly could direct the Vocation and Education unit, in consultation with the Conference of Bishops, to prepare and the Church Council to adopt alternate language for “Vision and Expectations”. Similarly, the assembly could direct the Committee on Appeals to prepare and the Church Council to adopt alternate language for “Guidelines for Discipline”.
- Further, the Churchwide Assembly could direct the Vocation and Education unit to propose and the Church Council to adopt language by which the normal decision makers—bishops and candidacy committees—would be authorized to determine whether any particular situation was of the sort envisioned by the alternate policy.
- People rostered under these alternate policies would, like all other rostered leaders, be available for call throughout this church, subject always to this church’s requirements for the issuance of a valid call and for continuance on the roster. Service by an ELCA pastor in another church body, under the provisions of an ecumenical full communion agreement, also would be in accordance with normal practice, including the policy that the pastor would live in accord with the expectations of this church.
- C. If the task force were to recommend that policy be changed by establishing common expectations for all rostered leaders: Policies and procedures would need to be changed so that expectations for public ministry would be identically described and applied for all single people and for all people in publicly accountable, monogamous, committed relationships – both those relationships that are marriages between two people of opposite sex and those relationships which are publicly accountable, monogamous, committed relationships between two people of the same sex.
- To achieve this change, the Churchwide Assembly could direct the Vocation and Education unit and the Committee on Appeals, in consultation with the Conference of Bishops to propose and the Church Council to adopt changes, respectively, in “Vision and Expectations” and “Guidelines for Discipline.”
- People rostered under these policies would, like all other rostered leaders, be available for call throughout this church, subject always to this church’s requirements for the issuance of a valid call

¹Any proposal that would leave present policies in place but also allow or encourage refraining from discipline would, as permanent policy, create an inherent dilemma for this church, for those responsible for administering policies and discipline, and for those whose lives and ministries would be subject to continual uncertainty. Thus, Office of the Secretary and Vocation and Education staff do not consider this a viable permanent option for the task force to recommend.

and for continuance on the roster. Service of an ELCA pastor in another church body, under the provisions of an ecumenical full communion agreement, also would be in accordance with normal practice, including the policy that the pastor would live in accord with the expectations of this church.

Appendix

Resources:

Excerpts from four ELCA documents:

- “Constitution and Bylaws”
- “Vision and Expectations for Ordained Ministers”
- “Definition and Guidelines for Discipline”
- “Candidacy Manual”

Excerpts from the ELCA Constitution and Bylaws

7.20. ORDAINED MINISTRY

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

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

7.23. The standards for acceptance and continuance of pastors in the ordained ministry of this church shall be set forth in the bylaws.

7.24. The secretary of this church shall maintain a roster containing the names of ordained ministers who qualify on the basis of constitutional provisions 7.22., 7.23., 7.30., and 7.31., and related bylaws.

7.30. STANDARDS FOR ORDAINED MINISTERS

7.31. In accordance with the description of an ordained minister stated in 7.22., pastors as ordained ministers shall be governed by the following standards, policies, and procedures.

7.31.10. Basic Standards

7.31.11. Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;
- c. willingness and ability to serve in response to the needs of this church;

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

- 7.31.12.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,
- a. Every ordained minister shall:
 - 1) preach the Word;
 - 2) administer the sacraments;
 - 3) conduct public worship;
 - 4) provide pastoral care;
 - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
 - 6) witness to the Kingdom of God in the community, in the nation, and abroad; and
 - 7) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.
 - b. Each ordained minister with a congregational call shall, within the congregation:
 - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
 - 2) supervise all schools and organizations of the congregation;
 - 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;
 - 4) endeavor to increase the support given by the congregation to the work of the churchwide organization and synod of the Evangelical Lutheran Church in America;
 - 5) install regularly elected members of the Congregation Council; and
 - 6) with the council, administer discipline.

- 7.51.03. (and .04.) (and .05.) Associates in Ministry (Deaconesses) (Diaconal Ministers.)**
This church shall establish and maintain a lay roster of associates in ministry (deaconesses) (diaconal ministers) of those commissioned (consecrated)—according to the standards, criteria, policies, and procedures of this church—for service on behalf of this church in positions of Word and service

- 7.51.03. Associates in Ministry.** This church shall maintain a lay roster of associates in ministry of those commissioned—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of God's people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings.

- 7.51.04. Deaconesses of the Evangelical Lutheran Church in America.** This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of God's people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings.

- 7.51.05. Diaconal Ministers.** This church shall establish and maintain a lay roster of diaconal ministers of those consecrated—according to the standards, criteria, policies, and procedures of this church—for service on behalf of this church in positions of Word and service that exemplify the servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

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**Excerpts from “Vision and Expectations:
Ordained Ministers in the Evangelical Lutheran Church in America”**

The Church Council of the Evangelical Lutheran Church in America, in its October 1990 meeting, adopted “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America” as a statement of this church and authorized its distribution to the congregations, ordained ministers, candidacy committees, and seminaries of this church. A similar document was adopted for members of the lay rosters.

The ordained minister is to be an example of holy living, so that the ordained minister’s life does not become an impediment to the hearing of the gospel or a scandal to the community of faith. The qualities of such a life include the following:

Responsibility to family.

Ordained ministers, whether married or single, are expected to uphold an understanding of marriage in their public ministry as well as in private life that is biblically informed and consistent with the teachings of this church. Spouse and children, if any, are to be regarded with love, respect, and commitment. Within the family, forgiveness, reconciliation, healing, and mutual care are to be expressed. It is also expected that ordained ministers maintain responsible relationships with their parents and other immediate relatives.

Separation, Divorce, and Remarriage.

Ordained ministers are expected to keep their marriage inviolate until death, to cultivate love and respect for their spouse, and to seek marital counseling when it is needed. It is recognized that due to human sin and brokenness, in some cases the marital relationship may have to be dissolved. Should an ordained minister and spouse seek to divorce, the counsel and guidance of the synodical bishop is to be sought. Similarly, should an ordained minister decide to marry following a divorce, the counsel and guidance of the synodical bishop is to be sought.

Sexual conduct.

The expectations of this church regarding the sexual conduct of its ordained ministers are grounded in the understanding that human sexuality is a gift from God and that ordained ministers are to live in such a way as to honor this gift. Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment, including taking physical or emotional advantage of others. Single ordained ministers are expected to live a chaste life. Married ordained ministers are expected to live in fidelity to their spouses, giving expression to sexual intimacy within a marriage relationship that is mutual, chaste, and faithful. Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships.

**Excerpts from
“Definitions and Guidelines for Discipline of Ordained Ministers”**

Originally approved on November 19, 1989, and subsequently approved in revised version on December 5, 1993, by the Church Council of the Evangelical Lutheran Church in America, pursuant to ELCA Bylaw 20.71.11.

Relationship to Family

This church is committed to the sanctity of marriage and the enhancement of family life. Ordained ministers of this church, whether married or single, are expected to uphold Christian ideals of marriage in their public ministry as well as in private life. Spouse and children, if any, are to be regarded with love, respect and commitment.

Any departure from this normative behavior may be considered conduct incompatible with the character of the ministerial office. Such departure might include any of the following:

- a) Separation or divorce that occurs without consultation with the synodical bishop's office and appropriate implementation of such consultation. Each such relationship must be considered pastorally.
- b) Desertion or abandonment of spouse or children.
- c) Abuse of spouse or children.
- d) Repeated failure to meet legally determined family support obligations.

Sexual Matters

The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage. In keeping with this understanding, chastity before marriage and fidelity within marriage are the norm. Adultery, promiscuity, the sexual abuse of another, or the misuse of counseling relationships for sexual favors constitute conduct that is incompatible with the character of the ministerial office. Practicing homosexual persons are precluded from the ordained ministry of this church.

Excerpt from the ELCA “Candidacy Manual”

Overview of Candidacy

Candidacy in the Evangelical Lutheran Church in America is the churchwide process of preparation and formation leading to approval for the public ministries of this church: commissioned associate in ministry, consecrated deaconess or diaconal minister, or ordained pastor. Candidacy invites an active partnership of candidate, congregation, synod, seminary, and the Vocation and Education Unit.

It is by Christ's gift that all baptized persons are called to ministry. Every baptized believer is given gifts and abilities for ministry. Every baptized believer is called to ministry in daily life. Some are given gifts and abilities that equip them to provide leadership in one of the four rostered ministries of this church. People become aware of their call and their gifts in a variety of ways: some in a dramatic moment of inspiration, some in the normal course of their disciplined church life, some at the urging of leaders in the church, some through years of struggle and doubt.

The Evangelical Lutheran Church in America is committed to the intentional identification and recruitment of those persons who are so gifted by God that they are able to provide leadership in the life of this church. Through a process of reflection and discernment, individuals are encouraged to consider whether they are called by God through the church to serve in one of the rostered ministries of the Evangelical Lutheran Church in America.

The Candidacy Process of the ELCA is guided by the following principles:

- 1. The process is grounded in a climate of hospitality and nurture.
- 2. All partners are accountable to one another for the integrity of the process.

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3. The church determines who is appropriate for rostered leadership.
4. Those who provide leadership in candidacy are equipped and trained.
5. Evaluation of candidates is fair and thorough.

In the Lutheran tradition a person's call from God to public ministry is understood as both internal and external:

1. through an internal, personal sense of call that God is leading a person to public Christian ministry.
2. through other members of this church who encourage a person to enter public Christian ministry.
3. through public confirmation that a person has the character, commitment, preparation, and ability to serve in a specific public ministry roster.
4. through the receipt and acceptance of a letter of call to serve in a particular ministry setting.

ELCA HIV and AIDS Preliminary Draft Strategy Executive Summary

Vision and purpose of the ELCA HIV and AIDS Strategy

We believe a world without AIDS is possible. This strategy provides the framework for the Evangelical Lutheran Church in America's engagement in the fight against AIDS at home and abroad for 2009–2015. With over 4.7 million members and more than 10,400 congregations in the United States in addition to relationships with 68.3 million Lutherans worldwide, the ELCA has the potential to make a tremendous contribution to the fight against AIDS. This strategy describes how the ELCA will—in partnership with others in the faith-based community, governments, the private sector, and other non-governmental organizations—contribute to the following goals in ways proportionate to its wealth, size, and assets:

To halt the spread of HIV through effective prevention, treatment, and care;

To eliminate stigma and discrimination experienced by those who are HIV positive (HIV+);

To reduce the conditions of poverty and marginalization that contribute to the spread of HIV.

The ELCA also acknowledges the unique assets that result from its identity as a church. In order to utilize and leverage the assets of congregations, synods, the churchwide organization, and related institutions and agencies, this church commits itself to the following goals:

The ELCA will live fully into its identity as an HIV-positive church and become an HIV- and AIDS-competent church. This requires all expressions of this church to become engaged and to build, with a particular emphasis on congregations, their capacity to respond.

The ELCA will set benchmarks and targets to measure its progress in meeting these goals and fulfilling commitments made in this strategy.

The ELCA will seek direction and leadership from HIV+ persons for all of its AIDS-related activities.

The ELCA will act according to the accompaniment model for mission in all HIV and AIDS responses, both domestically and globally.¹

The ELCA will more actively seek effective partnerships with governments and others in civil society in order to expand its HIV and AIDS ministries, both in the United States and throughout the world.

The ELCA will equip its members to be effective advocates with all expressions of government and international organizations.

The ELCA churchwide organization will seek to encourage social ministry organizations (SMOs), congregations, synods, and other related institutions and agencies of the ELCA to coordinate their HIV and AIDS response within their local areas and share best practices with each other.

The ELCA churchwide organization will organize a comprehensive and sustained HIV and AIDS campaign and will seek active partnership with synods, members, congregations, and related agencies and institutions to help shape and to participate fully in this campaign.

¹ See *Global Mission in the 21st Century*, <http://archive.elca.org/globalmission/policy/gm21.html>.

Revised November 6, 2008

Along with a closing section that outlines strategic choices, the ELCA HIV and AIDS strategy identifies five areas in which the ELCA is called to act and outlines related goals and activities:

1. Called to biblical and theological reflection in community
 - a. Provide the opportunity for the ELCA and its members to reflect on Scripture in the light of the HIV and AIDS crisis.
 - b. Enable the ELCA in all its expressions to more fully understand and model the radical inclusiveness to which Christ calls the Church.
 - c. Learn from and with The Lutheran World Federation, companion churches, and the wider ecumenical community.
 - d. Address controversial issues related to HIV and AIDS, including matters of gender, race, class, and sexuality.
 - e. Seek reconciliation and the restoration of community, both within the church and in the wider human community.
 - f. Be grounded in prayer and worship.
 - g. Be culturally and contextually appropriate.
2. Called to effective prevention, treatment, and care
 - a. Target appropriate, comprehensive prevention messages through its public AIDS campaign to a number of diverse constituencies, both in the United States and with partners in other countries, including: young people aged 15–24, men who have sex with men, the African American and Latino communities, injection drug users, sex workers, and individuals 50 and older.
 - b. Encourage the documentation of treatment services provided by Lutheran ministries in the U.S. and throughout the world and sustainably expand them when possible.
 - c. Ensure that all people affected by and living with HIV have access to care services, encourage the documentation of care services provided by Lutheran ministries in the U.S. and throughout the world, and sustainably expand them when possible.
3. Called to eradicate stigma and discrimination
 - a. Seek to become safe spaces, in all of its expressions, where HIV+ persons are empowered and encouraged to offer fully their gifts and where their human dignity is respected.
 - b. Seek to increase the involvement of HIV+ persons in the life of this church.
 - c. Address “taboo subjects” related to sexuality and other racial, sexual, social, cultural, religious, and economic factors that contribute to the stigmatization and exclusion experienced by HIV+ people as this church works with and supports companion churches from around the world.
 - d. Create contextually and culturally specific resources that equip congregations, rostered and lay leadership, parents, youth, and young adults to feel comfortable talking theologically and practically about HIV and AIDS, human sexuality, and sexual orientation in order to directly combat the stigma and discrimination associated with HIV and AIDS.
4. Called to walk with companion churches and partners in other countries
 - a. Give priority to work with companion churches and The Lutheran World Federation in HIV and AIDS awareness building, sharing of best practices, strategic planning and program implementation, increased sharing of financial and human resources, prayer, and mutual support.

- b. Place its specifically Lutheran HIV and AIDS response within the context of its ecumenical and inter-faith commitments.
 - c. Give priority to vulnerable and underserved people and communities, with a particular focus on Sub-Saharan Africa.
 - d. Understand that effective HIV and AIDS response is inextricably linked with community-based sustainable development and advocacy to reduce poverty.
 - e. Seek increased engagement with others in civil society, governments, and international organizations to maximize resources and develop synergy in HIV and AIDS response.
5. Called to advocate for justice with and for people living with HIV and AIDS
- a. Continue and expand leadership in global, ecumenical, and interfaith structures and partners like the United Nations, the Lutheran AIDS Network, the Ecumenical Advocacy Alliance, and The Lutheran World Federation.
 - b. Advocate for public policy and practices that will help ensure the achievement of universal access to prevention, treatment, and care by 2010.
 - c. Advocate for policies that address root causes of poverty, including issues of housing, hunger, and healthcare in the United States and issues of aid, debt, and trade throughout the developing world.
 - d. In the United States, advocate to ameliorate the disproportionate impact of HIV among African American and Latino communities (63 percent of those newly diagnosed with HIV in the United States in 2006) and men who have sex with men (53 percent of those newly diagnosed with HIV in the United States in 2006).²

² "Estimates of New Infection in the United States," August 2008, Centers for Disease Control, <http://www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm>

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Toward an ELCA Strategy on HIV and AIDS¹

Preliminary Draft

Overview

The Crisis of AIDS at Home and Abroad: A Snapshot

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, the most serious stage of an infection that was initially deemed a death sentence and is often defined as a “gay men’s disease,” is now understood to be both preventable and a serious but largely manageable chronic illness.

While tremendous advances have been made medically and socially over the past twenty-five years in the fight against AIDS, serious challenges remain in the effort to eradicate 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.² Globally more than two million people 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 epidemic degrades agricultural sectors and exacerbates food insecurity.” 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.

I. A Picture in Time: The HIV and AIDS Crisis – 2008

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.³ Each day, more than 6,800 people are newly infected

¹ This churchwide HIV and AIDS strategy is being developed concurrently with an emerging inter-Lutheran initiative on malaria. This malaria awareness and fundraising initiative is a common effort with Lutheran World Relief, the Lutheran Church-Missouri Synod, and United Nations Foundation. The inclusion of an HIV and AIDS element in the ELCA’s portion of this initiative was affirmed by the ELCA Church Council in April 2008; how malaria and HIV and AIDS work might be integrated in global program with companions is also under discussion. Attention will be given to achieving maximum integration as the ELCA HIV and AIDS strategy and the emerging inter-Lutheran work on malaria are implemented.

² The HIV and AIDS Epidemic in the United States, Kaiser Family Foundation
(<http://www.kff.org/hiv/aids/upload/3029-08.pdf>)

³ United Nations Development Programme. Human Development Report 2005. page 3
(<http://hdr.undp.org/en/reports/global/hdr2005/>)

1 with HIV and more than 5,700 people die from AIDS.⁴ In countries hardest hit by HIV, life
2 expectancy has declined by 20 years, poverty has deepened, and economic growth has been
3 reversed.⁵

4
5 Yet, according to global health experts, tremendous progress has been made in the fight against
6 AIDS. From 2001 to 2007, a six-fold increase for HIV programs in low-to-middle income
7 countries has resulted in fewer AIDS deaths and fewer new infections in some countries.⁶ But at
8 the same time, progress in some areas has been uneven, often hampered by lack of political will
9 and resources, and the future course of the epidemic remains uncertain.⁷

10
11 Consider the following statistics:

- 12
13 • 33.2 million people are living with HIV/AIDS worldwide.
14 • 2.1 million people died from AIDS in 2007. 72 percent of these AIDS related deaths
15 occurred in sub-Saharan Africa, where AIDS is the leading cause of death.
16 • 2.7 million people were newly infected with HIV in 2007.
17 • 12 million children under the age of 18 in sub-Saharan Africa have lost one or both
18 parents to AIDS.⁸

19
20 In response to an increasingly destabilizing AIDS pandemic throughout the world, the
21 international community pledged its resources and action through a number of commitments
22 early in the twenty-first century. In 2000, the 189 member states of the United Nations signed
23 the Millennium Declaration which led to the development of the Millennium Development
24 Goals (MDGs), eight time-bound targets focused on critical areas of human development,
25 including HIV and AIDS, with the overarching goal of reducing by half the number of people
26 living on less than a dollar a day by 2015. The HIV specific goal, MDG 6, seeks to halt and
27 reverse the spread of AIDS by 2015.

28
29 The critical relationship between progress in addressing HIV and success in reducing poverty is
30 increasingly documented and proven. The most effective progress in addressing HIV and AIDS
31 is achieved when progress in all areas of development—including primary education, gender
32 empowerment, and agriculture development—is achieved, and development is aided when
33 progress is made in halting the spread of HIV and AIDS.⁹

34
35 In 2001, the 189 Member States of the United Nations agreed to the *Declaration of Commitment*
36 at the United Nations General Assembly session on HIV and AIDS. The Declaration described
37 AIDS as one of the greatest development crises in human history and set time-bound targets,

⁴ AIDS epidemic update : December 2007. Joint United Nations programme on HIV/AIDS (UNAIDS), 2007. p. 4.

⁵ 2008 Report on the Global AIDS Epidemic, op.cit. Chapter 1, p. 13..

⁶ 2008 Report on the Global AIDS Epidemic, Joint United Nations Programme on HIV/AIDS (UNAIDS), 2008.
Executive Summary, pp. 3-5.

⁷ 2008 Report on the Global AIDS Epidemic, op.cit. Executive Summary, p. 23.

⁸ 2008 Report on the Global AIDS Epidemic, op.cit. Executive Summary, p. 20.

⁹ 2008 Report on the Global AIDS Epidemic, op.cit. Executive Summary, pp xx.

1 including the goal of universal access¹⁰ to prevention, treatment and care by 2010, in order to
2 ensure real progress toward ending the HIV epidemic. In 2006, at the five-year implementation
3 review, UN Members States reaffirmed their commitment to the *Declaration of Commitment* and
4 the goal of universal access.¹¹

5
6 These international commitments to action have resulted in unprecedented multilateral and
7 bilateral actions taken by governments, in partnership with the private sector, civil society and
8 the faith community, to combat HIV and AIDS. In early 2008, 147 UN Member States reported
9 their progress on indicators related to the *Declaration of Commitment* with more detail and
10 reported success than ever before. A six-fold increase for HIV programs in low-to-middle
11 income countries from 2001 to 2007 has resulted in fewer AIDS deaths and fewer new
12 individuals diagnosed with HIV in some countries.¹² The annual number of AIDS deaths has
13 declined over the past two years—from 2.2 million in 2005 to 2 million in 2007—thanks in large
14 part to the advent of life-saving medicine, even in the most resource poor settings. And, the
15 global prevalence of HIV infection—the percentage of individuals diagnosed with HIV—has
16 stabilized, thanks to a number of factors including radical changes in sexual behavior in some of
17 the hardest hit countries such as Rwanda, Kenya and Uganda.¹³

18
19 The two primary mechanisms that have facilitated tremendous progress in the fight against AIDS
20 globally include the U.S. Government's bilateral President's Emergency Plan for AIDS Relief
21 (PEPFAR) and the UN's multilateral Global Fund to Fight AIDS, Tuberculosis and Malaria.

22
23 PEPFAR was proposed by President George W. Bush in 2003 as a five-year \$15 billion
24 commitment to fight HIV/AIDS in the most heavily affected countries. From 2003-2008
25 PEPFAR saved more than 1.4 million lives, provided care for more than 6.6 million persons
26 infected or affected by HIV/AIDS including 2.7 million orphans and vulnerable children, and
27 provided counseling and testing for more than 33 million, including 10 million pregnant women.
28 The U.S. Congress and President Bush reauthorized PEPFAR in 2008, establishing a funding
29 level of more than triple the original commitment, at \$48 billion over the next five years. This
30 spectacular level of commitment, if fully funded through the annual appropriations process, will
31 help provide life saving treatment for nearly 4 million people with AIDS, prevent 12 million new
32 infections and provide care for 12 million people, including 5 million orphans by 2013.

33
34 The Global Fund to Fight AIDS, Tuberculosis (TB) and Malaria was established in 2001 by then
35 United Nations Secretary General Kofi Annan. The concept of the Global Fund emerged in
36 response to the growing devastation that AIDS, TB and malaria were having on those most in
37 need throughout the world. The Fund is designed to distribute multilateral donor money where it
38 is needed most and can be utilized effectively through country driven decision making processes.
39 As of 2008, the Global Fund distributed \$11.3 billion in 136 countries.

40 According to global health experts, however, despite the tremendous progress made in the fight
41 against AIDS, the future of the epidemic remains uncertain. Advances in HIV prevention,

¹⁰ 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 <http://www.who.int/hiv/topics/universalaccess/en/index.html>.

¹¹ 2008 Report on the Global AIDS Epidemic, op.cit., p. 13.

¹² 2008 Report on the Global AIDS Epidemic, op.cit., Executive Summary, pp. 3-5.

¹³ 2008 Report on the Global AIDS Epidemic, op.cit. p. 15.

1 treatment and care services are mixed and uneven globally. UNAIDS describes two broad
2 patterns in the global AIDS pandemic: “generalized epidemics sustained in the general
3 populations of many sub-Saharan African countries, especially in the southern part of the
4 continent; and epidemics in the rest of the world that are primarily concentrated among
5 populations most at risk, such as men who have sex with men, injecting drug users, sex workers
6 and their sexual partners.”¹⁴

7
8 Sub-Saharan Africa-in particular southern Africa-continues to be at the epicenter of the
9 pandemic. AIDS continues to be the single largest cause of mortality in sub-Saharan Africa.
10 Out of every four AIDS deaths last year, three occurred in Africa. Two-thirds of all adults living
11 with HIV and nearly 90 percent of HIV-positive children live in the region. Almost 61 percent
12 of HIV-positive adults in Africa are women – two to three times the proportion in other regions.
13 The epidemic has orphaned nearly 12 million children in the region under 18.¹⁵

14
15 Especially in Africa, but also in other regions, there is a link between HIV and AIDS and
16 poverty. Many of those living with HIV and AIDS reside in very poor communities, lacking
17 access to adequate nutrition, education, and health care. Those in resource-poor settings who
18 have attained access to life-saving anti-retroviral drugs¹⁶ (ARVs), which is increasingly
19 common, require adequate nutrition to ensure the full efficacy of the medication. Without strong
20 health-care systems, HIV-related incidence of death is intensified by other preventable and
21 treatable “diseases of poverty,” including the most severe opportunistic infections¹⁷ of malaria
22 and tuberculosis.

23
24 As is the case in Africa, Eastern Europe, South Asia, and Southeast Asia have experienced
25 declines in new infections, while the number of new infections has increased in East Asia and
26 Oceania. In other parts of the world, the number of new HIV infections last year remained
27 stable.

28
29 However, regional or continental aggregates can mask country or sub-regional trends. For
30 example, in Asia, Cambodia and Thailand HIV prevalence rates have declined, while those of
31 Indonesia and Viet Nam have increased in recent years. Within sub-Saharan Africa, incidence
32 rates vary from less than two percent in the Sahel to above fifteen percent in most of southern
33 Africa.

34
35 The complexity of the “statistical face” of the global AIDS pandemic is increased exponentially
36 by the complexity of cultural, economic, religious, political, and social factors that vary from
37 area to area. A strategy to engage in HIV and AIDS response globally will need to be cognizant
38 of and responsive to these complex realities.

39 ***The AIDS Epidemic in the United States***
40

¹⁴ 2007 Report on the Global AIDS Epidemic, p.

¹⁵ 2008 Report on the Global AIDS Epidemic, op.cit. p. 13.

¹⁶ Medications for the treatment of infection by retroviruses, primarily HIV.

¹⁷ People with advanced HIV infection are vulnerable to infections and malignancies that are called 'opportunistic infections' because they take advantage of the opportunity offered by a weakened immune system.
(<http://www.avert.org/aidscafe.htm>)

1 Since HIV and AIDS were first recognized in the United States in 1981,¹⁸ the virus has claimed
2 over 550,000 lives. While ARVs allow many individuals carrying HIV to live healthy,
3 productive lives, serious challenges remain in addressing the AIDS crisis in the United States.
4 The number of individuals newly diagnosed annually with HIV—56,300—has remained
5 constant since the late 1990s.¹⁹

6 As a result, the total number of individuals living with HIV and AIDS continues to increase, and
7 about 1.2 million people are living with HIV or AIDS in the U.S.²⁰ It is estimated that nearly
8 one-quarter of those infected are not aware of their status, putting themselves and others at great
9 risk.²¹

10
11 In addition, while this epidemic has touched individuals of every age, race, gender, sexual orientation and
12 geographic region of United States, its burden has not been borne equally. This ever-increasing number of
13 individuals living with HIV has been concentrated among African Americans, Latinos and men who have sex with
14 men. Men who have sex with men accounted for 53 percent of new individuals diagnosed with HIV in 2006,²²
15 while African Americans and Latinos accounted for 63 percent of those newly diagnosed with
16 HIV in 2006. According to the Centers for Disease Control and Prevention, “the rate of new
17 HIV infections among Hispanics in 2006 was 3 times the rate among whites (29.3 versus 11.5
18 per 100,000).”²³

19 Latinos represented 15.3 percent of the population in the U.S. and its territories, but constituted
20 22 percent of the HIV and AIDS cases diagnosed in 2006.²⁴

21
22 The African American community has startlingly high levels of individuals living with HIV. In
23 fact, the Black AIDS Institute has declared that “AIDS in America is a Black disease.”²⁵ In
24 2006, 45 percent of new HIV infections were in the African American community, even though
25 this community represents only 12 percent of the population.²⁶ The rate of new HIV infections
26 among African Americans was seven times higher than that of white Americans (83.7 versus
27 11.5 new infections per 100,000).²⁷ Black women were 66 percent of new AIDS cases among
28 women, and Black teens age 13–19 accounted for 69 percent of AIDS cases among teens.²⁸

29
30 The epidemic in the African American community in the United States closely resembles the
31 generalized epidemic in sub-Saharan Africa. Generalized epidemics occur when “adult HIV
32 prevalence exceeds 1% and when one or more populations has HIV infection levels of 5% or
33 greater. Generalized epidemics are typified by substantial heterosexual transmission and

¹⁸ Basic Information, Centers for Disease Control and Prevention, (<http://www.cdc.gov/hiv/topics/basic/index.htm>).

¹⁹ Estimates of New HIV Infections in the United States, Centers for Disease Control and Prevention,
(<http://www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm>)

²⁰ The HIV and AIDS Epidemic in the United States, op. cit.

²¹ Basic Information, op. cit.

²² Estimates of New HIV Infections in the United States, op.cit.

²³ Estimates of New HIV Infections in the United States, op. cit.

²⁴ The Crisis of HIV/AIDS Among Latinos/Hispanics in United States, Puerto Rico and U.S. Virgin Islands, Latino
Commission on AIDS

²⁵ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, p. 16
(http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf).

²⁶ Estimates of New HIV Infections in the United States, op. cit.

²⁷ Ibid.

²⁸ Black Americans and HIV/AIDS, Kaiser Family Foundation, (http://www.kff.org/hivaids/upload/6089_05.pdf)

1 significant numbers of HIV-infected children.”²⁹ Overall, HIV prevalence for African
2 Americans is greater than 2%.³⁰ Furthermore, the Black AIDS Institute highlights several areas
3 that are of predominantly African American population where HIV infection levels are at or
4 above 5 percent. They note that “in Washington, D.C., where more than 80 percent of HIV cases
5 are among Blacks, estimated HIV prevalence in the city is 5 percent—a rate that approaches the
6 levels of infection documented in Uganda (5.4 percent).”³¹ In that city, “heterosexual contact is
7 now the leading transmission mode for new HIV diagnoses.”³² In another example, “in Detroit,
8 reported HIV prevalence is 5% or greater in nine zip codes.”³³ In fact, the total “number of
9 Black Americans living with HIV is greater than the HIV population of seven of the 15 PEPFAR
10 focus countries.”³⁴

11
12 Many different actors—the federal government, churches, non profit agencies and other actors in
13 civil society—have responded to the domestic aspect of this crisis. The largest funder of this
14 response has been the federal government. Between 2001 and 2006, the U.S. government spent
15 \$74 billion on HIV prevention, treatment and care in the U.S., including more than \$15 billion
16 on AIDS research devoted to new prevention and treatment discoveries.³⁵

17
18 However, even in the midst of this funding, only 45 percent of the approximately 1.2 million
19 people living with HIV or AIDS in the United States receive care for their disease.³⁶ Hence,
20 additional funds are required so that all individuals have access to adequate, life-saving care.
21 Inadequate funds, however, are only a part of the problem. About half of these individuals not
22 receiving care do not know they are HIV positive, and many infected or potentially infected
23 individuals avoid testing because of fear of rejection, stigma or death. To improve upon this
24 situation and to reduce the spread of HIV, non-stigmatizing education about this disease and
25 effective prevention efforts must be developed and put to use. In particular, in the African
26 American and Latino communities, all levels of government, churches and all segments of civil
27 society must support actions that address both individual behavior and the structural factors that
28 leave individuals in these populations more vulnerable to HIV. These issues are expanded upon
29 in the sections below.

30
31
32
33
34

²⁹ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, p. 25
(http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf).

³⁰ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, p. 25
(http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf).

³¹ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, op. cit., pg 23.

³² Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, op. cit., pg 26.

³³ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, op. cit., pg 23.

³⁴ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, op. cit., pg 21.

³⁵ Ibid.

³⁶ Insurance Coverage and Access to HIV Testing and Treatment: Considerations for Individuals at Risk for
Infection and for Those with Undiagnosed Infection, Jennifer Kates and Jeffrey Levi
(<http://www.journals.uchicago.edu/doi/abs/10.1086/522547>), The HIV AIDS Epidemic in the United States, Kaiser
Family Foundation (<http://www.kff.org/hiv/aids/upload/3029-08.pdf>), HIV and AIDS and Universal Health Care:
Details and Recommendations (<http://www.aidsvote.org/platform/treatment/>)

Role of the Global Church in the Fight against AIDS

Over the past twenty-five years the faith community's response to HIV and AIDS has been marked by both failure and success, and important lessons have been learned that can and should shape this church's future response.

During the early stages of the pandemic many churches and people of faith, both in the U.S. and around the world, responded to the AIDS crisis with denial and inaction, often based on simplistic judgments. AIDS was viewed as a disease of "others" who were afflicted because of their "sinful" sexual activity. A serious medical diagnosis was compounded by a 'moral diagnosis' that intensified stigma and discrimination against those affected by and living with HIV.

Yet even as the global church in some instances failed to act or contributed to the stigmatization of people living with HIV and AIDS, at other times over the past quarter century it has also responded faithfully in the midst of the AIDS crisis. Many people of faith have come to recognize the face of Christ in the faces of the most vulnerable and excluded people living with HIV and AIDS—men and women, gay and straight, sex workers and drug users, fellow members of the church and those who are not. Through renewed engagement with the vulnerable and excluded and ever-deepening biblical and theological reflection, the global church has learned that recognizing the face of Christ in the "other" eclipses fear-filled or facile judgments and has allowed the church to understand and proclaim the Good News of God's love for all more clearly. It has also allowed the church to recognize and affirm the dignity, gifts and capacities of people living with and affected by HIV and AIDS.

Today, throughout the world, there are churches that are partnering with governments, the private sector and civil society to break the silence and stigma related to AIDS and provide prevention, treatment and care services to those most severely affected by the pandemic. They are utilizing their unique assets—from pastoral ministry to health and education systems to the power of their grassroots advocacy efforts—to model inclusion, reconciliation and restoration of community. In the midst of the suffering caused by HIV and AIDS the church seeks to deepen its commitment to be an inclusive community of hope, seeking justice in the world.

II. The ELCA's Response to Date

Since the discovery of HIV and AIDS in the United States in 1981, the ELCA's domestic and global response has been marked by both failure and success. Generally, the ELCA has failed to effectively utilize the capacity of all expressions of the ELCA because it has lacked a strategic vision and purpose in its engagement. For example, the ELCA does not yet have in place a churchwide AIDS plan, as The Lutheran World Federation has encouraged all its member churches to do. Yet, when the ELCA has engaged strategically in responding to the challenges of the pandemic, especially in partnership with Lutherans' in developing countries, tremendous success has been achieved.

Domestically, the ELCA's HIV and AIDS response has suffered from the lack of a comprehensive strategy. Shortly after the formation of the ELCA, the Church Council affirmed

1 a message on HIV and AIDS entitled "AIDS and the Church's Ministry of Caring." The central
2 point of the one-page message was to communicate that "The Church Council of the Evangelical
3 Lutheran Church in America recognizes with gratitude the service of those who care for people
4 with AIDS and their loved ones. It urges church members to support this ministry and to serve
5 those who are suffering with respect and compassion."³⁷ While this message may have been
6 viewed as cutting edge during that time, the present day reality of HIV and AIDS clearly reveals
7 the shortcomings of a message focused solely on care.

8
9 Some ELCA social ministry organizations (SMOs), including hospitals, have responded to the
10 needs of people living with HIV and AIDS. ELCA seminaries and universities have likewise
11 addressed HIV and AIDS within the context of their educational ministries. This church has
12 been blessed by faithful lay members and rostered leaders who have engaged with individuals
13 affected by HIV and AIDS, made their congregations places of welcome and advocacy, and
14 worked both through their congregations and in tandem with SMOs and other nonprofit
15 organizations to respond to those in need due to this pandemic.

16
17 In 1995, the Lutheran AIDS Network (LANET) was established as a joint LCMS and ELCA
18 network of concerned individuals seeking to ensure that the issues and concerns of people living
19 with and affected by HIV and AIDS remained before the church. LANET is comprised of
20 individuals and organizations sharing a passion for responding to HIV and AIDS and have a
21 wide breadth of experience with the epidemic within the church and in institutions in the wider
22 society. Members include, among others, individuals living with HIV and individuals affected
23 by HIV through loss or care-giving. While LANET represents an important effort to encourage
24 Lutherans in the United States to acknowledge the reality of AIDS domestically and take action,
25 the organization over time has had few resources which has limited its capacity and
26 effectiveness.

27
28 In 1990s, the ELCA established an inter-unit task force that focused on the domestic and
29 international reality of HIV and AIDS, that included staff from a number of areas within the
30 church, including Church in Society, Global Mission, and Women of the ELCA. This task force
31 collaborated in promoting the yearly commemoration of World AIDS Day, the establishment of
32 a clearinghouse and speakers bureau, and a Web presence. Since the task force's creation,
33 ELCA World Hunger domestic grants have funded work that directly and indirectly serves
34 economically impoverished individuals living with and affected by HIV and AIDS. Since 2003,
35 ELCA staff in Washington, D.C. have prioritized advocacy on U.S. programs responding to the
36 international AIDS crisis, and some state public policy offices have addressed state policy
37 relating to HIV and AIDS.

38
39 Globally, the ELCA has a long history of ministry with companion churches and community-
40 based partners in other countries, as well as international ecumenical and interfaith partners.
41 Since the ELCA's formation, it has been deeply engaged with them in ministries to and with
42 individuals living with HIV and AIDS, reflecting the priorities they have identified. In recent
43 years, the ELCA, like The Lutheran World Federation of which it is a member, has intensified

³⁷ AIDS and the Church's Ministry of Caring, affirmed by the ELCA Church Council on November 13, 1988,
(<http://www.elca.org/What-We-Believe/Social-Issues/Messages/Aids.aspx>)

1 efforts to build a more strategic HIV and AIDS response within and among the Lutheran
2 churches that are part of the communion.

3
4 While the ELCA works with companion churches in all regions as they respond to the HIV and
5 AIDS crisis, a primary focus of the ELCA's engagement has been Africa. More than a decade
6 ago, companion churches in Africa called upon the ELCA to recognize the tragic scope of the
7 HIV and AIDS crisis they were experiencing in their daily life and "walk the second mile" with
8 them in seeking justice for and serving those affected by this disease in their communities.

9
10 A partial result was that, in 2001, the ELCA affirmed "Stand With Africa: A Campaign of
11 Hope."³⁸ In 2004, the ELCA made this campaign an ongoing emphasis within the ELCA World
12 Hunger Appeal in order to build awareness, focus advocacy, and marshal the financial resources
13 to better assist companion churches and agencies engaged in HIV and AIDS ministries in Africa.
14 This special emphasis has complemented ongoing ELCA engagement with companions in other
15 regions through grants, placement of ELCA mission personnel, consultancy, and other means.

16
17 Because of companion synod relationships throughout Africa, knowledge among ELCA
18 members—both of the impact of HIV and AIDS on the ministries of companion churches and of
19 the possibilities for effective common action—has grown over the last decade.

20
21 The ELCA's response has also had a community-based focus through the work of Lutheran
22 World Relief, a ministry of the ELCA and the Lutheran Church Missouri Synod.³⁹ The ELCA
23 has also engaged ecumenically, in partnership with other churches in the United States through
24 Church World Service⁴⁰ and globally, through membership in the World Council of Churches,
25 and through such initiatives as the Ecumenical Advocacy Alliance.⁴¹ More recently, Presiding
26 Bishop Mark S. Hanson and ELCA churchwide staff have participated in the two most recent
27 International AIDS Conferences (Toronto 2006, Mexico City 2008).

28
29 ◇◇◇◇

³⁸ Stand With Africa seeks to assist communities and churches in Africa in their work to overcome HIV and AIDS, banish hunger, and build peace (<http://archive.elca.org/hunger/swa.html>)

³⁹ See more about Lutheran World Relief's health work at:
<http://www.lwr.org/ourwork/development/index.asp#health>

⁴⁰ Learn about Church World Service's Health and HIV and AIDS work at:
<http://www.churchworldservice.org/Development/health.html>

⁴¹ Learn about the Ecumenical Advocacy Alliance's HIV and AIDS Campaign at: <http://www.e-alliance.ch/hivaids.jsp>

SECTION 2: STRATEGY



Looking to the Future: Vision and Goals

The ELCA believes a world without AIDS is possible. The realization of this vision will require long-term, focused, and intentional engagement by churches, other faith groups, non-governmental organizations, civil society organizations and institutions, governments, international organizations, the private sector, and individuals of good will. With over 4.7 million members and more than 10,400 congregations in the United States, in addition to relationships with 68.3 million Lutherans' worldwide, the ELCA has the potential to contribute in ways proportionate to its wealth, size and assets, to the following 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** that contribute to the spread of HIV.

In 2007, the ELCA Churchwide Assembly recognized the need to develop a churchwide HIV and AIDS strategy⁴² that would shape this church's contribution to the wider global community's struggle against HIV and AIDS. It acknowledged that the ELCA's response to AIDS, like that of the global church, continues to be characterized by sin and grace, exclusion and welcome, pride and humility, and indifference and engagement at home and with global companions. The assembly also acknowledged that this church has much to learn from those living with HIV and AIDS, from companion churches that are at the epicenter of the global pandemic, and from others in the wider society who are responding to the HIV and AIDS crisis. The assembly acted in confidence that, by God's grace, the ELCA will respond yet more faithfully and effectively to the HIV and AIDS pandemic in the coming decades.

In the strategy that follows, the Evangelical Lutheran Church in America affirms the claim made by The Lutheran World Federation⁴³ and the World Council of Churches – one of the most important lessons the church has learned during the past twenty-five years: the body of Christ has AIDS. The ELCA acknowledges that it is an HIV-positive church. Since members of this church have HIV and because the ELCA understands itself as living in the world and responding to its critical issues, the ELCA as a body is HIV-positive.

A church that knows itself to be HIV-positive does not self-righteously turn in on itself; rather it turns outward with empathy and compassion toward the wider human community that is also HIV-positive. A church that knows itself to be HIV-positive is not passive; rather seeks to act

⁴² Reference to assembly action (or in appendix)

⁴³ The ELCA is a member church of both The Lutheran World Federation and the World Council of Churches.

1 faithfully and boldly in a world where HIV and AIDS is a massive global health and
2 development challenge. A church that knows itself to be HIV-positive does not stigmatize
3 individuals who are HIV-positive; rather it articulates a hope-filled vision that rejoices in God's
4 radical embrace of all who are HIV-positive. Through this strategy, the ELCA, as an HIV-
5 positive church, invites and encourages all its members, expressions, and related organizations to
6 choose to act over time in ways that will add value to and build synergy within the wider HIV
7 and AIDS response of the whole human community.

8
9 An effective churchwide strategy will move the ELCA from an episodic to a strategic response
10 to the HIV and AIDS crisis and is built on the assumption that the ELCA's response will be
11 "both/and":

- 12
13 • *Both local and global*, lived out in congregations and local communities even as it is
14 lived out through the engagement of the wider church with companion churches and
15 international partners, with learning flowing back and forth, from one sphere to the other;
16 • *Both individual and corporate*, involving person-to-person engagement as well as the
17 learning that happens when the church and its agencies engage in cooperative efforts with
18 other institutions in society;
19 • *Both theological and practical*, rooted in study of Scripture and reflection on God's will
20 as well as in the experience gained through engagement with those living with HIV and
21 AIDS, people living in poverty, experts in the field, and individuals and institutions with
22 experience in building up communities;
23 • *Both inward focused and outward-directed*, as the church seeks within its membership to
24 "become what it is called to be," even as it is propelled outward to seek justice and
25 restoration of community in the wider world.

26
27 The strategy that follows is organized in six sections, which identify key areas for strategic
28 response by a church that is HIV-positive and thus, in the midst of the HIV and AIDS crisis, is:

- 29
30 I. Called to Biblical and Theological Reflection in Community
31 II. Called to Effective Prevention, Treatment and Care
32 III. Called to Eradicate Stigma and Discrimination
33 IV. Called to Walk with Companion Churches and Partners in Other Countries
34 V. Called to Advocate for Justice with and for Those Living with HIV and AIDS
35 VI. Called to Make Strategic Choices
36

37 In each of these six areas, specific goals and actions give expression to the following cross-
38 cutting commitments:

- 39
40 • The ELCA will fully live into its identity as an HIV-positive church and become an HIV
41 and AIDS-competent church. This requires all expressions of this church to become
42 engaged and to build their capacity to respond, with a particular emphasis on
43 congregations. In order to accomplish this, the ELCA will implement a comprehensive
44 and sustained HIV and AIDS campaign.⁴⁴

⁴⁴ 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.

- 1 • The ELCA will seek direction and leadership from HIV-positive individuals for all of its
- 2 AIDS-related activities.
- 3 • The ELCA will actively seek effective partnerships with governments and others in civil
- 4 society that support the rights of people living with HIV and AIDS and provide
- 5 appropriate prevention, care, and treatment both in the United States and throughout the
- 6 world.
- 7 • The ELCA will act according to the accompaniment model for mission in all interactions
- 8 both domestically and globally.⁴⁵
- 9 • The ELCA will equip its members to be effective advocates with all expressions of
- 10 government and international organizations.
- 11 • The ELCA will set benchmarks and targets to measure its progress in meeting these goals
- 12 and fulfilling commitments made in this strategy.
- 13

14 This churchwide HIV and AIDS strategy acknowledges that the reality of AIDS in the twenty
15 first century demands strong action. Indifference or a shallow response is not an option if the
16 church is to be faithful to its calling. This strategy builds upon past actions and lessons learned.
17 It details how to bring to bear the strength of all parts of the ELCA system in strategic ways that
18 will contribute to and encourage a more effective domestic and global response by this church
19 and by government and other actors. It is a strategy that is rooted in hope and joyful confidence
20 that this church will be transformed and energized for this task through its ongoing encounter
21 with the living Christ in Word and Sacraments and in those affected by HIV and AIDS, in whose
22 faces this church recognizes the face of Christ.



26 **I. Called to Biblical and Theological Reflection in Community**

27

28 Theological Foundation. The church of Jesus Christ is called, gathered and sent by the Holy
29 Spirit to proclaim God's reconciling love for all humanity. The baptized followers of the
30 crucified and risen Messiah – children, youth, men, and women – hear, believe, and receive the
31 living Christ in Word and Sacrament. In word and deed they proclaim Jesus as Lord and are
32 agents of God's reconciling love, which restores community both within the church and in the
33 wider society.

34
35 It is God who calls into being the church that is Christ's body in the world. It is Christ, the
36 living Word, whose self-emptying love is the pattern for life in the church. The Lord of the
37 church sets the table and invites all to God's feast of reconciliation with a radical inclusiveness
38 that causes human-built walls of division and exclusion to tumble.⁴⁶ The invitation to Christ's
39 table does not come because of human action or status, for "all have sinned and fall short of the

⁴⁵ Accompaniment is *walking together in solidarity that practices interdependence and mutuality*. For more on this concept see Accompaniment is Relationship (<http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/How-We-Work/Accompaniment.aspx>).

⁴⁶ "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)

1 glory of God.”⁴⁷ Rather it is by God’s grace—and for the sake of God’s mission – that the church
2 is called into being and each person is welcomed into the community of believers.

3
4 The wideness—and wildness—of God’s grace both amazes believers and challenges the patterns of
5 exclusion and marginalization that are lived out in the wider society. Those who experience
6 God’s grace—God’s Yes in Christ Jesus—know that they are called to say No: to all forces and
7 attitudes that undermine the dignity of each individual, to the prejudices that stigmatize and
8 exclude, and to all unjust structures in church and society that wound and make it difficult for
9 people to live with the dignity God wills for each person made in God’s image.

10
11 However, in the midst of the HIV and AIDS crisis, such unjust patterns of exclusion at times
12 imprint themselves upon the life of the church. All too often, individuals who are HIV-positive
13 receive the cold shoulder rather than the kiss of peace⁴⁸ from other members of their church, just
14 as they experience stigmatization, exclusion, and marginalization in the wider society. Yet the
15 face of Christ is often revealed in the faces of those who are vulnerable and excluded—Christ,
16 who welcomes and teaches. Thus engagement, with those who are marginalized because of
17 HIV-status is not an act of charity carried out by those who are not positive. Rather, such
18 engagement expresses the deep mutuality to which the church is called. It is transformative,
19 enabling all in the church to understand more fully the Good News in Christ Jesus. It reminds all
20 believers that the hands of the One who sets the table—the One who invites all into community
21 and into a shared communion—bear themselves the stigmata of vulnerability and exclusion. And
22 such engagement enables all within the church better to hear the call of Christ to discipleship,
23 which embraces the scandal of the cross for the sake of the healing of the world.

24
25 Formation and Deliberation in Community. The Evangelical Lutheran Church in America is
26 called to discern at the foot of the cross what it means to be “an HIV-positive church” – a
27 community that suffers when one member suffers and that celebrates as one the joys of each
28 member.⁴⁹ By God’s grace, this church and its members will experience the deep repentance and
29 conversion of heart that so often results when Christ is recognized in the face of a marginalized
30 or excluded neighbor. When it acknowledges the brokenness of Christ’s body and its own
31 vulnerability, this church will open itself to experience God’s healing in new ways—and will gain
32 renewed strength and freedom to engage vigorously in the world.

33
34 In the midst of suffering and injustice related to HIV and AIDS, the task of the ELCA is to
35 become what God calls it to be: an inclusive community of hope that both experiences in its
36 daily life and also seeks in the world the reconciliation and restoration of community that God
37 wills.

38
39 The “formation” of members, congregations, and all parts of the ELCA in the midst of the AIDS
40 crisis involves heart, head, and hands. Such formation will happen through study of Scripture in
41 the light of HIV and AIDS and deep theological reflection, undertaken with people living with
42 HIV and AIDS. It will be undergirded by prayer and energized by worship and participation at
43 Christ’s common table. It will be strengthened by intentional and respectful moral deliberation,

⁴⁷ Romans 3:23

⁴⁸ 1 Peter 5:14

⁴⁹ 1 Corinthians 12:26

which will enable members to grow in awareness about HIV and AIDS and strengthen their will to respond in the world.

This formation process will be intensely personal. Members will find themselves challenged to change: in their individual attitudes and behavior, in their use of time and their patterns of giving, in their daily life and in their vocations, and in their engagement in the wider society and with global companions. Yet members will experience joy and mutual encouragement when such change is nurtured in community, as ELCA members gather together to examine Scripture and seek to be “of one mind in Christ”⁵⁰ in the midst of the AIDS crisis. From that growing oneness of mind can surely spring a myriad of actions, undertaken individually and together in the church, that will create a pattern of love, service, and justice that is as wide as the world and as close to home as a word to a neighbor. God’s work will be carried out by our hands⁵¹ – and, by God’s grace, the pattern of this church’s actions will witness to and be a living expression of God’s self-emptying love that brings life, hope, and reconciliation in the world.

Goal:

The ELCA will seek to discern what it means to be an HIV-positive church through study of the Bible and theological reflection, education about HIV and AIDS, and active and open moral deliberation that will shape common action in communities and in the wider world.

Actions:

- Learn from and with its LWF companions:
 - position its intensified biblical and theological reflection and HIV and AIDS activities within the context of the LWF communion and build upon the foundational biblical and theological reflection that has been done in LWF and ecumenical arenas;⁵²
 - seek to develop a shared understanding that reflects a common Lutheran identity and a renewed ecclesiology of inclusion.
- Address directly controversial issues relating to HIV and AIDS, including matters relating to gender, race, drug use, sexual orientation and sexuality as well as matters relating to the economic disparities that contribute to the spread of HIV and AIDS.
- Provide contextually appropriate education and study materials and processes for congregations that will:
 - enable ELCA congregations and their members to join members of companion churches in The Lutheran World Federation in intensive study of Scripture in the context of HIV and AIDS;
 - address such foundational questions as: How do we, as Lutherans read the Bible? What kind of church do we want to be, as we address the AIDS crisis in the twenty-first century?
 - educate members about the HIV epidemic in the United States and throughout the world, help facilitate moral deliberation, and identify service and advocacy opportunities in which individuals and communities can engage;

⁵⁰ Acts 17:11, Philippians 2:1-11

⁵¹ The ELCA’s brand mark is “God’s Work. Our Hands.”

⁵² Including the Ecumenical Advocacy Alliance.

- include devotional, prayer, and worship resources that can assist congregations to participate holistically in the churchwide process of discernment and deliberation.
 - encourage congregations and their members to be open to deep and fundamental change in their daily life and practice in light of this reflection.
 - include opportunities for young people to be catalysts and leaders.
- Call upon all seminaries to provide training on HIV and AIDS for ELCA rostered leaders and seminarians, including biblical and theological reflection and training in pastoral care that emphasizes companionship with individuals living with HIV and AIDS.



II. Called to Effective Prevention, Treatment and Care

A. Prevention

The HIV epidemic will not be reversed without the implementation of comprehensive, evidence-based prevention programs tailored both to general populations as well as marginalized, high-risk groups. In the 2001 U.N. *Declaration of Commitment*, the international community named HIV prevention as the highest priority in the fight against AIDS. Yet, despite the availability of increased financial resources since 2001, an unacceptably high number of individuals globally still lack access to trusted and proven prevention services. Only 50 percent of countries with targets for universal access have targets for critical HIV prevention programs.⁵³

The development of new prevention tools, including an HIV vaccine and microbicides,⁵⁴ would obviously be the most effective tool against the spread of HIV. Unfortunately, all of the major recent vaccine and microbicide trials have failed, leaving the scientific AIDS community grappling with questions of how much money should be dedicated to ongoing vaccine trials versus investment in practical prevention programs and resources. The ELCA supports ongoing investment and research for AIDS vaccine initiatives, including microbicide development. At the same time, until an AIDS vaccine or other new prevention tools are developed and proven to be effective, the ELCA supports the implementation and enhancement of aggressive prevention efforts that have been proven to be effective.

The most effective prevention efforts are tailored to the unique needs and culture of local communities and specific demographics, and deal explicitly with issues of sexuality, gender relationships and substance abuse.⁵⁵ Hence, the context determines which prevention strategies will be most effective. Sexual transmission, including both heterosexual and homosexual interactions, is the primary way that HIV is spread throughout the world. Globally, the most effective prevention strategies for sexual transmission include emphasis on a number of prevention tools that seek to change the behavior of sexually active individuals in ways that

⁵³ 2008 Report on the Global AIDS Epidemic, op.cit., p. 97.

⁵⁴ 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? (<http://www.kff.org/womenshealth/3117-index.cfm>).

⁵⁵ 2008 Report on the Global AIDS Epidemic, op.cit., p. 100.

protect them and their partners from HIV. UNAIDS outlines various prevention strategies, including:

- Change sexual and drug-using behavior;
- Promote correct and consistent use of male and female condoms;
- Reduce the number of sexual partners;
- Improve the management of sexually transmitted infections;
- Broaden access to HIV testing and counseling;
- Increase access to harm-reduction programs for drug users;
- Promote medical male circumcision; and
- Ensure effective infection control in health care settings
- Ensure no mother to child transmission

Much attention has been given to the “ABC” model of HIV prevention, particularly in certain countries in Africa. In this approach, A stands for ‘Abstinence’, B for ‘Be faithful to one partner’ and C for ‘correct and consistent use of condoms.’ However, the limitations of this approach, especially for women, as well as its narrow focus have been widely challenged. The International Network of Religious Leaders Living with or Personally Affected by HIV & AIDS (INERELA+), a global organization of religious leaders living with and affected by HIV and AIDS, has advocated a different approach called SAVE which stands for Safe sexual practices, Access to treatment, Voluntary counseling and testing, and Empowerment.

This church will develop a strategic response, in collaboration with its partners, to address those groups of individuals at high risk for infection of HIV within its wider HIV AIDS efforts. These groups are not exclusive; some individuals are members of several of the following groups:

- *Young Adults*

Globally, young people under the age of 25 account for half of the world’s population. In 2007, 45 percent of new HIV infections occurred among this age group. The most recent 2006 survey results from 60 countries indicate that only 40 percent of males and 38 percent of females aged 15-24 had accurate and comprehensive knowledge about how to avoid HIV transmission.⁵⁶ While these percentages represent improvement in comparison to previous years, there is clearly a tremendous amount of education and awareness raising that must occur among young people to halt and reverse the spread of HIV.

In the United States, young people aged 13–29 had more infections than any other age group—34 percent. In this country, the Centers for Disease Control and Prevention contends that these “data confirm that HIV is an epidemic primarily of young people and underscores the critical need to reach each new generation of young people with HIV prevention services.”⁵⁷

- *Girls and Women*

⁵⁶ 2008 Report on the Global AIDS Epidemic, op.cit., p. 98.

⁵⁷ Estimates of New HIV Infections in the United States, Centers for Disease Control and Prevention, (<http://www.cdc.gov/hiv/topics/surveillance/resources/factsheets/incidence.htm>)

1 Half of the people living with HIV are women. Yet in some regions HIV-positive women far
2 outnumber men. For example, in sub-Saharan Africa, 57 percent of adults living with AIDS
3 are women. But in the critical 15-24 age group, three quarters of those who are HIV-positive
4 are women. Gender inequality—played out in educational, legal, social, religious, and
5 economic spheres—places many girls and women at high risk. According to UNAIDS,
6 “Women and girls are also at increased risk for HIV infection biologically. In unprotected
7 heterosexual intercourse women are twice as likely as men to acquire HIV from an infected
8 partner. Economic and social dependence on men often limits women's power to refuse sex
9 or to negotiate the use of condoms.”⁵⁸ In addition, sexual violence against women and
10 human trafficking put women at risk of contracting HIV. These dynamics make necessary
11 HIV and AIDS interventions that focus specifically on women at risk.
12

13 • *Sex Workers*

14 Sex workers (including women, men and transgender individuals) represent one of the
15 highest at-risk groups for being diagnosed with HIV and yet are underserved in terms of HIV
16 prevention, largely due to the high stigma and marginalization they face in society. In
17 wealthy countries, like the United States, social services that target sex workers, encouraging
18 the use of condoms and providing access to alternative livelihood options, are fairly
19 common. In poor countries, these services are less common. Research shows, however, that
20 an increase in condom use during paid sex could significantly reduce the number of HIV
21 infections. For example, if condom use increased to 90 percent along the trans-Africa
22 highway between Mombassa, Kenya and Kampala, Uganda where an estimated 8,000 female
23 sex workers provide service, 2,000-2,500 HIV infections would be prevented annually.⁵⁹
24

25 • *Injecting Drug Users*

26 HIV is effectively and rapidly spread through injection drug use. In the US, 21 percent of
27 individuals living with HIV and AIDS contracted the virus in this way.⁶⁰ In developing
28 countries HIV infection among injecting drug users also spreads rapidly through
29 contaminated needles and syringes. For example, in Karachi, Pakistan, HIV infection rate
30 among injection drug users rose dramatically from 1 percent to 26 percent in one calendar
31 year (2004-2005).⁶¹
32

33 The best way to prevent the spread of HIV from injection drug use is to abstain from this
34 practice. However, the ELCA recognizes that many individuals are addicted to drugs and
35 utilize unsterilized means to inject drugs. Effective prevention techniques among injecting
36 drug users include “harm reduction” strategies such as access to substitution treatment,
37 sterile needles and syringes. Numerous studies have shown that these programs dramatically
38 decrease the spread of HIV without encouraging drug use or the recruitment of first time
39 drug users.⁶²
40

41 • *Men who Have Sex with Men*

⁵⁸ UNAIDS, <http://www.unaids.org/en/PolicyAndPractice/KeyPopulations/WomenGirls/default.asp>

⁵⁹ 2008 Report on the Global AIDS Epidemic, op.cit., p. 111.

⁶⁰ Kaiser HIV AIDS Policy Fact Sheet

⁶¹ 2008 Report on the Global AIDS Epidemic, op.cit., p. 113.

⁶² Syringe Exchange Programs. CDC website http://www.cdc.gov/IDU/facts/aed_idu_syr.htm

Throughout the world, men who have sex with men face a disproportionate risk of becoming HIV-positive. Less than 20 percent of countries with generalized epidemics have implemented prevention strategies targeting this segment of the population.⁶³ Sexual prevention messages and techniques discussed above, while they should be tailored to the unique realities of each demographic group, are the same for men who have sex with men. Stigma and discrimination against the gay community (discussed in more depth in section III) still serves as one of the greatest deterrents to effective HIV-prevention among men who have sex with men.

The following US-specific aspect of the HIV and AIDS crisis also needs to be addressed in an effective ELCA strategy:

- *African Americans & Latinos*

As noted above, prevention strategies must also be focused on addressing the ways in which HIV is spread in particular communities. With respect to the African American and Latino communities, this prevention must not only address individual behavior, but also must address the structural factors that render individuals in these populations more vulnerable to HIV.

For example, the African American community in the United States is experiencing a generalized epidemic and as such, requires prevention strategies that address the general African American population and not solely those engaged in high risk sexual behaviors. The Black AIDS institute notes that “generalized epidemics require more generalized responses in order to curb the spread of infection.”⁶⁴ To combat generalized epidemics, UNAIDS calls for prevention strategies that start with a focus upon high risk individuals and then moves beyond this base to “broader, population-based interventions, such as mass media, school-based education, community mobilization, workplace interventions, and strategies to alter social norms.”⁶⁵

- *Individuals over the age of 50*

In the United States in 2006, individuals age 50 and older accounted for 10 percent of new cases of HIV infection among men and 11 percent of new cases of HIV infection among women.⁶⁶ Furthermore, individuals 50 and older are one-sixth as likely to use a condom as compared to their younger 20-something peers.⁶⁷ Of the over 4.7 million ELCA members in the United States, approximately 60 percent are 50 and older.⁶⁸ As part of its AIDS campaign, the ELCA will target this population with appropriate prevention messages.

⁶³ 2008 Report on the Global AIDS Epidemic, op.cit., p. 109.

⁶⁴ Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, p. 27 (http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf).

⁶⁵ 2008 Report on the Global AIDS Epidemic, op.cit., p. 100, Left Behind! Black America: A Neglected Priority in the Global AIDS Epidemic, p. 27 (http://www.blackaids.org/image_uploads/article_575/08_left_behind.pdf).

⁶⁶ Subpopulation Estimates from the HIV Incidence Surveillance System --- United States, 2006 (<http://www.cdc.gov/mmwr/preview/mmwrhtml/mm5736a1.htm>)

⁶⁷ Add footnote.

⁶⁸ “Comparing the Age of ELCA Attendees and the US Population,” ELCA Department for Research and Evaluation.

Governments, with their comprehensive scope of activities and variety of resources available, are key to national and state-wide education efforts to reduce the spread of HIV. Governments have a responsibility to provide citizens with correct medical information and include all options that are available or necessary to protect themselves and their partners from contracting or spreading the virus. The relationship of governments to other sectors of HIV and AIDS response at national levels through national platforms and other response mechanisms is critically important.

Because of their broad grassroots reach and organizational structures, churches also have considerable assets they can bring to bear to augment the government's prevention efforts, working to educate members and recipients of services about the effective prevention techniques listed above and ensure they have access to proven prevention tools.

Goal:

In collaboration with governments, churches and civil society actors, this church will work towards the goal that all individuals, but especially in groups that have a high risk of contracting HIV, 1) have knowledge of and access to comprehensive proven HIV and AIDS prevention techniques, and 2) take precautions to minimize the possibility that he or she will contract or spread HIV.

Actions:

- Call upon individuals in congregations, synods, and the churchwide organization who are responsible for this church's education efforts to incorporate in their work contextually appropriate HIV AIDS educational materials and programs that:
 - take into account the experiences of specific groups of individuals, such as individuals over the age of 50, youth aged 15-24, men who have sex with men and communities of color;
 - are communicated through a variety of means and use a variety of media (e.g., educational materials including those produced by LANET, posters, workshops, conferences, online media tools and inclusion in Lutheran publications);
 - are integrated with ongoing health and wellness activities, including the Board of Pensions' wellness program.
- Call upon congregations, synods, and churchwide staff to integrate HIV education into ELCA meetings and activities, including:
 - major churchwide and synodical meetings (e.g., ELCA Youth Gathering, Women of the ELCA Triennial Gathering, and churchwide gatherings of Lutheran Men in Mission, as well as synodical gatherings of women's, men's and youth organizations);
 - health fairs and other events, in which opportunities for HIV testing with appropriate counseling can be provided;
 - the work of Lutheran parish nurses, which can be strengthened by establishment of a national network to share best practices and ideas for action related to HIV-education in congregations, including prevention, testing, treatment and care services.
- Call on ELCA seminaries to share best practices relating to HIV and AIDS prevention activities and to develop intentional means to equip pastors and rostered leaders to take leadership in such activities in congregations.

- Engage both domestically and internationally with individuals and groups that are at high risk of being infected with HIV:
- encourage and support the Lutheran Youth Organization (LYO), in partnership with churchwide, synodical, and congregational youth ministry leaders, to develop intentional ways to ensure that all ELCA youth and young adults are knowledgeable about how to effectively prevent HIV transmission, with the goal of sustained, long-term behavior change among ELCA youth and young adults;
 - encourage ELCA schools, colleges, and universities to share best practices relating to HIV and AIDS prevention activities among youth and young adults and to expand such activities;
 - encourage and support companion churches and partners in other countries as they develop evidence-based prevention programs, including those that focus on youth and young adults and that address specific gender-related circumstances that make young women and girls particularly vulnerable to HIV infection;
 - expand sustainable HIV and AIDS prevention efforts and services that encourage the emergence from drug dependency to healthy, productive livelihoods;
 - address the stigmatization of sex workers through relationships that provide education and access to proven prevention techniques and as well as access to alternative livelihood opportunities for these individuals, many of whom provide services out of financial desperation;
 - encourage ELCA Multicultural Ministries and related associations to assist this church to act effectively to address the disproportional impact of HIV and AIDS in communities of color in this country and stand with activists in the communities of color in the United States, such as the Black AIDS Institute and the National Latino/Hispanic AIDS Action Network, who have called upon the federal government to support prevention efforts that addresses the unique contextual factors in the African American and Latino communities that render these populations more vulnerable to HIV;
 - encourage the sharing of best practices among ELCA social ministry organizations and other ELCA-related agencies/institutions, as well as among global companions, in HIV prevention and the implementation of comprehensive proven prevention strategies targeted to individuals and groups at high risk of infection.

B. Treatment

The discovery of Highly Active Antiretroviral Therapy (HAART) in 1996 transformed the reality of AIDS to a serious but largely manageable chronic illness. The advent of HAART has allowed HIV-positive people with access to these drugs to live healthy, productive lives. Since 1996, many HIV-positive people in wealthy countries have had access to life-saving ARV treatment. In the United States, actors throughout civil society continue to advocate for universal access to these medicines.⁶⁹ Expanding ARV access to HIV-positive individuals in low-to middle-income nations poses a formidable challenge due to both cost and the weakness of health-system infrastructure throughout the developing world.

⁶⁹ See the advocacy goals of the ELCA in Section V.

Over the course of the last decade, HIV-positive people and their allies successfully gained the commitment from the international community to work toward universal access to life-saving treatment for all HIV-positive individuals by 2010. The concerted effort of national governments, activists, and other public and private entities like the Clinton Initiative and the Gates Foundation successfully persuaded drug companies to reduce the cost of ARVs and allow for the production of generic medication to ensure HIV-positive individuals in even the most impoverished settings might be able to attain access to life-saving treatment. The reduced cost of ARVs has allowed developing nations, in cooperation with efforts of the Global Fund and the President's Emergency Plan for AIDS Relief (PEPFAR), to expand dramatically access to ARV treatment. At the end of 2007, more than three million people in resource poor settings were receiving ARV treatment, a 10-fold increase as compared to 2001, representing one of the greatest successes the international community has achieved in the fight against AIDS.⁷⁰

While these tremendous gains should be celebrated, much work remains to be done in order to achieve universal access. Today, new infections continue to outpace the number of people on ARVs by 2.5 to 1.⁷¹ Moreover, inequities between developed and developing nations persist, children are not benefiting from treatment advances as compared to adults, and efforts to address the most deadly opportunistic infections like tuberculosis demand more aggressive attention from the international community.

Faith-based organizations are playing a critical role in treatment services throughout the world. Enhancing their efforts in cooperation with government, private sector and other civil society organizations is critical to achieving the level of scale-up necessary in order to achieve universal access. According to the World Health Organization (WHO), faith-based organizations are providing as much as 40 percent of all HIV-related health services in some countries, with unique strength for service provision in rural areas of poor countries.

Goal:

This church will contribute its unique assets and gifts towards the internationally recognized goal of universal access to HIV AIDS treatment, both domestically and internationally.

Actions:

- Encourage ELCA-affiliated hospitals and other health-related networks, social ministry organizations, and ELCA global companions engaged in health ministries to: record and promote best practices in HIV-treatment, plan strategically with government (where appropriate) and other civil society actors in order to expand access to underserved individuals and communities, and identify opportunities for sustainable expansion of Lutheran and ecumenical ministries that increase access to treatment by HIV-positive individuals in need.
- Provide information to ELCA members about HIV and AIDS counseling and treatment options in their local community.

⁷⁰ 2008 Report on the Global AIDS Epidemic, op.cit., p. 130.

⁷¹ 2008 Report on the Global AIDS Epidemic, op.cit., p. 9.

C. Care

There are numerous aspects of care for HIV-positive individuals that extend beyond the basic provision of ARV treatment. Many elements of such care are included in the category of *palliative care*, which is defined by PEPFAR as:

basic health care and support, symptom management, and end-of-life care [including the following elements]: Routine clinical monitoring and management of HIV and AIDS complications...opportunistic infection (OI) prophylaxis and treatment...management of opportunistic cancers...management of neurological and other diseases associated with HIV and AIDS...Symptom diagnosis and relief...social support, including organization of basic necessities such as nutrition, financial assistance, legal aid, housing and permanency planning. End-of-life care that includes mental health care and support...social support...support for caregivers, and bereavement support for family members.⁷²

Pastoral care within the context of a caring faith community is a unique contribution that the church can provide to those living with HIV. When first receiving an HIV+ diagnosis, individuals and their families need the support and embrace of loving communities. Following that initial period, ELCA members, rostered leaders and related institutions have a special role to play in walking with people who are HIV-positive as they learn how to “live positively⁷³” with their condition over the years. Pastoral care and support for people who are HIV-positive, as well as their families and loved ones, is essential at every point. Both pastoral and peer counseling, especially within the church setting where the understanding of God’s embracing love is shared, can provide a strong foundation for hope-filled living with HIV.

Congregations that build strong relationships with HIV and AIDS organizations and social ministry organizations in their communities can enhance their ability to walk with those who are HIV-positive. Together, they can assist them to navigate the various local, state, and federal programs that provide assistance to those living with HIV and AIDS and advocate with them in this context, where appropriate.

Should the disease progress, increasing levels of care and support may become necessary. When individuals become too sick to be employed and, as a result, lose their health care and ability to pay for food and housing, assistance in these areas is sometimes needed. Other simple acts - from driving an individual to a doctor’s appointment to dropping off a hot meal- provide welcome support. Especially as symptoms intensify and the end of life approaches, the presence of pastors and both congregational leaders and members provide comfort and support to those with AIDS and their caretakers.

Such a continuum of care springs from the church’s identity and its calling to walk with all those who live with chronic or life-threatening diseases. As stated in the ELCA’s 1998 message “AIDS and the Church’s Ministry of Caring:”

⁷² Palliative Care, Centers for Disease Control and Prevention
(http://www.cdc.gov/nchstp/od/gap/palliative_care.htm)

⁷³ Living positively with HIV and AIDS (http://unworkplace.unaids.org/UNAIDS/living_positively/index.shtml)

1
2 The church's ministry of caring is a grateful response to God's caring for us. The
3 undeserved love of God announced for all in the Gospel of Jesus Christ is our reason
4 for standing with our neighbor in need. Jesus responded graciously to persons who
5 were sick without assessing their merit. In the same way we are called to "be Christs"
6 for all in our midst who suffer and are ill. Our calling summons us to compassion for,
7 acceptance of, and service with people affected by AIDS both within and outside of
8 our congregations.⁷⁴
9

10 Internationally, in many settings throughout the world, the need for care can be even more
11 challenging due to the lack of consistent ARV access, the weak nature of many health systems,
12 the high prevalence of HIV in some areas, and issues related to food security, deep poverty,
13 gender inequity, and severe stigma relating to HIV and AIDS. Companion churches respond in a
14 variety of ways including: counseling, visitation by pastors, deaconesses, and lay members,
15 provision of food and shelter, support for the children of individuals living with HIV and AIDS,
16 transportation to and from health clinics, advocacy in accessing health care and protection of
17 rights. In countries where church health systems are well developed, such as Tanzania, palliative
18 care initiatives may weave together pastoral and appropriate medical care as well as other
19 support services.⁷⁵ Some church-related programs provide safe havens for vulnerable people
20 (especially women who have been marginalized because of the stigma of HIV and AIDS) and
21 provide a context in which they can build hope-filled "positive" lives. Comprehensive services
22 include aspects of palliative care (assistance in accessing ARVs and health treatment, peer
23 support, and nutrition) but go beyond care to income generation and advocacy for just
24 treatment.⁷⁶ In some instances, local financial and human resources are augmented by support
25 from the ELCA and other Lutheran and ecumenical partners, as well as from PEPFAR and other
26 international donors.⁷⁷
27

28 ***Goal:***

29 This church will work with Lutheran and other ecumenical partners, governments, the private
30 sector, and secular groups, towards the goal that all individuals affected by and living with
31 HIV have access to palliative and pastoral care services, in addition to receiving medical
32 treatment.
33

34 ***Actions:***

- 35 ➤ Encourage, through its HIV and AIDS campaign, ELCA congregations, synods, and the
36 churchwide organization, together with church-related social ministries organization, to
37 provide appropriate care for those living with and affected by HIV and AIDS.
38 ➤ Develop a network that includes staff from ELCA-related hospitals, social ministry
39 organizations and related institutions and agencies of the ELCA that will allow such
40 institutions to share best practices and publicize their available HIV-care related services.
41 ➤ Seek to equip and encourage the ELCA's rostered leaders, members and congregations to
42 provide counseling, pastoral care and lay caring ministries to support those living with

⁷⁴AIDS and the Church's Ministry of Caring, op. cit.

⁷⁵ For example, palliative care initiative, Selian Hospital, Tanzania,

⁷⁶ For example, Mashiah Foundation in Nigeria

⁷⁷ For example, 2007 PEPFAR support for Local Community Competence Building and HIV and AIDS Prevention in Tanzania and Zambia_

HIV and AIDS in their local area. This includes helping individuals to live positively with HIV, providing care during treatment, and offering end-of-life support for individuals suffering from AIDS and for their partners, family, and friends. Such actions could include.⁷⁸

- Building ongoing relationships of trust and support between individuals who are HIV-positive and those who are not. Due to isolation that results from discrimination and stigma, many individuals living with HIV and AIDS are lonely and would welcome visits, phone calls, taking an outing, and sharing a meal.
 - Praying with and for HIV-positive people and those who support them in worship and through prayer groups or prayer shawl/quilt ministries that support HIV-positive individuals in nursing facilities or hospitals.
 - Reaching out to others through a healing service to which local AIDS service organizations are invited to bring HIV-positive individuals.
 - Starting an HIV and AIDS support group, utilizing where necessary outside experts who are HIV-positive to train congregational members in appropriate activities and support. Activities could include providing transportation to the doctor or the grocery store for HIV-positive individuals whose illness makes those tasks difficult.
 - Collecting and distributing food, especially fresh fruits, vegetables and other high protein foods that are particularly needed by individuals living with HIV. A congregation could either give this food to an agency that provides food to individuals living with HIV and AIDS, or could network with an organization and help that organization prepare hot meals, especially on weekends when such assistance is particularly needed.
 - Taking a designated offering for medicine, supplies, or for organizations doing HIV and AIDS related work or collecting money and letting it be known within HIV and AIDS community that the church accepts referrals to purchase medicine or supplies and food.
 - A congregation could select an AIDS service organization in their local area to support on an ongoing basis.
- Encourage and support companion churches and international partners as they provide the continuum of pastoral and palliative care to individuals living with HIV and AIDS.



III. Called to Eradicate Stigma and Discrimination in the ELCA and Throughout Society

Stigma and discrimination against individuals affected by and living with HIV and AIDS continues to be one of the most significant forces which undermines progress on HIV prevention, treatment and care throughout the world. In this context **stigma** is defined as “a process of devaluation of people either living with or associated with HIV and AIDS.” The primary roots of stigma include the fear of infection and negative, values-based assumptions about people living with or associated with HIV. **Discrimination** is defined as “actions based on

⁷⁸ Based on a conversation with Loretta Horton, Director for Poverty Ministries Networking, ELCA Church in Society

1 stigma,” and can take many forms,⁷⁹ ranging from individual physical acts to discriminatory
2 laws enforced by governments. In 2006, civil society and government stakeholders in 122
3 countries identified stigma and discrimination to be among the top five challenges to achieving
4 universal access to prevention, treatment and care.⁸⁰

5
6 Together, in their most basic form, stigma and discrimination encourage silence. Silence about
7 the reality of HIV hampers prevention efforts. The fear of stigma and discrimination often
8 prevents individuals who may be at risk of infection from being tested. Stigma and
9 discrimination also lead to isolation, which often prevents HIV-positive individuals from seeking
10 the treatment, care and support they need to live a healthy and productive life. In addition, there
11 is a growing body of research supporting the theory that stigma increases the incidence of unsafe
12 sex practices.⁸¹ In its most elaborate form, as demonstrated by travel restrictions, discrimination
13 can lead to unjust and unfair treatment against HIV-positive individuals by governments.

14
15 Governments, the private sector, civil society organizations and faith-based institutions can take
16 strong and consistent action to combat stigma and discrimination. The international community
17 encourages national HIV plans to include performance indicators or benchmarks relating to
18 stigma and discrimination,⁸² and UNAIDS has identified the following successful strategies:

- 19
20 • Preventing HIV-based discrimination;
21 • Promoting HIV knowledge and awareness, tolerance, and compassion;
22 • Increasing involvement and visibility of people living with HIV;
23 • Scaling up treatment;
24 • Prohibiting discrimination against populations most at risk;
25 • Empowering the community among populations most at risk.⁸³

26
27 Governments have a central role to play in ensuring that local, state and national laws do not
28 actively discriminate against HIV-positive individuals. As of 2008, 74 countries restricted the
29 entry and stay of HIV-positive individuals based solely on their HIV status; 12 of these countries
30 enforced outright bans against HIV-positive individuals. Such laws are discriminatory and
31 reinforce stigmatization of HIV-positive people. Such laws should be challenged and changed
32 through public-policy advocacy (see Section V). On the other hand, 67 percent of countries
33 report the implementation of laws that seek to protect HIV-positive people from discrimination.
34 Such laws should be strengthened, enhanced and encouraged in all nations.⁸⁴

35
36 Among actors in civil society, faith-based organizations, including institutional churches, must
37 play a central role in combating social stigma and discrimination. Churches, as noted in the
38 overview, were once at the center of promoting stigma against HIV-positive individuals,
39 compounding a serious medical diagnosis with a ‘moral diagnosis’ that resulted in simplistic

⁷⁹ 2008 Report on the Global AIDS Epidemic, op.cit., p. 76.

⁸⁰ 2008 Report on the Global AIDS Epidemic, op.cit., p. 77.

⁸¹ Discrimination against HIV-Infected People and the Spread of HIV: Some Evidence from France
(<http://www.plosone.org/article/info:doi/10.1371/journal.pone.0000411>)

⁸² 2008 Report on the Global AIDS Epidemic, op.cit., p. 79.

⁸³ 2008 Report on the Global AIDS Epidemic, op.cit., p. 77.

⁸⁴ Ibid.

1 judgments and an environment in many houses of worship which was not welcoming to those
2 with HIV and AIDS. The ELCA acknowledges its past failings and urges institutional and
3 individual repentance for previous attitudes and actions that were intended or perceived as
4 stigmatizing or resulted in discriminatory actions toward HIV-positive individuals. On August
5 1, 2008 at the International AIDS Conference in Mexico City ELCA Presiding Bishop Mark
6 Hanson began a presentation on stigma and discrimination by washing the feet of two HIV-
7 positive women. "I am absolutely convinced that we as religious leaders and we in the religious
8 community that so shunned and shamed people with HIV and struggling with AIDS...must
9 begin first by engaging in public acts of repentance," he said. "Absent public acts of repentance,
10 I fear our words will not be trusted."⁸⁵
11

12 Today, the ELCA recognizes that as a church called to radical inclusiveness as demonstrated by
13 Jesus Christ, it is incomplete without the integral inclusion of all of God's people, including
14 those who live with and are affected by HIV and AIDS.⁸⁶ The church's story is incomplete
15 without their story. The ELCA is not faithful to its calling to be Christ's church when it
16 marginalizes or excludes HIV-positive people.
17

18 ***Goal:***

19 The ELCA will join government and other private and civil society actors in taking action
20 that will lead to the elimination of stigma and discrimination against individuals who are
21 HIV-positive. The ELCA seeks, in all of its expressions, to become a safe space where HIV-
22 positive individuals are empowered, their human dignity respected, and their many gifts to
23 the community are welcomed.
24

25 ***Actions:***

- 26 ➤ Develop contextually appropriate HIV and AIDS educational programs for congregations
27 which
- 28 • take into account the experiences of specific groups of individuals, such as
29 individuals over the age of 50, youth, men who have sex with men, and communities
30 of color.
 - 31 • equip congregations, rostered and lay leadership, parents, youth and young adults, to
32 talk theologically and practically about HIV and AIDS, drug use, human sexuality
33 and sexual orientation.
 - 34 • address explicitly stigma and discrimination, including its connections to race, class,
35 gender and sexual orientation.
- 36 ➤ Coordinate efforts to eradicate HIV-related discrimination and stigma with the other HIV
37 and AIDS-related educational efforts outlined in Sections I-II above.
- 38 ➤ Encourage participation by rostered and lay leaders, including bishops, in activities to
39 raise awareness and dispel stigma, such as:
- 40 • public acts of repentance for prior acts of stigmatization and discrimination against
41 individuals living with HIV.
 - 42 • public HIV testing.

⁸⁵ ELCA Presiding Bishop Washes Feet of HIV-Positive Women, ELCA News Service, August 4, 2008
(<http://archive.elca.org/news/releases.asp?a=3933>)

⁸⁶ Luke 15:1-11

- Ensure that ELCA's corporate policies support HIV-positive employees and do not stigmatize or discriminate against them in any way and that the ELCA Board of Pensions and Human Resources achieve industry and non-profit "best practices," with respect to the provision of anti-retroviral drugs and workplace accommodation.
- Learn from and with member churches of The Lutheran World Federation as they address in their own contexts subjects relating to sexuality and other social, cultural, religious and economic factors that contribute to stigmatization and exclusion of people living with HIV.
- Take strong action—both bilaterally with companion churches and multilaterally through LWF—to eliminate stigma and discrimination against HIV-positive people in all aspects of church and community life.
- Encourage the congregations, synods, churchwide organization, social ministry organizations, and other related agencies and institutions of the ELCA, in cooperation with The Lutheran World Federation and its member churches, to create mechanisms to share 'best practices' in eradicating stigma and discrimination.

IV. Called to Walk with Companion Churches and Partners in Other Countries

The ELCA's core commitments inform its HIV and AIDS work with companion churches in other countries and with other international partners. Yet the ELCA's global engagement is specific to the mission context of each companion. The following goals and actions reflect both the ELCA's core commitments and what it has learned over the past quarter century from its work with global companions.

A. Engagement with Global Companions. The ELCA will engage with companions in other countries with mutuality and respect, just as it is committed to living out the accompaniment model for mission in its domestic engagement.⁸⁷ Accompaniment means recognizing the assets, the wisdom, and the vision that companions in other countries and the ELCA bring to a common response to HIV and AIDS. It means building relationships that are characterized by intentional and active learning, which build up the capacity of both companions to engage in God's mission of reconciliation and restoration of community. Such learning is both two-way, between the ELCA and an individual companion, and it is multilateral, with new learning shared among companions in the wider community of churches. Accompaniment means encouraging, supporting and challenging the other as companions determine together how best the church can respond in particular situations. In its HIV and AIDS response, the ELCA will respect the calling of companion churches to shape the HIV and AIDS response within their specific context for ministry.

Goal:

The ELCA's engagement with global companions in the effort to overcome HIV and AIDS will reflect this church's commitment to accompaniment in mission and mutual learning.

⁸⁷ See *Global Mission in the Twenty-first Century: A Vision of Evangelical Faithfulness in God's Mission* (<http://archive.elca.org/globalmission/policy/gm21full.pdf>).

B. HIV and AIDS, Poverty, and Sustainable Development. Poverty and exclusion make communities and individuals more vulnerable to HIV and AIDS, and HIV and AIDS increases the impoverishment of already poor communities. This is the day-to-day experience of many ELCA companion churches and international partners. The ELCA shares with its global companions a commitment to develop HIV and AIDS responses within the context of engagement with impoverished communities through both community-based sustainable development and advocacy with governments to achieve the U.N. Millennium Development Goals.

Goal:

The ELCA will coordinate and integrate its HIV and AIDS response with its ongoing sustainable development efforts, expressing the commitments, values, and priorities that guide its wider sustainable development efforts.⁸⁸

Actions:

- Give priority to people and communities that are most vulnerable and underserved, including:
 - people living with HIV and AIDS who also live in poverty;
 - marginalized women and girls;
 - vulnerable children/orphans;
 - communities that have minimal access to health care and other services.
 - high risk groups within communities, including injection drug users, sex workers, and men who have sex with men.
- Support holistic responses with HIV-positive groups and communities, addressing factors that contribute to vulnerability, access of impoverished communities to health care and treatment, food security, job creation and income generation, empowerment (especially of women), and advocacy.
- Take an asset-based approach to small-scale, community-focused activities, which recognizes the gifts individuals and communities bring to developing sustainable solutions vis-à-vis HIV and AIDS—and building hope for the future;
- Give priority to activities that build the capacity of groups, communities, and churches to respond more effectively to the AIDS crisis and leverage long-term change.
- Engage in rights based advocacy, calling on governments to assume their rightful role in securing justice for individuals and communities, within the context of access to health care and poverty reduction.
- Build capacity with companions through knowledge-based planning, monitoring, and evaluation, developing clear timelines, and measurable outcomes.

C. The Lutheran World Federation. The ELCA is committed to learning from and with companion churches of The Lutheran World Federation and participating both in the communion's engagement with people living with HIV and AIDS and its processes of biblical

⁸⁸ A description of these commitments can 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>).

1 and theological reflection that will lead to transformation and engagement in the world.⁸⁹ The
2 ELCA also participates in LWF's engagement of its member churches in intensified awareness
3 building, strategic planning, sharing of financial and human resources, leadership development,
4 prayer, and mutual support. Multilateral Lutheran engagement throughout The Lutheran World
5 Federation is in the "first circle" of global engagement in the ELCA's HIV and AIDS response.

6
7 **Goal:**

8 As a member church, the ELCA will contribute to the strengthening of The Lutheran World
9 Federation's HIV and AIDS response.

10
11 **Actions:**

- 12 ➤ Give priority in the ELCA's HIV and AIDS response to multilateral engagement through
13 The Lutheran World Federation within the context of the ELCA's wider ecumenical
14 commitments (see below).
15 ➤ Coordinate the ELCA's HIV and AIDS response with that of other Lutheran churches
16 from both the global North and the South in the context of the LWF.
17 ➤ Engage in efforts to articulate a common vision and an integrated plan of action that
18 reflects a common Lutheran identity, which will be lived out in very different contexts
19 (with different customs, cultures, relationship with government, size of church, historical
20 relationships, etc.).
21 ➤ Participate in LWF efforts to identify and maximize assets of the global Lutheran system
22 (e.g., major health care systems, human resources, grassroots congregational, regional
23 and international structures).
24 ➤ Make ELCA's assets—including its relative wealth and its access to powerful government,
25 business, health, and educational institutions—available in the communion-wide HIV and
26 AIDS response.
27 ➤ Participate in LWF efforts to:
28 • build plans for strategic engagement that are based on accurate, comprehensive, and
29 country-specific assessment of the situation in which member churches operate, the
30 current capacities of these churches, and their potential capabilities to engage in HIV
31 and AIDS ministries separately and in partnership with others in civil society and
32 government;⁹⁰
33 • build the capacity of the LWF-member churches to shape ever more effectively their
34 HIV and AIDS response and leverage the maximum positive change;
35 • identify and develop regional and cross-regional processes for sharing best practices,
36 especially those that utilize a rights-based approaches that seeks movement from
37 relief to empowerment to transformation;
38 • strengthen the churches' role vis-à-vis governments within the context of civil
39 society relationships in their countries and increase their capacity to access the
40 financial, informational, and institutional resources available from governments and
41 other institutions;

⁸⁹ See "Compassion, Conversion, Care: Responding as churches to the HIV and AIDS pandemic, An Action Plan of the Lutheran World Federation, January 2002 (http://www.lutheranworld.org/What_We_Do/LWF-HIV_AIDS.html).

⁹⁰ 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.

- strengthen the capacity of the LWF as an international/regional actor to engage with the UN, governments, and international organizations in rights-based advocacy, in efforts to secure access to health care services for vulnerable populations, in service provision (where appropriate given the local context), and in integrated community-based development that addresses the context in which HIV and AIDS flourishes;
- develop and implement strategies and programs in a participatory manner that is open to new knowledge and scientific research and is shaped by the experience of people living with HIV and AIDS;
- support processes of planning, monitoring, and evaluation that are community-based and outcome-oriented in order to facilitate the best choices among many options and the best stewardship of human and financial resources;
- develop the capacity of young leaders, especially those living with HIV and AIDS, to shape the church's response;
- facilitate networking among Lutheran churches.

D. Church-to-Church (Bilateral) Relationships. Engagement with LWF-member churches with which the ELCA has a church-to-church relationship is also in the "first circle" of the ELCA's international HIV and AIDS response. The same principles that guide the ELCA's multilateral action through LWF guide its work with individual companion churches. The priorities of these companion churches, which build on their assets and reflect their specific contexts for ministry, guide the development of bilateral plans in such areas as: theological and biblical reflection; education and evidence-based prevention, with a focus on human rights and gender; reduction/eradication of theological, medical, and cultural stigma within churches and within their communities; medical care and treatment for those living with HIV and AIDS (in particular where companion churches have church-related health care systems); village- or community-based health programs; palliative care; care for orphans and vulnerable children; rights-based HIV and AIDS advocacy with their governments and other institutions; leadership development; integrated sustainable development, including income generation.

Goal:

The ELCA will intensify bilateral engagement with companions addressing HIV and AIDS.

Actions:

- Support companion churches as they develop ministries of accompaniment and advocacy that will bring the church closer to people living with HIV and AIDS and bring people living with HIV and AIDS closer to the church.
- Recognize that mutual challenge is part of accompaniment, encourage mutual transformation of attitudes vis-à-vis HIV and AIDS, and build the capacity of both companions to speak truthfully about issues central to the HIV and AIDS epidemic, including gender relations, sexual practices, violence, and the danger of silence.
- Support companion church efforts to identify areas of synergy with governmental and non-governmental organization (NGO) infrastructures for prevention and awareness building, care, treatment, and advocacy within their country in order to avoid duplication of efforts.
- Work with companion churches as they create strategic plans that clarify the specific roles and niche they wish to play within the existing in-country infrastructures.

- Coordinate HIV and AIDS activities with other health programs of companions and with other health initiatives (e.g., malaria).
- Expand engagement with companions in HIV and AIDS and malaria response.
 - Mobilize additional financial resources through a US-based fundraising campaign that highlights cooperation with companion churches that are addressing diseases whose impact is intensified by poverty, specifically HIV and AIDS and malaria.
 - Encourage, through the ELCA Companion Synods Program, engagement with companion churches that emphasizes two-way accompaniment and learning.

E. Ecumenical Engagement. The ELCA will seek to engage in HIV and AIDS response in cooperation with other churches. This posture reflects the ELCA's deep theological and ecclesiological beliefs. It also recognizes that, in terms of impact and effectiveness, "we're stronger together than separately." This is true both within local communities and at global tables, where governments and international organizations plan and act. Churches, which are at the same time grassroots, regional, national, and international, can make an even greater contribution to the human community's HIV and AIDS response when they work together – and through their actions give a united witness to God's reconciling and restoring love.

Goal:

The ELCA's HIV and AIDS engagement will reflect this church's commitment to strive for unity within the broader body of Christ in the world and will be oriented toward ecumenical engagement wherever possible and practical.

Actions:

- Encourage and support companion (Lutheran) churches as they engage with other churches or councils of churches in advocacy and in prevention, care and treatment.
- Build upon the groundbreaking theological reflection that has been done in wider ecumenical community and be an enthusiastic participant in future studies.
- Seek opportunities to develop with Lutheran and ecumenical partners common strategies relating to The Global Fund to fight AIDS, Tuberculosis and Malaria and other entities in order to make additional external funding available to churches; and seek to "use resources to leverage resources" in creative ways.
- Intensify engagement with ecumenical partners in rights-based advocacy relating to HIV and AIDS and poverty vis-à-vis the US government, international organizations, and NGOs and foundations.
- Build capacity in partnership with ecumenical alliances and networks:
 - through analysis of existing responses and strategies, exploration of recent research and emerging technologies, and identification of best practices; and
 - through the "mapping of assets" – in particular health assets—within Lutheran and ecumenical systems.

F. Sub-Saharan Africa and Other Regions. As noted above, Africa bears a disproportionate burden in the HIV and AIDS crisis. Almost three quarters of those deaths worldwide in 2007 occurred in Africa, and over 67 percent of HIV-positive people live in the sub-Saharan region. The impact of this disease in Africa is pervasive: "In the countries most heavily affected, HIV has reduced life expectancy by more than 20 years, slowed economic growth, and deepened

1 household poverty. In sub-Saharan Africa alone, the epidemic has orphaned nearly 12 million
2 children aged under 18 years. The natural age distribution in many national populations in sub-
3 Saharan Africa has been dramatically skewed by HIV, with potentially perilous consequences
4 for the transfer of knowledge and values from one generation to the next.”⁹¹

5
6 The response of Lutheran churches in Africa to HIV and AIDS has taken many forms. Given its
7 grassroots structures and its historic focus on education, churches have engaged in prevention
8 activities through a range of activities, from congregational information sharing to community
9 education initiatives. But, from the early years of mission engagement in sub-Saharan Africa,
10 health care has been a major focus of the partnership between partners from the global North and
11 the emerging churches in the region. Some African churches (e.g., in Tanzania, Cameroon, and
12 Madagascar) have extensive church-related health systems; others operate individual hospitals
13 and clinics and/or engage in village education (e.g., Liberia and Central Africa Republic). Such
14 health-related institutions and structures are a strong foundation for action vis-à-vis HIV and
15 AIDS in Africa, providing both medical care/treatment and the means for community-based
16 prevention activities.

17
18 At the same time, the care of families living with HIV and AIDS and orphans left to fend for
19 themselves has been a significant focus for churches. The response to orphans has ranged from
20 the provision of basic food needs (e.g., in Malawi) to more holistic responses to orphans and
21 vulnerable children that include advocacy to protect their rights, training to assist child-headed
22 households to generate income, education about HIV and AIDS to prevent these children from
23 contracting the virus, and group empowerment in community (e.g., in Uganda). The sheer
24 numbers of children orphaned by AIDS and their relationships in communities where
25 congregations worship and serve has made the care and support of children orphaned by AIDS a
26 priority for many churches in Africa.

27
28 The ELCA has learned much from its engagement with companion churches in Africa through
29 the continuation of health and other ministries and through the expansion of HIV and AIDS
30 projects supported since 2001 by the ELCA’s *Stand With Africa* campaign. In April 2008, the
31 ELCA Church Council affirmed initial plans to develop a major campaign, in partnership with
32 Lutheran World Relief, the Lutheran Church-Missouri Synod, and the United Nations
33 Foundation, that would continue the ELCA’s commitment to awareness building, advocacy, and
34 fundraising relating to HIV and AIDS and also provide a second focus on malaria.

35
36 Even as it works with companion churches in Africa, the ELCA continues to engage in strategic
37 planning with companion churches in other regions, as they respond to HIV and AIDS in the
38 widely varying situations in which they do ministry. Outside of Sub-Saharan Africa, relative
39 priority is given to work with companion churches in situations of economic poverty and in
40 situations where engagement can help contain the rapid spread of HIV and AIDS (e.g., India,
41 Indonesia, Papua New Guinea, Russia, and Haiti).

42
43
44
45

⁹¹ UN AIDS, 2008 Report, p. 13

Goal:

The ELCA will seek to walk faithfully with companion churches most affected by the HIV and AIDS crisis, with a special focus on engagement with companions in Sub-Saharan Africa.

Actions:

- 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.
- 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.
- 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.
- Seek coordination among various health initiatives, including those relating to HIV and AIDS, Malaria, and Tuberculosis.
- Support companion churches, other partners, and The Lutheran World Federation in their outreach to AIDS orphans that assists these children to secure the basics of life, maintain their rights, and be empowered to shape their own future.

G. 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/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 with others in civil society, businesses, and government in HIV and AIDS work, bringing the strength of their grassroots, regional, national, and international networks to the common effort to reduce stigmatization of HIV-positive people. 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/critical engagement with governments and international organizations.

Actions:

- Work with governments and international organizations, with hospitals and universities, with other non-profits, foundations, and corporations and with 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.
- Engage with secular and religious organizations, such as the Ecumenical Advocacy Alliance and UNAIDS, in calling the governments of the world to accountability for providing and appropriately directing funding and other support, with a focus on universal access to health care and to ARVs. Through such engagement, the ELCA will be committed to bringing to light inequities, and calling for justice for all those living with HIV and AIDS, whether in wealthy or in impoverished communities.
- Continue to work through The Lutheran World Federation, Lutheran World Relief, Church World Service, World Council of Churches and other partners as they address HIV and AIDS through rights-based engagement with communities in sustainable development.

V. Called to Advocate for Justice with and for Individuals Living with HIV and AIDS

The call to be a public church and engage in public policy advocacy on the critical issues of our time is a central priority for the Evangelical Lutheran Church in America (ELCA) and one of the many ways the ELCA participates in God's mission in the world. As stated in the 1991 social statement, The Church in Society: A Lutheran Perspective the ELCA is called to:

“work with and on behalf of the poor, the powerless, and those who suffer, using its power and influence with political and economic decision-making bodies to develop and advocate policies that seek to advance justice, peace, and the care of creation.”

The Lutheran tradition has long viewed government as a vital instrument through which the common good can and should be served. Recognizing this and urging a robust response from government at all appropriate levels to the AIDS crisis at home and abroad should be, therefore, a critical component of the ELCA's HIV/AIDS strategy.

National governments throughout the world are called upon and have committed to providing the leadership necessary within their respective countries to address aggressively HIV and AIDS with the goal of achieving universal access to prevention, treatment and care by 2010. The U.S. government, at the federal, state and local levels, has a clear responsibility to provide for its own citizens who are infected and affected by HIV/AIDS. At the same time, as previously outlined, the federal government is playing a leading role in the international fight against HIV and AIDS worldwide through the President's Emergency Plan for AIDS Relief (PEPFAR) and the Global Fund. In addition to direct service and education of its members, the ELCA has a fundamental

responsibility to engage its members in effective public policy advocacy with and on behalf of those most severely affected by the HIV epidemic.

Today, the ELCA's advocacy department is comprised of the following offices: the Washington, D.C. office, which is responsible for advocacy with the U.S. Congress and the U.S. Administration; the Lutheran Office For World Community in New York, which is responsible for monitoring and advocacy with the United Nations; the Corporate Social Responsibility office in Pittsburgh, PA, which is responsible for advocacy with corporations; and a network of 19 state public policy offices, which are responsible for state advocacy efforts.

In order to leverage the Lutheran voice with and on behalf of individuals living with HIV and all individuals at risk of infection, members of the ELCA are encouraged to join the ELCA advocacy network. By signing up at www.elca.org/advocacy, ELCA members will receive timely alerts on a broad range of social justice issues, including the U.S. government's response to the HIV epidemic at home and abroad. It is through these alerts that ELCA advocacy staff is able to engage ELCA members in effective advocacy actions through letters, phone calls, meetings, lobby days and conferences.

In order to support and encourage a robust response on HIV/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** that contribute to the spread of HIV.

Global Actions:

- Continue and increase engagement in global structures of the United Nations (UNAIDS), the Global Fund, the Ecumenical Advocacy Alliance (EAA), and The Lutheran World Federation (LWF).
 - Advocate for increased funding to be made available for faith-based groups and churches.
 - Integrate this strategy with the LWF's plan of action.
 - Continue collaboration and advocacy with corporations and the professional communities represented at U.N. meetings.
 - Continue collaboration and advocacy with corporations and the professional communities represented at the International AIDS conferences.
 - 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):

- Continue and enhance advocacy for full funding of the U.S. PEPFAR authorization of \$48 billion over five years in each annual appropriations process, including the full appropriation for the Global Fund.
- Continue to work to improve PEPFAR policies as they related to prevention, treatment and care with a special emphasis on orphans and vulnerable children and strengthening of health systems.
- 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.
- 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.
- Work in collaboration with the LWF to increase 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):

- Advocate for the development of a comprehensive national AIDS strategy that reflects the needs of all affected communities.
- 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 that support those living with HIV and AIDS.
- Advocate for the passage of the Early Treatment for HIV Act (ETHA).
- Advocate for sensible, comprehensive and effective prevention programs, with a special focus on those groups most affected (e.g., the groups listed in the prevention section). These prevention programs should address the unique contextual factors in the African American and Latino communities that impact the sexual practices of individuals in ways that render these populations more vulnerable to HIV.
- Advocate for comprehensive sexuality education.
- Coordinate and collaborate with LANET.
- Advocate for equitable access to health care.
- Advocate for government measures that support and encourage routine, voluntary HIV testing with appropriate counseling in health care settings.
- Advocate for repeal of the federal funding ban on needle and syringe exchange.

Corporate Social Responsibility Advocacy Actions:

- Advocate with multi-national corporations to provide personnel policies and practices that end stigma and discrimination in the workplace.
- Advocate with multi-national corporations to provide access to awareness programs, counseling, testing and treatment for all employees.
- Advocate with corporations in order to assure universal access to essential medications.
- Advocate with pharmaceutical companies for affordable, accessible, medications designed for children.

- Advocate with corporations to allow full use of the TRIPS agreement.⁹²
- Advocate with corporations to support and participate in the United Nations efforts for access to medicines and the proposed "Human Rights Guidelines for Pharmaceutical Companies in relation to Access to Medicines."



VI: Called to Make Strategic Choices

The ELCA, like companion churches in other countries, is not an extension of government or an international organization, hospital, or other institution; it is not a multinational corporation or the World Bank. Though there is a temptation to try to "do it all," the ELCA, in both its domestic and its global HIV and AIDS response, needs to keep in mind who – and whose – it is: a community called into being by a loving God to seek reconciliation and a restoration of community, both within the church and in the wider world. At the same time, the ELCA recognizes that God works through other structures and institutions in society to create the context in which humans can live together in peace and dignity. With humility, the ELCA recognizes that other institutions do many things in addressing HIV and AIDS more appropriately and more effectively than it does; it is committed to not "reinvent wheels" that are already turning – or duplicate efforts that can and should be done elsewhere in the society.

As the ELCA—along with its companion churches—respond to HIV and AIDS, they benefit from a clarity of purpose vis-à-vis other institutions in society, and, in particular, governments. While there will be times when churches "step into the gap" to save lives, churches must not, by their action or lack of action, acquiesce to a government's abdication of its responsibilities to those with HIV and AIDS.

Given the complex global HIV and AIDS response system and given the ELCA's commitment to accompany companion churches in mission, the ELCA does not occupy a simple "niche" in its international HIV and AIDS response (e.g., a singular focus on a specific type of care). The ELCA walks with companion churches, listens to them, and shapes its response to reflect their mission priorities within their specific context, which differs widely from region to region, country to country.⁹³

⁹² 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. (See http://www.wto.org/english/tratop_e/trips_e/factsheet_pharm00_e.htm and http://www.wto.org/english/tratop_e/trips_e/public_health_faq_e.htm.)

⁹³ Diversity of response: 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 its management and financial capacity so they can become recipients of external funding.

Domestically, the ELCA's response will also be multifaceted. It will develop a strategic response, in collaboration with its partners, to address those individuals at highest risk for infection of HIV. As such, this church must continually make a strategic choice as it balances its efforts between those groups at highest risk of infection (e.g. the groups listed above in the prevention section), and its members, some of whom may also be members of groups at highest risk of infection. In particular, this church's response will be attentive to the generalized epidemic among African Americans in this country.

Goal:

In making strategic choices among the many "good things" that could be done in HIV and AIDS response, the ELCA will act in ways that are appropriate to its role as a church and its understanding of God's mission, effectively stewarding financial and human resources and leveraging the greatest positive change.

Actions:

- Given its core commitments, the scope of needs and opportunities, and the limitations of resources, the ELCA will direct human and financial resources:
- where the ELCA domestically and in partnership with companion churches in other countries has the capacity – or can build the capacity – to do what is needed effectively and in ways that express its identity as church;
 - where there is energy and a desire to engage in HIV and AIDS response in ways that have the potential to transform the church and/or the wider society and to move from a relief to empowerment mode in HIV and AIDS response;
 - where action by the ELCA or its companions and partners can fill a gap in HIV and AIDS response and where other external partners are not engaging;
 - where ELCA and its partners and companions can optimize their assets, generate additional resources from other sources, and leverage the maximum systemic change;
 - where "best practices" are shared among churches and partners, regionally and among regions, through use of appropriate technology and through the building of ongoing personal and institutional relationships;⁹⁴
 - where the ELCA can strengthen existing networks (e.g., domestic and international ecumenical and interfaith networks, networks of companion churches developed through LWF regional offices);
 - where there is a commitment to common planning, monitoring, and evaluation within the context of mutual accountability;
 - where common efforts express a commitment to holistic wellbeing or where there are pre-existing connections to cooperative sustainable development initiatives.

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IMPLEMENTATION OF ELCA HIV and AIDS STRATEGY

⁹⁴An 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.

To be developed when the underlying strategy is completed.

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Corporate Social Responsibility Issue Paper #8
Freed in Christ: Nondiscrimination in Business Activities

Background

Historically the Lutheran church—the ELCA and its predecessor church bodies—have been committed to the support of human rights and the struggle against injustice. The ELCA—in the social statement "For Peace in God's World" (pg. 14)—and the predecessor church bodies—in "Peace, Justice, and Human Rights" (ALC, 1972) and "Human Rights: Doing Justice in God's World" (LCA, 1978)—support the United Nations Declaration of Human Rights,¹ calling for respect and dignity for each person, assurance of opportunity, and provision for participation in society.

Situations and obstacles detracting from this commitment to human rights are apparent in U.S. society. Discrimination occurs in many forms, including but not limited to, gender, race, ethnicity, age, sexual orientation or gender identity and disability. For example, gender discrimination issues exist in the labor force. During the 1950s, women comprised 37 percent of the labor force. In 2003, wage gap research indicates women now comprise some 47 percent of the labor force, but continue to earn less. The wage gap is decreasing, but women still earn \$0.76 for every dollar that men earn in comparable work situations.² A report done by the Department of Labor in the mid-1990s describes the situation where equal access to executive level positions does not occur in the U.S. corporate sector for women and minorities. This phenomenon is called the "glass ceiling."³ Gender issues also involve employment policies related to sexual orientation. In 2002 Through 2007 there were 20 states and the District of Columbia had that amended their civil rights statutes to include non-discrimination on the basis of sexual orientation.⁴

In addition to the gender discrimination of the glass ceiling and other gender-related employment issues, racial and ethnic discrimination can occur in many places, from access to housing in certain neighborhoods to service in a restaurant. Disability discrimination issues pertain to employment, accommodation, and customer service, among others.

Workplace discrimination is not only an obstacle to be faced, but also results in significant shareholder burden due to the high cost of litigation and potential loss of contracts. For example: gender issues brought about a \$47 million settlement at Rent-a-Center⁵ and a \$31 million settlement at American Express.⁶ Racial and ethnic issues can bring about boycotts and major public relations concerns such as in the Denny's case, which resulted in a consent decree based on patterns of racial discrimination.⁷ In 2002, Coca-Cola agreed to pay \$4.2 million to women and minorities at its corporate headquarters and to make additional salary adjustments at its businesses in North America.⁸

Despite laws to counter the problem, discrimination of all kinds still exists in the workforce. With current immigration patterns, the American work force continues to become more diverse, thus increasing the urgency that the injustices be addressed.

¹<http://www.un.org/rights/50/decla.htm>

²http://www.uaw.org/publications/jobs_pay/03/no2/jpe03.cfm

³<http://www.dol.gov/oasam/programs/history/reich/reports/ceiling2.pdf>

⁴http://www.hrc.org/documents/Employment_Laws_and_Policies_20071126.pdf

⁵<http://www.eeoc.gov/press/10-4-02.html>

⁶<http://www.bizjournals.com/twincities/stories/2002/06/17/daily5.html>

⁷<http://www.usdoj.gov/crt/housing/documents/dennysettle2.htm>

⁸<http://www.dol.gov/opa/media/press/opa/OPA2002313.htm>

ELCA Social Policy

The first social statement of the ELCA, "The Church in Society: A Lutheran Perspective"⁹ (1991), set forth affirmations and commitments to guide this church's participation in society. This document develops the church's role to participate in social structures critically, to minister to human need with compassion and imagination, and to be a prophetic presence. In addition to advocating for justice and mercy in situations of brokenness, the church commits itself to remove obstacles of discrimination and indifference. The social statement "Freed in Christ: Race, Ethnicity, and Culture" (ELCA, 1993)¹⁰ further develops the role of the church and commits the church to "support legislation, ordinances, and resolutions that guarantee to all persons equally... opportunity for employment with fair compensation and possibilities for job training and education, apprenticeship, promotion, and union membership [as well as the] opportunity for business ownership [and] access to . . . insurance services . . ." (pg. 7). The ELCA Church Council action "Harassment, Assault, and Discrimination Due to Sexual Orientation" (1993)¹¹ reaffirms the church's historical position prohibiting discrimination in housing, employment, and services due to sexual orientation.

In 1999, the ELCA social statement "Sufficient, Sustainable Livelihood for All"¹² continued this call by committing the church to hire without discrimination and further calls for similar practices for secular employers. In addition, the 1989 Churchwide Assembly declared racism a sin and called on the church's members to address the destructive results of racism in all aspects of its life and work.¹³ Disability issues have been addressed by the church in a Churchwide Assembly action calling for awareness education.¹⁴

Corporate Response

Legislation in this country has been passed to address many areas of discrimination. The Equal Employment Opportunity Commission has addressed many individual employee concerns in this area. The Federal Glass Ceiling Commission Report recommended that both the public and private sectors work toward increased disclosure of diversity data. Most corporations have developed policies and programs to encourage diversity. Some reporting is occurring, mainly through Equal Employment Opportunity (EEO1) reports. Although still a minority, a quarter of the corporations in the U.S. are willing to release such data.¹⁵ The legal system is still dealing with many complaints in this area. Compensation awards resulting from litigation as mentioned in the background section of this paper will affect the bottom line for a company and shareholder value.

Shareholder Work History

~~For over 30 years, the community of faith-based shareholders (mainly through the Interfaith Center on Corporate Responsibility) has been urging companies to confront racism through reporting on diversity plans and expansion of representation on boards of directors. The ELCA has regularly supported shareholder resolutions dealing with the disclosure EEO1 reports and increasing diversity of boards of directors. At times issues around negative stereotyping, particularly of the American-Indian~~

⁹<http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Church-in-Society.aspx>

¹⁰<http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Race-Ethnicity-Culture.aspx>

¹¹<http://archive.elca.org/socialpolicyresolutions/resolution.asp?id=124&ref=hys>

¹²<http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Economic-Life.aspx>

¹³<http://archive.elca.org/socialpolicyresolutions/resolution.asp?id=6&ref=hys>

¹⁴<http://archive.elca.org/socialpolicyresolutions/resolution.asp?id=28&ref=hys>

¹⁵This report is not accessible publicly due to its proprietary nature, but specific data is available from the CS Corporate Social Responsibility office or the Board of Pensions, upon request.

~~communities, have been addressed, ELCA has participated in dialogues on all of these issues.~~

Social Criteria Investment Screens

None currently apply to this paper.

Resolution Guidelines for ELCA

- We support requests of corporations to report on progress concerning the Federal Glass Ceiling Commission's business recommendations.
- We support requests of corporations to prepare a report on diversity and plans to increase diversity.
- We support requests to disclose a corporation's EEO1 report.
- We support requests that the Board of Directors appoint a committee to review and report on the overall EEO1 diversity policies and practices.
- We support requests for the company to expand diversity on the Board of Directors through:
 1. Specific efforts to search for women and minority candidates;
 2. Issuance of a public statement on board inclusiveness; and
 3. Reports on efforts to encourage diversified representation on the board.
- We support requests for a corporation to implement the U.S. Department of Labor's voluntary pay equity audit and to report on such audit.
- We support requests for a corporation's EEO policy to be amended explicitly to bar discrimination based on sexual orientation and/or gender identity discrimination.
- We support requests for a corporation to identify with and disassociate from any form of offensive imagery to the American Indian community (or other minority community) in products, advertising, endorsements, sponsorships, and promotions.
- We support requests for reports on policies concerning accommodation for persons with disabilities.
- We support requests for reports on accessibility guidelines for persons with disabilities.

Recommended by Advisory Committee for Corporate Social Responsibility, January 22, 2004

Endorsed by Division for Church in Society Board, February 27, 2004

Approved by Church Council, April 16-18, 2004

Updated by Advisory Committee for Corporate Social Responsibility, September 5, 2008

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Corporate Social Responsibility Issue Paper #9
Sufficient Sustainable Livelihood for All: Codes of Conduct

Background

The ELCA social statement "Sufficient, Sustainable Livelihood for All" (1999)¹ is a benchmark for our role as Christians in economic life. Because of sin, we have fallen short of our responsibilities to each other in this world, but we live in light of God's promised future that ultimately there will be no hunger and injustice. This promise makes us restless with a world that is less than what God intends. In economic matters, this draws attention to:

- The scope of God's concern: "for all";
- The means by which life is sustained: "livelihood";
- What is needed: "sufficiency"; and
- Long-term perspective: "sustainability" (pg. 3).

"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" (pg. 14). We are challenged to pursue policies and practices supporting sustainability. The multitudes around God's global table are recognized as neighbors rather than competitors or strangers (pg. 17).

Over the last few decades, many governments and organizations have been attempting to codify standards of corporate behavior in order to assure just and sustainable development. The United Nations Sub-Commission on the Promotion and Protection of Human Rights has developed "Norms on the Responsibilities of Transnational Corporations and Other Business Enterprises with Regard to Human Rights."² These norms recognize that governments have primary responsibility in this area, but also recognize that business enterprises are responsible for promoting and securing the human rights set forth in the Universal Declaration of Human Rights.³

The faith community measures a corporation not only by what it produces and by shareholder returns, but also by its impact on human lives, communities, and the environment. Corporations work within the global reality with which they are confronted today. There are political and economic influences as well as the impacts of militarism and technology.⁴ A corporation's view of how it conducts its business, promotes justice, and works to create a fair and sustainable world is significantly affected by these realities.

ELCA Social Policy

The ELCA social statement "Sufficient, Sustainable Livelihood for All" (1999) develops this church's vision of sufficiency and sustainability focusing on the economic life of all people, with an emphasis on those who are poor and disenfranchised. In particular, it calls for companies to pay more fully the wider social and environmental costs of what they produce (pg. 15). ELCA social policy includes numerous Church Council actions supporting those who are poor and disenfranchised.

¹<http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Economic-Life.aspx>

²<http://www.unhchr.ch/Huridocda/Huridoca.nsf/TestFrame/64155e7e8141b38cc1256d63002c55e8?Opendocument>

³<http://www.un.org/Overview/rights.html>

⁴<http://www.bench-marks.org>

Corporate Response

In recent years the call for companies to implement fair policies, adopt vendor and supplier codes of conduct, and assure fair treatment of workers on a global basis has moved the corporate world to think beyond general human resource policies. Corporate ethics have moved from a focus on individual plants and workers to a global code covering world-wide operations and considering the company's effect on communities, workers, and the environment.

Many companies now report their efforts in assuring ethical supply chains in sustainability reports. It is both fiscally and ethically reasonable to ask companies to develop this broader policy approach. Independently verified public reporting grounded in transparent disclosure is a preferred basis for corporate responsibility.

Shareholder Work History

~~— For over 30 years, the community of faith-based shareholders (mainly through the Interfaith Center on Corporate Responsibility) has been urging companies to develop both international and domestic policies concerning a company's conduct. The ELCA Church Council has consistently endorsed and filed resolutions with respect to various aspects of corporate codes of conduct.~~

Resolution Guidelines for the ELCA

- We support the adoption of company codes of conduct.
- We support the preparation of standards and related codes of conduct for vendors and suppliers.
- We support reporting to shareholders about international operations.
- We support buying policies and purchase contracts reflecting the International Labor Organization's standards.⁵
- We support implementation of independent monitoring processes for both the company and its vendors and suppliers.
- We support policies and reports that ensure a company does not use child labor.
- We support development of corporate responsibility committees at a board and staff level.
- We support development of policies to ensure environment and health and safety standards as well as basic workers' rights standards.
- We support review by boards of ways to link executive compensation with a company's ethical and social performance in addition to current performance measurements.
- We support policies ensuring that a company does not use forced labor, including prison, indentured, or bonded labor.
- We support regular assessment reports to the board of directors and shareholders on any of the above items.

Recommended by Advisory Committee for Corporate Social Responsibility, October 27, 2003

Endorsed by Division for Church in Society Board, February 27, 2004

Approved by Church Council, April 16-18, 2004

Updated by Advisory Committee for Corporate Social Responsibility, September 5, 2008

⁵<http://www.ilo.org/public/english/standards/norm/whatare/fundam/>

Corporate Social Responsibility Issue Paper #10
Caring for Health: Domestic Access to Health Care

Background

"God creates human beings as whole persons-each one a dynamic unity of body, mind, and spirit. Health concerns the proper functioning and well-being of the whole person" ("Caring for Health: Our Shared Endeavor" [ELCA 2003], page 3¹). "We of the Evangelical Lutheran Church (ELCA) in America have an enduring commitment to work for and support health care for all people as a shared endeavor" (page 2). The crisis in health care today includes rising costs of health care, growing numbers of people with inadequate health care resources, and the system in distress. The church is called to be an active participant in fashioning a just and effective health care system (page 1).

Health care coverage is dwindling, according to the National Coalition on Health Care, a nonpartisan alliance of business, labor, and the community. They reported an increase from 41 million without health care in 2004 to over 47 million people in 2008. The U.S. Census Bureau reported that in 2005 16 percent of U.S. citizens were without health insurance. With costs rising, coverage falling, and more costs being shifted to employers, who then pass the costs on to employees, the result is that 8 in 10 uninsured people come from working families. The hidden fallout includes less preventative care, more diagnostic assessments at later stages of disease progression increased, demand for up front payment for those uninsured, and otherwise routine medical care being provided by hospital emergency rooms.²

Families USA reports³ that prescription drugs continue to disproportionately contribute to increases in health care costs due to three factors: more drugs being prescribed, new and higher-priced drugs prescribed more frequently, and the cost of all drugs rising. Specifically, the 50 prescriptions used most frequently by the elderly rose 3.4 times the rate of inflation in 2002. At the same time, the Center for Health System Change reports that one in 12 Medicare beneficiaries reported they could not fill a prescription in the last year due to its cost. This is compounded in African American communities, which report the number to be one in six unable to fill a prescription.⁴

Other issues which warrant review include smoking policies, elimination of toxic chemical compounds in health care, development of safer alternatives for toxic compounds, and overall health and safety policies.

ELCA Social Policy

The ELCA social statement "Caring for Health: Our Shared Endeavor" (August 2003) develops this church's vision of health, illness, and healing. Part of that vision is for equitable access to health care. An individual's responsibility for caring for his or her own health-such as eating well, avoiding tobacco use, and avoiding alcohol consumption-is cited. In addition, the church's ministry in health care is highlighted at both a congregational and social ministry organization level. A major component of this social statement is the issue of access for all. Justice requires health care to be provided on the basis of need, giving particular attention to those who are disenfranchised from the system (page 19). At the same time, the statement says that a combination of individual, market, and governmental approaches is necessary to

¹<http://www.elca.org/socialstatements/health/>

²<http://www.nchc.org/facts/coverage.shtml>

³http://familiesusa.org/assets/pdfs/Out_of_Boundsab79.pdf

⁴<http://www.hschange.org/CONTENT/586/>

begin to provide equitable access (page 20).

Corporate Response

As the problems above indicate, all privately and publicly held corporations face issues associated with wellness, provision of health care, and access to pharmaceuticals. Every corporation and family business faces decisions about health insurance for their employees, the health care available to their employees, and the costs to their employees for such care. All have to make decisions related to their ability to be part of the solution to the health crisis. The pharmaceutical companies in this country have an additional challenge to face in that they provide some of the basic materials needed for health and wellness and must address how these goods can be distributed equitably. In response, many pharmaceutical companies have developed free access programs that work for some individuals, but create a patchwork of response that does not include access for all.

Social Criteria Investment Screens

The alcohol, tobacco and pornography social criteria investment screens approved by the ELCA in 1988 and updated in 2007 respond to this issue. <http://archive.elca.org/advocacy/corporate/screens.asp>

Resolution Guidelines for ELCA

- We support resolutions asking for both the development of ethical criteria for the extension of patents on prescription drugs and reports on the implications of such criteria.
- We support a report on the company's initiatives to create, expand, and implement policies and programs to extend pharmaceutical accessibility, taking into account the costs and benefits.
- We support adoptions of policies and principles stating all people should have access to basic, affordable physical and mental health care, including substance abuse treatment and dental care and/or reduce (or eliminate) the number of uninsured people and reduce healthcare costs.
- We support reports concerning policies and procedures for political contributions and expenditures made with corporate funds.
- We support policies addressing conflicts of interest involving board members with health industry affiliations.
- We support reports disclosing the extent and types of payments, incentives, or rebates that are made to doctors, pharmacy benefit managers, and other pharmaceutical purchasers in order to influence the selection of a particular drug.
- We support policies that phase out the manufacture of PVC- or phthalate-containing medical supplies where safe alternatives are available.
- We support reports evaluating the feasibility of removing dibutyl phthalates, parabens, and mercury from devices and products.
- We support resolutions asking for warnings on products and for marketing programs that discourage youth from using tobacco products.
- We support companies having the same policies in developing nations restricting marketing of tobacco products as in the United States.
- We support proposals asking for smoke-free facilities and expanded smoke-free boundaries around building entrances.
- We support reports to the board about the health risks of products involved with tobacco sales.
- We support reports on the health impacts on teens that result from exposure to the portrayal of

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smoking in (~~Disney, Universal, Time Warner, Viacom~~) movies.

- We support reports on policies to address the negative effects of gambling and programs to assist individuals caught in an addiction to gambling.

Recommended by the Advisory Committee for Corporate Social Responsibility, May 20, 2004

Endorsed by the Division Church Society Board, October 22, 2004

Approved by Church Council, November 11, 2004

Updated by the Advisory Committee for Corporate Social Responsibility, April 8, 2008

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Community Economic Development Social Criteria Screen

Authority

The ELCA, from its predecessor church bodies through the present, has a legacy of investing in communities. Our deep concern for those affected adversely by our economy is most clearly articulated in Sufficient Sustainable Livelihood for All.

Wording of screen

The ELCA seeks investment in for-profit and not-for-profit organizations which promote the economic development of urban and rural communities and neighborhoods characterized by a high proportion of poor people and/or people of color.

Definition of Problem

The field of community economic development or positive investing continues to grow both domestically and internationally especially through micro-finance loans. The desire is to maximize the flow of investment capital into projects that otherwise might not obtain sufficient capital to contribute to community economic development.

Recognizing that various investors will implement this along a continuum, such investments might include, but are not limited to, low-income housing, job creation and training, social services, public health, food and agriculture, infrastructure, community entrepreneurship, small business development and financial services.

Social policy and studies

Sufficient Sustainable Livelihood for All

<http://www.elca.org/socialstatements/economiclife/>

*Approved by the ELCA Church Council - November 13, 1988
Updated by the Advisory Committee for Corporate Social Responsibility - May 6, 2008*

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Gambling Social Criteria Screen

Authority

The Evangelical Lutheran Church in America (ELCA) has laid out its concern for health in a social statement "Caring for Health: Our Shared Endeavor"[2003], acknowledging that health is central to our well being, and caring for it is a matter of shared stewardship. Further in a predecessor church body statement on gambling, (Gambling and the Public Good [ALC, 1984]) a concern for the possible harmful impact of legalized gambling is laid out in three components:

1. It tends to extract revenues from those least able to afford it;.
2. It diverts family and personal income;
3. It contributes to brokenness of individuals and families.

Wording of the Screen

The ELCA recommends no investment in firms involved in the production or marketing of offerings of gambling opportunities.

Definition

The ALC statement describes gambling as involving three elements:

- a) a valuable consideration, mutually risked in the hope of
- b) winning a significant prize, which is awarded
- c) not primarily for skill or ability but largely by the caprice of chance.

Recognizing that various investors will implement this along a continuum, for the purpose of this screen, investment might include companies having any revenue from owning, managing or operating gambling establishments. Companies to be reviewed are those involved in supplying key component elements and services to the gambling industry (casinos, betting operations at horse racing tracks, bingos, state run lotteries and gambling devices such as roulette wheels).

Social policy and studies

Caring for Health: Our Shared Endeavor [ELCA, 2003]

<http://www.elca.org/socialstatements/health/>

Gambling: A Study for Congregations [ELCA, 1988]

<http://www.elca.org/socialstatements/economiclife/gambling/>

Gambling and the Public Good [ALC, 1984]

<http://www.elca.org/jle/article.asp?k=205>

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ELCA Social Policy Resolution on Sponsorship of Legal Gaming by American Indian Tribes
[CC approved, November 2007]

Approved by the ELCA Church Council - April 21-23, 1990
Updated by the Advisory Committee for Corporate Social Responsibility - May 6, 2008

Corporate Social Responsibilities Report
2007-2008 Filing Season, September 2007-August 2008

ISSUE PAPER	COMPANY	TOPIC	ACTION
Caring for Creation: Environmental Topics Issue Paper #1	Bed Bath & Beyond	PVC	Dialogue
	Circuit City	PVC	Dialogue
	Coca-Cola	Water	Resolution – Dialogue – Withdrawn
	Jones Lang LaSalle	Environment	Correspondence – Dialogue
	Massey Energy	Water	Dialogue – Sign-on letter
	RC2	Product safety	Resolution – Withdrawn
	Rite Aid	Energy Efficiency	Correspondence – Resolution – Dialogue – Withdrawn
	Sears	PVC	Dialogue – Correspondence
Caring for Creation: Global Warming and Climate Change Issue Paper #2	Trane/American Standard	Global Warming	Dialogue
Caring for Health: International Access to Pharmaceuticals Issue Paper #3	Bristol Meyers Squibb*	Access	Dialogue
	IBM	HIV	Dialogue
	Merck*	Access	Dialogue
	Procter & Gamble	HIV	Dialogue
Sufficient, Sustainable Livelihood for All: Domestic Access to Capital Issue Paper #4	Citi Bank	Subprime Lending/Securitization	Dialogue
	Countrywide	Subprime Lending	Correspondence – Dialogue
	JP Morgan Chase	Subprime Lending/Microfinance	Dialogue

ISSUE PAPER	COMPANY	TOPIC	ACTION
Sufficient, Sustainable Livelihood for All: Sustainability Issue Paper #5	Alcoa	Labor/Sustainability	Dialogue
	Johnson Controls	Sustainability	Dialogue
	Renault	Sustainability/Environment	Dialogue
	Wachovia	Sustainability	Dialogue
For Peace in God's World: Human Rights Issue Paper #6	Private Military Contractors	Commercial Sexual Exploitation	Sign-on letter
	Caterpillar	Human Rights Policy	Sign-on letter – Dialogue
	Choice Hotels	Commercial Sexual Exploitation	Resolution – Withdrawn
	ConocoPhillips (formerly Burlington)	Human Rights Policy FPIC/Indigenous Rights	Resolution – Vote 9% – Dialogue
	Freeport McMoRan	Human Rights Policy	Response
	General Mills	Food Programs	Dialogue
	Macy's (formerly Federated Dept Stores)	Human Rights Policy/Contract Supplier Standards	Dialogue
	Southwest Airlines	Commercial Sexual Exploitation	Correspondence
	Starwood	Commercial Sexual Exploitation	Dialogue
	Wyndham Hotels	Commercial Sexual Exploitation	Dialogue – Resolution – Withdrawn
For Peace in God's World: Violence in Our World Issue Paper #7	Circuit City	Video Games	Dialogue
	Electronic Arts	Video Games	Dialogue
	Sears	Video Games	Dialogue
	Target	Video Games	Dialogue
	Wal-Mart	Video Games	Dialogue

ISSUE PAPER	COMPANY	TOPIC	ACTION
Freed in Christ: Nondiscrimination in Business Activities Issue Paper #8	Home Depot	Equality	Resolution – Vote 25.3%
	US Airways	Discrimination Policy	Sign-on letter
Sufficient, Sustainable Livelihood for All: Codes of Conduct Issue Paper #9	Toy companies	Toxins	Sign-on letter
	Hershey	Sustainability	Dialogue

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ELCA Campus Ministry Policies and Procedures Fall 2008 Report

Background

Section V.B.4.b of the “Campus Ministry Policies and Procedures” states that the churchwide campus ministry team is to “provide an annual summary report to the Vocation and Education program committee and the Church Council.”

“Campus Ministry Policies and Procedures” clarify the ways the work of the churchwide organization, synods, area campus ministry agencies (ACMAs), and campus ministry agencies (CMAs) is coordinated to advance the mission of campus ministry throughout the ELCA. Mandated annual reports from CMAs that receive churchwide and/or synodical funding provide significant data to the churchwide campus ministry team (CCMT) as it allocates financial and programmatic resources. The CCMT has developed a series of “best practices” to support Policies and Procedures.

Highlights

The annual report asks CMAs to summarize their yearly activities in 12 categories and provide feedback to the CCMT concerning its effectiveness and needed programmatic resources.

Worship

9,911 different students worshipped in our ministries during a semester, including 3,868 students during an average week. For the prior year the corresponding figures were 9,593 and 4,301.

Campus ministries use many styles of worship. *Evangelical Lutheran Worship*, Taizé- style worship, and site-created liturgies were the most frequently mentioned resources.

Many ministries report experimenting with new times and days for worship in an effort to accommodate increasingly jammed student schedules.

Joint Ash Wednesday worship (especially with the local Episcopal ministry) seems to be a popular mode of ecumenical ministry.

Lack of consistent musical support for worship is an often-noted concern.

Evangelism and Outreach

Ministries made 25,455 initial contacts with students last year. For the prior year, 26,034.

Sites report 70 baptisms, 31 of which were adults. In the prior year, ministries reported 85 baptisms, of which 51 were adults.

Ministries report a sharp increase in attention to their Web presence and use of social networking sites such as Facebook.

Ministries report increasing focus on making connections to students through youth and camping ministries.

Christian Education and Faith Development

Over 2,292 students participated in Christian education and faith development opportunities each week. One hundred twenty-four ministries engage approximately 1,504 faculty in Christian education and faith formation activities in a semester. In the prior year, ministries reported respective numbers of 2,408, 129 and 1,234.

Bible study is overwhelmingly the most often offered Christian education opportunity, with virtually every ministry reporting some type of study. Lutheran identity, “Christianity 101,” book studies, and theology in popular cinema and novels continue to be popular foci. A growing study interest is care of creation as a Christian calling.

There is strong support for the Book of Faith initiative; many ministries are planning studies and emphases around it.

A number of ministries host “theologian-in-residence” programs to enrich the intellectual climate of the universities they serve.

Hospitality and Community Building

Virtually all ministries offer a weekly opportunity to gather around a meal, usually in connection with a worship or study opportunity. Such gatherings are identified as a primary means of integrating new people into the ministry community.

Community Service

4,991 students participated in 1,938 service opportunities offered by ministries last year. In the prior year, ministries reported corresponding numbers of 4,698 and 1,415.

54 percent of ministries offered a service travel opportunity. In the prior year, 58 percent did.

1,059 students participated in service travel projects. The single most popular trip was Katrina cleanup and rebuilding on the Gulf coast. In the prior year, the number was 1,340.

Ministries offered a variety of service opportunities. In order of popularity, they were: working in shelters or food pantries, serving youth, building or repairing homes, cleaning up the environment, and working with the elderly.

Justice and Advocacy

Ministries reported advocacy on a variety of justice issues including peacemaking, Middle East conflict, Latin American violence, fair trade, sexuality, hunger, prejudice against Islamic neighbors, and environmental concerns.

Immigration is a growing concern for ministries.

A popular means for raising issues related to homosexuality and Christian faith was screening “For the Bible Tells Me So.”

Pastoral Care

Most ministry staff provide regular office hours to facilitate “drop-in” pastoral conversations as well as pastoral counseling by appointment.

Staff report growing use of Facebook to initiate contact, monitor student concerns, and conduct online pastoral conversations.

Staff consistently report being trusted members of university crisis teams and respected sources of religious referral from university counseling services.

Leadership Development

232 students from campus ministry are currently enrolled in seminary; 219 are currently in a candidacy process. For the prior year, 231 and 237.

143 former campus ministry students are now volunteering in programs such as Lutheran Volunteer Corps, Peace Corps, or AmeriCorps. In the prior year, ministries reported 170 former students volunteering in these programs.

2,404 former campus ministry students currently serve in congregational or synodical leadership. In the prior year, ministries reported 2,200 serving in these roles.

Virtually all CMAs report a student leadership team that works in partnership with staff to plan and implement the program.

33 percent (51) of CMAs mention developing or enhancing a peer ministry program. A corresponding figure was not reported for the prior year.

Stewardship and Fundraising

66 percent of CMAs conduct an annual financial appeal to alumni, parents, and friends of the ministry. 81 percent receive congregational funds, ~~31 percent~~ 32 ministries raise funds through organized sales, 64 ministries have endowments and 41 ministries utilize planned giving. For the prior year, the corresponding numbers were 67 percent, 80 percent, 54, and 47.

Out of 156 CMAs reporting, staff at 68 spend less than 10 percent of available time in fund raising, 75 spend 11-30 percent, and 5 spend over 40 percent. For the prior year, out of 158 CMAs, staff at 70 spend less than 10 percent of their time on fundraising, 68 spend 11-30 percent and four spend over 40 percent.

Vision and Planning

Most CMAs identify monitoring of staff reports as the primary means of oversight and assessment. 37 percent explicitly note doing assessment either annually or after each semester. 77 percent of CMAs report engaging in annual goal-setting.

A significant number of CMAs identify board redevelopment and strategic planning as a major need.

Ecumenical and Interfaith Cooperation

Ministries continue to be engaged in significant ecumenical cooperation on campus, with Episcopal and Roman Catholic ministries most often mentioned as partners.

Staff members generally are active in campus interfaith and ecumenical ministry groups and serve often as leaders of those groups and the events they organize.

Building Relationships

Ministries worked to develop cooperative networks during the year. 48 percent reported that a staff member served as a classroom resource on campus. 45 percent serve on crisis teams. 56 percent are involved in summer orientation at their university. 32 percent served as an LYO resource and 37 percent have students involved as staff in outdoor ministries. For the prior year, the percentages were 44, 40, 59, 28, and 39.

CMAs express both an urgency and desire to be involved in the life of their synods and area congregational clusters. Staff and students often are in congregations and at synodical gatherings interpreting campus ministry through worship leadership and presentations.

A large majority of ministries regularly send newsletters to supporters, alumni, and judicatories. Most are expanding the use of electronic interpretation (e-mail, electronic newsletters, enhanced Web presence).

Summary and Trends

The total number of different students worshipping in a year increased, but the average attendance per week declined. This may reflect a trend, observable in the church at large, of students regarding "regular attendance" as less than weekly.

An attractive Web presence and some utilization of social networking sites such as Facebook is increasingly regarded as essential to connecting with contemporary college students.

A trend in faith formation seems to be greater utilization of conversational and didactic sermons in worship, in contrast to more traditional oratorical preaching. While still endeavoring to deepen

the understanding of those nurtured in the faith, campus ministers perceive an increasing need to focus on the prior task of engaging inquirers and teaching basic religious concepts.

CMAs report continuing strong interest in community service, but there is increasing difficulty in scheduling events and funding trips during school breaks.

Financial support from synods and churchwide grants is generally flat or declining. This necessitates increased CMA focus on developing partnerships with local congregations, grant writing, fundraising sales, and cultivation of alumni and parent donors.

CMAs seem to be engaging in slightly more interfaith programming.

CMAs, with very rare exceptions, continue to express great appreciation for the work of the CCMT in general and individuals by name. Most often cited as helpful were the CCMT's support during transitions and staff vacancies, good counsel, and editing of electronic resources.

During this report period, WebEx conferencing was piloted as a way to resource agencies and reduce travel costs. CMAs participating in that program affirmed the experiment and greater use of this tool is anticipated.

CMAs continue to find the quadrennial review process helpful. Reports indicate that QR findings are used in board development and strategic planning. Many also note that the process of filling out the annual report is itself useful in evaluation and planning.

"Campus Ministry Policies and Procedures" appear to be working well and no revisions are proposed at this time.

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Book of Faith Initiative Update for the Church Council

Synod Advocates

The Vocation and Education unit invited each synod to appoint a person to lead engagement with the Book of Faith Initiative (BFI). All have done so and with only six weeks notice, 63 of the synods were able to send one or more of their “synod advocates” to an orientation and training event at the Lutheran Center on August 15 -16, 2008. An advocates leadership group is being organized in November.

Publications

A mailing about the available and upcoming Book of Faith resources was sent to all ELCA congregations in August. These are:

Opening the Book of Faith: Lutheran Insights for Bible Study—the foundations book for a general audience

Opening the Book of Faith course—to help a group work through the themes of the foundations book

Rediscovering the Book of Faith course—to teach about the nature and origin of the Bible

Book of Faith: Forty Day Lenten Journey—for personal daily readings and small groups (available December 2008)

Lutheran Study Bible (available March 2009)

Three new adult Bible study curricula (available April 2009)

Three new Bible-based children’s Sunday School curricula (available April 2009)

Finances and Staffing

After consultation with VE and AF staff, the Office of the Presiding Bishop has authorized \$527,298 in additional funds to support the initiative. It is anticipated that a half-time assistant director for the initiative will be in place by early November. The additional funding will support this staffing increase and also allow expanded grants to the synods to support the work being led by their advocates.

Teaching Enhancement

A primary project in each synod will be providing teaching enhancement training so that beginning teachers, very experienced teachers, and those in between can be effective in helping people learn to read the Bible with insight and in conversation with others. These efforts will be a primary project for the grants going to synods.

Enthusiasm High

Forty-nine synods adopted a grassroots-developed resolution about becoming a Book of Faith Initiative synod or similar action, and large numbers attended the 2008 assembly workshops.

As of early September, over 700 congregations have planned to use the “Opening the Book of Faith” curriculum. Anecdotal reports suggest that many more congregations are making use of the foundational book for the initiative, *Opening the Book of Faith: Lutheran Insights for Bible Study*.

A number of the fall synodical gatherings for rostered leaders have centered on Book of Faith and synods have begun planning for Bible teaching events.

19,000 synod assembly attendees signed up for Book of Faith Initiative information. This information was merged with contact information from 336 congregations received through the Book of Faith website. Email updates from AF have an average open rate of 33 percent and click through rate of 13.4

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percent, compared to an average of 29.6 percent open rate and 9.9 percent click through rate for other email messages from AF.

Join the Conversation

A new website at www.bookoffaith.org was launched in September. This website will continue to be updated and improved. If one clicks on “join the conversation”, one can join a number of rich conversations and forums using a “facebook-style” format for sharing information and ideas. As of October 21, 1140 persons have signed on. In addition, there are several regional and synodical conversation groups functioning.

Diane Jacobson, Director for the Book of Faith Initiative
Mark Wilhelm, Associate Executive Director for Educational Partnerships



Building a Relationship

UMC-ELCA



Best Practices - A booklet for starting grass-roots conversation

Building a Relationship Table of Contents

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Introduction

Ecumenism is the practice of churches seeking visible Christian unity with one another. Through ecumenism, churches build relationships. Diplomatic ecumenism is focused on theological ideas and heritage, and is done through official dialogue. It answers the “why” of our many interpretations of Christianity. This kind of ecumenism begins with exploring statements of belief then tracing the roots of these ideas to a place of agreement (and of forgiveness). As the result of this difficult work, new statements of inter-denominational understanding evolve. In this fashion, shared statements about Baptism, Eucharist, Ministry, Sanctification, Mission, and many other theological issues evolve. These are great accomplishments in helping to heal the rifts of our divided Church. They pave the way for the relationship of interim Eucharistic sharing and even full communion between the Evangelical Lutheran Church in America (ELCA) and the United Methodist Church (UMC).

Formal dialogue is necessary for our churches to move forward on the denominational level. But what about moving forward at the congregational level? Unlike the formal dialogue process, most of us in the pews tend to focus more upon the “how” first, and then ask “why”. This grass-roots, experience-based orientation is natural given that we learn about our religion first through doing -- how to behave at church, when to stand up or sit down, the ins and outs of receiving Communion. It is the style of music, whether or not there is a nursery available, the quality and choices of Sunday school, whether people wear jeans or suits, the tone of the preacher, the friendliness of those we meet -- in short, the “how”-- that tell us if we’ve found a worship home. Only later do most people ask, “What do you believe?”

Observations about the unfamiliarity of the “how” lead to questions about the “why.” “My church has Communion every week. Why does yours have it only once a month?” “I don’t see any children taking Communion at this church. At mine, anyone of any age can participate. Why is that?” Grass roots ecumenism is born from this curiosity, this prodding to find the familiar in the midst of difference. As members of the UMC and the ELCA, and people interested in nurturing this new relationship between our churches, you are invited to do some prodding of your own. Meet with your own congregational members, or invite ELCA/UMC members to join you. This booklet along with our web sites at www.elca.org/ecumenical and www.gccuic-umc.org are meant to launch you, and accompany you, while you ask both the “how” and “why” questions -- and allow others to ask you, “Why do you do that, and why does it matter?”

Not only is this booklet about best practices of ecumenical relationships, but models those practices in its structure: Begin with large topics, challenge current thinking, set up a paradigm shift, encourage personal story-telling, introduce specific examples to provide a sense of supportive infrastructure, then conclude with concrete behaviors to implement. Consequently, we begin much like the formal ecumenical dialogues, by discussing what ecumenism (or the quest for Christian unity) means to our two traditions, and then move on to clarifying our shared identity as baptized Christians. Each chapter concludes with a set of questions for personal reflection and/or discussion in order to both challenge old thinking and to encourage new. Take the time with these questions to stimulate memories and let images come to the surface. Telling and listening to stories of pine-scented Christmas services and flummoxed Sunday School teachers is a necessary step in processing new ideas and getting ready for new behaviors.

Next, the booklet moves to specific examples of members of the ELCA and UMC doing ecumenical work. In order for individuals and congregations to sustain new ecumenical practices (or indeed any kind

of organizational change), they need to know that they have a support network. Not everyone wants to be a trail blazer. Finally, the booklet delineates best practices of building ecumenical relationships for the reader to apply. These are an amalgam of the best of ecumenical methodology and the best of organizational design theory, and can be applied in any ecumenical setting.

It is worthwhile to note that while the formal dialogue process between the UMC and the ELCA has brought us to the point of being able to produce this booklet, and for the churches to invite their members to join in the ecumenical conversation, for some of you, this may be an instance of the leaders finally catching up. Marriages between people of different faith traditions are more and more common. All of us are in relationships with people we love but disagree with. Our friends both comfort us and drive us crazy. The bottom line is that many of you already know how to build across boundaries, and how to keep those ties strong. The invitation for you, then, is to help the churches live what you manage to do at your kitchen table.

Living in a World of Differences

And being found
in human form, he
humbled himself and
became obedient to
the point of death--
even death on a cross.
Philippians 2:7c-8

The extent to which the world is a complicated place can be trying. A simple yes or no, just tell me what to do, which box to check... a clear-cut choice would be a relief from time to time. But grown-up life isn't like that. The reality is things that seem to contradict one another can both be true. In fact, the heart of the Christian message is to give up our lives in order to save them. With such a profound complexity at our center, it should be no surprise that Christians understand and live this paradox in different ways.

There are in the United States alone 635 different denominations that identify themselves as Christian.¹ Beyond that, there are well over 9000 different denominations world-wide, all with faithful members trying to live good lives in response to the world in which we find ourselves. Religion that is lived in genuine love and response to God's call is on the right track no matter what the specific tradition. There is something in our genuine response from which all of us can learn.

Seeking Christian unity in this pluralistic world is not simple. ELCA and UMC theologies emphasize different ways of understanding sin and salvation, saints and sinners, or our calling from God into the world. Whenever our denominations promote themselves as the only way of salvation then we have missed an opportunity to become aware and even thrive where different opinions are present. The followers of Martin Luther and John Wesley are in fundamental agreement on the nature of being Christian, even if we present these with different emphases.

¹[1] "World Christian Database, Center for the Study of Global Christianity, Gordon-Conwell Theological Seminary, <http://www.worldchristiandatabase.org/wcd/about/denominationlist.asp>
February 6, 2008.

The differences within Christianity are a challenge to each of us. Often these differences have manifested themselves in divisions - lines drawn with competitors on either side. Each group believes itself to be a more correct manifestation of Christ's message than the other. Stepping away from a dichotomous ideology (us v. them) is difficult. Learning to hear the truth of the other, and allowing that truth to challenge our own understandings is hard, and can feel like disloyalty. But our sisters and brothers stand across that line.

Methodists and Lutherans come in different stripes. Our denominational names only begin to tell our particular stories. Not all Methodists belong to the UMC. The United Methodist Church itself is a worldwide denomination with members from different countries, cultures, languages, and ideas about what it means to live out a Christian life. Likewise, many Lutherans are not members of the Evangelical Lutheran Church in America, which is a young denomination born of mergers of Lutheran groups in the United States. The ELCA is a member of the Lutheran World Federation, a confederacy of many different Lutheran groups around the world, but the ELCA itself is rooted in North American history and culture.

Our expressions of faith cannot be homogeneous because we, the believers, are not. How we live Christianity is interwoven with our ethnic, lingual, and cultural identities. The challenge is to be able to distinguish what is at the core of Christianity from what is beloved and familiar to our cultures. Embracing diversity means that we question our own practices. This can be an unsettling experience, but it is a necessary starting point for letting new people into our lives. Ecumenism calls us to set aside our egos for the sake of the life of the Church. Ecumenism calls us to visible Christian unity that respects diversity.

Best Practice #1: Challenge your own perceptions

Think about and discuss the following:

What do you like most about your particular congregation or denomination? Tell about visiting another congregation – what was different that you liked?

Think about how your family celebrates Christmas and Easter. In what ways are those practices based in religious upbringing, ethnicity/culture, or your family's own tradition?

Why is it difficult to respect diversity when we seek unity in our lives?

Living as Christian Disciples

There is one body
and one Spirit, just
as you were called
to the one hope of
your calling, one
Lord, one faith, one
baptism, one God
and Father of all,
who is above all and
through all and in all.
Ephesians 4:4-6

The Church is the body of Christ in the world. Baptism is incorporation into the Body of Christ, the point of entry for Christians into the Church. It is the ceremony and sacrament that marks our belonging to the Church, and in turn, the Church's obligation to support us in our attempt at living a Christian life. All Christians share this entrance in some form or another. Christians use water to symbolize death, life, cleansing, and readiness. But, what are we ready for? Just what does "living as Christian Disciples" mean in day-to-day life?

- First, as Christians we measure time differently than other people. Advent begins our year, four weeks before Christmas. We follow an annual cycle that plays out our story of faith, and follows Jesus' life, death, resurrection, and the early days of the Church. People of other religions follow a different story, and so have different points of celebration and remembrance.
- We measure the rhythm of the week differently. United Methodist and Evangelical Lutheran Christians start and shape our week by going to our local church on Sunday. There we touch base with the Body of Christ, the community into which we have been baptized, and by sharing in worship. By doing this, we are reminded that Christians aren't on the road alone.
- We look at the world differently. Through incorporation into the family of God, we are connected to everyone else who has ever been baptized, or ever will be baptized. We join a huge family in faith across time and geography. Because of this perspective, we pay attention to what's going on past the boundary of our own church's parking lot, and past the boundary of denomination. Both the UMC and the ELCA hold that the economic, political, and social well-being of others is now our concern because of our baptism. We care about clean drinking water, safe roads, air free from pollutants. We deliver food to refugees, serve as mentors to kids in need, provide a shoulder for a hurting friend, or give an umbrella to a stranger. We might even change how we drive. We are called to care because we are called by Christ to be signs of God's reconciliation on earth.
- We each have a role to play in the life of the Church. Christian discipleship asks that we use our gifts to help strengthen the Church. For a very few that means ordination into ministry. A strong Church is one that includes many voices, listens, learns, changes, and grows. This is tough work that many of us find uncomfortable. However, the role of change-maker is vital to any group that understands what it means to be driven by a sense of mission rather than the need to maintain a status quo.

Although we come from different Christian perspectives, we have all been adopted by grace and made a part of the community we call the church. By virtue of our incorporation into God's acts of salvation, we are called to a common shared experience of openness to one another. At the grocery store, with your next door neighbor, watching our kids at the playground, we have an opportunity to be open to one another. In our specific congregations we are also called to one another in a common baptismal heritage. It is important that we are open to one another; it is important to ask questions. We are all adopted as God's children, "and if a child then also an heir, through God."

Best Practices #2: Explore your own roots

Think about and discuss the following:

What does baptism mean to you? Share the story of your own or your child's baptism. Do you celebrate your baptism daily?

Have you ever compared notes with someone of another tradition about baptism or any particular church practice (e.g. weddings)? What did you learn?

Do you know of any church practice, idea, or tradition that your congregation doesn't do that you wish it did? Explain.

Living into an Ecumenical Future

Holy Father, protect
them in your name
that you have given
me, so that they may
be one, as we are one.

John 17:11b

A shared understanding of baptism is the beginning of our link across Christian denominations. We can start to live out our Christian lives together, but most of us stay within the confines of our own congregations. Each of us is proud of particular traditions and practices and we want to hold onto them. In fact, part of being a Christian is the responsibility to pass along the stories, traditions, and rituals of Christianity to the next generation. So how do we pass along a fuller picture of Christianity without leaving out something or creating an amorphous hodgepodge? This is where the idea of 'reconciled diversity' comes into play. Reconciled diversity is where we seek reconciliation but respect diverse traditions. We each tell our own stories, sing our own songs, and use our own imagery. We need to hear both ELCA and UMC voices (and the diversity within those traditions) to begin to get a clearer understanding of what it means to be a follower of Jesus together.

Living ecumenically requires that we think and act ecumenically. This is more than agreeing to take your turn at the local cooperative food bank. The fact of United Methodists and Evangelical Lutherans working shoulder-to-shoulder does not make the effort an ecumenical one. Proximity is not sufficient. It's a vital start, but once we are in the same room together...then what? In the same room we see faces, learn names, and hear stories. The anonymous "them" becomes Fred, Alyssa, Yolanda, and Kwamie. We begin to get past what social scientists call the ecological fallacy; the mistake that assumes that what may be true for a group as a whole is also true for the individuals in the group. Not all members of the UMC or the ELCA are alike. In fact, often individual church members share more with people across denominations than they do with others within the same religious tradition.

The implications of this way of thinking, of living into an ecumenical Christianity, are just beginning to be seen. For members of First Lutheran Church and First United Methodist Church in urban Colorado Springs, living into ecumenical Christianity meant forming an alliance to bring mental health treatment to the homeless [www.ecusocmin.org]. For Norcross First United Methodist Church, John Wesley United Methodist Church, Mount Carmel United Methodist Church, and St. James Lutheran Church, outside of Atlanta, it meant joining efforts to make sure that families in crisis will have food, clothing, financial and job support [web: www.norcrosscoop.org]. For seven United Methodist congregations and three ELCA congregations of the Decatur/DeKalb area, having an ecumenical vision meant providing a safe haven for women and children [www.decaturoperativeministry.org]. These congregations chose to show unity. Living out an ecumenical awareness of what it means to be a member of the ELCA or the UMC allowed these congregations to roll up their sleeves, work together, and make significant impacts in the neighborhood.

For ELCA Trinity Lutheran Church and McMinnville UMC, in McMinnville, Oregon, living into an ecumenical partnership meant challenging old ways by seeking new forms of doing and being the body of Christ together [www.maccoop.org/whowere.php]. These communities developed a collective sense of

congregational life, and since 2005 have worshipped and worked in McMinnville together. They are not restricted in their self-understanding to one way of being or witnessing. They have reached across denominational boundaries and by their example are telling the Christian story more fully.

For Evangelical Lutherans and United Methodists in McMinnville, working and worshipping together did not lead to merger. In the same way, the ELCA and the UMC do not lose their identities but gain in an ecumenical witness. Efforts at Christian unity should never take these concerns lightly. We understand our ELCA and UMC traditions to be helpful, truthful expressions of love and faith, where we are reconciled to one another in this life. It means that now we have more people with whom we share our story. We are not in competition for God's attention, to be the first to plant a church in a particular community, or to see who can convert the most members to "our" side. If we live into an ecumenical awareness of Christianity then it means we behave as though we really do believe that we are bound together across our denominations.

Best Practices #3 Exchange different perspectives

Think about and discuss the following:

How do you feel when the media pronounces a "Christian" perspective that you don't agree with, and you know is contrary to the stance of your denomination?

Where have you experienced local instances of Christian unity? Recount something about the faces, names and stories you've come to know in your Christian community.

How easy is it for the people in your congregation to discuss different points of view?

Living Our Christian Mission and Witness

For just as the body
is one and has many
members, and all the
members of the body,
though many, are one
body, so it is with
Christ. For in the
one Spirit we were
all baptized into one
body...1 Corinthians
12:12-13a

Being a Christian is more than a Sunday activity and is something in which individuals form a community of faith. The UMC and ELCA understand Christian faith is a way of life that is to be lived in a larger context. Being Christian is not about belonging to a private club of like-minded people who get together on Sundays. Being Christian is about seeing the people of the world - all of the people-- as our brothers and sisters in Christ. United Methodists and Evangelical Lutherans share an awareness that we are called to be in service for others, and for the sake of the world.

Together with other Christian denominations, the ELCA and the UMC work together to address social and theological issues. As members together of the National Council of Churches USA, members of the two denominations work together on the Interfaith Commission, the Faith and Order Commission, and the Eco-Justice Task Force, among other committees. As member denominations of Church World

Service, the ELCA and the UMC work together to assist communities responding to disasters, resettle refugees, promote fair national and international policies, and provide educational resources. Together the UMC and the ELCA has spoken up for peace in the Middle East, spoken out about global climate change, and spoken to God in prayer for Christian unity. Whether it be working together on the Special Commission for a Just Rebuilding of the Gulf Coast or addressing together the complex issues of immigration, our witness together is stronger than our witness alone.

Lutherans and United Methodists in the United States first met in 1977 to begin official dialogue. The first round of dialogues had produced a common statement between our churches on the Christian sacrament of Baptism, which affirmed the validity of baptism administered in accord with Scripture in our churches. A second round of dialogues concluded with a common statement on the role of bishops in each of our church bodies. The third round of dialogues, begun in 2001, developed a proposal for Interim Eucharistic Sharing between the two churches. In October of 2005, the dialogue team completed a statement of faith, "Confessing Our Faith Together," and produced a study guide to the statement. In partnership Evangelical Lutheran and United Methodist bishops in several annual conferences held study sessions and worship services celebrating this relationship. The 2008 General Conference of The United Methodist Church approved a resolution of full communion, which must be ratified by the ELCA church-wide assembly in 2009.

When people are hurting and lives have been turned upside down, the church responds. Disaster response is a job that requires the body of Christ to work together. The Lutheran Disaster Relief and the United Methodist Committee on Relief (UMCOR) live this ecumenical cooperation out in very real ways.

In North Dakota, tornados have caused grave damage to the physical and emotional lives of residents. Northwood, ND was hit by an F4 tornado in August 2007. The damage was wide spread. Virtually every home was damaged. The school was eradicated. Church buildings were damaged. Help was needed.

The Northwood Evangelical Church had an interim pastor who had only been there one month when the tornado hit. Although the United Methodist church is about 20 miles away, Rev. Mark Ellingson was in Northwood knocking on doors checking on residents within hours. Bonnie Turner, the Lutheran Disaster Relief director for North Dakota, arrived soon after. Together with other church people in the area the response and recovery work was in high gear. The Lutheran Disaster Relief and UMCOR worked closely together to coordinate the volunteer teams that were arriving to help.

For Christmas the same year, LDR and UMCOR put together Christmas totes for the disaster survivors. The Lutherans provided the tree and tree skirt and the United Methodists provided a plastic tote full of Christmas decorations, books, candles, a manger scene and letters from the United Methodist and Lutheran bishops. Survivors were invited to a Christmas party in early Advent to receive their Christmas totes. The party allowed people to check in with each other about six months after the disaster and make sure everyone was recovering. For their work together LDR and UMCOR received the 2007 Partnership Award by the National Organization of Voluntary Organizations Active in Disaster.

Living our Christian mission ecumenically is certainly about building relationships between partner denominations or churches. Christian churches who seek unity are also a witness to the world. When the UMC and the ELCA actively work together as partners, brothers and sisters, the world sees a Christian witness. As Evangelical Lutherans and United Methodists we are claimed through Christ, gathered together in worship and faith, and sent into the world as witnesses to that faith. How we treat each other reflects our Christian mission and witness.

As ecumenical partners we make the most of our best efforts collectively. Agencies of the UMC and the ELCA learn to communicate cross-denominationally more effectively at all levels. Not only can local

congregations carpool together to a CROP walk site, but also synods and conferences can share in state lobbying efforts over matters of common concern.

UMC and ELCA bishops, superintendents, and synod council members will meet together in order to construct a shared vision of how to reach out to the communities within our overlapping geographies. Working together makes sense. Christian mission and witness is our shared call.

Best Practices #4 Be aware of the larger context

Think about and discuss the following:

What do the terms “mission” and “witness” mean for you? How do these terms relate to the life of your congregation?

“As ecumenical partners we make the most of our best efforts collectively.” In what ways is this statement true.

What kind of programs does your synod or conference host? (e.g., leadership training, social ministry programs et. al.) How can these be shared with your Evangelical Lutheran or United Methodist friends?

Living In Relationship

So then you are no
longer strangers
and aliens, but you
are citizens with
the saints and also
members of the
household of God...
Ephesians 2:19

Really living and working together is different than polite visitation. Most of us can manage to mind our manners and be considerate of others during joint choir concerts, prayer breakfasts, and our cooperative stints at the local clothing drive. However, when we move beyond episodic encounters and find ourselves up to our elbows in building new connections, we remember that relationships take hard work. Every family bond and friendship experience both difficult times and times for healing. Relationships within the Christian family can be particularly difficult because of inaccurate assumptions many people have about Christianity and ecumenism. Here are just a few of these inaccuracies:

1. Christians are nice people who do not have a history of disagreeing with one another over the centuries.
2. Ecumenism is a kind of watered-down ‘live and let live,’ where our confessions don’t count for much.
3. Divisions have developed in order to protect true doctrine from false teaching.

In reality, Christians do have a long history of being kind to one another, but this by no means precludes disagreements. Dialogue toward greater awareness is the goal, rather than combative debate that results in division. Ecumenism is about celebrating both the unique in Christian self-understanding as well as what is shared in Christian community. Ecumenical relationships call us to challenge one another with what may be termed affirmation and admonition. That is, together we seek to affirm what is at the core of Christian claims to truth, and offer correctives where interpretations stray from the core of

our Christian identity. Divisions without dialogue only divide. They act as walls. But honest differences encourage Christians to embrace distinctions without creating defensive perimeters.

Let's be honest. Real ecumenical relationships that last beyond the joint pot luck dinner with the congregation down the road will involve disagreements, frustrations and sometimes personality clashes. That's life. The tragedy is letting such difficulties become the catalyst to quit trying. The temptation to quit cheapens how we understand our unity by implying that brokenness is no match for the redeeming and sanctifying power of love and grace we know in Jesus Christ. Instead, let's enter new relationships equipped with the knowledge that there are best practices we can use and refine, and that we are up to the challenge of both.

Best Practices of New Friendships

In any local context, the first stage in building UMC/ELCA relationships is to decide what we want to accomplish. If we are reaching out to new people to build personal relationships, then **best practices of new friendships** will serve well:

- Every person is a child of God. Always speak respectfully. One can disagree without being disagreeable.
- As you patiently listen and observe the behavior of others, be open to the possibility that God can change the views of any or all parties in the discussion.
- Listen patiently before formulating responses.
- Strive to understand the experience out of which others have arrived at their views.
- Be careful in how you express personal offense at differing opinions. Otherwise dialogue may be inhibited.
- Accurately reflect the views of others when speaking. This is especially important when you disagree with that position.
- Avoid using inflammatory words, derogatory names or an excited and angry voice.
- Avoid making generalizations about individuals and groups. Make your point with specific evidence and examples.
- Make use of facilitators, mediators and moderators where this will enhance conversation and awareness.
- Remember that people are defined, ultimately, by their relationship with God — not by the flaws we discover, or think we discover, in their views and actions.

Starting with these practices of respect and courtesy affirms the worth of the people involved as well as the growing bond itself, and signals that all are prepared to put in the effort that relationships require.

Best Practices of Effective Diverse Organizations

In attempting to build a joint ELCA/UMC committee or task group, **best practices of effective diverse organizations** should be the guide:

- Include many voices and opinions: Actively incorporating a variety of ideas into the conversation

affirms the participants and requires being open to new perspectives. Using the best ideas of everyone also encourages more active and enthusiastic follow-through by group members.

- Assume that others have knowledge and resources that will enhance the success and longevity of the group.
- Be very clear about roles, deadlines, and accountability. Ambiguity in how things are to be done is one of the greatest stress factors for people in task groups. Establishing a clear framework of roles, time, and consequences allows people to move on to creative action with much less confusion and frustration.
- Practice effective communication skills: United Methodist and Evangelical Lutheran members share a common Christian vocabulary, but the experiences behind the words might be very different. Be certain to clarify even what seems to be obvious. Never assume.
- Effective communication also involves being savvy about the appropriateness of different methods. Telephone and snail mail are useful for important information that requires clarification and/or some measure of formality. Emails are fine for follow up, or setting an appointment, but avoid slang and humor. Jargon doesn't communicate well in the online environment, especially when you don't know the other person well. Texting abbreviations should be avoided unless you are actually friends with someone. That informal level of communication gives the impression that speed and convenience are more important than the content of the message -- not what you want to communicate in ecumenical relationships!
- Make sure that everyone involved can name and shares the same vision: Misaligned motivation can cloud and confound group action. All members may agree that the cause is important, but different motivators can cause people to function at cross purposes. Be very clear about why the group is being formed and what it is meant to accomplish. When everyone shares the same vision it is much easier to build momentum.
- Be aware that a sense of urgency is necessary for change to take place. If you are the only one who thinks the building is on fire, you'll fight it alone. Ecumenism is not a fire issue for many people because they believe that Christians have come to a live-and-let-live understanding. The bottom line is that the success of some earlier ecumenical efforts has changed this perspective. Much of the overt hostility and isolationism of the past centuries is gone. This leaves the more systemic and subtle obstacles of habit and history. The simple fact that the ELCA and UMC have not lived in close ecumenical relationship makes it difficult to do so now, even if we have permission. We need to work to build the habit of this new life together.

Four Best Practices of Faith Sharing

Remember **the four best practices of faith sharing**: (1) challenge your own perceptions, (2) explore your own roots, (3) exchange different perspectives, (4) be aware of the larger context. In light of these four best practices:

- Don't be afraid to ask questions especially to clarify vocabulary and compare notes.
- Be honest with yourself about your own faith life. Faith is at once fragile and resilient. If faith is alive, it changes and grows. Questioning and uncertainty reflect a growing, maturing faith.
- Remember you don't have to be a spokesperson for your denomination so you are free to not have to know everything about your tradition. Very few members of any tradition have theology degrees

or substantial backgrounds in the field. More importantly, you are the only person who has had your particular experience, and your particular congregation is unique in precisely the same way. The personal and communal stories need to be shared, and here you are a guide.

- Be aware that events can be springboards for enduring collaborations. Build from one activity to another. Planning for the Week of Prayer for Christian Unity can be followed by a rotation of “exchange worshipers” on a specific Sunday. Ask people to share their experiences, compare impressions. Likewise, listen to your visitors, involve them in a formal way in worship where possible.
- Recognize that conversations about religious identity can be threatening: All sorts of things are bound up in denominational affiliation - family traditions, a sense of belonging, ethnicity and culture, personal identity. People often choose where they go to church based upon how welcome they feel in that place. This means that we tend to bind ourselves to congregational groups. That’s what makes it so difficult to talk about controversial topics at church. We don’t want to rock the boat and offend anyone or jeopardize our own link with the group. Be gentle with others who appear hostile. They may feel threatened because they aren’t quite sure just what it is that they believe, or how much in line they themselves are with their own denomination.

Ecumenical relationships don’t happen without effort and commitment. Start with a simple invitation to build personal relationships. Pick up the phone and invite pastors, board members, women’s groups, youth groups, or men’s associations to meet together. Many ELCA/UMC congregations will find a counterpart for their ministry which make larger projects possible. Congregations might hold joint Vacation Bible School programs, cooperate on ongoing social ministry or even share personnel. Many opportunities arise when planning groups together broaden their imaginations.

Conclusion

In recent years, United Methodists and Evangelical Lutherans have come to know one another better. This isn’t true everywhere, but opportunities arise wherever good will is present. Evangelical Lutherans and United Methodists are cousins more than strangers, not only because we see each other at the local coffee shop every morning, ride the same bus, work in the same building, and are parents of kids on the same soccer team but because we have been on the same journey of faith all along.

Best practices work for us when we are aware that our journey of faith is a shared one. There is a tremendous amount of good United Methodists and Evangelical Lutherans do, and will continue to do, together in the world. Your cousins in faith await you, and where they do not appear to be waiting, then the unexpected joy of meeting and sharing with one another is a gift to one another, and to visible Christian unity in the world.

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
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**POSSIBLE IMPLEMENTING RESOLUTION FOR FULL COMMUNION
BETWEEN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA AND THE UNITED
METHODIST CHURCH**

The Evangelical Lutheran Church in America (ELCA) and The United Methodist Church (UMC) hereby agree that in their legislative bodies there shall be one vote to accept or reject, without separate amendment, the resolutions which follow. If adopted by both churches, each church agrees to take the following measures to establish a relationship of full communion:

WHEREAS, Jesus Christ calls us to unity so that the world may believe; and

WHEREAS, the Evangelical Lutheran Church in America and The United Methodist Church share a common heritage of faith and a commitment to mission; and

WHEREAS, "Confessing our Faith Together," the report of the ELCA-UMC bilateral dialogue, affirmed that there are no church-dividing differences precluding full communion between the Evangelical Lutheran Church in America and The United Methodist Church; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America and The United Methodist Church hereby:

- 1) Recognize in one another the one, holy, catholic, and apostolic faith as it is expressed in the Scriptures, confessed in the Church's historic creeds, and attested to in the Lutheran Confessions and the doctrinal standards of The United Methodist Church;
- 2) Recognize the authenticity of each other's Baptism and Eucharist, and extend sacramental hospitality to one another's members;
- 3) Recognize the validity of our respective ministries, including:
 - each other's ordination of persons to the Ministry of Word and Sacrament;
 - the authentic diaconal service of ordained deacons in the UMC and rostered lay ministers in the ELCA; and
 - each other's polity and ministries of oversight (including the interpretation of church doctrines, discipline of members, authorization of persons for ordained and lay ministries, and provision for administrative functions);
- 4) Recognize the full interchangeability and reciprocity of all ordained ministers of Word and Sacrament, subject to the constitutionally approved invitation for ministry in each other's churches;
- 5) Authorize the establishment of a joint commission to:
 - coordinate the implementation of these resolutions;
 - assist joint planning for mission;
 - facilitate consultation and common decision-making through appropriate channels in fundamental matters that the churches may face together in the future; and
 - report regularly and appropriately to each church;
- 6) Direct this joint commission to:
 - develop worship materials to celebrate our churches' full communion;
 - foster on-going theological discussion;
 - formulate joint educational materials; and
 - encourage continuing education opportunities for lay and clergy leaders regarding full communion;

Revised November 17, 2008

- 7) Applaud one another's ecumenical conversations with other church bodies acknowledging that each church remains free to pursue additional full communion agreements as each deems appropriate, so that the world may believe.

Insert a new subparagraph following 1905.2 that reads as follows:

- 19.05.3 To fulfill the vision of full communion between The United Methodist Church and the Evangelical Lutheran Church in American, there shall be a Join Commission on ELCA/UMC Full Communion. The commission shall serve the following functions:**
- a. Coordinate the implementation of action taken by the two churches to achieve full communion.**
 - b. Assist joint planning for mission.**
 - c. Facilitate consultation and common decision making through appropriate channels in fundamental matters that the churches may face together in the future.**
 - d. Report regularly and appropriately to each church.**