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## **Report of the Presiding Bishop**

I greet you in the name of Jesus and with gratitude to God for your service to this church. We are blessed by gifted leaders throughout this church, most certainly by you who serve on the Church Council, as bishops of the Church, churchwide staff and our ecumenical partners and guests.

My report to you is more of a contribution to what I believe is an important conversation than it is a presentation on the state of the ELCA. I would like to frame my thoughts around four questions.

1. What is the basis of our unity in the ELCA?
2. How is leadership shared and for what are leaders being prepared in this church?
3. How shall we fund the mission of this church?
4. For what shall we be known in 2017?

### **What is the basis of our unity as the ELCA?**

It is a fitting question to ask as we are about to begin our 25<sup>th</sup> anniversary year with the theme, “Always being made new—25 years together in Christ.” Always being made new is inseparable from our being deeply rooted.

Yes, our unity is inseparable from our rootedness. Our rootedness is the Living Word of God. We are a Book of Faith church. Scripture is our mother tongue, but how we as Lutheran Christians read the Bible is also part of our rootedness. What an opportunity we have been given in our 25<sup>th</sup> anniversary year to explore what it means to be rooted in the Living Word of God, which is the Word of God incarnate in Jesus the Christ, the Word of God proclaimed as Law and Gospel, the Word of God recorded in Scripture. Our being rooted in the Word of God is about our being rooted in Christ. So we read Scripture first to hear what shows for forth, the Christ.

Our rootedness also is in the Lutheran Confessions. I was meeting with rostered leaders in the Rocky Mountain Synod. A pastor in his first call said, “Bishop, I am tired of the controversies that seem to consume us as a church. In all due respect, they seem to be those that some people have been carrying on with since the 60s and 70s. They do not interest me. What interests me is teaching and sharing the faith. What interests me is the Small Catechism. What would it be like to have the youth and adults of this church study the catechism asking, ‘What does this mean?’”

What a great opportunity for our 25<sup>th</sup> anniversary year, to ask what it means to be a church rooted in Christ, the Word of God, in the Confessions, in the Catechism.

Our rootedness is in a living faith—a living, daring confidence in God’s grace so sure and certain that you could stake your life on it one thousand times. Last Sunday was All Saints Sunday, a day when in our hearts and from our lips we name those saints—those forgiven sinners—who have passed on the faith to us. I am curious. Whom did you name? For what saint (living or dead, famous or not) do you thank God because that person has planted or nourished the seeds of faith in your life? There is a second related and important question. For whom are you such a saint? To whom are you passing on the faith, nurturing that person in the faith and in faith practices, as that person lives out her or his baptismal calling in a life of discipleship?

The 25<sup>th</sup> anniversary gives us opportunity to hear and share stories of the saints. Can you imagine if every one of the 4 million baptized members of this church had someone who is mentoring them in the faith and someone to whom they were passing on the faith, talking about Jesus, praying for them, reading Scripture with them? Yes, we are deeply rooted always being made new!

In September, we were in the Sichuan province in China, where the ELCA has growing relationships with the church and with social ministry organizations. Our relationship deepened as

we accompanied the people after the earthquake—rebuilding roads, restoring water, building a new church. The congregation in Luzhou in which I preached is growing, sending out evangelists and developing programs in response to needs in the community. The congregation was full, the main floor with older members, mostly women in their 70s and 80s, and the balcony with young people. As I looked over that assembly, I thought about those faithful people who had kept the faith during the Cultural Revolution. The government had taken their church building and turned it into a jail. Perhaps some of them or their family members had been imprisoned for their Christian faith. I wanted to ask each one, “How did your Christian faith sustain you in those years? For what did you pray? What passages of Scripture gave you courage and strength? With whom did you dare gather to worship and pray?” The balcony was filled with young people, leaning forward, several with cell phones. It seemed they were so ready to hear a word of promise, a word that would give hope and meaning, a word about Jesus, a word about being loved, a word about this God, who in Christ, makes us a new creation.

But that is what occurs in worship, is it not? Whether that worship is in China, the Caribbean Synod, Cameroon or Cleveland—through the reading of the narrative of God’s people, through the means of grace, through prayers of intercession, songs of praise and the sharing of the peace, through roots deeply planted—the Holy Spirit is making you a new creation in Christ.

Our unity is received and lived as God’s gift in Christ. Yes, our unity is in our rootedness in Christ, in the Word of God, in the Confessions, in the faith passed on from generation to generation and in our always being made new, a new creation in Christ. Our unity is also in our shared commitments. There have been times over our first 25 years when it has seemed that perhaps it is the issues that divide us as the ELCA that have defined us. I do not believe that is true now. Certainly, that is not meant to imply that we are no longer a church with deep differences. Yet, I believe there are shared commitments that bind us together in far greater ways than do our differences pull us apart. In fact, our diversity—our differences—enrich us in our witness to the Gospel.

We share a commitment to the vitality of congregations as centers of proclamation and service. It is the priority of the LIFT recommendations adopted by the 2011 Churchwide Assembly. It is what has brought the leadership of synod bishops and Directors for Evangelical Mission together, inviting all ELCA congregations to join with neighboring congregations, ecumenical partners, social ministry organizations, campus ministries into a process of listening to God’s promises and purpose, discerning the gifts of the Holy Spirit on a re-rooting in context for mission.

I believe we have a shared commitment to an evangelical Lutheran witness to the Gospel. The last three weekends I have been in the South and Southeast. Three weeks ago, I preached in an ELCA congregation in Montgomery, Alabama and last Sunday in Fayetteville, Arkansas. In those congregations you could feel the excitement that we as the ELCA have a witness to make in a culture that often sees a very different face of Christianity, hears the Gospel in a different accent, if not a different Gospel altogether or no Gospel, only the Law.

I thought about Pastor Rafael Malpica-Padilla’s question he asked us in his Reformation Day homily in chapel. He asked, “If you were not a Christian today, would you become one? Why or why not?” He was asking us what the face of Christianity in our culture is. What is the witness that is being heard as the heart of the Christian Gospel and life? (I would like you to share your answer with someone near you.)

Think of the opportunity we have. What I heard expressed and lived out in the congregations in Alabama and Arkansas, what I experienced at the Youth Gathering, and the many conversations reflecting upon the impact on the lives of faith of young people and adults, is that we have a great opportunity to make an evangelical witness to the Gospel. This is what I heard in

those congregations in Montgomery and Fayetteville, “We have Good News to share. You are a beloved child of God, you are welcome here—all are welcome because God has called you by name. God forgives you for Jesus’ sake. You are not out there on your own. You have been joined to a community of sinners, of people who have doubts, questions, broken relationships. You have gifts to share and you have been gathered by the spirit and sent to join in God’s work of restoring community, reconciling relationships and sharing the Good News of Jesus Christ.” That is a different face and voice of Christianity.

What a great opportunity we have as the ELCA, celebrating 25 years together in Christ and preparing to mark 500 years of the ongoing Lutheran Reformation to renew our commitment to find ways to share and live this Good News in our rapidly changing, increasingly diverse local and global contexts. We can be a different face of Christianity.

I also believe we are united in our shared commitment to respond together to human suffering. Freed in Christ wasn’t a one-time Churchwide Assembly theme. It is our way of life. We are freed in Christ to serve, freed in Christ for lives of faith, freed in Christ to work for justice and peace. It is who we are and what we do. At the end of my report, Pastor Steve Bouman and Pastor Rafael Malpica-Padilla will give updates on our response to the international and domestic impact of Hurricane Sandy. This afternoon, you will also receive a report on the ELCA Malaria Campaign. How good it has been to have the members of the ELCA Malaria Campaign Leadership Team here sharing their energy, creativity and generosity and to hear from Lucas Owuor-Omondi, who is coordinating the Malaria Program in the partner churches in Southern Africa. Our response to disasters and the ELCA Malaria Campaign are set within the ELCA World Hunger Program, which continues to be a signature program of the ELCA.

Yet when we share a commitment to God’s baptismal calling to work for justice and peace, it will mean that we will both create and experience tensions. As I often say, “Working for justice and peace is not an option, it is our shared baptismal calling.” But what makes for peace and what is justice in a particular context is not something upon which we will all agree.

Such tensions have surrounded a recent letter to Congress I signed with 14 other church leaders last month. The letter called for an investigation in possible violations by Israel of the US Foreign Assistance Act and the US Arms Export Control Act, which respectively prohibit assistance to any country which engages in a consistent pattern of human rights violations and limit the use of US weapons to “internal security” or “legitimate self-defense.” The letter also urges Congress “to hold hearings to examine Israel’s compliance” with US policies and requests “regular reporting on compliance and the withholding of military aid for non-compliance.” The letter is in line with existing policy statements of the ELCA on the Middle East and our Peace Not Walls campaign. The letter was sent to Congress during the Conference of Bishops, and we failed to brief the full conference, although the Middle East Ready Bench was briefed. This was a significant misstep, as it put many of our Bishops in untenable situations on the ground with members of the ELCA, and with ecumenical and Jewish partners. Talking points were eventually provided. As we continue to work for a just and lasting peaceful solution to the Israeli-Palestinian conflict, we are working to strengthen our relationships with the Jewish and Muslim communities.

There is another commitment I believe that is shared widely throughout this church. It is the commitment to leadership. It is about leadership that I want to ask my second question of the four that frame this report.

**How is leadership shared and for what are leaders being prepared in this church?**

When I ask about shared leadership, I am thinking about how the Church Council, the Conference of Bishops and the Churchwide Organization share leadership for the life, ministry

and mission of this church. Like so many institutions and organizations in our society, we as the ELCA are experiencing the stresses created by decreasing financial resources, declining and aging membership. Throughout the ELCA ecology, questions of sustainability and adaptability to a rapidly changing context are being asked. These changes are in racial and ethnic make-up and in how people are creating dynamic webs of relationships for the purpose of communication and serving the neighbor near and far. These “missional webs” depend less and less upon institutional structures. We recognize the challenges and opportunities of adapting this organization to mission in a context of organic movements that often defy the need for highly structured organizations.

The understandable temptation in such a dynamic and often uncertain context is to become disengaged from one another, even distrustful of one another, focusing on our own survival. No matter how one defines “our own”—our own congregation, synod, Churchwide Organization, seminary, college, outdoor ministry. However we then become competitors for diminishing resources. We try to define ourselves in our particularity that sets us apart rather than deepening the identity, mission and vocation that bring us together.

I am very grateful for the August 20, 2012 meeting of the Church Council Executive Committee, the Conference of Bishops Executive Committee and the Administrative Team of the Churchwide Organization and I also look forward to our next meeting on December 3. Chris Grumm, the first vice-president of the ELCA, is our facilitator.

As I shared with the Executive Committee this morning, I believe the moment we have been given as the ELCA is to give a clear, evangelical witness to the Gospel and to show forth a face of Christianity that reflects the cruciform, merciful presence of God in the midst of suffering and the life-giving power of Christian witness. The good life is a life lived out of gratitude to God, sharing the Good News of Jesus Christ, serving the neighbor, finding meaning in our varied callings in daily life. We have Good News to share. You are a new creation in Christ. God does not hold your sins against you. We should not and cannot waste this time by being increasingly turned inward, focusing on questions of dividing diminishing resources and mediating conflicts over power and authority.

To avoid that it seems—again from systems theory—we need clarity about our respective and distinctive roles in leadership. We need agreement on the shared purpose that draws us into God’s future as it comes toward us. We need ways to communicate with one another and the members of this church. The challenge is for leaders to stay connected, not triangulating these relationships or letting anxiety or weariness set in. They can be strong forces that can cause us to become unhealthy, can render us dysfunctional and ultimately irrelevant.

I sense across the leadership tables a commitment to such leadership. The questions of shared and differentiated leadership roles and responsibilities must be kept in the context of how together we serve the Gospel as it is lived out in the lives of all the baptized and ministries of congregations and our work and witness together to what God is doing for the life of the world.

### **How shall we fund the mission of this church?**

It is a question facing virtually every part of the ELCA’s ecology. If we approach it from the perspective of scarcity, it will inevitably make us increasingly competitive with one another, dwelling upon the future of the parts of the ELCA’s ecology, not the whole. Yet I believe we are called upon to steward the whole when we begin with God’s abundance, with stewardship as our faithful and generous tending to God’s abundant gifts. When we realize we are not a poor church, then the questions become, “How do we release the abundant resources we have been given to serve God’s mission through this church and beyond?” And, “How do we communicate that message so that ELCA members and those who are not members understand themselves to be part of God’s mission.” We will be having a very different conversation, filled with evangelical

imagination and growth in giving. The Macedonia Project is one great example. With the seed money and a partnership among synods, the Churchwide Organization and congregations, we are seeing amazing creativity in doing stewardship education and mission interpretation that is resulting in the growth of mission support.

I believe the Mission Funding Task Force, created by the Church Council Executive Committee, is another example of the creativity that can occur when leaders of the Church Council, Conference of Bishops, congregations and the Churchwide Organization come together to engage in generative thinking. I would like to give a special note of thanks to Louise Hemstead, chair of the task force.

Although the proposed changes in a mission support system did not receive the support of the Conference of Bishops, we have actions before us to move this work along, including pilot projects. And we will be considering action that will move forward our first comprehensive campaign for the ELCA. As we receive the proposal, you will hear that it embraces those areas of mission that reflect our shared commitments as a church. I believe the 25<sup>th</sup> anniversary year is a great time to launch such a comprehensive campaign, a campaign that is about the future of the ELCA. This is what leads me to my fourth question.

**In 2017, for what shall we be known?**

I do want to hear your responses, beginning with the young adult and youth members and advisors: Becky Carlson, Church Council member; Tony Rhodes, Young Adult Advisor; and Amanda Briggs and Jacob Halsor, Youth Advisors. (Advisors and council members share their thoughts.) Thank you.

I have been saying that I think we will also be known for the Gospel and our high expectations for what the Holy Spirit is doing in and through us.

I also want to hear from our synod bishops and churchwide colleagues. (Bishops and churchwide staff share their thoughts.) Thank you for your witness.

I think to be a church that is drawn into God's future, to ask the question about 2017, is a marvelous opportunity to reflect how we are deeply rooted, always being made new. Thank you for those visions. It's exciting. Let us now close with prayer.

*O Gracious God, we thank you for the gift of your presence in Christ and the power of your Spirit amongst us.*

*Help us to live as your baptized people, marked with the cross of Christ and sealed with the Holy Spirit forever.*

*Thank you for the evangelical imagination that has been shared and signs of your promised future that you are bringing to us and through us to the world.*

*Bless us in these days of our conversations and decisions. May they reflect our deep and abiding faith—a living, daring confidence in your grace. In Jesus' name we pray. Amen.*

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## **Report of the Vice President**

*There is a time for everything, and a season for every activity under heaven...*

Ecclesiastes 3: Verse 1

I knew last spring was going to be rough. My travel schedule was quite full and it's the time of year when my business starts to really pick up. From March 1 to May 31, 2012 I was going to bounce across the United States, with a vacation to Italy mixed in. It was mostly church business or my actual business; only two of the nine trips were pleasure. I don't mind the work or the traveling – I just wish I could be in charge of scheduling my life. I would surely do a better job!

In the midst of all that, the one thing we are never prepared for, the one thing that we cannot plan, happened. First, my mom fell sick just as I was leaving for the airport to go to Chicago for the Conference of Bishops meeting. I was boarded on the plane when my wife, Diane, called and said I had better get back home immediately. Something was going wrong with my mom. By the time I got back to Galveston, it was determined that she had suffered a stroke. Things were looking better, though, and she was moved to a rehab hospital. She had good days and bad days, but we hoped more good days would come. Two more trips were cancelled.

By the time Church Council was to meet on April 11, 2012 I felt like things were stable enough that I could leave town. By this time, she was in a nursing facility back in Galveston and a little more comfortable. I left for Chicago for the Church Council meeting, expecting her to be better by the time I returned.

No sooner had I arrived in Chicago, I received a call that my mom had taken a drastic turn for the worse. Diane had called my brothers and told them they needed to come. I came home the next evening to her having lapsed into a coma. My brothers and their wives arrived soon after and were there to make final decisions. Because my mom was Roman Catholic, a priest was called and her last rites were given with her family around her.

Had I been able to plan my time and hers, I would have planned her passing on one of the hundreds of days a year when I am there, living just a block away from her. I would plan it so we could have a last heart-to-heart, have a chance for last hugs and goodbyes.

Even when we think we are, we really are never prepared for that final goodbye. The Bible tells us there is a time for everything. My mom's time came in the early hours of April 18, 2012. In her condition, yes, it was a blessing. While I knew that she was resting in the arms of our Savior, I was still devastated. I turned to the first chapter of Ecclesiastes and it reminded me that God has a plan for us. Our time is in His hands.

What are we to make of this time? We are not born for ourselves – we are born to do good in this life, short as it may be. Whatever happens, good or bad, we should have faith that, with God, all things work together for the good to those that love Him. It is okay to plant or uproot, tear down or build, weep or laugh. All of that is part of living, not to be questioned about why we can't have more of one than the other. It all fits in God's overall plan.

Diane and I cannot thank you all enough for your prayers and support during that difficult time. The understanding of the Conference of Bishops, the Church Council and staff was so appreciated. I was so torn about where I should be at such critical times, that I had difficulty sometimes making a decision. You, my brothers and sisters in Christ, helped me get where I needed to be. I want to thank you all for your understanding, Bishop Hanson for stepping in at the last minute and chairing the Church Council meeting, and Mary Beth Nowak for booking a flight when I couldn't get one and then taking me to the airport. Your true Christian love and concern was a stabilizing force for my family and me.

Once services were over and family had left, I slowly began to get daily living back on track. Life does go on, as they say. This spring I attended 3 synod assemblies, and they were a welcomed diversion for me. I went from one end of the United States to the other and a spot in between: the Alaska Synod, Florida Bahamas Synod, and the Montana Synod (in that order). Bouncing around such different climates and time zones was a little rough, but, as always, seeing Lutherans about their work was awesome. When you travel to far points like that in a short amount of time, differences, of course, are obvious. But what is more amazing to me are the similarities. The ties that bind are even more clearly seen. I have seen that no matter what the environment, Lutherans – Christians – are working for the same good. That unity is very inspiring to me.

This past summer also brought me to Chicago four times. My first trip was to record the orientation video for the 2013 Churchwide Assembly ([www.elca.org/25](http://www.elca.org/25)). It was my YouTube premiere! If you look it up and see that I have at last count over 400 hits, don't be too impressed. Three hundred-fifty of them are probably from me reviewing my performance and/or showing my friends and family. Is there an Oscar category for this? Seriously, I was glad to be given the opportunity to make the video and hope that it helps prepare folks planning to attend the 2013 Churchwide Assembly.

I also traveled to Chicago to attend two meetings as part of the Mission Funding Task Force (MFTF). As you know, since the beginning of the ELCA, mission support has declined. In my six years on council and now nine years as the vice president, many attempts have been made to address the pattern or patterns that allow synods to receive and distribute financial resources to support the whole ministry of this church. This has been a very challenging subject for some time, and one that is not easily resolved. The MFTF, appointed by the Church Council at its April 2012 meeting, took the challenge seriously and reviewed volumes of materials regarding mission funding. The MFTF was presented to the bishops at the Conference of Bishops meeting in October. You will hear more about their conversation at our next council meeting.

My fourth visit to Chicago this summer began with Executive Committee and was followed by the Three Leadership Tables meeting. It was indeed rare, if not the first time, that all three leadership teams came together (Executive Committee, Executive Committee of the Conference of Bishops, and the Administrative Team) to discern where God is calling this church in the future. Led by Chris Grumm, of Chris Grumm Consulting Group, (and a former Vice President of the ELCA), this group spent an amazing and fruitful day talking about where we think God is leading us and how together we can all lead better. It is exciting to think about what the church might look like in 2020 and what we can do to get there. The work of the church is challenging as the United States becomes more secular. It becomes increasingly difficult with a more mobile population and the implications of social media. We look forward to hearing more from this group.

On August 26 through September 6, 2012 I attended the World Council of Churches (WCC) meeting that was held at the Orthodox Academy of Crete. The academy is located in Kolympari, on the island of Crete in Greece. Kathryn Lohre, ELCA Director of Ecumenical and Inter-Religious Relations, and I serve as members of the Central Committee representing the ELCA. The WCC is a worldwide fellowship of 349 church denominations seeking unity, a common witness, and Christian service. The WCC represents over 560 million Christians worldwide. While I can say that the trip sounded ideal, don't let that fool you. It was a week full of 15- to 16-hour work days. Most of our time dealt with preparing for the 10<sup>th</sup> Assembly of the WCC, which will be held next year in Busan, in the Republic of Korea. The theme, "God of Life, Lead Us to Justice and Peace," has been setting the direction for the programs of the WCC since the last meeting in February 2011. This was the fifth and final meeting of the Central Committee

members who were elected in February 2006, at the 9<sup>th</sup> Assembly in Porto Alegre, Brazil. Terms of office are seven years and the meetings are every 18 months.

While the Central Committee dealt with issues of reorganizing, governance and finances, which seem to be issues many churches deal with, it also dealt with adopting statements on contemporary public issues. The Central Committee called for prayer and ministries of support for all who are suffering as a result of social injustice, human rights violations and prejudice among peoples, particularly in South Africa, Australia, the Former Yugoslav Republic of Macedonia, Greece, French Polynesia, Pakistan, Syria, and Myanmar.

The following is an update from our last WCC meeting on the membership application from the Evangelical Lutheran Church in Jordan and the Holy Land. At the last WCC meeting in Geneva, the ELCJHL was approved for membership with an 18 month review period (whatever that was to mean). We were told that final action for their membership would be on this meeting's agenda. However, the agenda action was to delay for another six months with final action coming from the WCC Executive Committee in March 2013. This membership matter is complicated in that the Greek Orthodox Patriarch of Jerusalem has requested to convene the Holy Synod (a gathering of their church leaders) and to allow them to discuss and consider the action. The Patriarch was not able to convene such a meeting prior to our meeting. They claim the membership issues are the *"uncertainty about the procedure and of representation of the church and churches in Jerusalem and the Holy Land in the WCC and further potential implications of this representation in the future by eventual applications from churches in this region."* While many of us felt this action was unacceptable, we also felt we had to agree to the delay; otherwise our method of procedure (consensus) would most likely have defeated the membership application if taken for a vote. Never mind that it sends the wrong signal to the world about the lack of support for our Arab Christian brothers and sisters during conflict and challenging times... As I said, it is complicated. I will keep you informed of the Executive Committee action on this matter.

During the assembly, there was a visit from the Ecumenical Patriarch Bartholomew I of Constantinople. He reaffirmed the Ecumenical Patriarchate's commitment to the vision and mission of the World Council of Churches. The Patriarch's tenure has been characterized by inter-Orthodox cooperation, inter-Christian and inter-religious dialogue, as well as by trips to Orthodox and Muslim countries seldom visited. Because of his renewing the Orthodox presence, he has come under intense pressure from the Turkish government. During our time together, he honored Metropolitan Gennadios of Sassima with an honorary fellowship to the Orthodox Academy of Crete. Metropolitan Gennadios is serving as a vice-moderator of the WCC.

The Patriarch has also gained a reputation as a prominent environmentalist, putting the support of the Patriarchate behind various international environmental causes. This has earned him the nickname of "The Green Patriarch." Ah, how the world has evolved...

Finally, I returned to Chicago at the beginning of October 2012 for the Conference of Bishops meeting. The bishops were joined that weekend by seminary presidents and synod vice presidents. Although the three groups met individually, there was also an opportunity for the groups to meet in a joint session to talk about congregational and synodical mission. That was quite a gathering. The ELCA is blessed with such strong leadership, lay and ordained alike.

So much has happened since last spring. I feel I am ready to get down to the business at home. Diane and I had our first weekend home together in ages and she tackled the gardens and I approached the garage. We are both looking ahead to the fall. We feel the change in the air and a renewed spirit that is with it. My mom's estate still needs settling, but I think I am more ready to tend to that. Seasons change, and so do we. That's okay though. God promises us that there is a time for everything, and as long as we let Him stay in control, we will be fine with it.

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## **Report of the Secretary**

### **A. Introduction**

Traditionally, the year between Churchwide Assemblies has been a calm time – a time of reflecting back and looking forward, translating the actions of the last assembly and charting the course for the next one. In 2012, activities in the churchwide organization and in the Office of the Secretary have reflected these dual perspectives, but this year has been anything but tranquil. Despite the pace of activity, however, there is a palpable sense of mission, of direction, of purpose. While some of the trauma of recent years remains, the mood of the 2011 Churchwide Assembly and the atmosphere at 2012 Synod Assemblies were decidedly upbeat and reflect renewed commitment to working together in mission and ministry for the sake of the Gospel.

In this report, I want to update you on both the ordinary and the extraordinary. With respect to the former, the Office of the Secretary remains a partner in facilitating mission and ministry within synods. It is an unusual day when there are not a number of contacts with bishops or synod staff regarding a wide variety of issues: constitutional questions, roster matters, meeting planning, archives questions, governance inquiries, and the like. When I first took office, I described the Office of the Secretary as the “oil in the engine of the ELCA.” I continue to believe that this metaphor aptly describes our work within the context of the churchwide organization!

So, why has this year been so extraordinary? The specific issues addressed at the 2011 Churchwide Assembly and anticipated in 2013 are part of the explanation. From organizational and governance perspectives, we remain in transition. Translating the concepts adopted by the LIFT Task Force and the Churchwide Assembly remain complex and daunting challenges. We also continue to grapple with congregations disaffiliating from the ELCA. In addition, societal issues such as “religious liberty” and health care reform have surfaced in the work of this church in subtle but important ways. Looking forward, both logistical and substantive issues that will be addressed in 2013 also provide challenges. For example, considerable time already has been devoted, in collaboration with the Office of the Presiding Bishop, on the 25 bishop elections that will take place in 2013. Finally, personnel changes in the Office of the Secretary have complicated our lives.

Taken collectively, the issues with which we are engaged cause me again to recall the visual metaphor that I shared with you a year ago. Remember the image of the *Sagrada Familia* in Barcelona – the massive, unfinished cathedral that has been under construction for more than 100 years? It is a masterpiece in progress, with Christ as its cornerstone. So, too, is the ELCA. We are indeed a church rooted in the Gospel that is “Always Being Made New!”

### **B. Follow-up on the 2011 Churchwide Assembly**

The legacy of the 2011 Churchwide Assembly will live for years. The adoption of the ELCA Malaria Campaign and the mobilization of efforts across this church have been impressive. The adoption of the social statement on genetics also was a memorable event, both for its substance and for the way that it was presented to the Assembly. The adoption of LIFT recommendations represented a concerted effort to re-think important issues about the organization and priorities of this church, and it has informed work across all expressions. In addition, addressing multiple memorials on bullying reflected the sensitivity in this church to real problems confronting real people in their daily lives.

It is very important that these significant actions not be shelved and forgotten. A danger of the historic cycle of Churchwide Assemblies has been that actions of the previous Assembly are pushed

aside or put on the back burner as preparation accelerates for the next one. Let me comment on a few issues of unfinished business.

Perhaps the most extensive actions adopted by the Churchwide Assembly in 2011 involved restructuring the churchwide organization and the recommendations of the LIFT Task Force. The implications of those structural and governance changes will be felt for a long time. We also know that amendments to governing documents are only an initial step in the process of improving structure and governance to facilitate ministry in light of fiscal and societal realities. Fortunately, the LIFT process and the ongoing work of the LIFT Advisory Committee provide continuity in working to translate ideas about what God is calling this church to be and do into realistic plans for implementation. This process has been neither linear nor easy. Many questions remain to be further evaluated and addressed. Among the most important unresolved LIFT issues are the following:

- Translating the concept of congregational missional planning into effective and vibrant congregational ministry.
- Understanding the relationship of synods with congregations and the churchwide organization, and coming to grips with issues of synod viability.
- Creating synergistic leadership between the Conference of Bishops and the Church Council.
- Developing a realistic and workable mission funding strategy.
- Developing and empowering expanded networks to do ministry in new and creative ways.
- Encouraging leadership development that creates synergies between lay and rostered leaders.

All of these issues are vitally important to the future of this church. Yet as leaders, it is important to evaluate carefully the issues and options so that we do not embrace putative solutions that create more problems than the issues they are designed to solve.

From the perspective of organization and logistics, the 2011 Churchwide Assembly also set the stage for a number of matters that will inform this church and be the subjects of actions in 2013.

The decision to hold Churchwide Assemblies on a three-year cycle has required considerable effort to address implementation issues. As discussed in more detail below, there are far-reaching and complex implications to implementing the new cycle. Further, once implemented, the rhythm of the new cycle will require time to evolve. Despite these complexities, I continue to believe that the new pattern will provide congregations and synods with opportunities to meet together and work collaboratively without becoming preoccupied with legislative agendas.

### **C. Looking Ahead to 2013**

#### **1. Synod Assemblies**

It quickly became apparent soon after the 2011 Churchwide Assembly that 2013 would not be a routine year for Synod Assemblies. Not only is it a year when Synod Assemblies in the spring will be followed by the Churchwide Assembly in the summer, but the prospect of 25 bishop elections means that considerable planning must be accomplished before assembly season begins.

The churchwide organization, in collaboration with the Conference of Bishops and the Church Council, must plan carefully for Synod Assemblies in 2013. Already the Executive Committee of the Conference of Bishops has begun to look at the daunting tasks of formation and orientation in 2013. From the perspective of the churchwide organization, we have begun to work on ways to assist synods in the important processes of nomination and election of bishops. Walter May, Kenn Inskeep, and I (along with many other colleagues in the churchwide organization) have developed a "Toolkit" for synod bishop elections. Version 1.0 was posted on the ELCA web pages in late August, and it already has been updated; the link is: <http://www.elca.org/Who-We-Are/Our-Three->

[Expressions/Churchwide-Organization/Office-of-the-Secretary/Synod-Administration/Toolkit-for-Synod-Bishop-Elections.aspx](#). We have received a number of expressions of appreciation for this work, which is gratifying. At the same time, we recognize that the Toolkit is a work-in-progress, and one size definitely does not fit all! While we need to be mindful that the number of bishop elections precludes extensive consultation and involvement with every synod, additional churchwide resources are available upon request. Walter, Kenn, and I are available to answer any questions that you may have. In addition, we have posted the Toolkit on the Net Community website, both under the Conference of Bishop pages and the Church Council pages.

Two other points regarding synod bishop elections warrant brief mention. Historically, Walter and I have held telephone conferences with synod officers and election committees in anticipation of assemblies in which bishop elections will occur. They usually have begun in late January. Given the number of bishop elections in 2013 and the new Toolkit, we intend to hold preliminary telephone conferences with synods in the fall. We tentatively have scheduled these calls for Tuesday, November 13, at 3:00 PM (CST) and Thursday November 15 at 10:00 AM (CST). All synod persons involved in the bishop election process as well as Church Council members are invited to participate in one of the calls. In addition, we still intend to hold individual conferences with synods after the first of the year.

Second, while bishop nomination and election processes vary from synod-to-synod, good ideas developed in one synod often are transferable to others. For example, the Minneapolis Area Synod, which utilized a pre-assembly nomination process, created brief videos of nominees. The New England Synod, which utilized an ecclesiastical ballot without a pre-assembly process, prepared an excellent video describing the work of the synod. The Rocky Mountain Synod posted information regarding its conference meetings and strategic plan to invite conversation within the synod. Regardless of the specifics in an individual synod's nomination and election processes, it is important to utilize a synod's web site and newsletters to describe the nomination and election processes and invite conversation about the synod's ministry. One of the themes in the Toolkit is the importance of timely communications and invitations to engagement in this important work in the life of the synod.

In addition to election issues, the proximity of Synod Assemblies to the Churchwide Assembly means that we need to understand and appreciate the implications of Synod Assemblies passing memorials and resolutions asking for Churchwide Assembly action. In 2012, there were surprisingly few resolutions and memorials to the churchwide organization. We anticipate that there will be many more in 2013. In anticipation, the Office of the Secretary will revise and update the memo on memorials and resolutions and distribute it to synods in early 2013. As in the past, it will describe the differences between memorials and resolutions and provide instructions regarding their preparation. At this stage, I again want to emphasize the importance of creating a robust and well-led Reference and Counsel Committee and empowering it to edit proactively. Once again, in an era of budget constraints, we ask your help in not creating unfunded mandates for issues that are not priorities in this church. Church Council members provide a valuable resource in assisting synods in seeing "the big picture" in the mission and ministry of this church, and Synod Assemblies are a forum that warrants special attention!

As we approach Synod Assembly season, I anticipate that we will again have a series of conference calls with synods addressing organizational issues and parliamentary procedure. In expectation of the holidays, you might want to ask Santa Claus or someone in your family to give you *Robert's Rules of Order Newly Revised* (11<sup>th</sup> edition) as a present. It's a page turner!

## 2. Churchwide Assembly preparation

Preparation for the 2013 Churchwide Assembly in Pittsburgh between August 12 and 17 is already underway. Jodi Slattery has stepped up seamlessly into her role as the convener of the Churchwide Assembly Planning Team. Drawing on the experience of 2011, we are optimistic that the same blend of worship, Bible study, plenary sessions, and fellowship will inspire us. However, there will be some new things to celebrate!

First, as you know, the theme for the Churchwide Assembly and 25<sup>th</sup> anniversary of the ELCA has been rolled out: “Always Being Made New!” As we will see at this meeting, this theme opens up numerous possibilities for conversation and dialogue among individuals, in congregations, and across this church. This theme already has been integrated into the first orientation video for Churchwide Assembly voting members. (Please take a moment and view the video, which can currently be found at [www.elca.org/25](http://www.elca.org/25).) Carlos Peña does an excellent job in providing important background information about the Assembly. The theme roll-out and early release of the orientation video represent an effort to coordinate communications about the assembly. Stay tuned for regular updates!

Second, preliminary information is available regarding the composition of the Churchwide Assembly. Our database now contains more than 99 percent of the 952 voting members of the Churchwide Assembly! Also, the demographics of the assembly are very encouraging! At this time, more than 16 percent of voting members elected are under the age of 30. (This represents about a 3 percent increase over 2011.) Approximately 13 percent are persons of color or whose primary language is other than English. (This is about the same percentage as in 2011.) The number of female clergy is more than 40 percent of the total number of clergy, approximately a 2 percent increase over 2011. We understand that many voting members will change before the assembly, but the early demographics are encouraging!

This fall voting members will be asked to complete an online questionnaire for the purpose of obtaining preliminary information about their intentions to receive documents electronically or in paper form and whether they will bring their own devices to the assembly or be lent an iPad if they desire documents electronically. We understand that voting members may change prior to the assembly, and responding to this questionnaire does not preclude appointment of an alternative or a voting member from changing her or his mind about utilizing paper or electronic format. Next spring, registration will take place electronically, and communications with voting members will take place electronically. We also anticipate that there will be an app for mobile devices developed for the assembly! We are very impressed and appreciative of the work and collaboration of Jon Beyer and colleagues in IT, and we are optimistic that the work of the assembly will be facilitated by the commitment to new technology!

At this meeting, I will address briefly proposed amendments to the Rules of Organization and Procedure for the Churchwide Assembly. Our preliminary conclusion is that we will not recommend many amendments in the time-tested rules. We also do not intend to propose amendments to undo procedural changes in 2011, such as the prohibition on moving all previous questions, the two-minute limit on speeches, and the limitation on raising issues of personal privilege. There will be amendments related to the officer elections recommended by the Church Council Executive Committee. (Some relate to biographical forms and requirements for background checks.) We do anticipate that there will be a new rule on “Electronic Devices” which will address use of iPads and mobile devices.



## **D. Constitutions, Bylaws, and Continuing Resolutions**

### 1. Preliminary Comments

Voting members at the 2011 Churchwide Assembly considered more amendments to the governing documents of this church than at any time since the Constituting Convention. The sheer number of proposed amendments was further complicated by the need to sequence proposed actions into categories: amendments relating to churchwide restructuring, amendments related to LIFT, and general amendments. While we do not anticipate that the number of proposed amendments in 2013 will rival 2011, there are more than we originally anticipated, and the amendments address numerous important and complex issues that will require careful thought and analysis.

In order to provide context, let me remind you of the schedule for consideration of amendments to ELCA governing documents. In order to be considered and adopted at the 2013 Churchwide Assembly, notice of constitutional amendments must be proposed by the Church Council and notice provided to synods at least six months before the regular meeting of the Assembly, in accordance with ELCA constitutional provision 22.11.a. This means that the Church Council must act at this meeting to recommend amendments to the Churchwide Assembly, and notice must be provided to voting members before February 12, 2013. (This applies only to proposed constitutional provisions; bylaw amendments and continuing resolutions may be proposed and considered up to and at the Assembly. However, it is the practice of the Office of the Secretary to provide voting members notice of all proposed amendments in February, to the extent that they are known.)

### 2. Proposed Amendments

A complete set of proposed amendments are posted on the Net Community website, along with a cover memorandum. I strongly encourage you to review them all before our meeting. They will be reviewed again by the Legal and Constitutional Review Committee before they are addressed in plenary session. (Please note that governing document amendments will be voted upon en bloc, unless provisions are removed for individual consideration.) In this written report, I want to highlight a number of categories of proposed amendments.

#### a. 7.46/†S14.13/\*C9.05.

These provisions address situations of congregational conflict and call termination. These amendments respond to years of difficulty in synods in invoking the existing provisions. In addition, the amendments better integrate “disability” provisions with disability determination by Portico.

#### b. 8.13/10.21/†S6.03.

These provisions address the responsibilities of synods and were drafted in response to work of the LIFT Task Force and the discussions springing from the bishops’ Group of Nine. They seek to clarify synod responsibilities. The principal change is in ELCA constitutional provision 10.21; instead of a list of 17 unprioritized responsibilities, the constitutional provision has consolidated the list into four principal categories. Subsequent bylaws (10.21.01-.04) enumerate in more detail the responsibilities. The original intention had been to synthesize and substantially revise the provisions of the governing documents regarding synods. That work remains to be accomplished. However, the current proposal recognizes the charge of the LIFT Task Force and facilitates that work in the future

by providing a more defined lens to evaluate synod responsibilities and work. The concept underlying these proposed amendments has been endorsed by the LIFT Advisory Team and received affirmation from the Conference of Bishops.

c. 9.53.03/\*C17.03.

This proposed bylaw amendment eliminates the provision that congregational amendments become effective 120 days after their submission unless the synod acts. The amended provision provides that proposed amendments to congregational constitutions are *only* valid when approved by the synod. Thus, this amendment eliminates the problem created when improper amendments become effective because a synod failed to review them and respond in a timely manner.

d. 12.12.01.

This proposed bylaw clarifies that social statements are adopted in accordance with a policy approved by the Church Council, following consultation with the Conference of Bishops. This policy refers to *Policies and Procedures of the Evangelical Lutheran Church for Addressing Social Concerns*, which was adopted by the Churchwide Assembly in 1997 and updated several times by the Church Council. Part of the work of the Addressing Social Concerns Task Force will be to make recommendations regarding this document. The reason for proposing an amendment to this bylaw is to clarify that social statements will be developed and proposed pursuant to this policy.

e. 10.90. et.seq.

This proposal involves moving provisions regarding the Conference of Bishops, which currently reside in the chapter "Churchwide Offices and Administration," into Chapter 10, which addresses "Synods." In addition, a proposed amendment to former bylaw 15.31.01 (now proposed as bylaw 10.91.01) and corresponding bylaw 14.21.11 incorporates the LIFT recommendation for the Conference of Bishops to have a relationship of mutual referral and advice with the Church Council. I also want to point out that at this time only minor revisions are proposed to continuing resolution 10.91.A13, which addresses the responsibilities of the Conference of Bishops, although I anticipate future discussion about ways to further amend this provision to strengthen the role of the Conference of Bishops, consistent with LIFT recommendations.

f. 11.41.06

This bylaw provides authorization for churchwide appeals. The amendment would authorize the Church Council to authorize churchwide appeals in addition to the Churchwide Assembly. In all cases, action on a churchwide appeal requires consultation in advance with the Conference of Bishops.

g. 12.41.11

This bylaw addresses the size and composition of the Churchwide Assembly. As we previously discussed, this bylaw was originally intended and subsequently revised to keep the size of the Churchwide Assembly at approximately 1,000 members. As a result of membership loss, the size of the 2013 Churchwide Assembly will be approximately 952 voting members. At its spring 2012 meeting, the Conference of Bishops discussed the optimum size of the Churchwide Assembly. In a survey of the bishops, 46 of 52 who responded recommended a larger assembly with 35

recommending a size between 1,000 and 1,250. Since that time, we have further investigated the cost implications of adding voting members. At the risk of oversimplification, the marginal cost of adding each additional voting member is approximately \$2,000. (This includes airfare, accommodations, meals, registration, and other expenses paid by the churchwide organization.) This additional cost is further complicated by the anticipated loss of the Thrivent grant which has been used to subsidize the cost of the Churchwide Assembly.

In consideration of all these factors, the Office of the Secretary proposed and the Administrative Team endorsed amendment to bylaw 12.41.11. to have approximately 1000 voting members at the Churchwide Assembly. In addition, one other substantive change is recommended. Rather than having all synod voting members determined only on the basis of a formula, the proposal is to allocate all synods, in addition to the bishop and vice president, two voting members not based on size. These two voting members will be a youth or young adult and a person of color. The remainder of synod voting members will be determined as before, based on baptized membership and number of congregations in the synod.

It also is important to point out, that the amendment to 12.41.11. adopted in 2011 empowers the Church Council to authorize up to 10 additional voting members.

h. 13.11/13.22/13.32/13.42/13.52.

These proposed amendments clarify an ambiguity and expressly provide that churchwide officers serve until their successors take office.

i. 14.41.11.

This proposed bylaw amendment provides that the chair of the Conference of Bishops will be a member of the Executive Committee of the Church Council. This represents an additional response to the LIFT recommendation to enhance the consultative role of the Conference of Bishops.

j. Chapter 17

Chapter 17 of the *ELCA Constitution* addresses separately incorporated ministries (SIMs). Of these entities, Augsburg Fortress Publishers, Portico Benefit Services, and the Mission Investment Fund have their boards of trustees elected by the Churchwide Assembly. (In case of vacancies, the Church Council elects new trustees.)

Each of these organizations worked with the Office of the Secretary to evaluate possible new governance models to transition to a triennial Churchwide Assembly. After considerable discussion and constructive engagement, the enclosed proposals are presented for review. They include a number of important modifications to the governance of these SIMs. Board terms are reduced to three years, but there is the possibility of two additional consecutive re-elections. (Although not a part of the governing document amendments, the proposal includes a board and trustee evaluation tool.) In addition, the proposed amendments also clarify that SIMs are expected to comply with the representational principles in Chapter 5 of the *ELCA Constitution*. The amendments also provide the possibility of service on the board of each SIM by up to two members of full communion partner churches. Amendments to Chapter 19 provide that in the case of full communion partners and re-elections, only one candidate would be nominated.

In addition to the governing document amendments, discussions have taken place about transition plans for current trustees whose terms expire in 2015 and 2017 (years when there is not a Churchwide Assembly). In essence, the plan is not to create elaborate exceptions in continuing resolutions; rather

terms will be allowed to expire, and provisions will be made for the Church Council to fill the vacancies.) By 2016, the SIMs will be electing everyone for three-year terms.

k. 20.40 et.seq./\*C15.01 et.seq.

The member discipline process has been completely re-written to make it less of a legal procedure and to have responsibility for consultation and hearing reside in the synod committees for those purposes. Phil Harris and the legal team have worked diligently on these amendments, and suggestions from bishops who have had to address member discipline have been incorporated. These revisions represent an important improvement in the process.

### **E. Congregational Reports**

In collaboration with Research and Evaluation, we now have analyzed the responses to congregational reports for 2011. Attached as Appendix 1 to this report are the Summaries of Congregational Statistics as of 12/31/2011. I will cover aspects of these statistics in my oral presentation to you, but let me comment here on a number of important findings.

First, I am encouraged that the response rate for congregations has begun to increase again. Almost eighty percent (78.5%) of congregations responded this year, which was an increase from 73.9 percent last year. However, this remains well below the high of 89.8 percent in 2002, and my goal of reaching 85 percent. I realize that we had computer issues this year and that such problems probably adversely affected the response rate. Hopefully, those have been addressed so that all congregations can submit their data electronically for 2012. As a friendly reminder, synods should appoint a statistician, as required by +S8.12.1.12, to facilitate obtaining parochial reports from congregations. Especially in synods that are scheduled to have bishop elections, responses from congregations improve the quality of data that can be analyzed by Research and Evaluation.

Kudos to a number of synods, especially La Crosse Area and Southeastern Minnesota that achieved a 100 percent response! Honorable mentions go to the following synods with more than 90 percent of congregations responding: Greater Milwaukee, Northern Great Lakes, Central/Southern Illinois, Grand Canyon, Northeastern Iowa, Northwest Wisconsin, and Alaska. Attached as Appendix 2 is a list of the response rates by synods.

Some initial comments and analysis follow. As of the end of 2011, the ELCA had 9638 congregations. From 2010 to 2011, baptized membership dropped by almost 5 percent to 4,059,785. Interestingly, the drop in "active participants" was less than 1 percent and was reported to be 2,531,154 in 2011. However, the totally weekly worship attendance continues to decline and remains a concern. In 2011, the average weekly attendance reported by congregations was 1,123,071, a decline of 5.3 percent from 2010. Perhaps even more troublesome is the decrease in average worship attendance per congregation which has fallen to an all time low of 117. (In 1988, the average worship attendance per congregation was 149.) An encouraging statistic is that more than 22 percent of ELCA congregations report at least 5 percent of their congregations are ethnically diverse.

On the financial side, reported congregational receipts dropped by 2.22 percent to slightly more than \$2.4 billion. Average annual giving per baptized membership actually increased by about 2 percent to \$504. The number of bequests received by congregations in 2011 declined, but congregations received more than \$65 million in bequests. Based on reported deaths, only about 6 percent of members provided bequests. The average amount per bequest exceeded \$25,000!

Once again the amount of total congregational disbursements were reported to exceed total receipts. About 53 percent of congregations report that their expenses exceeded their income.

Every year, Form C asks other questions regarding congregational characteristics. Analysis of this data often is revealing. For example, congregations reported that worship was held in 38 different languages in ELCA congregations! Two thousand five hundred sixty-three congregations reported that they participated in Book of Faith activities, and 2934 congregations reported direct global ministry involvement. It is also revealing to see that only a small number of ELCA congregations report that they utilized social statements: the most utilized was *Human Sexuality: Gift and Trust*, which was used by 793 congregations; only 593 reportedly utilized genetics; and 319 used health and healthcare. A summary of responses to Form C questions asking about congregational expertise will be provided to synod bishops and vice presidents.

#### **F. Congregations Disaffiliating from the ELCA**

The Office of the Secretary continues to monitor congregations disaffiliating from the ELCA. The rate of disaffiliation has declined significantly in 2012. As a result, we are collecting and reporting results to the Conference of Bishops and others quarterly and not monthly.

At this meeting, I will provide you updated data and a brief analysis of the impact of those losses. As of September 30, 2012, 940 congregations have taken a total of 1016 first votes to disaffiliate from the ELCA. Of the first votes taken, 705 passed and 311 failed (approximately 30 percent). There have been 681 second votes; 646 passed and 35 failed. Of those congregations in which second disaffiliation votes have passed, 636 have completed the termination process and are no longer on the roster of congregations of the ELCA. Of the disaffiliating congregations, about two-thirds are from rural communities or small towns of less than 10,000. For comparison purposes, since June 30, 2012, these numbers represent 14 additional congregations that passed first votes and 11 additional congregations that passed second votes.

#### **F. This and That**

The ongoing work of the Office of the Secretary and its dedicated staff continues to amaze me. If I were to inventory all of the work accomplished since the last regular Church Council meeting, this report would exceed 100 pages. Let me highlight some important activities that may not be on your radar screens:

- The Office of General Counsel continues to coordinate and provide support for misconduct issues and to coordinate litigation. Since the last regular Church Council meeting, a tentative settlement was reached in the Augsburg Fortress lawsuit, and the churchwide organization was dismissed from the Portico case. (Phil Harris can provide details in executive session.) On a personnel note, we said goodbye to long time colleague Loraine Shields who retired. Our new legal assistant is Katherine English. We're also delighted to have attorney Laura Knitt on the 11<sup>th</sup> floor, joining Phil and Dave Ullrich as part of the legal team!
- Rob Thoma continues to oversee risk management, and he has done an exceptional job in working on the endorsed insurance program. Rob's work is below the surface much of the time, but once trouble arises he is an indispensable ally to bishops and synods. In addition, he is working with the Office of the Treasurer and me to implement an important program of Enterprise Risk Management (ERM) for the churchwide organization.
- Mary Beth Nowak and the meeting planning team have stepped up and now coordinate all meeting arrangements at the churchwide organization. Every time I ask a group how their meeting has been, I receive rave reviews for their work! And, now they are gearing up for the Churchwide Assembly, too! (Thanks to Gail Schroeder, Emma Harbin, JoAnne Brady, and Rosa Perez and all the meeting planning team!)

- Archivists Joel Thoreson and Cathy Lundeen, assisted by Jill Hetland, continue their important work shepherding the history of this church. In each of my reports to the Conference of Bishops and the Church Council, I include photographs from the archives to remind ourselves of the rich history of this church and how our mission and ministry is continuing a long tradition. The archives also have provided assistance in the development and support of SODA, the synodical online digital archive. This new resource allows synods to submit all their minutes electronically. (Synods can upload their governing documents, too!)
- Lauren Gioe is the director for rosters. She conscientiously manages the ECIS database for congregations and rostered leaders. She also coordinates the work of the Office of the Secretary with respect to congregational reports.
- Frank Imhoff is the manager for official documentation. He faithfully records and prepares minutes for Church Council meetings and the Churchwide Assembly. His responsibilities will expand to include the Conference of Bishops.
- Yearbook editor Thom Ehlen is already hard at work on the 2013 Yearbook. Once again this resource, published by our colleagues at Augsburg Fortress, is an indispensable resource for synods and congregations.
- Marie Fellows remains a valued colleague and administrative assistant. Besides managing correspondence and travel, she has been the point person in accumulating and tracking information on congregational disaffiliations. She also oversees the sending of letters of condolence when rostered leaders die.

During my tenure, the members of the Office of the Secretary have received additional responsibilities, yet they continue to do their work with good cheer and to demonstrate the importance of team work.

### **G. Concluding Remarks**

My inventory of the work of the Office of the Secretary has left out two very important people and dear colleagues. I want to say a special word about each.

In five years, I have grown to appreciate in many ways the remarkable work of Pr. Ruth Hamilton. In the first year after my election, Ruth became the executive for administration in the Office of the Secretary, essentially the chief of staff. Before that time, she exhibited a remarkable understanding of complex issues involving roster and constitutional issues, as well as a deep knowledge of the churchwide organization. Perhaps most important, she demonstrated a remarkable ability to address problems and suggest timely solutions. After assuming the position of executive for administration, Ruth's leadership and pastoral skills grew and blended so that she served a pivotal role for the churchwide organization and this church as a whole. Bishops, administrative staff, Church Council members and many others have grown to appreciate Ruth's work and commitment in many ways. She will surely be missed as she begins the next path in her vocational journey. Ruth will be installed on November 15 as pastor of St. Luke Lutheran Church in Atlanta, Georgia. (She will remain on my speed-dial, however!)

When Ruth accepted a call to serve as pastor at St. Luke Lutheran Church, I immediately began to think about who would replace her. Those initial days were dark ones! Yet, God once again worked in unexpected ways! On both a personal and professional basis, we are delighted to welcome Sue Rothmeyer, an associate in ministry, as the new executive for Office of the Secretary administration. Sue comes to the Office of the Secretary from the Congregational and Synodical Mission unit, where she served most recently as the Program Director for Youth, Young Adults, and Campus Ministry. Sue has been in the churchwide organization for more than 17 years, and her

experience includes service as the interim executive director of the Division for Higher Education and Schools. She also served as the first secretary of the Southeastern Iowa Synod! And, she knows that the *Constitutions, Bylaws, and Continuing Resolutions* are missional documents! I have had the good fortune to intersect with Sue a number of times, and I have thoroughly enjoyed working with her and appreciated her intelligence and enthusiasm. She will make a superb addition to the Office of the Secretary, and I look forward to working with her!

Finally, I want to thank you all for your dedication and support to this church. It remains an honor and delight to participate in the Church Council and to call you all friends and colleagues. I especially appreciate your thoughts and prayers during this complex and difficult time of discernment.

I would like to end where I began. In these “in-between” times, I recall with fondness the *Sagrada Familia* in Barcelona. I continue to believe that it is a visual metaphor of the ELCA. I recall, too, the book that Mark Hanson wrote in 2001, *Faithful Yet Changing*. I continue to believe that the ELCA remains faithful, yet changing. I continue to believe that the ELCA is a church of the Reformation in the 21<sup>st</sup> century. And, I continue to believe that we are a new creation, always being made new! Thanks be to God.

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CD170 Report

Evangelical Lutheran Church in America  
 Form A - Summary of Congregational Statistics as of 12/31/2011

Run Date 08/19/12

Page 1 of 3

ELCA Congregation Totals

Summary of Membership Statistics	2010	2011	Change	Percent	Statistical Analysis	
Totals -- End of Year					Averages per Congregation Reporting	
Congregations	10,008	9,638	-370	-3.70		
Congregations - Organized	9,838	9,484	-354	-3.60		
Congregations - Under Development	170	154	-16			
Congregations - Filed Form A	7,341	7,508	167	2.27		
Baptized Members	4,272,688	4,059,785	-212,903	-4.98	Baptized Members (/9,576)	423.95
Confirmed Members	3,259,371	3,107,925	-151,446	-4.65	Confirmed Members (/9,557)	325.20

Analysis of Membership Gains and Losses

Percent of Congregations Reporting  
 the Congregation's Specialty  
 Program/Activity on 2011 Form A

Baptized Members -- Received

By Baptism - Children Under Age 16	52,722	50,454	-2,268	-4.30
By Baptism - Adults Age 16 and Older	4,978	5,004	26	0.52
By Affirmation of Faith	44,981	44,522	-459	-1.02
By Transfer	55,927	51,787	-4,140	-7.40
From Other Sources and Stat Adjs	19,117	18,561	-556	-2.91
Baptized Members -- Total Received	177,725	170,328	-7,397	-4.16

Worship.....	37.49
Music.....	24.93
Christian Education for Those 15 or Younger.....	12.22
Other Activities for Children..	6.58
Confirmation Ministry.....	9.55
Christian Ed. for Those 16-19..	2.74
Other Activies for those 16-19.	3.80

Baptized Members -- Removed

By Death	42,281	41,467	-814	-1.93
By Transfer	51,407	46,365	-5,042	-9.81
From Other Sources and Stat Adjs	190,183	166,272	-23,911	-12.57
Baptized Members -- Total Removed	283,871	254,104	-30,303	-10.63

Bible Study or Other Adult Christian Education....	11.26
Prayer, Meditation or Spiritual Development Activities.....	4.22
Fellowship or Other Social Activities.....	17.19
Support Groups (Bereavement, Divorce, 12-Step).....	2.26
Evangelism or Recruitment Activities.....	2.85
Stewardship.....	4.44

Analysis of Membership Gains and Losses

Total Weekly Worship Attendance	1,185,907	1,123,071	-62,836	-5.30
Avg Sunday Attendance per Cong	119	117	-2	-1.68
PCT Bapt Mbrs Attending Worship	27.76	27.66	-0.10	-0.36

Identifying and Using the Spiritual Gifts of Active Participants.....	4.28
Social Justice Activities.....	6.22
Community Service Activites....	20.93

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Evangelical Lutheran Church in America  
 Form A - Summary of Congregational Statistics as of 12/31/2011

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ELCA Congregation Totals

Summary of Membership Statistics Totals -- End of Year	2010	2011	Change	Percent	Statistical Analysis	
					Averages per Congregation Reporting	
Total Receipts	2,490,128,925	2,434,746,432	-55,382,493	-2.22	Total Receipts (/9,573)	254,334.74
Total Disbursements	2,528,576,253	2,460,129,689	-68,446,564	-2.71	Total Disburse (/9,569)	257,093.71
Assets, Value on December 31	20,238,018,064	19,651,177,017	-586,841,047	-2.90	Assets Val 12/31 (/9,518)	2,064,633.01
Total Indebtedness on Dec 31	1,683,024,875	1,627,952,830	-55,072,045	-3.27	Total Indebtedness (/3,355)	485,231.84
Number of Bequests Received	3,370	2,538	-832	-24.69	Number of Bequests / 100 Deaths	6.12
Total Value of Bequests Received	69,988,360	65,586,641	-4,401,719	-6.29	Average Value per Bequest	25,841.86
Projected Mission Support	115,872,002	110,864,852	-5,007,150	-4.32		
Average Total Giving / Bapt Member	494.44	504.72	10.28	2.08	Percent--Indebtedness / Assets	8.28
Average Total Giving / Conf Member	648.15	659.30	11.15	1.72	Percent--CongsWith No Debt	65.10

Detail of Financial Statistics

Receipts

Regular Giving by Members	1,830,676,032	1,775,614,165	-55,061,867	-3.01
Designated Giving by Members	281,897,787	273,440,538	-8,457,249	-3.00
Earned Income (any source)	134,855,948	130,780,771	-4,075,177	-3.02
Grants (any source)	25,541,449	25,853,679	312,230	1.22
All Other Receipts	217,157,709	229,057,279	11,899,570	5.48

Disbursements

Current Operating Expenses	1,819,300,735	1,777,529,695	-41,771,040	-2.30
Capital Improvements	187,896,513	177,349,791	-10,546,722	-5.61
Payments on Debts	211,851,812	207,278,790	-4,573,022	-2.16
Mission Support	108,458,062	103,464,702	-4,993,360	-4.60
Non-Mission Support Benevolence	110,757,679	109,426,118	-1,331,561	-1.20
Other Expenses & Realized Losses	90,311,452	85,080,593	-5,230,859	-5.79

Percent of Total Disbursements

Current Operating Expenses	72.25
Capital Improvements	7.21
Payments on Debts	8.43
Mission Support	4.21
Non-Mission Support Benevolence	4.45
Other Expenses & Realized Losses	3.46

Assets, Value on December 31

Church Real Estate	17,849,665,399	17,309,834,625	-539,830,774	-3.02
Endowment and Memorial Funds	1,186,380,238	1,165,053,826	-21,326,412	-1.80
Cash, Savings Bonds, etc	884,466,793	831,193,919	-53,272,874	-6.02
All Other Assets	320,182,988	345,094,647	24,911,659	7.78

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 Form A - Summary of Congregational Statistics as of 12/31/2011

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**ELCA Congregation Totals**

Congregations Reporting Ethnic Active Participants	Active Participants (2010)	Active Participants (2011)	Change	Percent	Percent of Congregations Reporting Ethnic Active Participants	
African American/Black	3,531	3,494	-37	-1.05	African American/Black	36.25
African National/African-Caribbean	583	747	164	28.13	African National/African-Caribbean	7.75
American Indian/Alaska Native	1,042	1,050	8	0.77	American Indian/Alaska Native	10.89
Arab/Middle Eastern	602	625	23	3.82	Arab/Middle Eastern	6.48
Asian/Pacific Islander	3,181	3,114	-67	-2.11	Asian/Pacific Islander	32.31
Latino/Hispanic	3,247	3,165	-82	-2.53	Latino/Hispanic	32.84
Multi-racial	2,817	2,775	-42	-1.49	Multi-racial	28.79
White/Caucasian	9,762	9,413	-349	-3.58	White/Caucasian	97.67
Other	473	454	-19	-4.02	Other	4.71

**Total Ethnic Active Participants**

					Percent Ethnic Active Participants	
African American/Black	43,843	42,194	-1,649	-3.76	African American/Black	1.52
African National/African-Caribbean	4,881	7,562	2,681	54.93	African National/African-Caribbean	0.27
American Indian/Alaska Native	4,868	4,852	-16	-0.33	American Indian/Alaska Native	0.17
Arab/Middle Eastern	2,053	2,272	219	10.67	Arab/Middle Eastern	0.08
Asian/Pacific Islander	19,689	19,871	182	0.92	Asian/Pacific Islander	0.72
Latino/Hispanic	41,566	38,668	-2,898	-6.97	Latino/Hispanic	1.39
Multi-racial	19,498	20,438	940	4.82	Multi-racial	0.74
White/Caucasian	2,830,218	2,626,604	-203,614	-7.19	White/Caucasian	94.66
Other	9,764	12,419	2,655	27.19	Other	0.45

**Distribution of Congregations by Size**

Size of Congs	Congregations		Baptized Members		Congregations		Confirmed Members	
	Total Congs	Percent	Total Bapt Members	Percent	Total Congs	Percent	Total Conf Members	Percent
Under Development	0	0.64	0	0.00	81	0.84	0	0.00
Very Small	1 - 175	33.76	322,522	7.94	4,086	42.39	390,791	12.57
Small	176 - 350	26.78	655,085	16.14	2,651	27.51	667,926	21.49
Moderately Small	351 - 500	13.33	539,835	13.30	1,127	11.69	470,482	15.14
Medium Sized	501 - 700	9.97	566,979	13.97	770	7.99	451,646	14.53
Moderately Large	701 - 950	6.51	507,741	12.51	430	4.46	345,131	11.10
Large	951 - 1,500	5.36	602,524	14.84	329	3.41	388,483	12.50
Very Large	> 1,500	3.64	865,099	21.31	164	1.70	393,466	12.66

Evangelical Lutheran Church in America  
 Form C - Summary of Congregational Statistics as of 12/31/2011

ELCA Congregation Totals

(7,332 Congs Filed)

**C30 Education Ministry Provided**

**Sunday School**

Yes 6,524 No 734 No Resp 74

**Mid-week Education**

Yes 4,043 No 3,071 No Resp 218

**Confirmation**

Yes 5,822 No 1,370 No Resp 140

**Adult Bible Studies**

Yes 6,590 No 625 No Resp 117

**Vacation Bible School**

Yes 5,119 No 2,035 No Resp 178

**C31 Curriculum Used**

Augsburg Fortress Resources... 5,256

Concordia Publishing Resources. 1,307

Sparkhouse..... 1,932

Create Own Materials..... 3,819

Independent Publishers..... 2,649

Other Denominational Publisher. 1,342

No Response to Any..... 292

**C32 Early Childhood Education Center,  
 Kindergarten and/or Day School**

Yes 1,309 No 6,023 No Resp 0

**C33 Languages In Which Liturgies are Conducted**

Amharic..... 5

Arabic..... 5

Armenian..... 1

Batak..... 2

Cambodian..... 2

Cantonese..... 7

Cree..... 0

Creole (FR)..... 1

Danish..... 4

Dinka (Sudan)..... 4

English..... 7,206

Estonian..... 3

Finnish..... 7

French..... 3

German..... 46

Haitian..... 0

**C34 Disability Assistance Provided**

Building Wheelchair Access..... 6,247

Brailled and/or Large Print

Worship Materials..... 3,419

Assistive Hearing Devices..... 3,221

Special Needs Outreach/Support.. 3,040

**C35 Book Of Faith Initiative Participation**

Yes 2,563 No 4,177 No Resp 592

**C36 Direct Global Ministry Involvement**

Yes 2,934 No 3,909 No Resp 489

**C37 Utilized ELCA Social Statements**

Abortion..... 78

Church in Society..... 297

Death Penalty..... 120

Economic Life..... 209

Education..... 274

Environment..... 271

Genetics..... 513

Health and Healthcare..... 319

Peace..... 271

Race, Ethnicity, Culture..... 212

Sexuality..... 793

No Response to Any..... 5,736

Hmong..... 4

Hungarian..... 0

Indonesian..... 8

Inuipiat..... 6

Japanese..... 3

Korean..... 10

Lao..... 8

Latvian..... 2

Maban..... 1

Mandarin..... 23

Navajo..... 1

Norwegian..... 5

Nuer (Sudanese Dialect)..... 11

Oromo (Ethiopian Dialect)..... 8

Paiute..... 1

Portuguese..... 3

**C38 Plan to Expand/Renovate Facilities or  
 Build New Church Bldg Within 5 Years**

Yes 1,515 No 5,256 No Resp 561

**C39 Congregation Settings**

Rural Farming..... 1,623

Rural nonfarming, recreational,  
 mining, or other open country. 324

In a small city or town under  
 10,000 population..... 325

In a small city or town of  
 10,000 to 49,999 population... 663

In a medium size city of  
 50,000 to 249,999 population.. 1,476

In a suburb near a medium  
 size city..... 611

In a large city of 250,000  
 population or more..... 1,073

In a suburb of a large city  
 (within 10 miles of the city). 381

In a suburb of a large city  
 (> 10 miles from the city).... 811

No Response to Any..... 45

Sign..... 52

Slovak..... 6

Spanish..... 158

Swahili..... 6

Swedish..... 6

Tagalog..... 0

Taiwanese..... 4

Tamil..... 1

Telugu..... 0

Thai..... 4

Tigrinya (Ethiopian Dialect).... 0

Ukrainian..... 1

Urdu (Pakistan)..... 0

Vietnamese..... 0

Wendish..... 0

Yoruba..... 0

## Final Response Rate for 2011 Congregational Report Forms

<u>Synod</u>	<u>Filed</u>	<u>Percent</u>	<u>Congregations</u>
La Crosse Area Synod, ELCA	74	100.0%	74
Southeastern Minnesota Synod, ELCA	177	100.0%	177
Greater Milwaukee Synod, ELCA	131	99.2%	132
Northern Great Lakes Synod, ELCA	81	97.6%	83
Central/Southern Illinois Synod, ELCA	128	95.5%	134
Grand Canyon Synod, ELCA	85	94.4%	90
Northeastern Iowa Synod, ELCA	145	92.9%	156
Northwest Synod of Wisconsin, ELCA	184	92.0%	200
Alaska Synod, ELCA	28	90.3%	31
Southeastern Synod, ELCA	134	89.3%	150
Northwestern Ohio Synod, ELCA	147	88.6%	166
Lower Susquehanna Synod, ELCA	211	87.9%	240
South-Central Synod of Wisconsin, ELCA	126	87.5%	144
Minneapolis Area Synod, ELCA	131	86.8%	151
Northwest Washington Synod, ELCA	88	86.3%	102
Northwestern Pennsylvania Synod, ELCA	74	86.0%	86
Southeastern Pennsylvania Synod, ELCA	135	86.0%	157
South Carolina Synod, ELCA	132	85.2%	155
East-Central Synod of Wisconsin, ELCA	108	85.0%	127
Southeastern Iowa Synod, ELCA	119	85.0%	140
Northeastern Ohio Synod, ELCA	153	84.5%	181
Southwestern Minnesota Synod, ELCA	209	84.3%	248
North/West Lower Michigan Synod, ELCA	101	84.2%	120
Nebraska Synod, ELCA	206	84.1%	245
New Jersey Synod, ELCA	151	83.9%	180
Southeast Michigan Synod, ELCA	106	83.5%	127
Northern Illinois Synod, ELCA	123	83.1%	148
Northern Texas-Northern Louisiana Synod,	88	82.2%	107
Pacifica Synod, ELCA	93	81.6%	114
Rocky Mountain Synod, ELCA	127	81.4%	156
Saint Paul Area Synod, ELCA	89	79.5%	112
Texas-Louisiana Gulf Coast Synod, ELCA	90	78.9%	114
Central States Synod, ELCA	145	78.8%	184
Northeastern Minnesota Synod, ELCA	108	78.3%	138
South Dakota Synod, ELCA	165	77.8%	212
Southwestern Texas Synod, ELCA	105	77.8%	135
Montana Synod, ELCA	100	77.5%	129
Metropolitan New York Synod, ELCA	154	77.0%	200
Western Iowa Synod, ELCA	103	76.9%	134
Metropolitan Chicago Synod, ELCA	147	76.6%	192
Southwest California Synod, ELCA	95	76.0%	125
Metropolitan Washington, D.C., Synod, EL	56	75.7%	74
Northwestern Minnesota Synod, ELCA	183	75.6%	242
New England Synod, ELCA	139	74.7%	186
Delaware-Maryland Synod, ELCA	129	72.9%	177
Eastern Washington-Idaho Synod, ELCA	67	72.8%	92
Southwestern Washington Synod, ELCA	62	72.1%	86
Florida-Bahamas Synod, ELCA	133	71.9%	185
Upper Susquehanna Synod, ELCA	95	71.4%	133
Arkansas-Oklahoma Synod, ELCA	37	71.2%	52
Southern Ohio Synod, ELCA	144	70.2%	205

## Final Response Rate for 2011 Congregational Report Forms

<u>Synod</u>	<u>Filed</u>	<u>Percent</u>	<u>Congregations</u>
Southwestern Pennsylvania Synod, ELCA	126	68.5%	184
Northeastern Pennsylvania Synod, ELCA	194	68.3%	284
Sierra Pacific Synod, ELCA	123	67.2%	183
Oregon Synod, ELCA	77	67.0%	115
North Carolina Synod, ELCA	133	66.5%	200
Eastern North Dakota Synod, ELCA	144	65.8%	219
Indiana-Kentucky Synod, ELCA	128	65.6%	195
Virginia Synod, ELCA	94	61.8%	152
Allegheny Synod, ELCA	75	61.5%	122
Western North Dakota Synod, ELCA	111	60.0%	185
Upstate New York Synod, ELCA	105	59.7%	176
West Virginia-Western Maryland Synod, EL	37	58.7%	63
Caribbean Synod, ELCA	14	42.4%	33
Slovak Zion Synod, ELCA	6	26.1%	23
<b>ELCA Total</b>	<b>7,508</b>	<b>78.5%</b>	<b>9,562</b>

5. How would you describe your knowledge of the following?

	know very				know a
	<u>little</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>lot</u>
a. development/fundraising (mean=2.9)	1	5	7	5	0
b. finances/budget development/accounting (mean=3.2)	1	4	5	7	1
c. legal matters (mean=2.8)	3	3	9	0	3
d. research/program evaluation (mean=3.0)	0	6	7	4	1
e. strategic planning (mean=3.6)	0	3	4	9	2
f. personnel/human resources (mean=3.3)	0	4	6	7	1
g. marketing/communication (mean=3.1)	0	5	8	4	1
h. writing/editing (mean=3.7)	0	3	2	10	3
i. publishing (mean=2.5)	3	6	7	1	1
j. global mission work (mean=3.2)	0	4	8	4	2
k. new congregation development (mean=2.6)	5	2	7	4	0
l. preaching (mean=3.6)	3	3	3	4	7
m. education/Christian education (mean=3.9)	1	2	3	4	8
n. youth ministry (mean=3.5)	1	3	4	6	4
o. young adult ministry (mean=3.3)	1	3	7	4	3
p. ministry with senior adults (mean=3.2)	0	8	2	5	3
q. multicultural ministry (mean=3.2)	0	4	7	6	1
r. anti-racism work (mean=3.4)	0	3	5	9	1
s. stewardship education (mean=3.4)	0	3	7	6	2
t. candidacy (mean=2.9)	3	3	7	3	2
u. seminaries/theological education (mean=3.2)	4	3	2	3	6
v. discipleship/faith practices (mean=3.8)	0	2	4	8	4
w. ecumenical relationships (mean=3.7)	0	1	7	6	4

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**Report of the Treasurer**  
**Submitted by: Rev. Linda O. Norman**

*The Office of the Treasurer manages the financial, business, information technology, and building management affairs of the churchwide organization. This Office serves to support the mission of ELCA congregations, synods and the churchwide organization. The governing description of this office appears in constitutional provision 15.14 and continuing resolutions 15.14.A10, 15.14.B10.*

**General**

In September, the ELCA joined in thankfulness and remembrance for the life of our dear colleague and friend, Mike McKillip. Mike served faithfully as the Director for Internal Audit for eight years. After several months of battling cancer, he died on September 12. His witness through life and in death was one of trust in the mercy and faithfulness of God. We miss him and continue to hold Mike's family in prayer.

The ELCA is currently working with a local audit firm, CapinCrouse, to complete the 2012 internal audit plan. In conjunction with the Mission Investment Fund, we expect to hire a new Director for Internal Audit in the coming months.

Significant churchwide initiatives for which the Office of the Treasurer has been providing leadership include:

1. launching a redesigned intranet site and building the technology platform for the new elca.org
2. creating a churchwide data management strategy
3. chairing the organization's newly constituted Policy Review Committee and rewriting Office of the Treasurer policies and procedures to align with current organizational structure and process
4. increasing efficiency and integration of financial systems and processes
5. utilizing communication technologies and tools more effectively
6. reducing energy consumption and modeling efficient energy usage
7. processing receipts over \$10M and \$6M in payments for the 2012 ELCA Youth Gathering.

We have made significant accomplishments in each of these areas, many of which are detailed further in this report.

**Accounting and budgeting**

In order to strengthen controls and manage risk, the General Accounting team was realigned over the course of the summer. Kathy Fry joined the team, serving as the Manager for Accounting, and team members have begun cross training on various tasks and responsibilities. The General Accounting team has made significant progress in documenting policies and procedures to align with the current organizational structure. The team has also been focusing its efforts on enhancing the reporting capabilities and functionality of the endowment and deferred gift systems, including new/enhanced reporting, business process improvements and vendor upgrades.

In efforts to enhance donor stewardship and increase operational efficiency, we have begun contracting for expanded lockbox services through Harris Bank. The bank is providing gift entry services for direct mail appeals and transmitting the information to Receipts Processing via secure electronic files. Files are uploaded into ECIS through an IT interface. This process was tested successfully with the ELCA Malaria Campaign and resulted in significant improvements to our processing timeframes. Staff is investigating the mechanics of also using Harris services to process recurring gifts.

## **Information Technology**

### *Intranet*

The churchwide organization needed to have technology that would allow for greater internal collaboration and information sharing. Thus, a new intranet system has been developed based on Microsoft Sharepoint technology. This technology allows for online discussions, streamlined document storage, collaborative document editing and many other functions. The new intranet will be launched in the fourth quarter of 2012.

### *Mobile device technology and information security*

Information Technology continues to improve the digital security that it provides for ELCA information assets and its constituents. Laptop replacement efforts are underway through May 2013, following a desktop replacement effort in early 2012. Mobile device management software was implemented to secure mobile devices of all types to connect to ELCA email and other networked systems, allowing for greater staff connectivity and productivity. Over 179 mobile devices are now securely connected to access ELCA churchwide systems.

### *Data management strategy*

Working with a third-party consultant, we have defined a multi-year strategy to provide more efficient and effective churchwide organization data management. The strategic and tactical initiatives identified are in three primary categories of data protection, data management and data accessibility. Over the next several years, we will look to execute on the strategy to reduce risk, create operating efficiencies and deliver value across the church by creating greater accessibility to programmatic and business data managed by the churchwide organization.

### *2013 Churchwide Assembly*

Information Technology continues to prepare for the 2013 Churchwide Assembly. After a request for proposal process, Guidebook, in conjunction with Branchfire, has been selected to provide a mobile-based solution. Voting members will have access to a variety of functions during the 2013 ELCA Churchwide Assembly. The initiative includes expanding the electronic binder pilot to additional voting members with functionality compared to the 2011 Churchwide Assembly.

The Guidebook technology was leveraged for the 2012 ELCA Youth Gathering and was downloaded over 3,000 times to help youth and volunteers more efficiently access Gathering related information, such as schedules, speakers, safety information, blogs and social media.

### *ELCA Constituent Information System (ECIS) and other business applications*

In 2012, we continue to migrate disparate systems and information to ECIS, including, but not limited to, event management and roster mobility. The event management module within ECIS was leveraged for Conference of Bishops in October 2012 as well as this November 2012 Church Council meeting. Custom development for using the event module for the Churchwide Assembly continues to be a main priority in collaboration with the Office of the Secretary. We also continue to develop reports and other data outputs that will deliver critical information to all portions of the churchwide organization.

Data clean-up, data de-duplication, email validation, streamlining business processes and organizational change continues. Cross-unit communication and work efficiencies in managing this information are continually being pursued to fully leverage this system as an integrated database while also realizing the benefits of the redesigned organization.

A rollout of ECIS to synods is currently being planned to allow them to receive and manage constituent information related to their synod. Security is being configured to allow pilot synods to test the technology in the first quarter of 2013.

Information Technology and Human Resources have collaborated throughout 2012 to migrate various HR functions to the Ultimate Software UltiPro solution. Over the summer, we worked together to launch the recruitment module for all domestic and global jobs. Applicants apply online for positions that are hosted in the UltiPro system. The applications are tracked against the posting and available to internal resources for review. Future enhancements include performance management, which will launch at the end of 2012, and begin with the goal-setting process for the upcoming year.

A contract management module is being implemented with the ELCA general ledger system, *IFAS*, to streamline the process of initiating, authorizing, procuring, and disbursing approved contract funding within Accounts Payable. The module provides staff with the capability of electronically storing, managing and reporting on past, future, and upcoming contracts and commitments. The module was implemented and is partially used to track and report on approved ELCA contracts. A new fully-integrated pilot for managing Information Technology contracts is scheduled for the end of the year and will be rolled out to all churchwide units in 2013.

The churchwide organization created a Financial Systems Steering Committee, chaired by Office of the Treasurer staff. The inter-unit committee of Office of the Treasurer, Mission Advancement and Human Resources staff work to identify and prioritize initiatives that impact the following financial systems and their related processes: *IFAS (ONESolution)*, *TrustProcessor*, *Giftwrap*, *Ultipro*, and integrations of these systems with *ECIS*. This team's intent is to ensure the efficiency and effectiveness of these systems and address common interests, concerns, and enhancements to these systems and related business processes.

### **Facilities**

As part of the churchwide operational plan objective to reduce energy consumption, we have continued to implement energy-saving measures through replacement of appliances, lighting and other energy-consuming assets.

The ELCA replaced all staff desk and guest chairs within the Lutheran Center. Old chairs were offered to the staff for purchase at \$10 each. Remaining chairs are being donated to congregations and other non-profit organizations. We are also updating internal and external doors for increased wheelchair accessibility and for updated key access.

An elevator update is the next major facilities project. Three elevator cars in the Lutheran Center will be upgraded in 2012; the remaining three will be upgraded in 2013. The inside of all the cars will also be refurbished in 2013.

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

*The Evangelical Lutheran Church in America (ELCA) is a vibrant community living by the power of Christ's death and resurrection. Our unity is in Jesus, who calls us by name and gathers us around word and water, wine and bread. With a living, daring confidence in God's grace we rejoice in the Spirit's gifts that diverse people and cultures bring to one body in Christ. Together we serve God's mission in the world, proclaiming God's reconciliation in Christ and restoring community.* (ELCA Churchwide Organization Operational Plan 2011-2013)

### **Strategic Planning**

Churchwide Organization Operational Plan - The churchwide organization continues implementation of the goals and objectives stated in its 2011-2013 Operational Plan. This plan builds on and seeks to implement the outcomes of previous strategic planning and development processes, including:

- The ELCA Plan for Mission (2003-2012)
- The Churchwide Organization Strategic Priorities: (endorsed in 2009)  
*The churchwide organization, working collaboratively with congregations, synods, agencies and institutions and other partners, will give priority to:*
  1. *accompanying congregations as growing centers for evangelical mission; and*
  2. *building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.*
- Decisions arising from the Living into the Future Together (LIFT) Task Force report and recommendations (Churchwide Assembly 2011)
- The churchwide organization redesign (2010-2011)

The Office of the Presiding Bishop continues to work with the Planning and Evaluation Committee to coordinate strategic planning, evaluate the work of churchwide units, and review and evaluate the implementation of churchwide compliance with actions of the Churchwide Assembly. At this November meeting of the Church Council, the Planning and Evaluation Committee will continue its review of the Global Mission Unit. For the full report of Global Mission's work (see [Exhibit K, Part 2](#)). The Planning and Evaluation Committee will also continue monitoring the implementation of the Operational Plan with a review of the progress towards Goal 2.

*The ELCA is contributing to the alleviation of poverty and hunger globally and within the United States, and to achieving just, peaceful and sustainable livelihoods for impoverished and vulnerable people and communities.*

See Exhibit A, Part 5, Appendix 1 for an abbreviated progress report on the implementation of all six goals.

### **Budget**

During this November meeting, Treasurer Linda Norman and I will present a primer on this church's budgeting process for the churchwide organization. We will provide you with a general overview of how this church develops, adopts and monitors the organization's budget. The role of the Office of the Presiding Bishop is documented in the ELCA Constitution, Bylaws, and Continuing Resolutions 13.21.f, 14.21.05, and 15.12.A10.d.

Budget development for the churchwide organization is an interactive process, the purpose of which is to allocate financial resources that strengthen this church's participation in God's mission in ways that are appropriate to the role of the churchwide organization (11.11 and 11.12). Budget development is an exercise in stewardship. The role of the Church Council is key to good stewardship and fiduciary responsibility with and on behalf of this church. Thank you for your excellent partnership in this ministry.

### **Living Into the Future Together: Renewing the Ecology of the ELCA Advisory Committee**

The 2011 Churchwide Assembly directed the Office of the Presiding Bishop, in collaboration with the Church Council and the Conference of Bishops, to implement a set of seven resolutions related to the ongoing work of the LIFT Task Force. The Assembly identified the opportunity and need for the work begun by the LIFT Task Force to continue. The LIFT Advisory Committee has provided assistance to the Office of the Presiding Bishop regarding the implementation of ongoing work. In addition to tending to the seven resolutions, this committee has provided a way to continue to listen to the changing realities in this church and raise critical questions about the future. An example is the paper from the committee in [Exhibit I, Part 1](#) "Patterns of Synodical Life that Effectively Support Congregational Missional Vitality." This paper was discussed at the October 2012 meetings of the Conference of Bishops and Synod Vice-Presidents and is intended for discussion at this Church Council meeting during a café conversation. The committee's progress report may be found in [Exhibit I, Part 2](#).

### **General Administration**

In *Switch: How to Change Things When Change is Hard*, the authors Chip and Dan Heath posit that "Change is hard because people wear themselves out. ... what looks like laziness is often exhaustion ... what looks like resistance is often a lack of clarity" (pp.12, 15). In an effort to assist staff with change, we work to increase the specificity of unit priorities and name what we will stop doing. The Operational Plan has assisted units with prioritization; however, identifying what we will no longer do is still a challenge.

In order to bring more clarity to the work, we again turn to the Operational Plan for guidance. We have also met routinely with the senior leaders in the organization (the direct reports to the unit executive directors) to explore progress on the plan and identify what is working and what is not. We seek to learn from the places in the organization where there is good collaboration and progress on our goals and objectives. We have also scheduled two collaboration training workshops for staff in December 2012 and January 2013.

We continue our commitment to leadership development in the organization and have adopted a leadership development strategy with designated funding for 2013. The Administrative Team (The Presiding Bishop, Secretary, Treasurer, Unit Executive Directors, and the Executive for Administration) is pursuing greater clarity for its role in the organization and how the team members work together for the best results. In October 2012, the team met in its second retreat this year. Primary outcomes included agreement and next steps on leading together and in partnership with the Church Council and Conference of Bishops, and more effective internal collaboration. Regarding the partnership with the Church Council and Conference of Bishops, a meeting of the executive committees of the Church Council and the Conference of Bishops with the Administrative Team is scheduled for December 3, 2012. This will be the second meeting of this group of leaders.

We have had two major assessments in the organization this year: World Hunger and The *Lutheran Magazine*. Staff are moving forward on recommendations for our World Hunger ministries (see the Mission Advancement report, [Exhibit K, Part 3, Page 3](#)). The Planning and

Evaluation Committee will hear a report from The *Lutheran Magazine* at this meeting (see also the [Mission Advancement report](#), Page 5).

The Mission Investment Fund engaged in a strategic planning process this year. This plan is expected to guide MIF's work through 2015. You will hear an update at this meeting from the President and CEO, Ms. Eva Roby.

I encourage you to give attention to the unit reports, along with the reports from the Separately Incorporated Ministries, in [Exhibit K](#) and [Exhibit P](#) respectively of this docket. I continue to be thankful for the tremendous amount of work done by churchwide staff and our partners. Each page of reporting represents hundreds/thousands of lives touched and changed by this church. To God be the glory.

### **Sabbatical**

On November 1, 2012, I celebrated 25 years of service in the churchwide organization. For the past five years I have served as the Executive for Administration. I am grateful to Presiding Bishop Hanson for approving my first full three-month sabbatical this past summer. The major objectives were rest, renewal and reflection. The centerpiece of the sabbatical was a trip to Tanzania that combined a meeting with church leaders in the Evangelical Lutheran Church in Tanzania and climbing Mt. Kilimanjaro to raise money for our ELCA Malaria Campaign.

My meeting with church leaders was facilitated by Mr. Abel Mrema, my counterpart in the ELCT. Along with our Director for Evangelical Mission in the Metropolitan New York Synod, the Rev. Jack Horner, I met with the Rev. Ambele Mwaipopo, ELCT Director for Mission and Evangelism; Dr. Sigalla, Director for Health Services; and the Rev. Sabina Lumwe, Director for Social Services & Women's Work. Pastor Horner and I also met with Lutheran World Relief staff, Ms. Brenda Kimaro and Mr. John Fulli. We are partners with LWR in the anti-malaria work in Tanzania. We extended an invitation to Ms. Kimaro and Mr. Fulli to submit a proposal for making nets available for each child in the ELCT boarding schools. Currently, the nets are provided by parents so not all children have them. In addition to saving lives, providing the nets would make a good statement on behalf of the church regarding its commitment to fight malaria.

While in Tanzania, we worshipped at Ngaruma Parish, Northern Diocese where the Rev. Anna Makyao is pastor. Pastor Makayo has a very active anti-malaria program in the congregation. The Sunday we worshipped the children performed a drama teaching about malaria prevention and treatment. I was especially struck by one of the young members in the congregation, Joyce. Joyce represents the millions of children who can be saved from malaria by the efforts of the ELCA Malaria Campaign.

I made it to the summit and peak of Mt. Kilimanjaro, 19,340 feet. It was a very challenging and rewarding experience. We raised over \$30,000! I learned several things from climbing Kilimanjaro. One is to accept help when it is offered, another is to ask for help when it is needed, and yet another is to offer help when you are able. Receiving help is not a sign of weakness, but an exercise in wisdom. The peak on Mt. Kilimanjaro is named Uhuru Peak which means freedom in Swahili. Every 60 seconds a child in Africa dies from malaria. I pray for freedom from malaria for children like Joyce.





**The ELCA Churchwide Organization  
 Operational Plan 2011-2013  
 Progress Update – November 2012**

<b>Goal one</b>		
The ELCA is an evangelizing, multicultural, multigenerational church growing in faith, and witnessing to God's mission locally and globally, with more people worshipping in new and renewed congregations and living out their faith in the world.		
<b>Objectives</b>	<b>Key result indicators</b>	<b>Lead responsibility</b>
<p><b>A growing church</b></p> <ol style="list-style-type: none"> <li>1. Actively support the establishment of new congregations or communities of worship and help them become sustainable.</li> <li>2. Work with synods in our shared commitments in congregational renewal and development to expand existing congregations.</li> <li>3. Work with the Conference of Bishops and other partners to take the lead on new approaches to involving congregations in community renewal and to be advocates for such approaches.</li> <li>4. Work with congregations toward a deeper understanding of the connections of worship and mission.</li> </ol>	<p>75 new starts per year, involving at least 40 synods and 9 regions</p> <ul style="list-style-type: none"> <li>• 38 total sites have started in 2012, located in 22 synods and 9 regions.</li> <li>• Six ministry sites have been started in the Asian and Pacific Islander community along with the identification of leaders for these ministries.</li> </ul> <p>150-200 renewing congregations funded per year              163 renewing congregation grants were approved for funding at the CSM Renewal Review Table in July.</p> <p>Increased use of the Partners in Worship network and resultant increase in worship attendance in congregations served</p> <p>Last spring we gathered information from the bishops about the partners in their synods. With this information we made the decision to work on revising the network. We surveyed the partners this summer and with that information we are working on developing a clearer understanding of the expectations of this network. We are also beginning the development of resources that address the needs expressed by the partners in the survey.</p> <p>The Conference of Bishops was presented with an updated</p>	<p>Congregational &amp; Synodical Mission (CSM)</p>

	<p>report at their meeting in October. The Directors of Evangelical Mission were also given updated information at their meeting this fall. After these meetings, the partners were sent a mailing with new resources and were encouraged to contact their bishops to being (or continue) their work.</p> <p>Our next steps are to look into ways to proceed with meetings and events, as well as more resources and communication with the partners. The hope of this network is to cultivate more conversation about the worship life of this church and continue the work of seeing worship and mission as one ministry in this church.</p>	
<p><b>Accompanying congregations in mission planning</b></p> <ol style="list-style-type: none"> <li>5. Through the Directors for Evangelical Mission, help synods establish and develop mission tables for the purposes of mission planning.</li> <li>6. Make mission planning a vehicle for growing this church in its many diverse contexts – new starts, renewed congregations and congregations engaged in their communities and connected globally.</li> <li>7. Provide education to synodical and congregational leaders on developing mission plans – what they are and the processes and tools that can be used.</li> <li>8. Encourage all seminaries to include mission planning in their preparation of rostered leaders.</li> </ol>	<p>100 percent of synods have functioning mission tables by end of 2012</p> <p>47 synods have functioning new/renewal and/or mission support and stewardship education synod mission tables.</p> <p>80 percent of congregations have or are developing mission plans by end of 2013</p> <ul style="list-style-type: none"> <li>• A question on Congregational Mission Plans will be added to the 2012 Parochial Report – Form C to determine the level of participation by congregations reporting.</li> <li>• Have initiated an inter-unit Implementation Team (includes bishops, DEM, churchwide staff) to coordinate implementation efforts.</li> <li>• Developed and introduced <a href="http://www.elca.org/missionplanning">www.elca.org/missionplanning</a> website that shares resources (from synods &amp; churchwide) to congregations and synods to engage in mission planning.</li> <li>• Developed and introduced the mission planning Guiding Principles to assist congregational leaders to engage in mission planning.</li> <li>• CSM Relator conversations for July/August with all DEMs focused on synod strategies for mission planning.</li> <li>• The Book of Faith Initiative and the Faith Practices</li> </ul>	<p>CSM</p>

	<p>Initiative have partnered and have developed a resource titled, "Story Matters" that challenges congregations to connect Scripture, faith practices and mission and arrive at a Biblical story or passage that identifies them as a missional congregation.</p>	
<p><b>Becoming a multicultural church</b></p> <p>9. Continue to encourage and support ethnic-specific new starts and building more multicultural congregations.</p> <p>10. Incorporate immigration and ethnic diversity as a specific theme in mission plans.</p> <p>11. Connect synodical and congregational leaders who are achieving success in this area with others wanting to make change.</p> <p>12. Disseminate success stories and examples of good practice to synods, congregations and educational institutions.</p> <p>13. Model becoming a more multicultural church in churchwide organization staff recruitment, including deployed staff.</p>	<p>Increase in the number of people from ethnic specific backgrounds participating in and leading this church</p> <ul style="list-style-type: none"> <li>• 120 people (rostered, lay and guests) attended the 11th Assembly of the Association of Asians and Pacific Islanders.</li> <li>• 250 people attended the Hmong Caucus meeting.</li> <li>• 50 people attended the Laotian Caucus meeting.</li> <li>• 80 people attended the Liberian Lutherans in America meeting.</li> <li>• 2012 Assembly of the Arab &amp; Middle Eastern Association, 50-60 people attended.</li> <li>• 2012 Assembly of the American Indian &amp; Alaska Native Association, 50-60 people attended.</li> </ul> <p>50 percent of new starts and renewals are in ethnic-specific or multicultural settings.</p> <p>57% of new start ministries are in ethnic-specific or multicultural settings.</p> <ul style="list-style-type: none"> <li>• African American/Black - 1</li> <li>• African National - 1</li> <li>• American Indian/Alaska Native - 1</li> <li>• Asian/Pacific Islander - 2</li> <li>• Latino/Hispanic - 6</li> <li>• Multicultural - 7</li> </ul> <p>46% of renewing congregation grants are in ethnic-specific settings</p> <p>Content of mission plans focuses on immigration issues and multicultural ministry.</p> <ul style="list-style-type: none"> <li>• The Multicultural Cross-Unit Team is currently obtaining</li> </ul>	<p>CSM</p> <p><b>Cross-Unit Team</b>                  Sherman Hicks,                  convener</p>

	<p>from synods whether they have an immigration task force/committee. So far, out of 25 responses, six have an immigration task force/committees.</p> <ul style="list-style-type: none"> <li>Concerning multicultural task forces/committees, out of the responses so far, 14 out of 25 synods have such task forces/committees.</li> <li>Regions 9 and 3 have begun a process to incorporate cross-cultural dialogue into their development of synod mission planning strategies.</li> </ul>	
<p><b>Leadership support and development</b></p> <ol style="list-style-type: none"> <li>14. Work with educational partners and synods to increase the number of trained mission leaders in congregations.</li> <li>15. Develop leadership among women, youth, young adults and people of diverse ethnic backgrounds as a way to enrich worship life, grow communities of worship and achieve diversity throughout the ELCA.</li> <li>16. Identify and support people of different ethnic and cultural backgrounds to become lay and rostered leaders.</li> <li>17. Encourage church networks and other initiatives that help youth and young adult leaders emerge and take up leadership roles, including in governance.</li> <li>18. Convene discussions between the churchwide organization, seminaries and candidacy committees to reach agreement on the characteristics of mission leadership needed for the future and to identify best practices.</li> <li>19. In collaboration with the Board of Pensions and synods, implement strategies to develop healthy leaders.</li> <li>20. Provide emerging leaders, pastors and lay leaders access to training in advocacy and community</li> </ol>	<p>150-200 new leaders per year participating in Missional Leadership Centers</p> <ul style="list-style-type: none"> <li>65 Latino and Latina leaders are participating in our lay formation centers.</li> <li>15 new Latino and Lantina leaders are participating in our new M.Div track in the new consortium of seminaries that includes ISEDET in Argentina, Mexico, and the seminary in Puerto Rico.</li> </ul> <p>Evidence of change in the health and profile of leaders in this church (youth, gender and ethnic background) Evidence of increased youth participation in education and formal church networks.</p> <p>The HIV/AIDS Strategy Team sponsored 5 young adults from ELCA congregations to participate at the Interfaith Pre-Conference and the International AIDS conference in Washington, DC.      (see also pages 5 and 6 – Expanding Global Engagement)</p> <p>The content of leadership training focuses on desired leadership capacities and supports priority themes (a growing, multicultural and multigenerational church, healthy leaders, advocacy and community mobilization)</p>	<p>CSM</p>

<p>mobilization.</p>		
<p><b>Ecumenical relationships and other partnerships</b></p> <p>21. Accompany congregations and synods to develop and facilitate networking and coordinated ministry with ecumenical partners.</p> <p>22. Ensure that networking and collaboration through ecumenical and other partnerships is a focus of mission plans and in education of lay and rostered leaders.</p>	<p>20 synods involved in cooperative mission planning with full communion partners</p> <p><a href="#">The Ecumenical and Inter-religious Relations staff are working with Research and Evaluation to identify synod activities. They have described the work to be tracked as places where there is a common commitment to evangelism, witness, and service; and a means of common decision making on critical common issues of faith and life. To date, we have identified 20 synods.</a></p> <p>Content of congregation mission plans includes relationships and ministry with ecumenical partners</p> <p><a href="#">Working with staff in CSM and their focus on mission tables.</a></p>	<p>Office of the Presiding Bishop (OPB)</p>
<p><b>Expanding global engagement of this church</b></p> <p>23. Through the practice of mutual accompaniment, deepen companion relationships of ELCA synods and churches/dioceses in other countries and coordinate church-to-church engagements.</p> <p>24. Facilitate global connections that enrich worship and congregational life, build capacity for witness in congregations and companion churches and enable congregations to more fully engage the “global” that is already in their community (e.g., immigrant communities).</p> <p>25. Become globally formed and globally informed through mission events, service opportunities, advocacy and awareness of the global systems in which we participate.</p>	<p>Increase in the number of new contacts through glocal events, especially young adults and persons of color.</p> <p><a href="#">ELCA Advocacy staff have facilitated Glocal event workshops in support of CSM Unit coverage effort with Poverty and Justice Ministries.</a></p> <p><a href="#">Musicians training event-January 2012</a>      46 participants      Young adult: 28/ People of color: 25</p> <p><a href="#">Ecumenical Advocacy days -March 2012</a>      Event as a whole: 813 participants      Young adults thru invitation: 44 / People of color: 19</p> <p><a href="#">Northern Texas Northern Louisiana Synod assembly -April 2012</a>      Participants: 500      Non assembly members solely registered for the Glocal section of the assembly: 36</p>	<p>CSM and Global Mission (GM)</p>

	<p><a href="#">Canadian Forum- May 2012</a>                  Participants: 22                  Young adults: 7 / People of color: 6</p> <p><a href="#">Minneapolis Minnesota GMG May 2012</a>                  Registered participants: 113</p> <p><a href="#">Cincinnati Ohio -June 2012</a>                  Registered participants: 87</p> <p><a href="#">Indiana Kentucky Synod Assembly- June 2012</a>                  Participants: 435</p> <p><a href="#">New England Synod assembly- June 2012</a>                  Numbers will be available as of September 24th 2012.</p> <p><a href="#">Sioux Falls, South Dakota - June 2012</a>                  Registered participants: 113</p> <p><a href="#">Int'l Companion Program to Nat'l Youth Gathering -July 2012</a>                  International Participants: 32                  Male: 18 / Female: 14                  Countries- 18 / Local companions and participants: 21</p> <p><a href="#">Milwaukee Wisconsin GMG – August 2012</a>                  Registered participants: 157</p> <p><a href="#">Story Based Strategy meeting- September 2012</a>                  Participants: 33 / New leadership: 13                  Young adults: 19 / People of color: 12</p> <p><a href="#">Chicago Illinois GMG- September 2012</a>                  Registered participants: 116</p> <p>Increase in missionary sponsorship.                  As of September 30, \$1,775,630. This amount is \$259,779 below budget.</p> <p>Increase multi-ethnic participation at glocal events by end of 2013. (see above, pages 5 and 6)</p>	
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	<p>20 percent increase in short-term international service opportunities, especially health professionals</p> <p>In 2011, we had 141 short-term personnel. For 2012, we have 152.</p> <p>Planning for a Lutheran Health Volunteers program continues with a proposed launch in early 2013.</p> <p>Global Mission in collaboration with Luther Seminary is sending an ELCA mission personnel to Mekane Yesus Seminary in Ethiopia through the ELCA Sabbatical Program.</p> <p>Global Mission in collaboration with the Minneapolis Area Synod and Zion Lutheran Church, Anoka, MN in sending an ELCA volunteer to explore evangelism and mission outreach in Southern Sudan.</p> <p>The ELCA has recently sent a short-term missionary to Jerusalem to serve as Interim Communications Director for the ELCJHL.</p> <p>A short-term ESL and spirituality teacher (a deaconess) has been sent to work with the deaconess school in Indonesia. She teaches among deaconesses who will be serving in health care settings.</p> <p>A joint appointment between Southeastern Synod and Global Mission placed a short-term volunteer in Guatemala to assist the Lutheran Augustinian Church in developing disaster preparedness.</p> <p>Mission plans include global engagement strategies</p> <p>Global Gatherings for 2013 events will include a workshop on congregational mission planning development with an emphasis on the connection of global engagement with mission plans. Global engagement strategies involve listening to our companions.</p>	
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<b>Goal two</b>		
The ELCA is contributing to the alleviation of poverty and hunger globally and within the United States, and to achieving just, peaceful and sustainable livelihoods for impoverished and vulnerable people and communities.		
<b>Objectives</b>	<b>Key result indicators</b>	<b>Lead responsibility</b>
<p><b>International development</b></p> <ol style="list-style-type: none"> <li>1. Improve program planning, monitoring and evaluation processes to promote outcome-based action and build capacity of partners to assess long-term impact to ensure effective use for ELCA World Hunger funds with priority to long-term sustainable development projects with global partners.</li> <li>2. In response to the changing landscape of Lutheran development agencies, identify key strategic partners for the ELCA’s work in sustainable livelihoods, food security, water, health care, and education and ensure that these partnerships give expression to the ELCA’s commitment to engage in development as a church with churches.</li> <li>3. Sustain and expand programs with companion churches and other partners to prevent and contain malaria.</li> <li>4. Build the capacity of companion churches and other partners to engage local networks in responding to malaria in their communities.</li> <li>5. Sustain and expand programs with companion churches and other partners to prevent the spread and improve the lives of people affected by HIV and AIDS.</li> <li>6. Contribute to global advocacy campaigns with and through global alliances and networks such as The Lutheran World Federation, ACT Alliance and World Council of Churches, with priority to poverty-focused development, global health, US foreign policy and human rights.</li> <li>7. In line with goals to grow the ELCA World Hunger Appeal,</li> </ol>	<p>Program monitoring demonstrates funding is in line with priorities, mutual accountability with partners and positive impacts</p> <p>New planning tools emphasizing desired social change, were introduced in 2009 and have been altered and improved leading up to the publishing of a new grants planning process for the 2013 budget planning period. This planning process has defined an approach to collecting data on desired social change and establishing a monitoring system by companions for their ministries to help them and the ELCA measure change and demonstrate impact. After reviewing the volume of grants managed by Global Mission and the staffing constraints, a small grants process for requests under \$6,000 has been developed to expedite the planning and review process while maintaining the collection of necessary relevant information.</p> <p>In July, a two-day training was provided to Global Mission program staff, Global Mission Regional Representatives, World Hunger Appeal World Hunger Education and World Hunger Constituents Engagement colleagues to introduce the new planning, monitoring, evaluation, and capacity assessment tools. Training was centralized around a theme of outcome-based planning and mission alignment, stressing the relevance of stewardship demonstrated by the allocation of resources (human and financial) which result in positive social change.</p>	<p>GM (with CSM in global advocacy)</p> <p><b>Cross-Unit Team</b>                      Planning,                      Monitoring and                      Evaluation (Grant                      Making)                      Megan Bradfield,                      convener</p>



<p>review and plan for the capacity and technical expertise that will be required to manage funded programs and further build effective partnerships.</p>	<p>Full implementation of effective malaria intervention programs by five companion churches in Southern Africa and expansion of malaria programming in West and East Africa</p> <p>In the Southern Africa region, programs in Angola, Malawi, Mozambique, Zambia and Zimbabwe piloted programs as part of a regional program under the guidance and technical support of LUCSA. Baselines have been conducted in all but Angola.</p> <p>1) In Zimbabwe:</p> <ul style="list-style-type: none"> <li>• 3,107 people were reached through training programs training on signs and symptoms, prevention methods, environmental management, and treatment.</li> <li>• 692 community members were trained in malaria treatment methods including Rapid Diagnostic Testing, Intermittent Preventative Treatment and early treatment-seeking behaviors.</li> </ul> <p>2) In Malawi:</p> <ul style="list-style-type: none"> <li>• 16 health talks on prevention, control and environmental sanitation were conducted to sensitize and influence community members and malaria services in their areas.</li> <li>• 159 loans have been disbursed over five communities as part of the “sustainable livelihoods” part of the program increasing household income in order to increase access to health services.</li> </ul> <p>3) In Zambia:</p> <ul style="list-style-type: none"> <li>• 1,099 church, community and traditional leaders were trained and 6,300 information, education and campaign materials were distributed on behavior change.</li> <li>• 4 open clinics were conducted and 2,031 people with malarial symptoms were tested resulting in the treatment of 1,484 cases of malaria (after testing positive)</li> </ul>	
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	<p>4) In Mozambique:</p> <ul style="list-style-type: none"><li>• 330 people trained on mosquito nets, sanitation and hygiene in the first quarter</li><li>• In the past six months, a decrease in malaria cases by 43%</li></ul> <p>Planning has taken place in Central African Republic, Liberia, South Sudan and Uganda to establish the foundation for strategy development with these partners and work continues in Angola to build our partner's capacity.</p> <p>Evidence that ELCA's international development (staff capacity, internal processes and operational engagement with partners) reflects the commitment to engage as a <i>church with churches</i>.</p> <p>In terms of actual expenditure demonstrating a growing commitment to church companion bilateral support, analyzing actual expenditure from 2010 and 2011 with planned expenditure for 2012 demonstrates growth in bilateral church support. In 2010, the total Global Mission World Hunger budget was \$12.9 million, \$3.6 million (28%) of which was directed to church companions in bilateral program support. In 2011, the total Global Mission World Hunger budget was \$13.2 million, \$4.5 of which (34%) was directed to church companions in bilateral program support. For current year (2012), Global Mission has received an allocation of \$14.1 million from World Hunger, \$4.1 million (29%) was regularly budgeted for bilateral church program support; however, it is forecasted that this number will increase by year-end due to projects planning with church companions.</p> <p>Increased capacity of companion churches and other partners for outcome-based planning and evaluation</p>	
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	<p>A new regional representative for Diakonia in the Asia-Pacific region has begun work with our companions on outcome-based planning and evaluation, increasing awareness among some companions (e.g. India, Thailand, Indonesia) as they implement the Planning, Monitoring &amp; Evaluation process.</p> <p>Also in 2012, Global Mission has directly supported the strategic planning processes of ELCA companions in Liberia and the Central African Republic through financial and personnel support. In Liberia, Lutheran Development Service conducted a thorough evaluation in 2011 of their development program followed by a strategic planning process early this year to restate the strategic direction of the program. In CAR, the Evangelical Lutheran Church in Central African Republic (EEL-RCA) conducted a strategic planning process for their health services and preparing malaria interventions.</p> <p>Evidence of more effective networks for global advocacy having influence on priority issues</p> <ul style="list-style-type: none"><li>• The Washington Office is compiling and reaching out to a list of key synod leaders who facilitate companion synod relationships for their priorities and suggestions for building and engaging networks in their synods.</li><li>• The Lutheran Office for World Community has begun collaborating with “Beyond 2015”, a global campaign aiming to influence the creation of a post-2015 development framework that succeeds the current UN Millennium Development Goals.</li></ul> <p>Staff in the Middle East &amp; Northern Africa region are working as part of the North American Steering Committee for EAPPI, the Ecumenical Accompaniment Program in Palestine and Israel, a ministry of the World Council of Churches. EAPPI-US is in the process of</p>	
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	<p>restructuring its work, including its advocacy function. This group has the potential to deeply inform US-based advocacy on Israel/Palestine-related matters, reflecting a ruggedly on-the-ground perspective.</p> <p>One of the ELCA's most significant networks for global advocacy is through the Ecumenical Advocacy Alliance (EAA.) During its third term, the EAA has focused on two particular issues:</p> <ol style="list-style-type: none"> <li>1) HIV through the "Live the Promise" campaign, and</li> <li>2 ) food through the "Food for Life" campaign.</li> </ol> <p>While the ELCA supports both of these issues through EAA, 2012 funding from the ELCA contributed to successfully bringing together 400 people for the International Aid's Pre-Conference and 150 religious leaders at a White House meeting during the International Aids Conference. ELCA funds also leveraged additional support from the PEPFAR program of the United States government in the amount of \$100,000.</p>	
<p><b>Capacity development of the churchwide organization, synods and congregations for international development</b></p> <ol style="list-style-type: none"> <li>8. Raise awareness of the benefits of church to church relationships as central to the ELCA's ministry of relief and development and build capacity for this approach.</li> <li>9. Strengthen alignment and coordination among different expressions of the ELCA and ecumenical partners in the way they support this church's mission activity and development work in other countries.</li> <li>10. Develop stronger ties and better alignment between the ELCA's international development and poverty ministries based in the United States.</li> <li>11. Make public advocacy a priority in leadership development, especially engaging synodical leaders and youth and young adult leaders.</li> </ol>	<p>Proposed pilot programs with synods and the churchwide organization result in new and creative patterns of mutual capacity building and cooperation in international development (also see Goal 1)</p> <p>In May, ELCA Global Mission partnered with Advent Lutheran in Olathe, KS in support of a water and sanitation project in the Dominican Republic. Global Mission is also in conversation with the Western Iowa Synod exploring ways to continue cooperation in their agriculture education project in Tanzania. Both of these partnerships have been successful and have provided learning opportunities that will help strengthen this area of cooperation in the future.</p>	<p>GM</p>

<p><b>Disaster preparedness and response to domestic and international disasters and other humanitarian crises</b></p> <p>12. Implement a holistic domestic disaster response protocol that includes development of a mission strategy, attention to affected congregations, and disaster response to the whole community.</p> <p>13. Create new systems with global companion churches to engage in disaster preparedness and response.</p> <p>14. Develop a plan to cooperate with ELCA disaster affiliates and ecumenical partners to increase capacity for volunteer engagement and mobilization of materials.</p> <p>15. Explore expansion and positioning of the Lutheran Disaster Response brand on a domestic-global continuum and develop and implement a plan for branding.</p> <p>16. Support The Lutheran World Federation to enhance its capacity for disaster preparedness and in pre-positioning disaster response supplies and materials in high risk parts of the world.</p>	<p>Evidence that ELCA members and congregations better understand and participate in the ELCA’s disaster response</p> <p>Three to five companion churches strengthen their emergency preparedness capabilities with The Lutheran World Federation and the ELCA</p> <p>The Evangelical Lutheran Church in Tanzania Executive Committee met in August 2011 and identified a need to reduce the impact of food insecurity in its area of operation through training on emergency management, food security and strategic planning to enable each diocese of the ELCT to establish a sustainable livelihoods strategic plan to reduce vulnerabilities to natural disasters and more effectively manage emergencies. In 2012, a strategy was finalized and the ELCA was approached to partner in the training of 60 individuals (20 women leaders, 20 youth leaders and 20 diocesan planning officers).</p> <p>The ELCA is continuing similar capacity building with companions in India, Madagascar and Central America with the hope to not only build our companions capacity for managing emergencies, but strategically working to reduce vulnerabilities brought on by climate change or reoccurring disasters.</p> <p>Disaster preparedness hubs are up and running in three regions (Asia, Latin America and East Africa) and planned for two other regions</p> <p>In January 2012 LWF-Department for World Service started the implementation of its global emergency response strategy, putting emphasis on better preparedness, better coordinated and decisive action, strategic partnerships and better equipped staff. One of the major elements of the new strategy was the creation of three Regional Emergency Hubs, located in San</p>	<p>CSM and GM</p>
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	<p>Salvador, Nairobi and Kathmandu. The team leaders and key staff positions in the hubs have been filled. Since May, the hubs have begun work to establish their operational systems and review emergency response protocol in each country.</p> <p>Also, a global Emergency Training Workshop for members of the Regional Emergency Hubs, members of the Emergency Roster and selected LWF and ACT related agencies, and LWF members Churches from Kenya, Tanzania, Ethiopia and Madagascar took place from May 7-11 2012 in Nairobi. ELCA Global Mission staff participated in the Emergency Training Workshop to support the formation of this new structure. LWF has also created an advisory team to the system, to which the ELCA participates as an advisor by invitation in addition to financial support received from the ELCA (through ELCA Disaster Response) for the initiative.</p>	
<p><b>Alleviating poverty and injustice in the United States</b></p> <p>17. Develop new ways to equip and build the capacity of congregations to be aware of and oriented to the needs of marginalized people in their communities, particularly those who are hungry and poor, new migrants and refugees and people living with HIV and AIDS.</p> <p>18. Extrapolate from the current HIV and AIDS strategy the priorities and focus for HIV and AIDS action in the United States and link funding.</p> <p>19. Engage in public advocacy that challenges church, civil society and government institutions and society-at-large to stand up against poverty and injustice. Domestic advocacy priorities will be: hunger and poverty alleviation, care for creation, job creation, immigration, rural development, adequacy of federal programs to protect vulnerable people and invest in communities.</p>	<p>Congregational mission plans include commitments to serve the needs of marginalized people in their community</p> <p>The Guiding Principles for mission planning include and foster intentional listening to context in communities in order to be attentive to the needs of the neighbors (including marginalized people).</p> <p>25 percent increase in number of new and renewed congregations in impoverished or distressed areas</p> <p>2011 new starts in this category totaled 16; to increase by 25% would mean having 20 in 2012. To date, we have 13, with 6 in the planning stage.</p> <p>17 renewing congregation grants (11% of total) are in communities of poverty.</p> <p>Increase by 5 percent the ELCA Advocacy Network and number of congregations able to connect their ministry projects with public advocacy</p>	<p>CSM and Mission Advancement (MA)</p>

	<p>As of November 2012, the ELCA e-Advocacy Network has grown by 2.74%, or 956 individuals. The Facebook audience has grown by 157 individuals, or 21.5%.</p> <p>Six Lutheran groups visited Capitol Hill in 2012, and approximately 100 Lutherans attended the Ecumenical Advocacy Days last March.</p>	
<p><b>Learning and continuous improvement</b></p> <p>20. Identify best practices in accompaniment, program delivery and approaches to development including rights-based and empowerment approaches, asset-based community development and reconciliation and peace building.</p> <p>21. Enhance information management and learning systems to promote knowledge transfer and sharing of successes and good practice.</p>	<p>Evidence of increased effectiveness of development engagements by companion churches, synods, and ELCA churchwide Global Mission Unit</p> <p>Progress for this Key Result Indicator is contingent upon implementation of the new system for program Planning, Monitoring and Evaluation and utilization of aggregated information/knowledge collected through this system.</p>	<p>GM and CSM</p>

<p><b>Goal three</b>                  The churchwide organization is connecting with ELCA members through coordinated messaging and engaging communication that increases their understanding and involvement with God’s mission through this church.</p>		
<p><b>Objectives</b></p>	<p><b>Key result indicators</b></p>	<p><b>Lead responsibility</b></p>
<p><b>Common messaging</b></p> <ol style="list-style-type: none"> <li>1. Further develop and implement a unified messaging strategy for ELCA’s diverse constituencies and audiences.</li> <li>2. Deliver a consistent message regarding ELCA’s identity and mission across offices and units of the churchwide organization and in all external communications.</li> <li>3. Improve the functionality of the website and written information in supporting clear messaging to members, congregations, synods, church agencies and partners.</li> <li>4. Utilize all leadership forums and meetings convened by the churchwide organization as opportunities to share our key messages on identity and mission.</li> <li>5. Develop a plan to directly involve the Presiding Bishop in promoting the ELCA’s messages in cultivating relationships.</li> </ol>	<p>Increase in member connection and alignment with ELCA identity as measured by an annual survey                  The Presiding Bishop continues to work with the MA staff on messaging. All staff are incorporating the eight key messages when appropriate in presentations, resources, and interactions, as well as in the Presiding Bishop’s statements and messages.                  The current ELCA.org website is moving into Phase II redevelopment.</p>	<p>MA                  OPB</p>
<p><b>Improving communication methods and systems</b></p> <ol style="list-style-type: none"> <li>6. Stay abreast of and more effectively utilize new communication technologies and tools.</li> <li>7. Improve communication associated with major campaigns and appeals so that the ELCA is first in the mind of members wanting to contribute to world hunger, disaster response and reduction of malaria.</li> <li>8. Conduct a review of formal and informal networks to determine how they might be harnessed and better utilized in support of communication, advocacy, information and knowledge sharing and member</li> </ol>	<p>Evidence that the churchwide organization is using technology in new and effective ways                  This can be measured by:                  1) Increase the number of users who are effectively using ECIS.                  2) Eliminate all manual processes and reports that can be managed in ECIS.                  3) The use of WebEx and other internet technologies for training.  <ul style="list-style-type: none"> <li>• 16 organization-owned iPad devices deployed</li> <li>• 179 personal smart phones and tablets connected to new email system</li> </ul> </p>	<p>MA                  Office of the Treasurer (OT)</p>



<p>engagement.</p> <p>9. Improve the utility of ECIS in capturing and managing member contact information.</p> <p>10. Enhance churchwide communication concerning the impact of major appeals, as part of accountability to members and donors, and to further build support.</p>	<ul style="list-style-type: none"> <li>• Research underway for potential use of mobile giving technology (text-to-give)</li> <li>• New intranet site to be rolled out Q3/Q4 2012</li> </ul> <p>15 percent increase in visits to ELCA homepage and underlying page links</p> <p>This is pending the website redesign and identification of key underlying pages. Visits to ELCA homepage will be measured at 2012 year end compared with 2011.</p> <table border="1" data-bbox="968 521 1703 755"> <thead> <tr> <th></th> <th>Jan-12</th> <th>Feb-12</th> <th>Mar-12</th> <th>Apr-12</th> <th>May-12</th> <th>Jun-12</th> </tr> </thead> <tbody> <tr> <td><b>ELCA.ORG Use</b></td> <td colspan="6"></td> </tr> <tr> <td><i>Unique Visitors</i></td> <td>177,119</td> <td>193,933</td> <td>177,576</td> <td>170,034</td> <td>162,515</td> <td>141,271</td> </tr> <tr> <td><i># of Visits</i></td> <td>299,688</td> <td>332,180</td> <td>301,171</td> <td>284,508</td> <td>278,321</td> <td>255,427</td> </tr> <tr> <td><i>Page Views</i></td> <td>996,556</td> <td>1,065,904</td> <td>916,760</td> <td>887,777</td> <td>908,194</td> <td>870,758</td> </tr> </tbody> </table> <p>By end 2012 ECIS utilized as only database of constituent records</p> <p>More than 10 external databases/files have been integrated into ECIS since the beginning of 2012. Constituent Care is working closely with IT to integrate more databases into ECIS. One of our goals for 2013 is to capture all Church-wide assembly delegates' data in ECIS.</p> <p>Project officially opened to integrate any remaining lists currently outside of ECIS into the system. Work already underway to clean-up listservs and develop an approach to integrate.</p> <p>Significant increase in constituent records that have up-to-date email addresses and digital contact information</p> <p>We started 2012 with just over 87,000 valid email addresses in ECIS, we have been actively working to increase these number. We should more than double this number by</p>		Jan-12	Feb-12	Mar-12	Apr-12	May-12	Jun-12	<b>ELCA.ORG Use</b>							<i>Unique Visitors</i>	177,119	193,933	177,576	170,034	162,515	141,271	<i># of Visits</i>	299,688	332,180	301,171	284,508	278,321	255,427	<i>Page Views</i>	996,556	1,065,904	916,760	887,777	908,194	870,758	
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	<p>the end of the year.                  Ran email validation service against 23,524 addresses marked invalid. 3,748 validated and remaining addresses removed from our mailing lists.</p>	
<p><b>Engaging and listening to members and to ELCA's expressions, institutions and partners</b></p> <p>11. Strengthen capacity of the churchwide organization to tap and listen to the diversity of voices and opinions among members and in the ecology of this church.</p>	<p>The Office of the Bishop is working with the Administrative Team and the LIFT Advisory Committee to explore ways to increase receiving feedback from members as well as sharing the work we are doing.</p>	<p>OPB                  MA                  With CSM and                  GM</p>

<b>Goal four</b>		
The churchwide organization is achieving a growing and sustainable revenue base through strengthening mission funding and planned giving.		
<b>Objectives</b>	<b>Key result indicators</b>	<b>Lead responsibility</b>
<p><b>Mission Support income</b></p> <ol style="list-style-type: none"> <li>1. Support synods of the ELCA to maintain or increase mission support received for synodical and churchwide ministries.</li> <li>2. Encourage each synod to appoint a leadership team that develops and tracks a plan for growing mission support.</li> <li>3. With the Conference of Bishops and Church Council, establish a system of mutual accountability for mission support that provides for clear expectations and shared responsibility for results.</li> </ol>	<p>Maintain or increase in the level of Mission Support income and percent shared between synods and the churchwide organization</p> <p>Mission Support income has continued to decrease since the beginning of 2012, although at a slower pace. We will not have a measurement of how the percentage sharing has performed until first quarter 2013. Synod plans call for a percentage increase. Current 2012 budget is \$48.75 million.</p>	<p>MA with OPB, CSM and OT</p>
<p><b>ELCA World Hunger</b></p> <ol style="list-style-type: none"> <li>4. Maintain levels of funding for ELCA World Hunger over 2012-13 fiscal years.</li> <li>5. Increase giving to the appeal in 2014-15 as a result of strategies adopted during 2012-13.</li> <li>6. Increase funding commitments for the ELCA Malaria Campaign.</li> <li>7. Use disaster response as a means for increasing awareness and support for ELCA World Hunger.</li> <li>8. Conduct a full review of ELCA World Hunger, with the goal of strengthening its profile, positioning and impact.</li> <li>9. Assess the comparative advantages and opportunities of the appeal, in the light of current challenges in raising funds and the proliferation of relief and community development organizations appealing to congregations and members.</li> <li>10. Build awareness of the breadth of activities supported by</li> </ol>	<p>ELCA World Hunger funds retained at current levels to 2013</p> <p>World Hunger is ahead of 2011 results and budget as of September 2012. 2012 budget is \$18.5 million.</p> <p>\$10 million in commitments to ELCA Malaria Campaign by end 2013</p> <p>Malaria income is ahead of projections as of September 2012. Budget for 2012 is \$4 million.</p> <p>Increase in the percentage of ELCA congregations participating in ELCA World Hunger</p> <p>To be updated at year-end 2012 as compared to 2011.</p> <p>Increased direct engagement in ELCA World Hunger by church members</p> <p>*Measurement Indicator needed. Consulting with Research &amp; Evaluation.</p>	<p>MA</p>

<p>the appeal (program, education and advocacy) among congregations, synods and partners, including the interrelatedness of disaster response and rehabilitation.</p>		
<p><b>Planned giving, major gifts and appeals</b></p> <p>11. Develop and implement a comprehensive plan to increase planned giving, major gifts and support for churchwide appeals, including infrastructure and system enhancements.</p> <p>12. Improve the processes for stewarding donors by leveraging data held in the Constituent Information System, designing tools to improve donor recognition and support the donor relationship, and utilizing other available research for identifying constituents with major gift capacity.</p> <p>13. Seek new funding partnerships and opportunities.</p> <p>14. Develop relationship and structure within the Conference of Bishops for collaboration on mission-funding initiatives, including any potential changes to governance documents and processes.</p> <p>15. Conduct a review of current appeals to assess how well they are aligned with strategic priorities and propose and implement modifications to increase income and impact.</p>	<p>5 percent increase in the number of non-disaster gifts over \$5,000  <i>Baseline in 2011 was 12 per month. So far in 2012, we have 16 per month.</i></p> <p>100 percent increase in number of Kalos Legacy Society memberships  <i>We began 2012 with 312 memberships. Work is in process for this increase.</i></p>	<p>MA</p>

<p><b>Goal five</b>                  Governance of the ELCA is strengthened in ways that support the future vitality, sustainability and effectiveness of this church and the churchwide organization.</p>		
Objectives	Key result indicators	Lead responsibility
<p><b>Governance development to 2013</b></p> <ol style="list-style-type: none"> <li>1. Implement governance-related actions decided at the 2011 Churchwide Assembly (from LIFT task force) and monitor their impact.</li> <li>2. Provide member orientation and development opportunities for the Church Council to strengthen its capacity for effective governance and leadership.</li> <li>3. Review the processes used to support and conduct council business, including committee processes, and engage members in determining ways to be more strategic and efficient in governance.</li> <li>4. Develop the use of technology to improve the quality and efficiency of communication, information sharing and decision making by the council and its committees.</li> <li>5. Convene discussions with the Conference of Bishops to develop proposals for strengthening their input to ELCA governance, including in the relationship with the council.</li> <li>6. Create two-way dialogue with ecumenical partners concerning governance matters and provide opportunities for them to have more input to ELCA's governance.</li> <li>7. Research and explore more dynamic ways to draw on and use the knowledge dispersed throughout the ELCA and implement changes that improve governance and allow new voices to be heard.</li> </ol>	<p>Timely reporting and advice from the churchwide organization to the Church Council  <a href="#">The Office of the Bishop works with the Church Council Vice President and Executive Committee to set the agenda and plan for the meetings. Reports are posted on NetCommunity.</a></p> <p>Decisions of the assembly and council are fully implemented  <a href="#">Staff in the OPB work with units to prepare progress reports on actions related to churchwide assembly actions. Staff also work with task forces appointed by the Church Council. These task forces facilitate the ongoing work and implementation of assembly and council actions. Regular reports are given at Church Council meetings.</a></p> <p>A performance evaluation system is introduced and shows improvements in council functioning and member contributions  <a href="#">The OPB provides for evaluation of Church Council meetings and the committee meetings. There is also support for the council's process observation. Staff of OPB work with the council's Board Development Committee on these matters.</a></p>	<p>Office of the Secretary (OS)                  OPB</p>
<p><b>Governance beyond 2013</b></p> <ol style="list-style-type: none"> <li>8. Conduct a major review of the roles, decisions and processes associated with ELCA's governing structures, in</li> </ol>	<p>Review in process during 2012</p>	<p>OS                  OPB</p>

<p>view of tri-annual assembly meetings, the size of the assembly and the needs of this church for timely and efficient governance.</p> <p>9. As part of this review, explore future options for:</p> <ul style="list-style-type: none"><li>- requirements for congregational membership and rostered leadership,</li><li>- representation of full communion partners, and</li><li>- composition of the Church Council and how to balance geographical representation with the skills and expertise needed for effective governance.</li></ul> <p>10. Develop and consult on options for change and associated constitutional amendments and present proposals to the Church Council and the 2013 Churchwide Assembly.</p>	<p>Proposed constitutional changes are well-supported and managed smoothly at the 2013 Churchwide Assembly</p> <p><a href="#">This November Church Council meeting will receive constitution changes prepared for 2013 churchwide assembly action. These changes are processed through the Legal &amp; Constitutional Review Committee prior to the Church Council actions.</a></p>	
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<p><b>Goal six</b>                  The churchwide organization is characterized by strong and inclusive leadership, a competent and well-supported staff team, efficient and effective systems and processes and a culture of continuous improvement and learning.</p>		
Objectives	Key result indicators	Lead responsibility
<p><b>Leadership development</b></p> <ol style="list-style-type: none"> <li>1. Building on the organizational redesign, further clarify the expectations and decision-making authority of individual leadership positions and leadership tables.</li> <li>2. Ensure leaders are exercising their responsibilities in line with the goals and priorities outlined in this plan and are mutually accountable for use of resources and progress.</li> <li>3. Provide opportunities for leaders to work collaboratively on strategic challenges facing the ELCA and the churchwide organization and grow into their roles within the new structure.</li> </ol>	<p>Unit plans and decisions align with the churchwide organization’s operational plan  <a href="#">Staff are using the Operational Plan as a guide and benchmark for planning.</a></p> <p>Feedback from leaders and staff shows evidence of improvements in:</p> <ul style="list-style-type: none"> <li>• Timely decision making</li> <li>• Inclusive and efficient meetings</li> <li>• Collaboration across units</li> </ul> <p><a href="#">The Senior Leaders and Administrative Team continue to work on these items. Training workshops on collaboration are scheduled for December and January.</a></p>	<p>Admin Team                  OPB</p> <p><b>Cross-Unit Team</b>                  Else Thompson,                  convener</p>
<p><b>Human resources and staff development</b></p> <ol style="list-style-type: none"> <li>4. Institute a more strategic approach to workforce planning in line with competencies and attributes needed by the churchwide organization in the future.</li> <li>5. Ensure the staff profile of the churchwide organization models the ELCA’s goals for inclusion and diversity (gender, age and ethnicity).</li> <li>6. Develop a plan for staff development aligned with organizational goals with priority in the next two years to: common messaging, improved use of technology, management skills and mentoring new leaders.</li> <li>7. Implement the proposed staff learning and development process associated with the staff alliances – poverty and wealth, multicultural, young adult ministry and justice for</li> </ol>	<p>Staff development plan in place and aligned with churchwide organization priorities and goals  <a href="#">Human Resource developed a proposal for staff development and succession planning. It has been approved by the Ad Team and is being implemented with the units.</a></p> <p>Staff satisfaction with access to and quality of training  <a href="#">Evaluations will be conducted by year-end.</a></p> <p>Performance appraisal process supports accountability and development of staff  <a href="#">A new process in our Ultipro system will begin in 2013.</a></p>	<p>OPB</p>

<p>women.</p> <p>8. Link commitment to the leadership covenant and responsibility for the operational plan to staff performance evaluation process.</p>		
<p><b>Systems and process improvement</b></p> <p>9. Continue to improve the efficiency and integration of organizational systems with priority to data management, grant management, program planning, monitoring and evaluation of services, products and events involving congregations and synods.</p> <p>10. Continue the redesign and improve the functionality of ELCA.org with attention to its organization, content, navigation and maintenance.</p> <p>11. Continue to review and monitor internal processes for communication, meetings and travel to achieve further efficiencies in use of resources.</p> <p>12. Enhance internal processes for sharing experience and learning across the churchwide organization.</p> <p>13. Take steps to reduce energy consumption and to be a model within this church for efficient energy use.</p>	<p>Budget reflects organizational priorities and goals                  2011 year-end spending decisions for allocating underspending to budget were based on organizational priorities and goals.                  The Executive for Administration worked with the Administrative Team and the Office of the Treasurer on this matter. The ELCA Church Council at its April 2012 meeting approved a revised 2012 spending authorization that continues to reflect the organization’s goals.                  Quarterly budget reviews are including unit reporting of impact results and progress towards operational plan goals.</p> <p>Monitoring demonstrates improvements in efficiency and effectiveness of systems                  Working with OT and MA, Harris bank being leveraged to decrease time to process certain gifts. Began with Malaria campaign and being extended to others as appeals are standardized.</p> <ul style="list-style-type: none"> <li>6/22 to 8/16: 2340 Gifts Entered through Harris Bank</li> </ul> <p>Report development: ECIS - 96 custom reports complete, 36 identified as no longer needed or merged with other reports, 14 have not received back from report requestor; Ultipro – change reports and budget reports underway; Deferred gift system – 95% of reports completed; Endowment system – 50% of reports completed</p> <p>Financial Systems Steering Committee established to coordinate development and enhancement efforts for CWO financial systems</p> <p>Currently developing performance measurements and</p>	<p>OPB                  OT                  OS</p>



	<p>reporting mechanisms for system and service delivery; to be completed Q3 2012</p> <p>5 percent reduction in energy usage Average kilowatt hours usage (KwH) at the combined facilities for Jan-Jun 2012 was 13.6% below the average for the same period last year and is on a trend to be 8.9% less for the entire year.</p>	
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## **Report of the Conference of Bishops**

*Submitted by Jessica Crist*

The Conference of Bishops met October 4-9 in Chicago, and welcomed 5 new bishops—James Gonia from Rocky Mountain, James Hazelwood from New England, Brian Maas from Nebraska, Ann Svennungsen from Minneapolis Area and Shelley Wickstrom from Alaska.

During the time the bishops were in session there were also meetings of the Directors for Evangelical Mission, the Synodical Vice Presidents and the Seminary Presidents. Each group met for a portion of a day with the bishops.

The Conference discussed the report of the Mission Funding Task Force and the proposed constitutional revisions the proposal would necessitate. The consensus of the Conference was gratitude to the Task Force for its difficult and creative work, but reluctance to proceed with the proposal. While there was interest in the “lateral accountability” the proposal would create, there was hesitation about: changing from percentage to dollar goals, sacrificing relationships between congregational bookkeepers and synod financial staff for efficiency and the perception that synods would be “squeezed” when funding falls short of projections. The Conference did not recommend that the Church Council adopt the proposal.

The Conference also discussed the practice of lay presidency, noting the many patterns and contexts across the ELCA, and affirmed the 1995 policy adopted by the Church Council, “Guidelines Related to Synodically Authorized or Licensed Ministries.”

With the seminary presidents, the bishops discussed pressing issues in theological education, particularly the candidacy and assignment processes. There is increasing pressure on students, seminaries, synods and congregations to find more flexible ways to equip students for ministry in the future, without burdening them with excessive debt or cumbersome regulations. It was the consensus of the group that there is more flexibility in the current system than is always practiced, and that the mission of the church is always more important than preserving current practices or patterns.

LIFT recommendations became the focus of the joint meeting of bishops and DEMs, as they listened to the stories of experiments in four different synods. With the Vice Presidents, and then in a later session, the bishops had the opportunity to discuss a paper on synodical patterns of ministry. The paper was written by Kenn Inskip at the request of the LIFT Advisory Committee.

The Conference heard reports from the Churchwide Officers and from the committees of the Conference, who are tasked with delving deeper into various issues that arise both in the Conference itself and as referred by Church Council or Churchwide staff.

On the final day of the Conference, we were greeted by Bishop Denis Madden, Chair of the Ecumenical Committee of the US Conference of Catholic Bishops. He spoke not only of a long history of Lutheran-Catholic dialogues, but also of hope for the future, including joint acknowledgment of the anniversary of the Reformation in 2017.

The Conference of Bishops requests that the Church Council appoint a task force to review the church’s governing documents in order to address how the ELCA can “affirm and strengthen its self-understanding” as a member of the Lutheran World Federation, to report to the 2016 Churchwide Assembly.

The nine liaison bishops to Church Council and I consider it an honor to meet with the Church Council, and we look forward to listening to you and sharing the perspective of the Conference of Bishops.

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## Synodical Resolutions for Referral

### 1. Global Climate Change

#### Northeastern Ohio Synod (6E)

WHEREAS, God calls us to *Care for Creation with Vision, Hope and Justice* (1993 ELCA Social Statement on Caring for Creation), in ways that protect and preserve the viability of the Earth and the sustainability of human communities; and

WHEREAS, we are called to love our neighbors, which, broadly considered, includes future generations as well as those currently living; and

WHEREAS, a broad scientific consensus warns that humanity's historic and continuing emissions of greenhouse gases are contributing to global warming, and, under current business-as-usual policies global warming is expected to result in severe, disruptive changes to all of creation, including massive extinction of species, spread of diseases, disruption of food supplies, and displacement of human communities; and

WHEREAS, we wish to bequeath to our children and their descendants the Earth at least as beautiful and biologically diverse as the one we now enjoy; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities, in conjunction with our partners in the Lutheran World Federation and Lutheran World Relief; and

WHEREAS, the steps taken to date to mitigate climate change are grossly inadequate, and the climate science points to the urgency of taking action to rein in global warming due to "the nearness of climate tipping points, beyond which climate dynamics can cause rapid changes out of humanity's control;" and

WHEREAS, delaying action will increase dramatically the costs of preventing dangerous climate change, while taking strong actions now, using existing technologies, to reduce greenhouse gas emissions can help to mitigate the ultimate severity of the effects of global warming and provide a more hopeful future for humans and other-than-human species now living, and for all future generations; therefore, be it

RESOLVED, that the Northeastern Ohio Synod Assembly direct the Northeastern Ohio Synod Council to undertake appropriate actions to communicate to congregations the urgency of this issue; and be it further

RESOLVED, that the Northeastern Ohio Synod Assembly direct the Northeastern Ohio Synod Council to consider establishing a Creation Care Task Force having a mission to aid its member congregations in dealing with this serious issue; and be it further

RESOLVED, that the Northeastern Ohio Synod Assembly direct the Northeastern Ohio Synod Council to forward this resolution to the ELCA Church Council for consideration and possible action.

#### CC ACTION [En Bloc]

##### **Recommended:**

**To receive with gratitude the resolution of the Northeastern Ohio Synod related to Global Climate Change;**

**To acknowledge the continuing efforts and commitment of the Evangelical Lutheran Church in America to address environmental issues as part of our call to justice, sustainability and solidarity with affected communities, in conjunction with our partners across this church; and**

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

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**Proposed Responses to Synodical Resolutions**

Previously referred to units by Church Council or Executive Committee

**1. ELCA Health and Benefits Program**

**Southeastern Minnesota Synod (3I)**

WHEREAS, both the North American Lutheran Church and Lutheran Congregations in Mission for Christ are encouraging congregations, clergy, and laity to leave the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, some clergy have violated the governing documents of the ELCA by encouraging their congregations to leave the ELCA; therefore, be it

RESOLVED, that the 2011 Southeastern Minnesota Synod in assembly request that the Church Council consider removing, from the health and benefits program of this church, clergy who have left the ELCA.

*Church Council Action (CC11.08.59)*

To receive with gratitude the resolution of the Southeastern Minnesota Synod related to ELCA Health and Benefits program;

To refer the resolution to the Board of Pensions in consultation with the Office of the Presiding Bishop, Office of the Secretary and Office of the Treasurer;

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

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

*Response from the ELCA Board of Pensions (November 2011)*

The ELCA Board of Pensions thanks the Southeastern Minnesota Synod for sharing a concern relative to participation in the ELCA Pension and Other Benefits Program (benefits program). Leaders and staff of the Board of Pensions understand the concern related to the manner in which some congregations, pastors and individuals have left the ELCA and have sought to draw others away from the ELCA. While we believe it is not appropriate for the Board of Pensions to make comments about specifics of this matter, we remain hopeful that all transitions from the ELCA and ongoing relationships will be respectful—even as this church, through the Board of Pensions, seeks to fulfill the mission of providing “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.”

As a separately incorporated ministry of the ELCA, the Board of Pensions seeks to ensure that the benefits program remains an efficient, cost-effective source of benefits for this church. We believe one way to assist in doing this is through efforts to encourage participation of other faith-based organizations as allowed for in the governing documents. Greater participation in the program increases assets under management, broadens the health-risk pool and allows us to realize better economies of scale. We believe that such inclusive efforts help to provide for greater stability and efficiency for plan members sponsored in the benefits program.

Currently, we are doing further research to gain a fuller understanding as to the impact of participation levels, and as per a recent request from the ELCA Conference of Bishops we intend to share our findings with the Conference of Bishops, Churchwide leadership, and the ELCA Church Council.

*Church Council Action (CC11.11.80)*

To thank the Southeastern Minnesota Synod for its resolution related to the ELCA Health and Benefits Program;

To receive the report of the ELCA Board of Pensions prepared in consultation with the Office of the Presiding Bishop, Office of the Secretary and Office of the Treasurer;

To request that a report from the ELCA Board of Pensions on the impact of participation levels be brought to the November 2012 meeting of the Church Council; and

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

*Response from Portico Benefit Services (November 2012)*

The Southeastern Minnesota Synod has requested that clergy who have left the ELCA be removed from the health and benefits program of the church. This comes as a result of encouragement by some former ELCA congregations that have joined the NALC or LCMC that current ELCA congregations leave the ELCA. Portico Benefit Services (Portico) recognizes the challenges facing synods and congregations today brought on by the departure of many former ELCA congregations. We thank the Southeastern Minnesota Synod for sharing these concerns that some former ELCA congregations continue to act in this manner.

After considering the real and potential implications of this resolution, however, Portico believes its adoption would not be in the best interest of ELCA plan members, ELCA employers, and this church. We arrive at this position from two perspectives—the direction given to Portico in the ELCA governing documents and from examining the potential impact on the cost of benefits for members and employers participating in the ELCA benefit plans.

As a unit of the ELCA, Portico is bound by the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, as adopted at various churchwide assemblies, which states (17.61.A05. Responsibilities of the Board of Pensions). The following, taken from this document provides direction to the Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services) relating to its ministry. As part of its ministry, Portico has responsibility to:

- “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.”
- “provide retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.”
- “be self-supporting...with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.”
- “manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits.”
- “manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.”

Portico understands this language as a directive to serve the ELCA and other faith based organizations in an inclusive, yet prudent manner, following sound and efficient business practices. The ELCA has a history of ecumenism, and Portico has a long history of working cooperatively with other denominational church plans to solve common benefit problems relating to clergy and lay church workers. One of the more notable examples of this has been the preservation of the manner in which housing allowance is treated under the tax laws. Prohibiting individuals from staying in our plans seems to run counter to this cooperative, inclusive history.

From an insurance and business perspective, more lives enrolled in the benefits program and more assets under management create efficiencies from which all plan members share. Instead of



prohibiting membership, we should be doing all we can to retain and grow our membership. The following examples provide some relevant background information:

- Each ELCA Retirement Plan participant pays a portion of the internal costs required to administer the plan through a charge against the investment returns on his or her account balance. Total internal administrative costs incurred by Portico to manage the ELCA Retirement Plan are generally “fixed” in nature. These costs do not vary significantly by the number of plan participants. Thus, if a segment of current plan members is prohibited from participating in the retirement plan, the rest of the plan members will be charged the cost otherwise attributed to the departing plan participants. As of August 31, 2012, the ELCA Retirement Plan held assets of \$70 million owned by 253 former ELCA clergy who have joined either the NALC or the LCMC. These 253 account holders will absorb about \$525,000 of annual administrative costs that would have to be paid by the remaining plan participants if the resolution is adopted, thus reducing future investment returns, future account balances, and future retirement benefits for all remaining plan participants.

In addition, Portico engages professional external organizations to manage certain asset funds, and the benefit trusts are charged a contractually specified fee for the services rendered. The fees are realized as a charge against fund earnings, and therefore as a reduction in the investment return of each participant in the ELCA Retirement Plan. The fee charged is dependent on the magnitude of the assets under management. As asset fund balances grow (fall), the asset management fee as a percent of asset falls (rises). At specified asset balance levels, the fee changes automatically and the magnitude of such changes could have a meaningful impact on individual plan member retirement account balances. For example, a current fee of 15-20 basis points could increase as much as 10 basis points resulting in lower accumulation balances for active members, and lower annuity adjustments for retired/annuitized members.

- The long-term financial viability of the ELCA Medical-Dental Benefits Plan and the ELCA Disability Benefits Plan rely on the existence of a broad cross-section of medical risks. The current average age of plan members is about 53. Health costs and disability incidence rates increase with age, especially after age 50. We estimate the average medical costs of an individual in the age group 55-59 to be about 20% higher than that of the 50-54 age group. If the average age of plan members increases over time because younger plan members leave the plans, or because they are prohibited from staying in the plans, then the cost of ELCA health and disability benefits is likely to increase faster than otherwise expected. A 15-20% increase in the cost of the ELCA health plan translates into about \$20 million of ELCA resources that could have otherwise gone to ministry.
- Portico pays administrative fees to external benefit partners, e.g. Blue Cross Blue Shield of Minnesota and Delta Dental, on a per-household basis. While it may seem logical that fewer covered lives would result in lower costs, the service contract of each benefit partner includes a provision that allows it to raise the cost per household if membership decreases below specified levels. Higher administrative fees translate into higher plan contributions for no additional service benefits to members.

Working in partnership across denominational lines has saved ELCA employers millions of dollars collectively in the form of negotiated discounts on pharmacy benefit costs. Cost efficiencies and financial soundness are most likely to be achieved by increasing the size of our risk pool, not

decreasing it. The pharmacy cost savings (over \$4 million per year for the ELCA) would not have been possible without these partnerships.

For the reasons cited above, Portico respectfully asks the ELCA Church Council not to adopt this resolution.

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

**Recommended:**

**To receive the response and report from Portico Benefit Services on the Evangelical Lutheran Church in America health and benefits program;**

**To express appreciation to the Southeastern Minnesota Synod for sharing the concerns and challenges faced by synods and congregations brought on by the departure of many former ELCA congregations;**

**To affirm the recommendation of Portico Benefit Services that clergy plan members who have left the Evangelical Lutheran Church in America not be removed from the health and benefits program of this church; and**

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

**2. Analysis, Assessment, and Measurement of New Mission Starts and Congregations in Redevelopment  
Southwest California Synod (2B)**

WHEREAS, since 2004, the Evangelical Lutheran Church of America (ELCA) has spent \$80,627,031 on new and renewing congregations. According to outside statistics, of the \$80 million invested over the past eight years, \$36 million has not produced lasting viable congregations; and

WHEREAS, in the past decade, no Southwest California Synod mission start has become self-sustaining; and

WHEREAS, within the territory of the Southwest California Synod, the level of investment through 2011 for existing mission starts and redevelopments was \$1,292,281, and, of that amount, \$145,700 went to new congregations that have, as yet, failed to organize; and

WHEREAS, the Congregational and Synodical Mission unit has expressed a need to reduce financial support for five mission start congregations in the Southwest California Synod; and

WHEREAS, overall, Protestant denominations and the Catholic Church have raised and spent over one trillion dollars on domestic ministry during the past two decades, yet there has been no measurable increase in one of the primary expressed purposes of the Church: to lead people to Christ and have them commit their lives to him; and

WHEREAS, the churchwide organization does not keep failure statistics but current inter-denominational statistics show, at worst, the failure rate of mission developments and redevelopments as an 80 percent failure rate over a 10- year period, and at best, within the first four years, the failure rate is over 45 percent. These percentages lead one to the conclusion that the ELCA has a 55 percent success rate for mission developments, inferring that, of every dollar being invested in mission starts, 45 cents has no return. Most organizations would understand these numbers to be a sign of poor stewardship and flawed methodology; and

WHEREAS, studies indicate that mission starts that have more than three set years of funding have a declining opportunity for viability and sustainability; and

WHEREAS, coaching is seen as “the most effective means of empowering missional leaders in a changing world.” Furthermore, mission developers that have met with a mentor weekly have congregations that are more than twice the size of mission developers that did not have mentors; and

WHEREAS, research shows that pastors who experience a traumatic failure in their first mission start never overcome that experience; and

WHEREAS, mission developers with a clear picture of the process, risks, possibilities, goals, and expectations have a 400 percent increased chance at successful development; and

WHEREAS, mission developers that have clear modes of accountability from their denomination, their local network (i.e., synod) within the areas of finances, entrepreneurial leadership, mentorship, and call expectations have an increased opportunity toward viability by over 563 percent. Where assessment is done early and often, by year four those communities are 27 percent larger than communities where little to no assessment was done; and

WHEREAS, three of our Synod Goals focus on intentional outreach and two other Goals focus on development of new congregations and the transformation of existing congregations; therefore, be it

RESOLVED, that the Southwest California Synod Council request that the Church Council of the Evangelical Lutheran Church in America direct the Congregational and Synodical Mission unit to create a research design using appropriate methodology and standardized measurement scales for mission starts and redeveloping congregations, specifically looking at early qualitative and quantitative assessments of mission development pastors, realistic financial support strategies, concurrent assessment practices, and further diversification of church planting strategies, including concepts for further long-term development and support for developing pastors, inner-city, and ethnocentric specific mission start strategies and early viability and sustainability assessments; and be it further

RESOLVED, that this church use additional psychological and behavioral standardized assessment tools in the process of identifying mission developers; and to implement a mentoring program for every mission developer; and be it further

RESOLVED, that this church looks toward our full-communion partnerships for alternative methodologies and analytical tools, for direct partnerships and for church developer peer support teams.

*Executive Committee Action (EC.12.04.12)*

To receive the resolution of the Southwest California Synod Council related to new mission starts and congregations in redevelopment;

To refer the resolution to the Congregational and Synodical Mission unit with a request that a report and possible recommendations be brought to the November 2012 meeting of the ELCA Church Council; and

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

*Response from the Congregational and Synodical Mission Unit*

We addressed this request with the Program and Services Committee of the Church Council at the April 2012 meeting. At that time, Kenneth Inskeep of Research & Evaluation worked with the CSM unit on a process for this study. After an initial review of the literature and additional conversation with CSM and the Office of the Presiding Bishop, Research and Evaluation is proposing a comprehensive review of the actions of this church with regard to new mission starts and congregations. Over the years, both the environment for starting new missions and the increasingly participatory approach to new mission development have added to the complexity of evaluation. The important and significant involvement of synods and local congregations deserves attention and this takes time. We also want to more fully explore the strategies of other religious groups. A preliminary report, which gives initial results of the church's actions from 2006 to the present, will be available by the November 2012 meeting of the Church Council, but we are requesting additional time to fully engage developers, synods, congregations, and other religious groups in the review. We are proposing a full report be made to the November 2013 meeting of the Church Council.

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

**Recommended:**

**To acknowledge and affirm the ongoing work of the Congregational and Synodical Mission unit;**

**To anticipate a full report and possible recommendations to the November 2013 meeting of the ELCA Church Council; and**

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

**3. Electronic Notification for Congregations  
Southwestern Washington Synod (1C)**

WHEREAS, delivery of documents and notification of meetings can be effectively accomplished at a lower economic and environmental cost by email and other electronic means; and

WHEREAS, an increasing proportion of congregation members prefer to receive documents and notification via email and other electronic means; and

WHEREAS, the Model Constitution for Congregations of the Evangelical Lutheran Church in America requires at \*C6.05., \*C16.03., \*C17.01., and \*C17.04. and recommends at C10.03. that documents and notifications be provided by mail; and

WHEREAS, the Model Constitution for Congregations of the Evangelical Lutheran Church in America makes no provision for providing such notifications and documents by email or other electronic means; therefore, be it

RESOLVED, that the Southwestern Washington Synod Assembly request that modifications to the Model Constitution for Congregations be prepared and recommended to the Churchwide Assembly to allow for prudent use of email and other electronic means to provide notice and documents to congregational members; and be it further

RESOLVED, that the Southwestern Washington Synod Assembly direct the Southwestern Washington 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 [EC12.07.22b]*

To receive the resolution from the Southwestern Washington Synod requesting modifications to the "Model Constitution for Congregations" regarding electronic notifications for congregations;

To refer the resolution to the Office of the Secretary with a request that a report and possible recommendations be brought to the November 2012 meeting of the ELCA 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 Office of the Secretary welcomes suggestions from all sources for updates to the constitutions, bylaws, and continuing resolutions of the Evangelical Lutheran Church in America. After thoroughly considering potential changes, it forwards to the Church Council in the fall of each year prior to a Churchwide Assembly a list of potential amendments. The Church Council reviews that list carefully and then decides whether to recommend the potential amendments to the Churchwide Assembly for adoption.

Among the potential amendments this year are the following, which address the concerns of the Southwestern Washington Synod. The proposed changes are consistent with changes that have been made to the constitution of the ELCA as well as to the Model Constitution for Synods and have been shared with the Legal and Constitutional Review Committee. No change is being proposed to \*C6.05 because it concerns the process of the termination of the relationship between a congregation and the ELCA.

**C10.03.** Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law, to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient. Electronic notice of meetings may be provided in addition to notice by regular mail.

**C12.13.** The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

**\*C16.03.** Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members by mail of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.

**\*C17.01.** Unless provision \*C17.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members by mail of the proposal together with the council's recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.

**\*C17.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a simple majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice and call such a meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

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

**Recommended:**

**To receive with gratitude the resolution of the Southwestern Washington Synod requesting modifications to the “Model Constitution for Congregations” regarding electronic notifications for congregations;**

**To receive the response of the Office of the Secretary to the synod for the modifications and acknowledge the potential amendments proposed to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; and**

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

**4. A Call to Peaceful Resolution of the Conflict with Iran  
Southern Ohio Synod (6F)**

WHEREAS, we are living in fearful, unstable times, when the drumbeat of war and the rhetoric against Iran is escalating and the leaders of this nation are tempted toward militarism as a solution to the conflict over nuclear proliferation, much as they were in conflicts with Afghanistan and Iraq a decade ago; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is called to be a public church, giving witness to the Gospel of our Lord, Jesus Christ, in the public square; and

WHEREAS, the Holy Scriptures are very clear about the Judeo-Christian call for peace, the Old Testament prophets envisioned the kingdom of God as characterized by peace (e.g., swords beaten into plowshares, nation not lifting up sword against nation, and no more war [Isaiah 2:4 and Micah 4:3–4]), and Jesus taught peace (e.g., blessed are the peacemakers, for they will be called children of God [Matthew 5:9], love your enemy and pray for those who persecute you [Matthew 5:44], all who take the sword will perish by the sword [Matthew 26:52], peace I leave you, my peace I give to you [John 14:27]); and

WHEREAS, the ELCA social statement, *For Peace in God’s World*, says, among other things, “We confess that too often we have fallen short in our responsibility for peace. . . . When the Church fulfills the mandates of its divine calling, it helps in word and deed to create an environment conducive to peace. . . . The Church is a disturbing presence when it refuses to be silent and instead speaks the truth in times when people shout out, “Peace, peace,” when there is no peace’ (Jeremiah 6:14). . . . As citizens we are to seek to influence our nation’s actions for peace among the nations . . . . We also affirm that governments should vigorously pursue less coercive measures over more coercive ones: consent over compulsion, nonviolence over violence, diplomacy over military engagement, and deterrence over war . . . . First and foremost, love of neighbor obligates us to act to prevent wars and to seek alternatives to them, especially in view of modern weapons and their proliferation;” and

WHEREAS, the public demonization and caricature of the people of Iran mitigates seeing them as created in the image of God with the same hopes for opportunity, peace, and the possibility of abundant life that U.S. citizens have; and

WHEREAS, our growing national debt magnifies the need for a “peace dividend” (i.e., “swords into plowshares” theology); and

WHEREAS, a policy of containment toward nations that are nuclear threats has proven successful in resolving international conflict, for example, the Cold War containment of the Soviet Union and its allies for more than 40 years; and

WHEREAS, the pursuit of peace is less about what happens after war breaks out than it is about what should happen long before war begins, therefore, time is of the essence in order to avoid war; therefore, be it

**RESOLVED**, that the Southern Ohio Synod Assembly memorialize the 2013 Churchwide Assembly and ask the Synod Council of the Southern Ohio Synod to urge the Church Council to direct the appropriate churchwide units to contact the President of the United States of America and the Congress urging the United States and its allies to work with the leaders of Iran for a peaceful resolution to the conflict over nuclear proliferation. Included in this memorial would be communication of an express prohibition of a United States first strike against Iran, and acceptance of military engagement as a last resort only after every effort of sustained, direct, bilateral, and

comprehensive talks with Iran on the nuclear issue and other issues of mutual concern have been exhausted; and be it further

RESOLVED, that the Southern Ohio Synod Assembly likewise direct the Southern Ohio Synod Council to contact Ohio's U.S. Senators, as well as all members of the United States Congress serving districts in the geography of the Synod, asking them to support working with the leaders of Iran for a peaceful resolution to the conflict over nuclear proliferation. Such communication would include an express prohibition of a United States first strike against Iran, and acceptance of military engagement as a last resort only after every effort of sustained, direct, bilateral and comprehensive talks with Iran on the nuclear issue and other issues of mutual concern have been exhausted; and be it further

RESOLVED, that the Southern Ohio Synod Assembly encourage Bishop Holloway and all rostered leaders of the Synod to be a public voice for peaceful resolution to the conflict with Iran through personal and congregational prayer, teaching, and public communications, including editorials in newspapers.

*[The Office of the Secretary has determined that the Southern Ohio Synod Assembly memorial, "A Call to Peaceful Resolution of the Conflict with Iran," is a resolution that more properly should have been forwarded to the Synod Council. This resolution will be transmitted to the Church Council through its Executive Committee.]*

*Executive Committee Action [EC12.07.22c]*

To receive the resolution from the Southern Ohio Synod regarding a call for a peaceful resolution of the conflict in Iran;

To refer the resolution to the Office of the Presiding Bishop, in consultation with the Public Policy Procedures Group, with a request that a report be brought to the November 2012 meeting of the ELCA Church Council; and

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

*Response from the Office of the Presiding Bishop*

The Office of the Presiding Bishop consulted with the Public Policy Procedures Group to assist in this response. The Public Policy Procedures Group (PPPG) is convened by a member of the Office of the Presiding Bishop and includes staff from all three program units of the churchwide organization as well as additional staff from the Office of the Presiding Bishop. One of the intentions of the group is to consider how the churchwide organization helps in word and deed to achieving just, peaceful and sustainable livelihoods for impoverished and vulnerable people and communities. We are grateful to the Southern Ohio Synod for their concern that the Evangelical Lutheran Church in America be a public voice for peaceful resolution to the conflict with Iran.

After reviewing the request from the Southern Ohio Synod, the PPPG recommended a letter be written acknowledging the work of the current White House administration and encouraging a position consistent with the Southern Ohio Synod's resolution. This letter will be signed by the executive directors of the Congregational and Synodical Mission unit and the Global Mission unit. Furthermore, PPPG also recommended that copies of the letter be sent to the U.S. Senators and relevant Representatives from the state of Ohio. Due to the presidential election, the letter will be sent after the election cycle is completed in early November 2012. If new leaders are elected, it is recommended that the letter be sent to the new leaders as they prepare their administration and offices for public service.

The Office of the Presiding Bishop supports these recommendations.

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

**Recommended:**

**To receive the response provided by the Office of the Presiding Bishop related to the resolution of the Southern Ohio Synod regarding a call for a peaceful resolution of the conflict in Iran;**

**To request the Office of the Presiding Bishop continue with the recommendations proposed by the Public Policy Procedures Group; and**

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



**Proposed Responses to Churchwide Assembly Actions**  
Previously referred to units by Church Council or Executive Committee

**1. Bullying, Harassment, and Related Violence**

*Memorials Category A1: Churchwide Assembly Action [CA11.03.13]*

To receive with gratitude the memorials of the Alaska, Eastern Washington-Idaho, Oregon, Montana, Grand Canyon, Rocky Mountain, Eastern North Dakota, Northwestern Minnesota, Northeastern Minnesota, Southwestern Minnesota, Minneapolis Area, Saint Paul Area, Southeastern Minnesota, Central States, Arkansas-Oklahoma, Texas-Louisiana Gulf Coast, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Northeastern Iowa, Northern Great Lakes, Greater Milwaukee Area, South-Central Synod of Wisconsin, Southern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Southwestern Pennsylvania, Allegheny, Metropolitan Washington, D.C., North Carolina, South Carolina, and Florida-Bahamas synods related to bullying, harassment, and related violence;

To encourage new partnerships among the churchwide organization, synods, congregations, campus and outdoor ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support the prevention of bullying, harassment, and other related violence, especially with higher-risk populations;

To encourage these partnerships to create or join with existing preventative programs that:

- a. utilize positive, inclusive, empowering and developmentally appropriate materials;
- b. raise participants' awareness about the issue;
- c. focus on prevention;
- d. seek to change bystander behavior into ally behavior;
- e. create partnerships between youth and adults; and
- f. address the use and abuse of social media and technology as they are used to bully and harass others;

To encourage these partnerships to seek funding for these efforts from existing and/or new funding sources not otherwise accessible individually, such as foundation grants, synod and other Lutheran organizational grants, and private and governmental funding sources;

To refer these memorials to the Congregational and Synodical Mission unit in order to facilitate and communicate these efforts in collaboration with the Office of the Presiding Bishop, Women of the ELCA, Lutheran Men in Mission, and Lutheran Services in America, with the request that ELCA-related educational, social service, and youth and young adult networks continue to expand their ministries in support of new partnerships to prevent bullying, harassment, and related forms of violence against high-risk groups and to support and publicize such efforts throughout this church; and

To request that the Congregational and Synodical Mission unit report to the ELCA Church Council at its November 2012 meeting.

*Response from the Congregational and Synodical Mission Unit*

ELCA early childhood education centers and schools provide safe environments that teach and model ethical and just living for children, educating students to reject behaviors such as bullying. A leading example is the annual peace day celebrations at Leif Ericson Day School (pre-school through grade 8) in Brooklyn, New York, through which students re-commit themselves to peace and non-violence within their families and communities.

ELCA colleges and universities stand against harassment of all forms, including bullying, both by policy and through educational programs. Many educational programs are part of regular student

orientation sessions. Occasional programs address more specific concerns, such as ensuring that bullying behavior is absent from fraternity and sorority recruitment or induction practices. Recent examples of anti-bullying efforts include: (1) California Lutheran University has added bullying specifically to its harassment policy; (2) Wartburg College is implementing a robust bystander intervention program to complement its Project Respect training, available to all students, faculty and staff; and (3) Wittenberg University is hosting this fall documentary filmmaker, Lee Hirsch, who was recently featured in the New York Times for his latest work, *Bully*, which “arrives at a moment when bullying, long tolerated as a fact of life, is being redefined as a social problem.”

Bullying was addressed at the 2012 ELCA Youth Gathering, most prominently from the main stage in the Superdome. On one evening, the program included four different monologs that covered multiple aspects of bullying, including body image, sexual orientation, disability, and immigration or heritage. The monologues were delivered by four students, Josiah Williams, India Mayer, Kelly Wallace, and Eric Hoelzl, who also helped to write them. After the completion of the monologs, Bishop Hanson offered a word of confession, forgiveness, and invitation to the entire gathered community. We specifically wanted Bishop Hanson to speak to the pain of bullying, our inaction through our silence, and our ability as individuals and as the body of Christ to stand up and speak up to end bullying. On another night, Jamie Nabozny, whose story of severe harassment by his peers was made into a documentary called “Bullied,” told his story from the main stage at the Gathering. In addition, the Women of the ELCA sponsored a workshop at the Gathering, on identifying and preventing bullying.

Utilizing social media to provide ongoing training, The Pacific Violence Prevention Institute is presenting “Prepare Us to be A Sanctuary,” a 5-part webinar online training program for pastors, youth directors, and other adults working in religious communities to create a safer and more supportive space for their youth. The dates and times of the webinar are:

- January 9, 8 pm (EST): Recognizing Bullying Behavior in your Community
- January 16, 8 pm (EST): Recognizing and Responding to Social Constructs that Contribute to Bullying Behavior
- January 30, 8 pm (EST): Promoting Ally Behavior
- February 6, 8 pm (EST): Supporting Victims on Bullying and Harassment
- February 13, 8 pm (EST): Putting Information into Action: Creating Effective Programming for Youth.

Registration information on participating in this webinar will be circulated throughout the CSM & LSS networks. Information about the on-line training program can be found at [www.pvpi.org/onlinetraining](http://www.pvpi.org/onlinetraining).

#### *Response from Lutheran Men in Mission*

In response to the memorial on bullying, Lutheran Men in Mission (LMM) will continue assisting men to build strong, healthy friendships. LMM, recently developed the I-Go model for older and middle age men to develop friendships, especially, with younger men. The model involves identifying, inviting and investing a younger man in your life, invite into friendship and invest time in him. This resource is found in the book “Coming of Age.”

The LMM One Year to Live Retreat also creates a safe place for men to honestly open up and begin to develop life changing relationships. Visit the website [www.lutheranmeninmission.org](http://www.lutheranmeninmission.org) and learn more about these resources.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive with gratitude the responses of the Congregational and Synodical Mission unit and Lutheran Men in Mission regarding bullying, harassment and related violence;**

**To acknowledge the reports as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly; and**

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

**2. Immigration Reform**

*Memorials Category A6: Churchwide Assembly Action [CA11.04.26]*

To affirm the commitment of the Evangelical Lutheran Church in America and Lutheran Immigration and Refugee Service to support comprehensive immigration reform and the DREAM Act;

To request that the presiding bishop of this church communicate to the president and members of Congress the support of the ELCA for comprehensive immigration reform and the DREAM Act; and

To encourage all ELCA synods, congregations, and members to add their voices in support of comprehensive immigration reform and the DREAM Act.

*Church Council Action [CC11.11.83e]*

To request that the Congregational and Synodical Mission unit, in collaboration with the Office of the Presiding Bishop, bring to the November 2012 meeting of the Church Council a report on its activities associated with its support of comprehensive immigration reform and the DREAM Act.

*Response from the Congregational and Synodical Mission Unit*

In November 2011, Presiding Bishop Mark Hanson sent a letter to Congress and President Obama in support of comprehensive immigration reform and the DREAM Act. This letter was a direct result of the memorial on Immigration Reform passed at the 2011 ELCA Churchwide Assembly. The letter was also sent to all rostered leaders, some of whom were able to use the letter in their own ministry work with migrants. One such example is the West Berks Mission of the Northeastern Pennsylvania Synod's approval of a motion proposed by the Rev. Bruce Osterhout of St. Luke's/Christ Partnership Parish in Reading, PA, to allocate funding to improve local immigration services.

A memorial on Confronting Injustice in State Immigration Initiatives was also passed at the 2011 ELCA Churchwide Assembly. Finally, in November 2011, 58 synod bishops of the ELCA signed a letter to Congress and the President opposing harsh state immigration laws and encouraging a fair and humane overhaul of the immigration system.

The following provides a summary of related activities of the Congregational and Synodical Mission unit (CSM), in partnership with Lutheran Immigration and Refugee Service (LIRS), and other ELCA partners in support of fair and humane immigration reform and the DREAM Act.

**Advocacy for Comprehensive Immigration Reform and National Solutions**

The churchwide advocacy staff along with LIRS hosted the bishops of the Immigration Ready Bench in Washington, DC, for an advocacy day with members of Congress and administration staff at the White House in November 2011.

The bishops encouraged members of Congress to take the following actions:

- Support comprehensive immigration reform.
- Oppose harmful proposals that would increase spending on immigration detention and prolong indefinite detention for certain migrants.
- Support legislation to extend vital assistance for refugee seniors and persons with disabilities.

The bishops encouraged President Obama to do the following:

- Continue to engage with Congress and the American public on the topic of immigration reform.
- Ensure that the implementation of new strict state immigration laws do not contradict the Administration's immigration priorities.
- Include immigration detainees in the deportation policy review process and expand the categories of immigrants eligible to benefit. While our immigration system certainly needs greater flexibility, the new policy unnecessarily excludes detainees and is too narrow.
- Implement a stateside waiver process for undocumented immigrants with pending family-based petitions. This would allow immigrants to begin this process in the United States rather than having to return to their home countries and face uncertainty and family separation.

LIRS and the ELCA welcomed an announcement from the Department of Homeland Security in January 2012 that it would take steps toward implementing the statewide waiver process for undocumented immigrant family members of U.S. citizens. This policy change would help uphold family unity and encourage many immigrants to come forward to obtain legal status. LIRS submitted a formal comment to the government in support of the government's proposed rule and led coalition efforts to ensure broad support for the change to take place.

In July 2012, the ELCA publicly expressed its support for the "Evangelical Statement of Principles for Immigration Reform," made by a group of ecumenical Christian leaders including Steven Bauman, president and CEO of World Relief, and Leith Anderson, president of the National Association of Evangelicals. The statement echoed some of the ELCA's own principles, such as respecting the God-given dignity of every person, upholding family unity, and establishing a pathway to legal status and citizenship for undocumented immigrants.

In August 2012, LIRS convened a second Lutheran Immigration Leadership Summit in Minneapolis, MN. Participants included the ELCA's Immigration Ready Bench, representatives from ELCA churchwide ministries, and local advocates. The gathering included site visits to an immigration court, a detention facility, and LIRS's new local Community-Based Support partners that provide legal and social services to migrants released from detention. LIRS staff briefed the participants on national and state immigration issues and opportunities to engage in advocacy with LIRS. Participants also dialogued about how to best advocate within their communities and ministries.

- In the absence of major legislative opportunities for immigration reform, LIRS also worked in 2012 to lift up the voices of Lutheran leaders on a number of advocacy efforts to protect migrant populations:
- Several Congressional spending proposals threatened to revoke from eligibility the Child Tax Credit for any individual who files taxes with an Individual Taxpayer Identification Number. This would have the effect of denying a tax credit to working immigrant families, impacting 4-5 million children. In February 2012, LIRS encouraged 24 ELCA bishops and Lutheran social ministry executives to write letters to members of Congress opposing this proposed change.
- The Violence Against Women Act (VAWA) reauthorization has typically included protections for migrant survivors of domestic violence and serious crimes. While the Senate passed a version of the bill that would improve these protections, the House passed a version that would have significantly weakened them. Between February and May 2012, ELCA bishops and social ministry executives sent 17 letters to members of Congress urging support for migrant survivors.
- In September 2012, 16 ELCA leaders signed a faith leaders' letter to protect funding for the Office of Refugee Resettlement, which provides integration and self-sufficiency services to

refugees, asylees, victims of torture and human trafficking, and unaccompanied refugee and migrant children. Congress eventually passed a stopgap spending bill that increased this funding.

- CSM and other ELCA leaders offered stories and quotations for LIRS's work to extend the non-ministerial religious worker visa program. Legislation to renew the program for three years passed both houses of Congress and was signed into law in September 2012.

#### The DREAM Act and Protection for DREAMers

In the fall of 2011, Lutheran Immigration and Refugee Service (LIRS) encouraged congregations to hold DREAM Act Sabbaths to raise awareness about the experience of "DREAMers," young people who would be eligible for the DREAM Act, and encourage support for the DREAM Act. LIRS developed resources for congregations to connect the stories of DREAMers to Scripture, resources about the federal legislation, and the LIRS "Mythbuster" resource to clear up myths and facts about our broken immigration system. This campaign led to many such events at ELCA congregations and on-line advocacy actions in support of the legislation.

LIRS first called for DREAMers to receive deferred action, a temporary protection from deportation along with work authorization, in 2010. Growing frustration with failure to pass the DREAM Act and the Department of Homeland Security's enforcement actions led to greater calls to halt deportations for DREAMers. In June 2012, President Obama announced a decision to provide this protection for people who arrived in the United States before turning 16 and are younger than 30, do not have a criminal record, have lived in the United States for five years and have some educational achievement or military service. In August 2012, the Department of Homeland Security began to accept applications for the Deferred Action for Childhood Arrivals (DACA) program, the first large-scale legalization program in recent history. While LIRS and the ELCA applauded this action, which accomplishes some of the goals of the DREAM Act, much more work is needed to ensure that these young people have a path to permanent legal status.

In Maryland, LIRS has launched a campaign to educate Lutheran voters about a state-wide referendum in the November 2012 elections on the Maryland "DREAM Act," a law to provide in-state tuition to undocumented immigrant college students.

#### Arizona v. United States – Anti-Immigrant State Laws in the Absence of National Solutions

In the absence of comprehensive immigration reform, several states have passed harsh immigration enforcement laws intended to scrutinize every aspect of an undocumented immigrant's life. In April 2012, the Supreme Court heard oral arguments for the Department of Justice's lawsuit against the state of Arizona's harsh anti-immigrant law, SB 1070. LIRS and the ELCA joined an amicus brief with the U.S. Conference of Catholic Bishops and the Presbyterian Church-USA making the following arguments against the law:

SB 1070 impedes the considered and balanced judgment of federal immigration law. Specifically it undermines the federal goals of promoting family unity and human rights and dignity. The brief also argues that SB 1070 and laws like it threaten religious liberty by criminalizing so-called "harboring" and "transporting" of undocumented immigrants in such a way as to punish acts within the mission of religious organizations such as the provision of food, shelter, and care for all.

LIRS also joined an amicus brief with the Leadership Conference on Civil and Human Rights and other civil rights and humanitarian organizations. This brief documented the law's potential impact on U.S. citizens as well as immigrants with pending immigration claims such as asylum seekers.

In June, the Court struck down three of the law's four challenged provisions, specifically, those making it a crime for immigrants without work permits to seek employment; making it a crime for immigrants to fail to carry registration documents; and authorizing the police to arrest any immigrant they believe has committed a deportable offense. Unfortunately, the Supreme Court allowed Arizona to implement the so-called "papers-please" provision, which allows law enforcement officers to

verify the immigration status of anyone they detain if there is “reasonable suspicion” that the person is in the United States without proper documentation. The Court believed that it was too soon to rule on the provision but signaled openness to hearing future arguments on the provision’s constitutionality. LIRS and the ELCA hailed the decision as recognition that immigration law is a federal matter and an illustration of the need to act on immigration reform.

Bishop Stephen Talmage of the Grand Canyon Synod noted in July that the “exodus” of undocumented immigrants from Arizona had stopped after the Supreme Court’s decision. The Synod had passed a resolution in its synod assembly in May stating that the law was inconsistent with their “collective Christian belief and witness and harmful to the practical concerns and needs of Arizona.”

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive with gratitude the response of the Congregational and Synodical Mission unit on its activities associated with its support of comprehensive immigration reform and the DREAM Act;**

**To acknowledge this report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly; and**

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

**3. Synodical Ratification Procedure**

*Memorials Category B2: Churchwide Assembly Action [CA11.03.06c]  
Southeastern Minnesota Synod (31)*

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to direct the Church Council to present for consideration by the 2013 Churchwide Assembly a procedure that would require synodical ratification of social statements and amendments to churchwide governing documents.

To receive with gratitude the memorial of the Southeastern Minnesota Synod concerning synodical ratification of social statements and amendments to churchwide governing documents;

To acknowledge that the issue of ratification has been considered many times in the life of the ELCA, most recently by the task force on Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT);

To encourage further exploration of existing means of discussion and decision-making as well as new means, such as communal discernment and non-legislative gatherings, as recommended by the LIFT task force; and

To decline to institute synodical ratification of social statements and amendments to churchwide governing documents.

*Church Council Action [CC11.11.83f]*

To refer the third paragraph of the Churchwide Assembly’s action on Memorials Category B2: Synodical Ratification Procedure to the Office of the Presiding Bishop; and

To request that a report and possible recommendations on that action be presented to the November 2012 meeting of the Church Council.

*Response from the Office of the Presiding Bishop*

The LIFT Advisory Committee has continued to explore ways that the Evangelical Lutheran Church in America in all its expressions furthers discussion and decision-making among its members. In their work they have noted that Glocal Events, Youth Gatherings and other large events in this church are excellent examples of non-legislative gatherings where leaders of the church could address

missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church.

Conversations about better use of existing channels for discussion and discernment are also happening through the ongoing work of the Communal Discernment Task Force (CDTF). The members of the CDTF have provided a report to the Executive Committee of the Church Council regarding possibilities to facilitate discernment throughout this church in anticipation of churchwide officer elections at the 2013 Churchwide Assembly. They are also looking at ways to foster a culture and environment of trust for communal spiritual discernment and decision-making that engages not only rationality but also engages emotions in a positive and constructive way. Their suggestions have already been incorporated in recent meetings of the Church Council and Conference of Bishops.

The Addressing Social Concerns Review Task Force members are considering recommendations that will facilitate greater engagement in how this church addresses social concerns. One of the suggestions calls for enhanced communication, including the use of social media, both to distribute information and to receive feedback from members. Another suggestion is to identify and implement two different kinds of hearings regarding social statements, a hearing to introduce members to the issues and the proposed draft and a separate hearing intended to gather feedback from members about the draft. In addition, the task force is considering a broadened process of formal exploration of a particular social concern before a decision is made about the most appropriate way(s) to address the concern. One desirable outcome is to strengthen the awareness that the ELCA responds to social concerns in multiple ways, hopefully reducing the perceived separation between ministries of service and ministries of advocacy. This broadened process would also allow for the development of future social statements, when necessary, but not privilege social statements as the only way to truly address a social concern.

We recognize that the conversations and possibilities suggested thus far are not the end to this work. We are hopeful that they provide an impetus to engage even more fully in the ways that study and discussion of matters can increase the desired input into decision-making throughout this church.

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

##### **Recommended:**

**To receive with gratitude the response from the Office of the Presiding Bishop regarding ways that the Evangelical Lutheran Church in America in all its expressions are exploring existing and new means of discussions and decision-making;**

**To encourage congregations, synods and the churchwide organization to continue to engage in opportunities for further study and discussion of matters important to the mission of this church;**

**To acknowledge this report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly; and**

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

#### **4. Lutheran Campus Ministry**

*Memorials Category C1: Churchwide Assembly Action [CA11.05.39]*

To receive with gratitude the memorials of the Pacifica, Southwestern Minnesota, Arkansas-Oklahoma, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Greater Milwaukee, Upstate New York, and South Carolina synods related to Lutheran Campus Ministry;

To acknowledge that ELCA campus ministry is a Lutheran ministry on campus, not just a ministry to Lutherans at more than 180 state and private colleges and universities, with cooperating congregations in campus ministry at an additional 400 campuses nationwide;

To recommend a liaison related to Lutheran Campus Ministry be established within the Conference of Bishops for consultation with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories; and

To create a consultative protocol when any decisions proposed by the ELCA Church Council regarding Lutheran Campus Ministry are conducted with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories.

*Church Council Action [CC11.11.83g]*

To refer Memorials Category C1: Lutheran Campus Ministry to the Congregational and Synodical Mission unit; in consultation with the Conference of Bishops and the Office of the Presiding Bishop; and

To request that a report and possible recommendations be presented to the November 2012 meeting of the Church Council.

*Response from the Congregational and Synodical Mission Unit*

All matters related to the campus ministry program are handled by the New and Renewing Congregations Liaison Committee of the Conference of Bishops in consultation with CSM staff. The need for broader consultation on specific matters could be recommended by the liaison committee or the full Conference of Bishops.

CSM protocol for consulting with Lutheran Campus Ministry-related constituencies includes assigned responsibility as follows:

- Synod bishops - New and Renewing Congregations Liaison Committee meeting with CSM staff
- Regions, synods and local campus ministry advisory boards - Regional Coordinators
- Local campus ministry staff and students - CSM Executive Director and CSM campus ministry staff consult with the Campus Ministry Staff Advisory Committee which includes one local campus ministry staff person from each region. CSM relies on local campus ministry staff to consult with students and provide appropriate feedback.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive with gratitude the report of the Congregational and Synodical Mission unit in response to the memorial of the 2011 ELCA Churchwide Assembly related to Lutheran Campus Ministry;**

**To acknowledge this report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly; and**

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

**5. Social Statement on Human Sexuality**

*Memorials Category E1: Churchwide Assembly Action [CA11.03.06h]*

To receive with gratitude the memorials of the South Dakota, Metropolitan Chicago, Metropolitan New York, and Metropolitan Washington, D.C. synods, related to the social statement Human Sexuality: Gift and Trust;

To acknowledge both the sorrow and joy resulting from the decisions of the 2009 Churchwide Assembly;

To decline to reconsider this social statement; and



To request that the report to be prepared for the November 2012 meeting of the Church Council on the implementation of this social statement also be provided as information for the 2013 ELCA Churchwide Assembly.

*Church Council Action [CC11.11.83i]*

To request that the Office of the Presiding Bishop provide the report on the implementation of the social statement on human sexuality, which is due to the Church Council at its November 2012 meeting, to the 2013 Churchwide Assembly as information.

*Response from the Office of the Presiding Bishop*

The Office of the Presiding Bishop acknowledges that the report on the implementation of the social statement on “Human Sexuality: Gift and Trust” was received and approved by the ELCA Church Council at the April 2012 meeting. (CC12.04.19c) We recommend that the full report received at that meeting be forwarded to the 2013 ELCA Churchwide Assembly as information.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the response from the Office of the Presiding Bishop;**

**To forward the report on the implementation of the social statement on “Human Sexuality: Gift and Trust” received in the April 2012 meeting of the Church Council to the 2013 ELCA Churchwide Assembly; and**

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

**6. Dialogue with the North American Lutheran Church**

*Motion D: Churchwide Assembly Action [CA11.05.32]*

RESOLVED, that the Evangelical Lutheran Church in America through the Office of the Presiding Bishop’s Ecumenical and Inter-Religious Relations invite dialogue with the North American Lutheran Church and to strive for a mutual relationship, where possible, for both the ELCA and the NALC.

*Church Council Action [CC11.11.83i]*

To request that the Office of the Presiding Bishop’s Ecumenical and Inter-Religious Relations staff bring a report and possible recommendations on Motion D: Dialogue with the North American Lutheran Church to the November 2012 meeting of the Church Council.

*Response from the Office of the Presiding Bishop*

Representatives of the ELCA and NALC met in Indianapolis, Indiana, on February 6-7, 2012. They agreed that the following summary would be the only official statement about the meeting.

In response to a resolution passed by the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA), seeking conversation with the North American Lutheran Church (NALC), four representatives of each church body met on February 6-7, 2012 in Indianapolis, Indiana, for discussion of areas of disagreement, interest and concern.

The NALC representatives were: The Rev. Dr. David Wendel, Ministry Coordinator and Ecumenical Relations Officer; The Rev. Dr. Michael Tavella, Dean of the Atlantic Mission District; The Rev. James T. Lehmann, Dean of the Great Rivers Mission District; and Mr. Ryan Schwarz, Treasurer.

The ELCA representatives were: The Rev. Donald J. McCoid, Assistant to the Presiding Bishop: Executive for Ecumenical and Inter-religious relations; The Rev. Dr. Marcus Kunz,

Assistant to the Bishop and Executive for Theological Discernment; The Rev. Dr. Marcus C. Lohrmann, Bishop of the Northwestern Ohio Synod; and The Rev. Kathryn Tiede, Pastor of Living Waters Lutheran Church and member of the Church Council.

In the 24 hours spent together, the representatives prayed, had Bible study and devotions, and engaged in cordial and candid conversation.

This meeting was not intended to, nor did the participants seek to, resolve issues between the two church bodies. Rather, the participants sought to share and clarify disagreements to improve mutual understanding.

Practical matters related to local mission and ministry were also significant topics of discussion, with hopes of future resolution.

This meeting, which was the first between the two bodies since the formation of the NALC in 2010, constituted an opening of lines of communication between the two churches. The representatives discussed the possibility of future meetings.

Donald McCoid and Marcus Kunz also attended the NALC Convocation at Golden Valley Lutheran Church in Golden Valley, Minnesota, on August 16-17, 2012. In addition, Marcus Kunz attended the Lutheran CORE convocation and theological conference that was held August 13-16 at the same location.

The Office of the Presiding Bishop has no recommendations at this time.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the report of the Office of the Presiding Bishop in response to the memorial of the 2011 ELCA Churchwide Assembly on the dialogue with the North American Lutheran Church; and**

**To acknowledge the report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly.**

**7. Congregational Offerings**

*Motion F: Churchwide Assembly Action [CA11.05.34]*

To refer Motion F to the Mission Advancement unit, to be shared, along with other stewardship strategies, across this church, as appropriate.

*Church Council Action [CC11.11.83m]*

To request that the Mission Advancement unit present a report on its activities related to Motion F: Congregational Offerings to the November 2012 Church Council meeting.

*Response from the Mission Advancement Unit*

With thanks for the vision and generosity that inspired this proposal, the Mission Advancement unit determined that it would not be an effective strategy to put an emphasis on the 53 Sundays of 2012. While we hope that congregations will find that this occasion produces additional resources for mission and ministry, we recognize that the income and expense budget planning done by congregations and members is largely done on an annual basis that is not tied to the number of Sundays in a year. Given the complexities of budgets, the financial challenges of many congregations the past several years, and the relatively complex task of communicating this opportunity, the Mission Advancement unit felt it would be more effective to pursue other strategies for inviting support of churchwide programs and encouraging and supporting strong stewardship practices within our congregations.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive with gratitude the report of the Mission Advancement unit in response to the memorial of the 2011 ELCA Churchwide Assembly on congregational offerings; and**

**To acknowledge the report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly.**

**8. Youth-Related Matters**

*Motion H: Churchwide Assembly Action [CA11.05.36]*

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that the 2011 ELCA Churchwide Assembly call upon the Congregational and Synodical Mission unit to maintain and strengthen a youth-led faith formation and leadership development organization based at the churchwide expression.

*Church Council Action [CC11.11.83o]*

To request that the Congregational and Synodical Mission unit present a report and possible recommendations on Motion H: Youth-Related Matters to the November 2012 meeting of the Church Council.

*Response from the Congregational and Synodical Mission Unit*

The Churchwide Assembly called upon CSM to “maintain and strengthen a youth-led faith formation and leadership organization based at the churchwide expression.”

At the time this resolution was passed in August 2011, CSM was already well along the way to reorganizing how the churchwide organization relates directly to youth. This process included members of the former Lutheran Youth Organization (LYO) board, especially the executive committee, at every step in the planning process. Everyone involved in the process agreed that the LYO as it had functioned since the beginning of the ELCA was no longer working. A primary objective was to increase real youth participation in governance at all expressions of the ELCA. A second objective was to provide faith formation and leadership development opportunities for high school age youth. A third objective was to create and maintain a way for youth to provide on-going feedback and consultation with CSM and other churchwide staff moving forward.

In April 2012, the Church Council approved a reorganization plan for youth ministry including the dissolution of the LYO at the churchwide expression. The new organization for youth includes several strong elements. First, the ELCA Youth Gathering will continue as a major platform for youth engagement. While the Gathering event only takes place every three years, CSM is working in close cooperation with other partners in the ELCA youth ministry network to build on the critical relationships that were established in each synod to support the recent 2012 Youth Gathering program. The “Practice Discipleship” element of the Gathering program will be continued and supported by the churchwide organization in the next three-year Gathering cycle. This will provide a variety of faith formation resources for adults who work with youth in congregations.

Second, CSM is working closely with the Synodical Youth Ministry Band of Leaders (SYMBOL) and selected youth leaders to organize and sponsor an annual leadership development and faith formation event for youth in synodical leadership positions. Called, "The Event," the first of these events will take place November 1-4, 2012 at Camp Carol Joy Holling in Nebraska. The Presiding Bishop will meet with this group.

Third, during the fourth quarter of 2012, CSM will accept nominations for and help to select a new 9-12 member youth Core Leadership Team. Members of the Core Leadership Team will serve for two years. This group will help to plan "The Event" each year and also provide a way for CSM, other churchwide staff and the larger youth ministry network to hear directly from youth.

Finally, CSM is in the process of hiring a new Program Director for Youth Ministry. This person will have primary responsibility for developing and promoting healthy, cooperative relationships among all those who work toward building effective youth ministry programs in the ELCA.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the report of the Congregational and Synodical Mission unit in response to the memorial of the 2011 ELCA Churchwide Assembly on youth-related matters;**

**To recognize with deep appreciation the ways that the Congregational and Synodical Mission unit maintains and strengthens a youth-led faith formation and leadership development organization at the churchwide expression; and**

**To acknowledge with gratitude the work of the church to actively involve youth and young adults in governance structures at the churchwide and synodical expressions, and to receive the report as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly.**

**9. Native Americans and Alaska Natives**

*Motion J: Churchwide Assembly Action [CA11.04.18]*

To refer Motion J to the Congregational and Synodical Mission unit for consultation with the American Indian and Alaska Native Ministries to identify ways to address the intent of the motion.

*Church Council Action [CC11.11.83p]*

To request that the Congregational and Synodical Mission unit bring a report and possible recommendations on Motion J: Native Americans and Alaska Natives to the November 2012 meeting of the Church Council.

*Response from the Congregational and Synodical Mission Unit*

The Congregational & Synodical Mission unit is requesting an extension to our response to this Church Council motion until April 2013. This is due to the unexpected vacancy with our Program Director for American Indian/Native Alaska position in the CSM unit. We feel that the unit response would benefit from the leadership of the primary staff person who would be facilitating our response efforts as well as providing implementation and follow up. We are hoping that we would have staffing in place by the end of 2012.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the response from the Congregational and Synodical Mission unit; and**

**To postpone the Congregational and Synodical Mission unit report with possible recommendations to the April 2013 meeting of the ELCA Church Council.**

## 10. Mission Support

*Motion L: Churchwide Assembly Action [CA11.05.38]*

To refer Motion L to the Mission Advancement unit of the churchwide organization, in consultation with the Office of the Secretary, for consideration consistent with other actions taken at this assembly.

*Church Council Action [CC.11.11.83r]*

To request that the Mission Advancement present a report on its activities related to Motion L: Mission Support to the November 2012 meeting of the Church Council.

*Response from the Mission Advancement Unit*

A Mission Funding Task Force was established to consider the question of how synods receive and distribute financial resources to support the whole ministry of this church, and to make recommendations for renewed, sustainable financial support. The Task Force work included discussion on the current guidelines for sharing mission support and consideration of new mission support models. A report of the Task Force is included in [Exhibit G, Part 3](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive with gratitude the report of the Mission Advancement unit in response to the memorial of the 2011 ELCA Churchwide Assembly on mission support; and**

**To acknowledge the report and recommendations of the Mission Funding Task Force regarding the deep engagement and commitment to this issue as the response of the Church Council to the action of the 2011 ELCA Churchwide Assembly.**

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

*Revised November 9, 2012*

## **En Bloc Items**

### **I. Board Development Committee**

### **II. Executive Committee**

#### **III. Appointment of the Memorials Committee**

Churchwide bylaw 12.51.21., in regard to the Churchwide Assembly, provides for the appointment of a Memorials Committee to review memorials from synodical assemblies and make recommendations for assembly action. The 15-member committee includes four members of the Church Council, voting members of the assembly and two representatives of the Conference of Bishops. The Church Council appoints the committee at its November meeting prior to the Churchwide Assembly to allow for adequate notice to members for their participation in the meeting of the Memorials Committee subsequent to the completion of the 2013 synodical assemblies.

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

##### **Recommended:**

**To appoint the members of the Memorials Committee for the 2013 ELCA Churchwide Assembly:**

- 1. Ms. Susan McArver (9C) – co-chair**
- 2. Pr. Stephen Herr (8D) – co-chair**
- 3. Mr. Mark Johnson (1B)**
- 4. Ms. Christine Connell (7C)**
- 5. Bp. Elizabeth Eaton (6E)**
- 6. Bp. Ray Tiemann (4E)**
- 7. Pr. Jane Buckley-Farlee (3G)**
- 8. Pr. Kendra Mohn (4D)**
- 9. Pr. Arhiana Shek (5E)**
- 10. Sister Krista Anderson (3D)**
- 11. Ms. Arielle Mastellar (3F)**
- 12. Mr. Tony Rhodes (1B)**
- 13. Mr. Charles Pittscier (5D)**
- 14. Mr. Mark Winzler (7B); and**

**To authorize the Executive Committee of the Church Council to appoint additional members to the Memorials Committee for the 2013 ELCA Churchwide Assembly as needed.**

#### **II2. Appointment of Committee of Reference and Counsel**

Churchwide bylaw 12.51.11., in regard to the Churchwide Assembly, provides for the appointment of a Committee of Reference and Counsel to review items—proposed resolutions—that are not germane to items contained in the stated agenda of the assembly and also to review all changes or additions to the constitution and bylaws submitted by voting members at the assembly. The 15-member committee includes members of the Church Council, voting members of the assembly and two representatives of the Conference of Bishops.



**CC ACTION** [EN BLOC]

**Recommended:**

**To appoint the members of the Committee of Reference and Counsel for the 2013 ELCA Churchwide Assembly:**

1. Mr. Bill Horne (9E) – *co-chair*
2. Ms. Louise Hemstead (5L) – *co-chair*
3. Mr. Paul Archer (6A)
4. Pr. Vicki Garber (6C)
5. Bp. Martin Wells (1D)
6. Bp. Jon Anderson (3F)
7. Pr. Randy Skow-Anderson (3D)
8. Pr. Glen Vanderkloot (5C)
9. Mr. Charles Poston (9A)
10. Mr. Karl Teinert (4E)
11. Ms. Yolanda Tanner (8F)
12. Ms. Susan Berg (1B)
13. Ms. Amanda Briggs (2A)
14. Ms. Addie Butler (7F); and

**To authorize the Executive Committee of the Church Council to appoint additional members to the Reference and Counsel Committee for the 2013 ELCA Churchwide Assembly as needed.**

**III. Legal and Constitutional Review Committee**

**IIIA. Synod Constitution Amendments**

Provision 10.12. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* stipulates: "Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification . . . ."

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the Oregon, Southwest California, Western North Dakota, Southwestern Minnesota, Southeastern Minnesota, Southwestern Texas, Greater Milwaukee, Southwestern Washington, New Jersey and Northern Texas-Northern Louisiana synod constitutions; and**

**IIIA1. Oregon Synod (1E)**

*To ratify the following amendments to the Oregon Synod constitution:*

**S9.03.** There shall be a Nominating Committee consisting of ~~a representative of each cluster in this synod~~ no fewer than five members to serve for each regular meeting of the Synod Assembly.

*[Bylaws, as amended, provided as information]*

**S9.03.01.** Members of the Synod Nominating Committee ~~may be elected by clusters, or may be member(s) of the Synod Council, Cluster Dean(s), or member(s) of the~~

~~Commission for Congregational Ministries shall be appointed by the Synod Vice-President, divided equally as coming from congregations from the Portland metropolitan area and from congregations outside that area.~~

**S9.03.02.** The bishop shall appoint the chair of the Nominating Committee, who may be a member in addition to those ~~elected by the clusters~~ appointed by the Synod Vice President.

~~S9.03.03.— Those members of the Nominating Committee elected by the clusters shall serve as agents for recruiting nominees from their respective clusters.~~

**S9.03.043.** The functions of the Nominating Committee shall be to:

a. Nominate ~~two~~ persons for each position for which an election will be held by the Synod Assembly and for which a nominating procedure has not otherwise been designated; . . .

### **IIIA2. Southwest California Synod (2B)**

*To ratify the following amendments to the Southwest California Synod constitution:*

**S7.26.** This synod may establish processes through the Synod Council that permit representatives of mission settings formed with the intent of becoming ~~chartered~~ organized congregations and authorized worshiping communities of the synod, which have been authorized under Evangelical Lutheran Church in America 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.

**S8.22.** The vice president shall chair the Synod Council and represent the synod in required meetings.

~~S9.11.— The Synod Council shall elect or appoint representatives to the Coordinating Council of the Region.~~

**S10.03.** The functions of the Synod Council shall be to:

. . .  
f. ~~After missing three meetings per year, fill~~ Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.

#### **S12.20. Coalitions**

#### **S12.30. Clusters**

~~S14.21. All ordained ministers under call shall attend the meetings of the Synod Assembly, Conference Assembly and Clergy Collegium to which the congregation in which they hold membership belongs.~~

All rostered leaders under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, collegium or other area subdivision to which the congregation belongs.

**S15.41.** This synod shall have an ~~Endowment Fund~~ endowment fund named the Mission and Ministry Fund (hereafter referred to as the Fund). ~~This Fund shall be named The Mission and Ministry Fund.~~ It shall not be a separately incorporated entity, but shall be a separate ~~Fund-fund~~ fund of this synod.

**S15.42.** The ~~Mission and Ministry Fund~~ shall continue in existence and shall be used as hereinafter provided, (unless earlier revoked), so long as the synod shall continue to exist. If the synod should cease to exist, then the assets of the Fund shall become the property of a successor synod. If there is no successor synod, then the assets of the Fund become the property of the Evangelical Lutheran Church in America or its successor body. Furthermore, should the synod dissolve it shall, at the time of dissolution, have the right to determine, in consultation with the Evangelical Lutheran Church in America, a successor synod that qualifies as an exempt organization under the Internal Revenue Code.

### **IIIA3. Western North Dakota Synod (3A)**

*To ratify the following amendments to the Western North Dakota Synod constitution:*

**S9.11.** The Nominating Committee shall nominate persons to be elected by the Synod Assembly to serve on the Luther Seminary Board; and the Lutheran Social Services of North Dakota Board ~~and the North Dakota Campus Ministry Board~~. Additional nominations may be made from the floor.

### **IIIA4. Southwestern Minnesota Synod (3F)**

*To ratify the following amendments to the Southwestern Minnesota Synod constitution:*

**S7.26.** This synod may establish processes through the Synod Council that permit representatives of congregations under development and synodically authorized worshipping communities of the synod, under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21. Such congregations under development and synodically authorized worshipping communities, acknowledged under criteria and procedures of the ELCA Division for Outreach and 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.

### **IIIA5. Southeastern Minnesota Synod (3I)**

*To ratify the following amendments to the Southeastern Minnesota Synod constitution:*

**S9.05.** The Synod Nominating Committee shall nominate at least two persons for vice president; additional nominations may be made from the floor.

**S9.13.** The Synod Nominating Committee shall nominate person for election by the Synod Assembly to the boards of agencies and institutions of the church according to their respective constitutions.

**S9.14.** The ~~Synod's Lutheran Youth Organization~~ Synod Nominating Committee shall nominate person(s) for election by the Synod Assembly to serve as youth member(s) of the Synod Council.

**S9.16.** The Synod Nominating Committee shall nominate seven persons for the Committee on the Election of a Bishop who shall be elected by the Synod Assembly.

**S11.11.** This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its ~~teams~~ tables, committees, and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod, each member of a board or committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

### **IIIA6. Southwestern Texas Synod (4E)**

*To ratify the following amendments to the Southwestern Texas Synod constitution:*

**S9.03.** There shall be a Nominating Committee composed of nine persons appointed by the Synod Council. One of the appointees shall be a youth or young adult who shall be appointed for a two-year term. Other members shall be appointed for six-year terms. The appointees shall reflect the male/female and lay/clergy representation guidelines for the Synod, consisting of one member from each conference, and one youth member (age 15–20) to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.

### **IIIA7. Greater Milwaukee Synod (5J)**

*To ratify the following amendment to the Greater Milwaukee Synod constitution:*

**S7.34.** Unless otherwise specified in the bylaws, each regular meeting of the Synod Assembly shall be held during April, May, June, or July.

### **IIIA8. Southwestern Washington Synod (1C)**

*To ratify the following amendments to the Southwestern Washington Synod constitution:*

~~**S9.03.** There shall be a Nominating Committee consisting of ten members whose election and duties shall be defined by the bylaws. Additional nominations may be made from the floor for all elections for which nominations are made by this committee.~~

**S10.03.** The Synod Council shall have as its primary responsibilities matters of policy for this synod; fostering of coordinated goals, and mutual mission-, and in pursuit thereof shall:

~~Procedural concerns shall be delegated to the boards: Fiscal, Leadership Support, Outreach, Congregational Ministries, Church in Society and Mission Endowment Fund, each of which shall have representatives from the Synod Council. These boards, together with the Executive Committee, shall be responsible to oversee and respond to the continuing mission of the synod.~~

~~a.~~ Each synodical board shall be responsible to, and shall regularly report to, this Synod Council and the Synod Assembly.

~~b.~~ Each synodical board shall meet at least twice each year to carry out its assigned responsibilities. Subcommittee(s) may be established by a board with the approval of the Executive Committee.

~~e.~~a. Exercise trusteeship responsibilities on behalf of the synod.

~~d.~~b. Provide for an annual review of the roster of ordained ministers and of other official rosters, receive and act upon appropriate recommendations regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the Evangelical Lutheran Church in America, and make a report to the Synod Assembly of the Synod Council's actions in this regard.

~~e.~~c. Issue letters of call to ordained ministers and letters of call to associates in ministry, deaconesses, and diaconal ministers as authorized by Chapter 7 of the constitution and bylaws of the Evangelical Lutheran Church in America.

~~f.~~d. Provide for an annual review of the roster of ordained ministers and the roster of associates in ministry and make appropriate recommendations to this synod regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of ELCA.

~~g.~~e. Issue letters of call to ordained ministers and letters of appointment to associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals as authorized by Chapter 7 of the constitution and bylaws of ELCA.

~~h.~~f. Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.

~~i.~~g. Report its actions to the regular meeting of the Synod Assembly.

~~j.~~h. Perform such other functions as are set forth in the bylaws of the synod, or as may be delegated to it by the Synod Assembly. Recommend program goals and budgets to the regular meetings of the Synod Assembly. Carry out the resolutions of the Synod Assembly.

~~k.~~i. Designate at least one member of Synod Council as a member of the steering committee of this synod's region.

**S10.04.** Procedural concerns shall be delegated to committees and other organizational units the Synod Council shall create pursuant to these bylaws. Such committees and other

*Revised November 9, 2012*

organizational units shall be responsible to oversee and respond to the continuing mission of the synod.

**S10.045.** Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.  
[*Renumber subsequent provisions and bylaws in Chapter 10.*]

### **S11.10. The General Provisions**

#### **IIIA9. New Jersey Synod (7A)**

*To ratify the following amendments to the New Jersey Synod constitution:*

~~S9.03. There shall be a Nominating Committee consisting of one member from each cluster, who shall be elected by the cluster to serve for two consecutive regular meetings of the Synod Assembly. One half of the committee shall stand for election each year. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.~~

There shall be a Nominating Committee appointed annually by the Synod Council of from six to nine persons. The Synod Council may appoint the Mission District Deans to serve in this role. The Synod Bishop and Synod Secretary shall serve *ex officio* with voice, but not vote. The Nominating Committee shall provide at least one nomination for Counselor for each Mission Cluster. The Nominating Committee shall provide nominations to the Synod Assembly for Synod Council and for ELCA Churchwide Voting Members for positions available after Mission District elections of nominees. The Nominating Committee shall designate categories for Mission Districts electing nominees for Synod Council and Churchwide Voting Members.

#### **IIIA10. Northern Texas-Northern Louisiana Synod (4D)**

*To ratify the following amendments to the Northern Texas-Northern Louisiana Synod constitution:*

†**S3.01.** The territory of this synod, as determined by the Churchwide Assembly, shall be the counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, ~~Gatesville~~, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, **H**enderson, Hill, Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, ~~McCullough~~ McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba,

Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

**10.01.11.**— The names and boundaries of the synods shall be:

~~Synod 4.D— Northern Texas Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, Gatesville, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill, Hoekley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, McCullough McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.~~

### **IIIB. Constitutional Amendments to Synod Boundaries**

In the Constitution for Synods, required provision S18.13. describes how synod provisions are amended. The constitution says either the Church Council or Churchwide Assembly can ratify the changes. Since the following synod constitution changes involve boundary changes, they should require a simultaneous amendment of the ELCA bylaw 10.01.01. by act of the Churchwide Assembly.

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

##### **Recommended:**

**To forward the following synod constitutional changes to the 2013 Churchwide Assembly.**

##### **IIIB1. Delaware-Maryland Synod (8F)**

*To recommend that the 2013 Churchwide Assembly approve the following action:*

To ratify the following amendment to the Delaware-Maryland Synod constitution;  
and

To amend bylaw 10.01.11. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* as follows.

†**S3.01.** The territory of this synod, as determined by the Churchwide Assembly, shall be: the state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, and Worcester in the state of MARYLAND; the congregations of ~~The Redeemer, Montgomery County,~~ and of Holy Trinity, Prince George's County, in the State of MARYLAND; the congregation of Mt. Joy, Adams County, in the Commonwealth of PENNSYLVANIA; and the counties of Accomack and Northampton in the State of VIRGINIA.

**10.01.11.** The names and boundaries of the synods shall be:

Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA; the counties of Accomack, Northampton in the state of VIRGINIA.

**IIIC. Proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America***

The Churchwide Assembly adopts amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The process for amending the governing documents is specified in Chapter 22 of the ELCA Constitution. Proposed constitutional amendments for consideration at the Churchwide Assembly in 2013 must be considered at the Church Council meeting in November 2012. Although the processes for adopting bylaw amendments and continuing resolutions at a Churchwide Assembly do not require similar notice, the historic practice of the Office of the Secretary has been to seek to provide a complete set of proposed governing documents amendments at the fall Church Council meeting in the year before the Churchwide Assembly.

For more than six months, the legal team in the Office of the Secretary has been working on possible governing document amendments. Early drafts of a number of proposals have been reviewed by many individuals, units and organizations. There also have been multiple telephone conferences of the Legal and Constitutional Review Committee of the Church Council, and the most recent iteration of the proposed amendments was presented to the Conference of Bishops at its October meeting.

The proposed amendments represent an ongoing commitment of the Office of the Secretary and this church to continue to evaluate the efficacy of its governing documents and their alignment to its mission and ministry. The proposed amendments can be found in [Exhibit H, Part 3b](#).



*Revised November 6, 2012*

**CC ACTION** [EN BLOC]

**Recommended:** *To recommend adoption of the following proposed action by the voting members of the 2013 Churchwide Assembly:*

**To adopt the proposed amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America presented to the 2013 Churchwide Assembly.**

**IIID. 2013 Churchwide Assembly Rules of Organization and Procedure**

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. Voting members of the assembly act on the rules in the first plenary session. A two-thirds vote of the assembly is required for adoption of the rules.

The text of the proposed rules is printed in [Exhibit H, Part 1b](#). These rules have been developed and refined as a result of the experiences of the twelve previous Churchwide Assemblies as well as the experience of predecessor church bodies.

**CC ACTION** [EN BLOC]

**Recommended:** *To recommend adoption of the following proposed action by the voting members of the 2013 Churchwide Assembly:*

**To adopt the “Rules of Organization and Procedure” for the 2013 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).**

**CC ACTION** [EN BLOC]

**Recommended:**

**To authorize the presiding bishop and secretary of this church to prepare further editing and scheduling revisions that may be found necessary for the Rules prior to their publication in the *Pre-Assembly Report*; and**

**To report any changes to the Church Council at its August 2013 meeting.**

**IIIE. Amendments to the Deaconess Community bylaws**

Stephen Bouman, executive director of the Congregational and Synodical Mission unit, has requested that the amendments to bylaws for the Deaconess Community of the Evangelical Lutheran Church in America be approved. The revised bylaws can be found in [Exhibit H, Part 2b](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the amendments to the bylaws of the Deaconess Community of the Evangelical Lutheran Church in America as printed in Exhibit H, Part 2b.**

**IIIF. Approval of Signatories Please see page 19.**

**IV. Planning and Evaluation**

**V. Program and Services**

**VA. Corporate Social Responsibility Issue Papers and Economic Social Criteria Investment Screens**

The Evangelical Lutheran Church in America has a long history of working for justice through corporate social responsibility. The corporate social responsibility work of the Evangelical Lutheran Church in America is mandated by the ELCA Constitution (14.21.14): 14.21.14. The Church Council may direct the churchwide organization to exercise the corporate social responsibility of this church by filing shareholder resolutions, casting proxy ballots, and taking other actions as it deems appropriate.

The Program and Services committee decided at its April 2012 meeting to adopt the process described in the Corporate Social Responsibility Roles and Responsibilities chart as an interim process for addressing functions and issues involving corporate social responsibility until a long-term recommendation is adopted (CC12.04.09)

To express thanks and appreciation to the Corporate Social Responsibility Review Team, and especially to Ms. Patricia Zerega, for its commitment to advocacy and representing this church in a socially responsible way in the corporate arena;

To adopt the process described in the Corporate Social Responsibility Roles and Responsibilities chart as an interim process for addressing functions and issues involving corporate social responsibility until a long-term recommendation is adopted;

To approve the following documents to serve as the basis for ongoing corporate social responsibility work in this church:

- Social Criteria Investment Screens Criteria, as revised;
- Corporate Social Responsibility Issue Paper Policy and Procedures, as revised;
- Boycott Policy and Procedures, as revised; and
- Genetics Issue Paper; and

To encourage the churchwide organization, synods, congregations, members, and affiliated and related institutions and agencies to study documents and information provided by this church concerning issues of corporate social responsibility, to make investment decisions recognizing these principles, and to advocate for socially responsible decision-making in the corporate arena, consistent with the social policies of this church.

That chart appears in [Exhibit J, Part 3](#), and states that Church Council must approve issue papers with boundaries for voting proxies and filing resolutions on an annual basis. The corporate social responsibility issue papers and economic social criteria screens are in [Exhibit J, Part 3](#).

**CC ACTION [EN BLOC]**

**Recommended:**

**To approve the amendments to the following corporate social responsibility issue papers and economic social criteria investment screen, but to request that the original issue papers be archived for historical and research purposes:**

- **Tobacco Social Criteria Screen**
- **Sufficient, Sustainable Livelihood for All: Sustainability**
- **For Peace in God's World: Human Rights**
- **For Peace in God's World: Violence in Our World**

**To acknowledge and affirm that the interim process for addressing issues of corporate social responsibility approved by the Church Council in April 2012**

**[CC12.04.09] will continue through 2013 and until a long-term recommendation is adopted by the Church Council.**

**VB. Personnel Policies**

In accordance with ELCA continuing resolution 15.12.D10.:

Responsibility for human resources shall be exercised by the Office of the Presiding Bishop, which shall develop and manage the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview, and selection of staff; compensation and benefits; employee assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training. In accordance with bylaw 14.21.06., the Church Council shall adopt personnel policies upon recommendation of the Office of the Presiding Bishop.

In a memo dated October 11, 2012, Else Thompson, Executive for Human Resources, wrote the following: “The policy deals with the issue of using an electronic device to conduct ELCA business while driving. The purpose of this policy is to make clear that churchwide organization employees should not put themselves and/or others in an unsafe situation by conducting ELCA business using an electronic device while they are driving. The revisions have been reviewed by ELCA legal counsel, by the Administrative Team, by the Senior Leaders and by the churchwide organization policy review committee.” The full text of the memo and the personnel policy revision are in [Exhibit J, Part 4](#).

**CC ACTION [EN BLOC]**

**Recommended:**

**To approve the revisions to the ELCA Churchwide Personnel Policies regarding Cell Phones, Tablet Computers and Other Electronic Communications Devices as detailed in Exhibit J, Part 4.**

**VC. Evangelical Lutheran Worship Prayerbook for the Armed Services  
*For Chaplains and Other Military Personnel***

This ancillary resource ([Exhibit J, Part 5](#)) in the Evangelical Lutheran Worship family has been in development since 2008. At that time, ELCA Churchwide and Augsburg Fortress worship staff met with chaplains at one of their semiannual gatherings in San Diego and gathered comments and suggestions for the shape and content of a prayer book that would serve both as a resource for chaplains and as a companion for all who serve.

Compilation and editorial work began in earnest in 2011. Prayer and liturgical resources that would be of particular interest and need were solicited from the intended audience. Liturgical, theological, and practical review of the proposed contents was carried out in 2012 under the leadership of the ELCA Director for Worship Formation and Liturgical Resources. Review participants included military and institutional chaplains, pastors (notably those serving congregations with significant membership of military personnel), bishops, and active service members.

**CC ACTION [EN BLOC]**

**Recommended:**

**To commend *Evangelical Lutheran Worship Prayer Book for the Armed Services* for use as an enriching addition to the worship patterns of the Evangelical Lutheran Church in America; and**

**To express gratitude for the conscientious efforts of the reviewers and the insights and observations by the many people who helped to shape and refine the content of *Evangelical Lutheran Worship Prayer Book for the Armed Services*.**

**VD. Stand for Welcome Sunday Resource**

The 2011 ELCA Churchwide Assembly asked the Church Council to consider the designation of one day each year for a “Stand for Welcome Sunday.” (CA11.05.31) This would be a time to bring particular attention in congregations and communities to the presence and gifts of refugees and migrants, and the opportunities for mission and ministry with newcomers.

Recognizing that ELCA congregations have unique contexts and may want to consider a “Stand for Welcome Sunday” at different times, a worship resource was developed in lieu of designating a specific Sunday. The Congregational and Synodical Mission unit partnered with Lutheran Immigration and Refugee Service (LIRS) to develop a resource that could be used for congregations who wish to recognize a “Stand for Welcome Sunday.” This resource gives congregations the flexibility to find a time that is most appropriate for their local contexts to remember our immigrant roots and give thanks to God for the many gifts migrants and refugees bring to our communities. “Stand for Welcome Sunday” can be found in [Exhibit J, Part 7](#).

**CC ACTION [EN BLOC]**

**Recommended:**

**To thank Congregational and Synodical Mission unit and Lutheran Immigration Refugee and Service for creating the “Stand for Welcome Sunday” resource;**

**To commend “Stand for Welcome Sunday” for use in congregations who wish to engage in opportunities for mission and ministry with newcomers; and**

**To request the Congregational and Synodical Mission unit to share and encourage the “Stand for Welcome Sunday” resource with synods and congregations through existing channels of communication.**

**VI. Budget and Finance**

**VIA. 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. Biographical information of the nominee is in [Exhibit C](#).

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

Philip Bertram (8/13)  
Deborah Chenoweth (chair) (8/13)  
Marjorie Ellis (8/13)  
Louise Hemstead (8/13)  
Timothy Stephan (8/13)

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

**Recommended:**

**To elect Mr. James Zils to the ELCA Audit Committee for a two-year term beginning November 2012.**

**VIB. From Missionary Sponsorship to ELCA Global Church Sponsorship**

***Where are we now?***

Currently, ELCA Missionary Sponsorship is a giving and mission interpretation program that allows individuals, congregations and organizations to sponsor missionaries who walk alongside our global church partners by serving as pastors, doctors, teachers and other leaders. Funds raised support the annual expenditures for this work and donors are given the opportunity to sponsor a specific missionary. The program is a specific opportunity for congregations to support the work of this church as a second level of giving that is in addition to their financial commitment to Mission Support through unrestricted offerings.

Over the years, a decrease in available funding through Mission Support has led to a decrease in the number of missionaries that can be financially supported, a decrease in the number of sponsorships, and a corresponding decrease in the total dollars raised for ELCA Missionary Sponsorship.

Despite these challenges, missionaries continue to work with global church companions in helping meet the needs and ministry priorities of the communities. ELCA-sponsored scholarship recipients from companion churches continue to lead and transform their communities around the world. Congregations and synods are also engaging and supporting the work of their global church companions, indicating significant interest on the part of ELCA members for global engagement.

***Where are we heading?***

In order for our fundraising efforts to accurately reflect our comprehensive approach to global church work, ELCA Missionary Sponsorship proposes to refresh its identity and name. In addition to supporting missionaries, donors will be invited to provide support for international scholarship recipients and this church's global companion ministries.

ELCA Missionary Sponsorship will become ELCA Global Church Sponsorship. The name reflects our new reality with an emphasis on "Church" so as not to detract from our relief and development work supported by ELCA World Hunger and Disaster Response. We will also include "Sponsorship" in the name to retain the intimate level of donor engagement with missionaries and now students and global church companions as well.

Trends in fundraising continue to show that many donors want to designate their gifts. This proposal will help connect constituents to our holistic approach toward ministry with companions by emphasizing more of the components that are a part of our church-to-church accompaniment relationships. Being able to show the holistic impact of gifts will help us continue to build relationships between global companions and ELCA members overtime. The updated name and program gives us an opportunity to build a deeper and broader

understanding of this church's global work and to align people's passions and interest to the work we are doing.

New communication and educational materials will be created to reflect the new name and new opportunities. While continuing to lift up the value of sponsoring missionaries, we will also educate members on the broader scope of what we do together as a global church.

***Program expansion***

With ELCA Global Church Sponsorship, ELCA members and congregations will be able to sponsor:

- ELCA missionaries
- International students receiving ELCA scholarships
- ELCA ministries with global companion churches and partners

These sponsorship options are more fully explained here:

*Missionaries*

Members will still have the opportunity to sponsor a particular missionary or give generally to the Missionary Sponsorship program. Sponsors are matched with a missionary and invited to covenant to support the missionary in prayer, financially and through regular correspondence and visits.

*International leaders*

We currently support 44 international scholarship students from our global companion churches with \$0.5 million in financial assistance each year. Recipients return to their home countries and assume important leadership roles in their church and communities. Sponsoring scholarships would provide an additional way for our members to directly support our global church work as well as develop a relationship with an emerging global church leader.

*Global ministries*

In 2011 we provided funds for companion churches in 54 countries, 19 of which did not have missionaries that our members could sponsor. This option would create opportunities to support major projects with companion churches, such as outreach or education, whether or not there is an ELCA missionary serving in that country. Opportunities could be connected with the Companion Synod program.

ELCA World Hunger and Disaster Response have introduced the ELCA to our global work in relief and development. With the addition of these designated giving opportunities, we will be able to lift up our global church work of evangelism, lay leadership training, communications support, infrastructure building, and mission outreach — all of which will be uniquely supported by ELCA Global Church Sponsorship.

**CC ACTION [EN BLOC]**

**Recommended:**

**To approve the program changes to Missionary Sponsorship, and to refer to it hereafter as “ELCA Global Church Sponsorship.”**

## **VIC. From ELCA Mission Founders to ELCA New Congregations**

### ***Overview***

Together, as the ELCA, we have a comprehensive approach to starting, supporting and sustaining new congregations with resources and programs from local congregations, synod partners and churchwide ministries.

Currently, there are 340 new congregations of the ELCA under development. In 2012, we have 70 new starts planned with over 50 percent targeted to engage diverse socio-economic groups, ethnic and multicultural communities, and emerging young populations — bringing new people into this church.

### ***Where are we now?***

New congregation development is a priority for this church and an important element of our churchwide goal which states:

The ELCA is an evangelizing, multicultural, multigenerational church growing in faith, and witnessing to God's mission locally and globally, with more people worshipping in new and renewed congregations and living out their faith in the world.

- Goal One, 2011-2013 ELCA Churchwide Operational Plan

The churchwide budget also reflects this commitment with churchwide ministries investing \$7 million each year in support for starting new congregations. This significant investment needs to be undergirded with additional funding streams in order to secure our commitment long into the future.

After two years of nominal outreach and communications for Mission Founders, we are ready to reinvigorate this critical fundraising program with new efforts.

### ***A change in name***

We are proposing that we rename the Mission Founders program to ELCA New Congregations in order to be more easily understood and consistent with other ELCA churchwide funding programs. ELCA New Congregations will retain the original design of Mission Founders as a way for individuals and congregations to directly support the development of new congregations.

### ***Donor designations***

Undesignated gifts to ELCA New Congregations will be available to support the work of developing new starts across this country and the Caribbean. Some donors will undoubtedly want to designate their gifts to support a specific ministry. In those situations, we will guide them to work directly with their synod. Our response cards will also feature this option so that donors can designate their support to new starts within specific synods.

### ***Fundraising and communications***

As has been the case historically, churchwide efforts will focus on direct engagement with members and congregations and less on direct mail. Congregational, synodical and churchwide leaders who work with developing congregations will be equipped with resources to tell the story of this church's investment in new congregation development. We also will

use our existing communication channels and giving opportunities to feature ELCA New Congregations as well as develop new collateral and response cards that specifically highlight this opportunity.

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the program changes to Mission Founders, and to refer to it hereafter as “ELCA New Congregations.”**

**VID. Amendments to the Budget and Finance Committee Charter**

[Exhibit F, Part 11](#) is the proposed revisions for the committee charter, reflective of the new design. This will also serve as a quick new member orientation. The charter should be reviewed at the first meeting of the committee following a churchwide assembly. Amendments to this charter may be recommended at any time, subject to approval by the Church Council.

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the revised Church Council Budget and Finance Committee charter as provided in Exhibit F, Part 11.**

**VIE. Revisions to the Audit Committee Charter**

Revisions to the Church Council Audit Committee Charter are highlighted in [Exhibit F, Part 6b](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the revision of the Church Council Audit Committee charter as provided in Exhibit F, Part 6b.**

**VIF. Acceptance of the Audit Committee Report**

At its June 6 and November 8, 2012 meetings, the ELCA Audit Committee reviewed the audited financial statements for the year ended January 31, 2012. The report is printed in [Exhibit F, Part 6a](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive and approve the report of the Church Council Audit Committee describing their review of the audited financial statements, management letter, and response of management for the fiscal year ended January 31, 2012.**

**VII. Other Items**

**VII.A Church Council Nominations and Elections**

The Church Council has the responsibility of electing people to fill terms on boards of Separately Incorporated Ministries, social ministry organizations, and seminaries. The relationship of the ELCA to certain affiliated social ministry organizations is expressed through the Congregational and Synodical Mission unit. The Congregational and Synodical Mission unit



has forwarded the nominations for social ministry organizations to Church Council. Bylaw 8.31.03. outlines basic parameters for the election of members to the boards of ELCA seminaries. Biographical information is provided in [Exhibit C](#).

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

**Recommended:**

**To elect to the board of directors of The Evangelical Lutheran Good Samaritan Society to a three-year term that will expire in 2015: Mr. Neil Gulsvig;**

**To elect to the board of trustees of Lutheran Medical Center to three-year terms expiring in 2015: Mr. Andrew Burch, Rabbi Robert Kaplan and Ms. Kathleen Regan;**

**To elect to the board of directors of Mosaic, Inc., to three-year terms expiring in 2015: The Rev. Keith Douglas Hohly and Ms. Kathy Patrick;**

**To elect to the board of directors of National Lutheran Campus Ministry, Inc. to four-year terms expiring in 2017: Ms. Karen Sumner and The Rev. Robert G. Wollenburg;**

**To re-elect to the board of directors of National Lutheran Campus Ministry, Inc. to a four-year term expiring in 2017: The Rev. Linda Boston;**

**To elect to the board of directors of Lutheran Theological Seminary at Philadelphia to a three-year term expiring in 2015: The Rev. Charles Miller;**

**To elect to the advisory council of Lutheran Theological Southern Seminary as part of Lenoir-Rhyne University to one-year terms expiring in 2013: The Rev. Susan R. Briehl, Mr. Kenneth L. Childs and Ms. Sheila Elliott;**

**To elect to the advisory council of Lutheran Theological Southern Seminary as part of Lenoir-Rhyne University to two-year terms expiring in 2014: The Rev. Lowell G. Almen and Ms. Doris M. Underwood;**

**To elect to the advisory council of Lutheran Theological Southern Seminary as part of Lenoir-Rhyne University to three-year terms expiring in 2015: Ms. Jacqueline Bussie, Mr. William B. Horne, II and The Rev. William B. Trexler; and**

**To elect to the board of directors of Wartburg Theological Seminary to a six-year term expiring in 2018: The Rev. Kathryn Kleinhans.**

**Legal and Constitutional Review Committee (continued from page 10)**

**IIIF. Approval of Signatories**

In April 1990, the Church Council adopted a resolution [CC90.04.31] authorizing signatures by assistant vice presidents and assistant secretaries for the execution of documents on behalf of the Evangelical Lutheran Church in America:

WHEREAS, the Minnesota nonprofit corporation act authorizes the board of directors of a corporation organized thereunder to designate two or more directors to form a committee that shall have authority to act for and on behalf of the board of directors; now therefore be it

RESOLVED, that any two of the Bishop (President), Vice President, Secretary or Treasurer are hereby appointed as a committee having the authority of the Church Council in the management of the business or fiscal affairs of this corporation to authorize and approve, on behalf of this corporation, transactions to which it is a party; and be it further

RESOLVED, that any one of the Bishop (President), Vice President, Secretary or Treasurer or in the absence of all of the foregoing, any two of the assistant vice presidents may execute, and the Secretary or any assistant secretary may attest, any document required or desirable in connection with a commercial or fiscal transaction to which this corporation is a party, including but not limited to conveyances, assignments, mortgages, contracts, notes, leases, bills of sale, and financing statements.

Personnel changes have necessitated action to update that resolution.

**CC ACTION [EN BLOC]**

**Recommended: To adopt the following resolution:**

WHEREAS, in the opinion of legal counsel (Faegre & Benson of Minneapolis), the Minnesota Nonprofit Corporation Act authorizes the Church Council as the board of directors of this corporation to appoint additional officers; and

WHEREAS, this corporation previously has authorized execution of various documents, when necessary, by two assistant vice presidents in the absence of the bishop, vice president, secretary, and treasurer (CC90.4.31\*); and

WHEREAS, this corporation previously has appointed various persons to be assistant vice presidents and assistant secretaries of this corporation; therefore, be it

RESOLVED, that the previous appointments of assistant vice presidents and assistant secretaries of this corporation (CC90.04.32, CC92.11.103, CC96.11.61b, CC03.11.85, CC07.11.90, CC08.11.52, CC09.03.39, CC11.08.60) be and are hereby rescinded; and be it further

RESOLVED, for the sole purpose of executing documents, as specified in CC90.04.31, that the following be and are hereby appointed as assistant vice presidents of this corporation: Pr. M. Wyvetta Bullock, Pr. Marcus R. Kunz, Pr. Walter S. May, and Ms. Jodi L. Slattery; and be it further

RESOLVED, for the sole purpose of executing documents, as specified in CC90.04.31, that the following be and are hereby appointed as assistant secretaries of this corporation: Ms. Sue E. Rothmeyer, Mr. Phillip H. Harris, Ms. Laura L. Knitt, Ms. Mary Beth Nowak, and Mr. David A. Ullrich.

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**ELCA CHURCHWIDE ORGANIZATION  
2012 OPERATING RESULTS SUMMARY  
FOR THE EIGHT MONTHS ENDING SEPTEMBER 30, 2012**

The churchwide organization of the Evangelical Lutheran Church in America had income in excess of expense of \$2.3 million in current operating funds for the eight-month period ended September 30, 2012, an unfavorable variance of \$0.9 million from September 30, 2011 but favorable to the period budget by \$5.6 million.

Receipts totaled \$43.7 million for the eight-month period compared with \$42.5 million the previous year, an increase of \$1.1 million or 2.7 percent. Expenses related to the current operating fund amounted to \$41.4 million, an increase of \$2.1 million or 5.3 percent from September 30, 2011. Revenue in the period was favorable to the budget by \$1.9 million or 4.5 percent. Expenses were 91.7 percent of the authorized unit spending plans.

Income from congregations through synods in the form of Mission Support income for the first eight months of 2012 was \$30.8 million, a decrease of \$0.8 million or 2.4 percent. Mission Support income was favorable to the revised budget by \$48 thousand or 0.2 percent. This performance to budget is positive indication that the organization can anticipate fully funding the commitments in the spending plan. The annual Mission Support budget for 2012 is \$48.8 million. Mission Support increased in 24 synods, an improvement from 19 in the 2011 eight-month level.

Other income received for the budgeted programs and operations of the churchwide organization amounted to \$12.9 million compared with \$11.0 million in the first eight months of 2011. Significant positive variances included income from investments of \$1.8 million, bequests/trusts of \$3.2 million, Vision for Mission of \$0.7 million, and other income of \$1.8 million. Income from missionary sponsorship of \$1.5 million was behind budget and the same period in 2011. Income from the Mission Investment Fund of \$1.0 million equaled 2011, as did other grants of \$1.0 million.

Contributions to ELCA World Hunger for the first eight months were \$8.7 million - favorable to the same period in fiscal 2011 by \$0.5 million and favorable to the budget by \$0.2 million. Expenses for the same period were \$7.9 million, an increase of \$0.1 million. The ELCA Malaria Campaign received \$2.5 million in the first eight months of fiscal 2012. This makes a total of \$4.7 million received of the \$15 million campaign goal. ELCA members contributed \$2.1 million for the ELCA Disaster Response through September 30, 2012. This compares to \$8.1 million in revenue for the same period in 2011, which included \$2.9 million for Japan Disaster response.

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**CURRENT OPERATING FUNDS**  
**SUMMARY OF REVENUE AND EXPENSES**  
**(In Thousands)**  
**For the Period Ending September 30, 2012**

	2012 <u>ACTUAL</u>	2012 <u>BUDGET</u>	2011 <u>ACTUAL</u>	Year-to-Date Variance	
				<u>ACTUAL vs BUDGET Favorable/(Unfav)</u>	<u>CURRENT YEAR vs PRIOR YEAR Favorable/(Unfav)</u>
<b>REVENUE</b>					
<b>UNRESTRICTED</b>					
Mission Support	\$ 30,792	\$ 30,744	\$ 31,548	\$ 48	\$ (756)
Other	6,227	4,997	4,656	1,230	1,571
Total Unrestricted	<u>37,019</u>	<u>35,741</u>	<u>36,204</u>	<u>1,279</u>	<u>815</u>
<b>TEMPORARILY RESTRICTED</b>					
Designated Gifts	2,722	2,983	2,772	(261)	(50)
Other	3,945	3,100	3,569	845	376
Total Restricted	<u>6,667</u>	<u>6,083</u>	<u>6,341</u>	<u>584</u>	<u>326</u>
<b>TOTAL REVENUE</b>	<b>\$ 43,686</b>	<b>\$ 41,823</b>	<b>\$ 42,545</b>	<b>\$ 1,863</b>	<b>\$ 1,141</b>
<b>LESS TOTAL EXPENSES</b>	<b><u>41,392</u></b>	<b><u>45,149</u></b>	<b><u>39,310</u></b>	<b><u>3,757</u></b>	<b><u>(2,082)</u></b>
<b>NET REVENUE OVER (UNDER) EXPENSES</b>	<b><u>\$ 2,294</u></b>	<b><u>\$ (3,326)</u></b>	<b><u>\$ 3,235</u></b>	<b><u>\$ 5,620</u></b>	<b><u>\$ (941)</u></b>

PRELIMINARY AND UNAUDITED

**EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CURRENT OPERATING FUNDS**

**REVENUE SUMMARY**

**For the Period Ending September 30, 2012**

	2012		2011	Year-To-Date Variance	
	<u>ACTUAL</u>	<u>BUDGET</u>	<u>ACTUAL</u>	<u>ACTUAL vs. BUDGET Favorable/(Unfavor)</u>	<u>CURRENT YEAR vs. PRIOR YEAR Favorable/(Unfavor)</u>
<b>UNRESTRICTED</b>					
Mission Support	\$ 30,792,011	\$ 30,743,830	\$ 31,548,425	\$ 48,181	\$ (756,414)
Vision for Mission	676,629	690,000	608,648	(13,371)	67,981
Investment Income	1,787,258	1,327,621	1,311,626	459,637	475,632
Bequests and Trusts	1,454,346	725,000	1,191,093	729,346	263,253
Endowment	558,105	537,090	592,938	21,015	(34,833)
Rent	1,022,359	1,083,975	654,700	(61,616)	367,659
Other	728,631	632,993	296,828	95,638	431,803
Total Unrestricted	<u>37,019,339</u>	<u>35,740,509</u>	<u>36,204,258</u>	<u>1,278,830</u>	<u>815,081</u>
<b>TEMPORARILY RESTRICTED</b>					
Missionary Sponsorship	1,515,851	1,775,630	1,604,647	(259,779)	(88,796)
Bequests and Trusts	1,774,468	947,149	1,370,230	827,319	404,238
Endowment	1,170,690	1,152,936	1,198,547	17,754	(27,857)
Unit-Designated Gifts	206,047	207,000	167,296	(953)	38,751
Mission Investment Fund	1,000,000	1,000,000	1,000,000	-	-
Grants	1,000,000	1,000,000	1,000,000	-	-
Total Restricted	<u>6,667,056</u>	<u>6,082,715</u>	<u>6,340,720</u>	<u>584,341</u>	<u>326,336</u>
<b>TOTAL REVENUE</b>	<u>\$ 43,686,395</u>	<u>\$ 41,823,224</u>	<u>\$ 42,544,978</u>	<u>\$ 1,863,171</u>	<u>\$ 1,141,417</u>

PRELIMINARY AND UNAUDITED

**EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CURRENT OPERATING FUNDS  
 ACTUAL EXPENSES VS. SPENDING AUTHORIZATION  
 For the Period Ending September 30, 2012**

	<b>2012 ACTUAL EXPENSES</b>	<b>2012 SPENDING AUTHORIZATION</b>	<b>Variance Favorable (Unfavorable)</b>	<b>Percent of Actual to Budget</b>
<b>UNITS</b>				
Congregational and Synodical Mission	16,959,361	18,449,675	1,490,314	91.92%
Global Mission	7,892,547	8,151,780	259,233	96.82%
Mission Advancement	2,258,381	3,344,318	1,085,937	67.53%
<b>OFFICES</b>				
Presiding Bishop	3,415,067	3,662,028	246,961	93.26%
Treasurer	4,707,124	5,182,681	475,557	90.82%
Secretary	2,850,677	2,838,530	(12,147)	100.43%
<b>OTHER</b>				
General Treasury	117,374	113,300	(4,074)	103.60%
Retiree Minimum Health Obligation	1,666,667	1,666,667	-	100.00%
Depreciation	1,524,959	1,561,422	36,463	97.66%
Strategic Initiatives	-	178,596	178,596	0.00%
<b>TOTAL EXPENSES</b>	<b><u>\$ 41,392,157</u></b>	<b><u>\$ 45,148,997</u></b>	<b><u>\$ 3,756,840</u></b>	<b><u>91.68%</u></b>

Evangelical Lutheran Church in America  
SYNODICAL REMITTANCES  
for the period ending  
9/31/2012

	MISSION SUPPORT										OTHER REMITTANCES THROUGH SYNODS *				
	2011	2012 MS PLAN		CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World	Missionary	Malaria		
	MS%	AMOUNT	MS%	2012	2011	2012	2011	% Vary	Monthly	Y-T-D	Hunger	Sponsorship	Campaign	Other	
Alaska	1A	39.50%	\$ 160,370	39.50%	\$ 11,688	\$ 11,790	\$ 91,488	\$ 97,302	(6.0%)	(102)	(5,814)	\$ 10,346	\$ 200	\$ 135	\$ 10,214
N.W. Wash	1B	45.50%	\$ 568,750	45.50%	42,625	44,536	371,638	362,351	2.6%	(1,911)	9,287	111,797	5,410	7,937	13,375
S.W. Wash	1C	39.00%	\$ 359,450	39.50%	30,529	30,272	227,708	227,483	0.1%	258	225	45,779	12,141	7,833	16,490
E. Wash / Id	1D	31.00%	\$ 265,650	33.00%	20,390	19,424	146,932	152,373	(3.6%)	965	(5,441)	17,126	3,966	3,338	3,421
Oregon	1E	39.00%	\$ 355,875	36.50%	20,226	23,271	200,712	211,241	(5.0%)	(3,045)	(10,529)	48,588	7,449	214	29,978
Montana	1F	39.50%	\$ 382,000	40.00%	26,581	26,349	253,441	239,662	5.7%	232	13,778	48,316	17,579	15,645	19,672
<b>Total Region 1</b>		<b>39.58%</b>	<b>2,092,095</b>	<b>39.47%</b>	<b>152,038</b>	<b>155,642</b>	<b>1,291,919</b>	<b>1,290,413</b>	<b>0.1%</b>	<b>(3,604)</b>	<b>1,506</b>	<b>281,952</b>	<b>46,745</b>	<b>35,101</b>	<b>93,150</b>
Sierra Pacific	2A	51.50%	\$ 910,000	52.00%	-	66,372	490,591	552,916	(11.3%)			66,961	10,895	3,877	85,289
SW California	2B	49.00%	\$ 526,750	49.00%	48,017	51,313	349,294	316,247	10.4%	(3,296)	33,048	61,226	28,159	9,975	75,200
Pacifica	2C	51.00%	\$ 739,500	51.00%	49,147	69,695	461,600	473,331	(2.5%)	(20,548)	(11,731)	97,641	14,616	8,817	31,674
Grand Canyon	2D	50.00%	\$ 875,000	50.00%	-	55,122	524,724	565,277	(7.2%)			71,617	11,231	4,397	26,679
Rocky Mtn.	2E	50.00%	\$ 1,237,500	50.00%	91,181	96,995	768,079	827,691	(7.2%)	(5,814)	(59,612)	148,804	74,165	14,410	137,658
<b>Total Region 2</b>		<b>50.36%</b>	<b>4,288,750</b>	<b>50.46%</b>	<b>188,345</b>	<b>339,498</b>	<b>2,594,288</b>	<b>2,735,461</b>	<b>(5.2%)</b>	<b>(29,659)</b>	<b>(38,296)</b>	<b>446,249</b>	<b>139,065</b>	<b>41,476</b>	<b>356,500</b>
W. No. Dak	3A	43.00%	\$ 393,240	43.50%	-	24,231	217,565	227,374	(4.3%)			18,492	19,465	6,509	2,659
E. No. Dak	3B	40.00%	\$ 428,000	40.00%	-	26,299	169,399	227,335	(25.5%)			20,074	14,437	468	1,951
South Dak	3C	44.00%	\$ 731,114	44.50%	52,070	50,463	431,607	432,310	(0.2%)	1,608	(703)	59,381	31,219	3,721	55,518
N.W. Minn	3D	51.00%	\$ 655,350	51.00%	43,155	40,702	382,384	354,909	7.7%	2,453	27,475	90,330	55,979	26,768	19,471
N.E. Minn	3E	49.00%	\$ 590,450	49.00%	36,759	37,326	330,597	358,523	(7.8%)	(567)	(27,926)	74,351	17,335	992	17,231
S.W. Minn	3F	52.50%	\$ 1,064,569	52.50%	68,149	66,340	632,475	607,171	4.2%	1,810	25,304	87,481	82,941	3,824	19,685
Mpls Area	3G	55.00%	\$ 1,732,500	55.00%	94,749	137,720	944,784	1,007,519	(6.2%)	(42,971)	(62,735)	117,656	48,249	7,493	30,063
St. Paul Area	3H	50.00%	\$ 1,050,000	50.00%	74,434	86,537	658,071	627,257	4.9%	(12,103)	30,814	39,052	32,645	706	21,989
S.E. Minn	3I	52.50%	\$ 979,650	52.50%	44,266	53,557	565,880	565,635	0.0%	(9,291)	245	96,037	58,318	4,857	24,327
<b>Total Region 3</b>		<b>50.01%</b>	<b>7,624,873</b>	<b>50.00%</b>	<b>413,583</b>	<b>523,175</b>	<b>4,332,763</b>	<b>4,408,033</b>	<b>(1.7%)</b>	<b>(59,062)</b>	<b>(7,526)</b>	<b>602,854</b>	<b>360,588</b>	<b>55,339</b>	<b>192,895</b>



Evangelical Lutheran Church in America  
SYNODICAL REMITTANCES  
for the period ending  
9/31/2012

MISSION SUPPORT											OTHER REMITTANCES THROUGH SYNODS *				
2011 MS%	2012 MS PLAN		CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World Hunger	Missionary Sponsorship	Malaria Campaign	Other		
	AMOUNT	MS%	2012	2011	2012	2011	% Vary	Monthly	Y-T-D						
Nebraska	4A	57.00%	\$ 1,907,500	54.50%	121,031	165,752	1,165,700	1,281,295	(9.0%)	(44,721)	(115,594)	195,795	6,460	10,435	17,041
Central States	4B	50.00%	\$ 902,567	50.00%	84,119	80,320	596,582	590,500	1.0%	3,799	6,082	44,457	11,201	868	82,158
Ark/Ok	4C	40.50%	\$ 220,170	41.00%	13,554	20,174	134,670	126,835	6.2%	(6,620)	7,835	16,981	2,310	365	1,616
N Tx / N La	4D	47.00%	\$ 576,777	47.50%	38,535	33,143	343,462	339,202	1.3%	5,392	4,260	35,829	6,604	2,009	5,530
S.W. Tex	4E	50.00%	\$ 792,000	50.00%	75,626	45,573	488,378	425,487	14.8%	30,052	62,891	55,211	2,208	230	11,184
Tx.-La. Gulf Coast	4F	50.00%	\$ 667,500	50.00%	34,182	57,557	406,225	404,371	0.5%	(23,375)	1,854	88,927	15,012	5,060	23,142
<b>Total Region 4</b>		<b>51.58%</b>	<b>5,066,514</b>	<b>50.79%</b>	<b>367,047</b>	<b>402,520</b>	<b>3,135,017</b>	<b>3,167,689</b>	<b>(1.0%)</b>	<b>(35,472)</b>	<b>(32,672)</b>	<b>437,199</b>	<b>43,795</b>	<b>18,966</b>	<b>140,672</b>
Metro Chicago	5A	54.00%	\$ 1,670,000	53.00%	-	138,904	919,384	1,085,901	(15.3%)			110,999	36,519	6,589	18,814
No. Illinois	5B	55.00%	\$ 1,315,600	55.00%	73,910	101,129	797,098	810,719	(1.7%)	(27,219)	(13,621)	92,125	19,447	5,990	27,159
Gen. So. Ill	5C	56.00%	\$ 795,200	56.00%	68,976	65,712	514,598	527,277	(2.4%)	3,264	(12,679)	60,348	9,806	767	21,306
S.E. Iowa	5D	53.50%	\$ 1,385,062	53.50%	96,850	101,967	895,083	889,261	0.7%	(5,116)	5,822	113,201	9,875	1,781	9,414
West Iowa	5E	36.10%	\$ 326,747	37.10%	20,000	10,000	160,000	120,000	33.3%	10,000	40,000	51,361	16,679	4,531	24,352
N.E. Iowa	5F	40.00%	\$ 570,000	40.00%	26,015	31,612	252,607	257,781	(2.0%)	(5,597)	(5,174)	80,495	47,568	54,171	89,419
N. Great Lakes	5G	50.00%	\$ 425,000	50.00%	35,602	36,549	254,835	243,229	4.8%	(947)	11,606	79,864	4,899	7,385	7,098
NW of Wisc	5H	55.00%	\$ 775,500	55.00%	49,139	61,168	420,408	435,500	(3.5%)	(12,028)	(15,092)	47,402	31,395	25,034	30,337
E.C. Wisc	5I	55.00%	\$ 907,500	55.00%	57,042	62,157	565,682	541,522	4.5%	(5,116)	24,160	95,413	33,917	15,905	34,341
Grtr Milwaukee	5J	55.00%	\$ 1,182,500	55.00%	93,612	70,059	728,707	748,589	(2.7%)	23,553	(19,882)	94,624	12,854	2,678	13,436
SC of Wisc	5K	55.00%	\$ 839,731	55.00%	66,466	56,896	474,662	474,266	0.1%	9,570	396	96,998	8,809	50	13,966
LaCrosse (W)	5L	55.00%	\$ 441,900	55.00%	23,534	34,051	252,524	257,239	(1.8%)	(10,518)	(4,715)	32,174	4,339	6,001	11,197
<b>Total Region 5</b>		<b>52.63%</b>	<b>10,634,740</b>	<b>52.52%</b>	<b>611,146</b>	<b>770,204</b>	<b>6,235,588</b>	<b>6,391,285</b>	<b>(2.4%)</b>	<b>(20,154)</b>	<b>10,820</b>	<b>955,005</b>	<b>236,107</b>	<b>130,883</b>	<b>300,839</b>
SE Mich	6A	43.00%	\$ 546,000	42.00%	36,437	40,271	313,085	348,372	(10.1%)	(3,834)	(35,288)	23,008	1,548		6,793
NW Lower Mich	6B	50.00%	\$ 718,400	50.00%	50,039	55,067	431,912	450,799	(4.2%)	(5,028)	(18,887)	74,615	2,528	1,749	62,225
Ind / Ky	6C	51.50%	\$ 962,000	52.00%	70,340	63,817	570,445	564,851	1.0%	6,523	5,594	70,062	8,833	12,231	21,352
N.W. Ohio	6D	51.00%	\$ 875,262	51.00%	61,560	78,347	524,073	582,811	(10.1%)	(16,788)	(58,739)	56,308	32,671	1,533	29,682
N.E. Ohio	6E	49.00%	\$ 827,812	49.00%	-	64,527	443,041	527,268	(16.0%)			42,968	3,793	6,619	27,275
S. Ohio	6F	39.27%	\$ 589,875	32.50%	-	50,661	257,313	452,632	(43.2%)			26,579	12,324	673	19,569
<b>Total Region 6</b>		<b>47.41%</b>	<b>4,519,349</b>	<b>46.08%</b>	<b>218,376</b>	<b>352,691</b>	<b>2,539,869</b>	<b>2,926,734</b>	<b>(13.2%)</b>	<b>(19,127)</b>	<b>(107,319)</b>	<b>293,541</b>	<b>61,697</b>	<b>22,806</b>	<b>166,896</b>

Evangelical Lutheran Church in America  
SYNODICAL REMITTANCES  
for the period ending  
9/31/2012

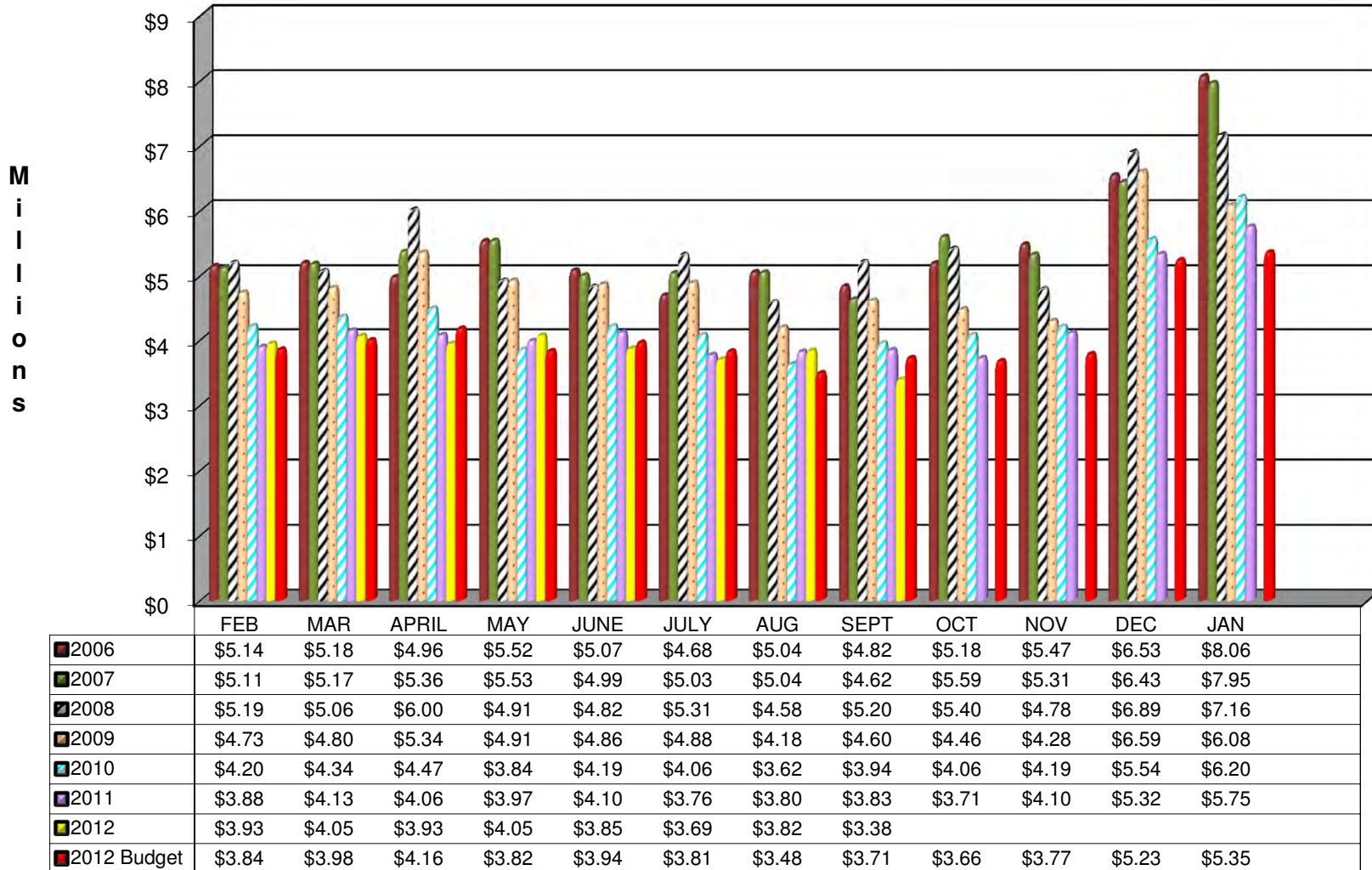
MISSION SUPPORT											OTHER REMITTANCES THROUGH SYNODS *				
2011 MS%	2012 MS PLAN		CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World Hunger	Missionary Sponsorship	Malaria Campaign	Other		
	AMOUNT	MS%	2012	2011	2012	2011	% Vary	Monthly	Y-T-D						
New Jersey	7A	50.00%	\$ 1,100,000	50.00%	70,902	55,865	660,671	649,244	1.8%	15,037	11,428	74,710	3,815	1,938	19,130
New England	7B	54.00%	\$ 1,068,268	54.20%	78,713	77,783	682,727	675,683	1.0%	930	7,044	22,893	4,117	1,933	10,986
Metro NY	7C	48.50%	\$ 612,500	49.00%	31,553	45,406	328,014	327,019	0.3%	(13,853)	995	23,534	2,899	3,102	10,009
Upstate NY	7D	47.20%	\$ 492,733	40.04%	-	54,421	272,573	386,524	(29.5%)			30,685	3,074	3,797	7,028
N.E. Penn	7E	53.00%	\$ 1,104,000	46.00%	67,303	101,864	690,887	815,663	(15.3%)	(34,561)	(124,776)	197,101	19,191	1,159	28,998
S.E. Penn	7F	53.50%	\$ 1,203,750	53.50%	-	81,016	612,477	744,287	(17.7%)			42,685	12,755	820	61,033
Slovak Zion	7G	30.00%	\$ 21,000	30.00%	635	1,928	8,260	12,350	(33.1%)	(1,293)	(4,090)	4,094	500	10	1,464
<b>Total Region 7</b>		<b>51.35%</b>	<b>5,602,251</b>	<b>49.26%</b>	<b>249,105</b>	<b>418,282</b>	<b>3,255,610</b>	<b>3,610,768</b>	<b>(9.8%)</b>	<b>(33,741)</b>	<b>(109,398)</b>	<b>395,701</b>	<b>46,350</b>	<b>12,759</b>	<b>138,648</b>
N.W. Penn	8A	50.00%	\$ 418,473	50.00%	-	32,802	278,079	270,383	2.8%			33,393	4,570	1,806	13,245
S.W. Penn	8B	50.00%	\$ 800,000	50.00%	60,198	59,058	506,988	511,855	(1.0%)	1,140	(4,867)	59,983	9,863	6,934	35,890
Allegheny	8C	50.00%	\$ 405,000	50.00%	21,289	32,838	227,679	255,069	(10.7%)	(11,549)	(27,391)	43,434	23,639	1,350	28,416
Lower Susq	8D	46.00%	\$ 1,627,500	46.50%	95,606	130,326	850,075	922,638	(7.9%)	(34,720)	(72,563)	180,786	43,929	12,892	29,765
Upper Susq	8E	50.00%	\$ 525,000	50.00%	25,503	42,834	297,623	337,157	(11.7%)	(17,331)	(39,535)	22,122	6,316	2,435	37,198
Del / Md	8F	53.00%	\$ 1,150,250	53.50%	70,611	70,594	679,635	701,672	(3.1%)	17	(22,038)	44,703	4,444		27,954
Metro DC	8G	50.00%	\$ 900,000	50.00%	71,419	86,259	546,142	578,872	(5.7%)	(14,840)	(32,730)	17,641	8,293	6,481	175,094
W Virg-W Mlyd	8H	45.00%	\$ 229,500	45.00%	-	14,343	130,999	133,269	(1.7%)			11,310	978	500	2,403
<b>Total Region 8</b>		<b>49.32%</b>	<b>6,055,723</b>	<b>49.41%</b>	<b>344,626</b>	<b>469,053</b>	<b>3,517,219</b>	<b>3,710,916</b>	<b>(5.2%)</b>	<b>(77,283)</b>	<b>(199,122)</b>	<b>413,371</b>	<b>102,032</b>	<b>32,398</b>	<b>349,965</b>
Virginia	9A	37.34%	\$ 660,910	38.00%	47,000	56,200	392,322	397,407	(1.3%)	(9,200)	(5,085)	102,541	3,748	7,893	16,537
N. Carolina	9B	42.06%	\$ 1,123,423	38.74%	-	101,540	654,378	812,321	(19.4%)			48,287	4,946	130	8,447
S. Carolina	9C	41.00%	\$ 1,050,780	41.50%	73,389	86,854	686,344	708,895	(3.2%)	(13,465)	(22,551)	83,854	27,593	2,784	21,763
Southeastern	9D	50.00%	\$ 1,076,250	50.00%	77,743	75,460	706,662	722,431	(2.2%)	2,283	(15,769)	51,229	17,284	11,896	8,664
Florida-Bahamas	9E	44.00%	\$ 995,583	46.00%	59,786	78,677	652,953	646,071	1.1%	(18,891)	6,882	80,355	14,264	6,958	21,125
Caribbean	9F	12.79%	\$ 40,000	17.22%	2,916	2,500	23,328	20,000	16.6%	416	3,328				
<b>Total Region 9</b>		<b>42.30%</b>	<b>4,946,946</b>	<b>42.21%</b>	<b>260,835</b>	<b>401,231</b>	<b>3,115,987</b>	<b>3,307,126</b>	<b>(5.8%)</b>	<b>(38,856)</b>	<b>(33,195)</b>	<b>366,266</b>	<b>67,835</b>	<b>29,661</b>	<b>76,535</b>
<b>Total</b>		<b>49.14%</b>	<b>\$ 50,831,241</b>	<b>48.67%</b>	<b>\$ 2,805,100</b>	<b>\$ 3,832,296</b>	<b>\$ 30,018,260</b>	<b>\$ 31,548,425</b>	<b>(4.9%)</b>	<b>(\$ 316,957)</b>	<b>\$ (515,202)</b>	<b>\$ 4,192,138</b>	<b>\$ 1,104,213</b>	<b>\$ 379,389</b>	<b>\$ 1,816,100</b>

12

\* Does not reconcile with IFAS or ECIS.

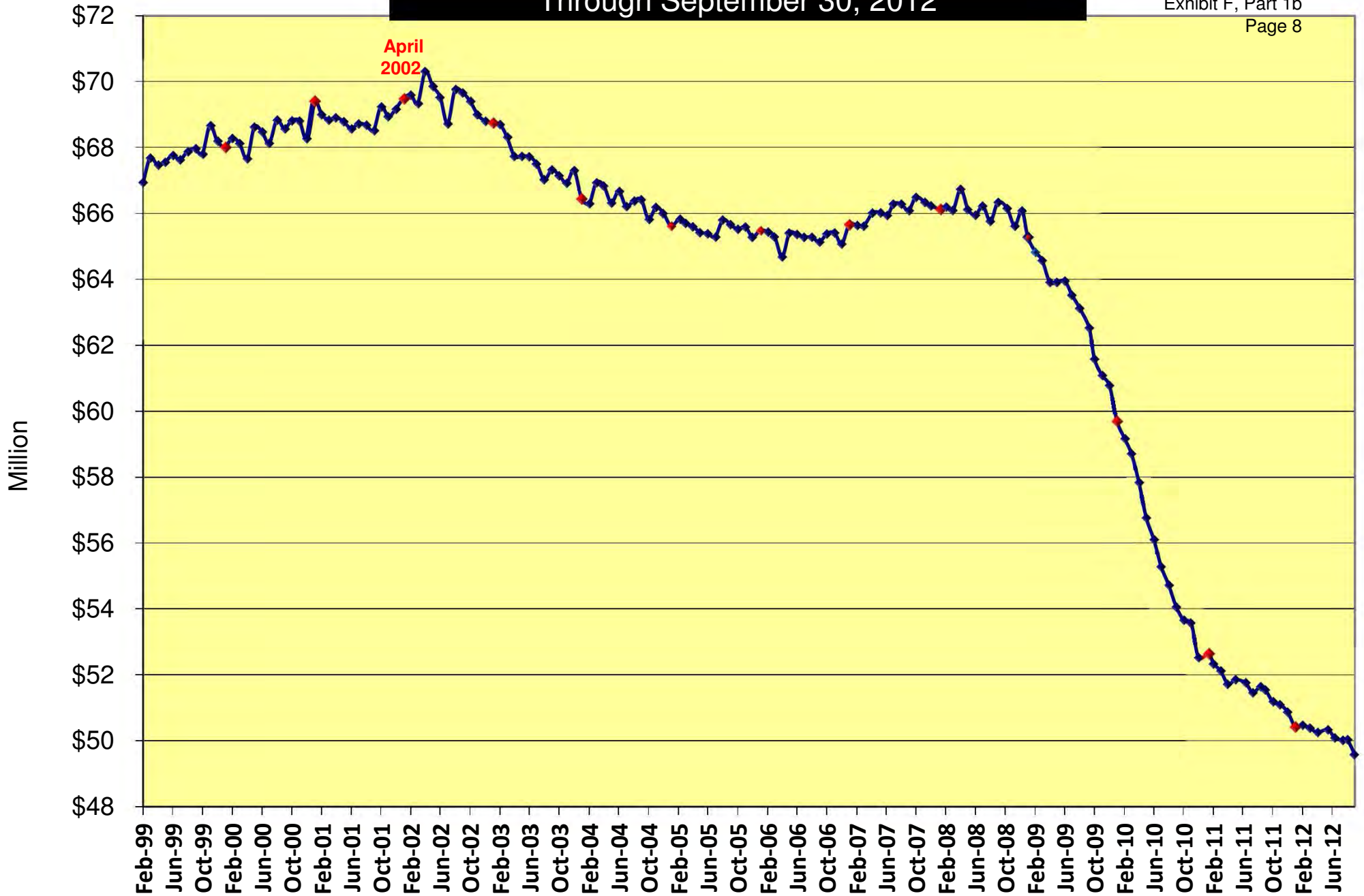
Outstanding Synods Receivable	
659,605	773,752
<u>\$ 3,464,705</u>	<u>\$ 30,792,011</u>
	Adjusted Period End
	<u>\$ (367,591)</u> <u>\$ (756,413)</u>

**Evangelical Lutheran Church in America  
 Synodical Mission Support By Month  
 2005 - 2012**



# Mission Support Received In Preceding 12 Months Through September 30, 2012

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
November 9-11, 2012  
Exhibit F, Part 1b



**EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 ELCA WORLD HUNGER  
 SUMMARY OF REVENUE AND EXPENSE  
 For the Period Ending September 30, 2012**

	<u>Actual</u>	<u>Budget</u>	<u>Income and Expense Variances</u> <u>Favorable (Unfavorable)</u>	
			<u>Actual Vs.</u> <u>Budget</u>	<u>Current Vs.</u> <u>Previous Year</u>
<b>Beginning Balance</b>	<b>\$ 3,333,634</b>			
<b>Income:</b>				
Through Synods	\$ 3,911,098	\$ 4,645,000	\$ (733,902)	\$ (239,401)
Direct Giving - Individual and Others	2,942,053	2,175,000	767,053	882,818
Direct Giving - Congregations	1,136,864	850,000	286,864	N/A
Endowments and Donor Requested Payments	344,260	430,000	(85,740)	(8,382)
Bequests, Miscellaneous	393,227	427,500	(34,273)	(123,796)
<b>Total Income</b>	<b>8,727,502</b>	<b>8,527,500</b>	<b>200,002</b>	<b>511,239</b>
<b>Expense:</b>				
Global Mission	5,233,623	5,732,401	498,778	256,901
Congregational and Synodical Mission	1,190,857	1,394,392	203,535	(24,985)
Mission Advancement	1,426,223	1,877,800	451,577	(317,723)
<b>Total Expense</b>	<b>7,850,703</b>	<b>9,004,593</b>	<b>1,153,890</b>	<b>(85,807)</b>
<b>Net</b>	<b>\$ 876,799</b>	<b>\$ (477,093)</b>	<b>\$ 1,353,892</b>	<b>\$ 425,432</b>
<b>Ending Balance</b>	<b>\$ 4,210,433</b>			

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 ELCA MALARIA CAMPAIGN  
 SUMMARY OF REVENUE AND EXPENSE  
 For the Period Ending September 30, 2012

	<u>Actual</u>	<u>Budget</u>	<u>Variance</u> <u>Favorable (Unfavorable)</u>	<u>Campaign</u> <u>To Date</u>
<b>Beginning Balance</b>	\$ 1,869,205			
<b>Income</b>				
Through Synods	880,689	525,000	355,689	1,860,307
Direct Giving - Individual and Others	1,088,025	545,000	543,025	2,304,758
Direct Giving - Congregations	543,426	225,000	318,426	543,426
<b>Total Income</b>	<u>\$ 2,512,140</u>	<u>\$ 1,295,000</u>	<u>\$ 1,217,140</u>	<u>\$ 4,708,491</u>
<b>Expense</b>				
<b>Global Mission</b>				
Program Grants	997,501	1,387,035	389,534	1,698,667
Capacity Building	85,535	146,577	61,042	85,535
Program Coordination	8,545	-	(8,545)	60,844
<b>Mission Advancement</b>				
Interpretation/Coordination	91,229	60,383	(30,846)	376,135
Fundraising	234,577	266,254	31,677	569,906
<b>Total Expense</b>	<u>\$ 1,417,387</u>	<u>\$ 1,860,249</u>	<u>\$ 442,862</u>	<u>\$ 2,791,087</u>
<b>Net</b>	<u>\$ 1,094,753</u>	<u>\$ (565,249)</u>	<u>\$ 1,660,002</u>	
<b>Ending Balance</b>	<u>\$ 2,963,958</u>			

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

	<b>Churchwide Operations</b>	<b>Endowment Funds</b>	<b>Deferred Gift Funds</b>	<b>Total September 2012</b>	<b>Total September 2011</b>
<b>ASSETS</b>					
Cash and Cash Equivalents	23,148,283	2,097,348	4,648,363	29,893,994	29,198,306
Cash and Securities Held as Collateral for Securities Loaned	-	-	21,196,375	21,196,375	10,878,382
Payables Under Securities Loan Agreements	-	-	(21,196,375)	(21,196,375)	(10,878,382)
Investments	38,470,610	435,796,169	169,233,955	643,500,734	569,763,080
Accounts Receivable	6,097,964	-	141,525	6,239,489	5,544,092
Notes Receivable	4,154,417	-	1,093,659	5,248,076	5,503,187
Due from Affiliates	1,987,356	-	-	1,987,356	3,212,192
Interest Receivable	168,970	-	744,103	913,073	1,066,621
Advances and Other Assets	3,381,660	3,609,222	5,000	6,995,882	7,292,318
Real Estate Investments	74,961	-	-	74,961	74,961
Beneficial Interest in Outside Trusts	-	14,507,152	1,203,376	15,710,528	16,653,121
Cash Surrender Value of Life Insurance	1,454,763	-	-	1,454,763	1,474,445
Property, Plant & Equipment	52,266,079	-	-	52,266,079	69,928,454
Accumulated Depreciation/Amortization	(22,975,780)	-	-	(22,975,780)	(39,999,198)
Other Non-Current Assets	857,712	-	-	857,712	891,680
Reinsurance Contracts	-	-	1,060,614	1,060,614	1,182,071
<b>TOTAL ASSETS</b>	<b>109,086,995</b>	<b>456,009,891</b>	<b>178,130,595</b>	<b>743,227,481</b>	<b>671,785,330</b>
<b>LIABILITIES</b>					
Accounts Payable	3,829,739	173,028	141,633	4,144,400	4,136,869
Mortgage and Notes Payable	110,592	-	-	110,592	1,002,910
Accrued Liabilities	777,429	-	220	777,649	2,218,155
Due to Affiliates	-	1,259,385	10,299	1,269,684	1,752,254
Deferred Revenue	2,511,135	300,261	992,821	3,804,217	4,575,519
Annuities Payable	-	-	86,162,056	86,162,056	99,784,828
Funds Held for Others in Perpetuity	-	52,982,775	-	52,982,775	43,423,200
Funds Held for Others	113,260	179,773,558	52,551,729	232,438,547	199,509,598
<b>Total Liabilities</b>	<b>7,342,155</b>	<b>234,489,007</b>	<b>139,858,759</b>	<b>381,689,921</b>	<b>356,403,333</b>
<b>NET ASSETS</b>					
Unrestricted/Undesignated	49,786,267	18,327,111	653,758	68,767,136	54,203,645
Designated	16,702,350	-	-	16,702,350	11,159,552
Temporarily Restricted	35,256,223	61,599,577	23,634,833	120,490,633	98,793,896
Permanently Restricted	-	141,594,196	13,983,245	155,577,441	151,224,904
<b>Total Net Assets</b>	<b>101,744,840</b>	<b>221,520,884</b>	<b>38,271,836</b>	<b>361,537,560</b>	<b>315,381,997</b>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>109,086,995</b>	<b>456,009,891</b>	<b>178,130,595</b>	<b>743,227,481</b>	<b>671,785,330</b>

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

	<b>September 2012</b>	<b>September 2011</b>
	<u>                    </u>	<u>                    </u>
<b>ASSETS</b>		
Cash and Cash Equivalents	23,148,283	21,010,561
Investments	38,470,610	37,062,607
Accounts Receivable	6,097,964	5,539,450
Notes Receivable	168,970	235,823
Due from Affiliates	4,154,417	4,388,365
Interest Receivable	1,987,356	2,875,836
Advances and Other Assets	3,381,660	3,643,920
Real Estate Investments	74,961	74,961
Cash Surrender Value of Life Insurance	1,454,763	1,474,445
Property, Plant & Equipment	52,266,079	69,673,690
Accumulated Depreciation/Amortization	(22,975,780)	(39,999,198)
Other Non-Current Assets	857,712	891,680
	<u>                    </u>	<u>                    </u>
<b>TOTAL ASSETS</b>	<b><u>109,086,995</u></b>	<b><u>106,872,140</u></b>
<b>LIABILITIES</b>		
Accounts Payable	3,829,739	3,393,218
Mortgage and Notes Payable	2,511,135	3,200,835
Accrued Liabilities	-	-
Funds Held for Others	113,260	52,476
Deferred Revenue	110,592	1,002,910
<b>Total Liabilities</b>	<u>7,342,155</u>	<u>9,867,434</u>
<b>NET ASSETS</b>		
Unrestricted/Undesignated	49,786,267	46,492,361
Designated	16,702,350	11,159,552
Restricted	35,256,223	39,352,793
	<u>                    </u>	<u>                    </u>
<b>Total Net Assets</b>	<u>101,744,840</u>	<u>97,004,706</u>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b><u>109,086,995</u></b>	<b><u>106,872,140</u></b>



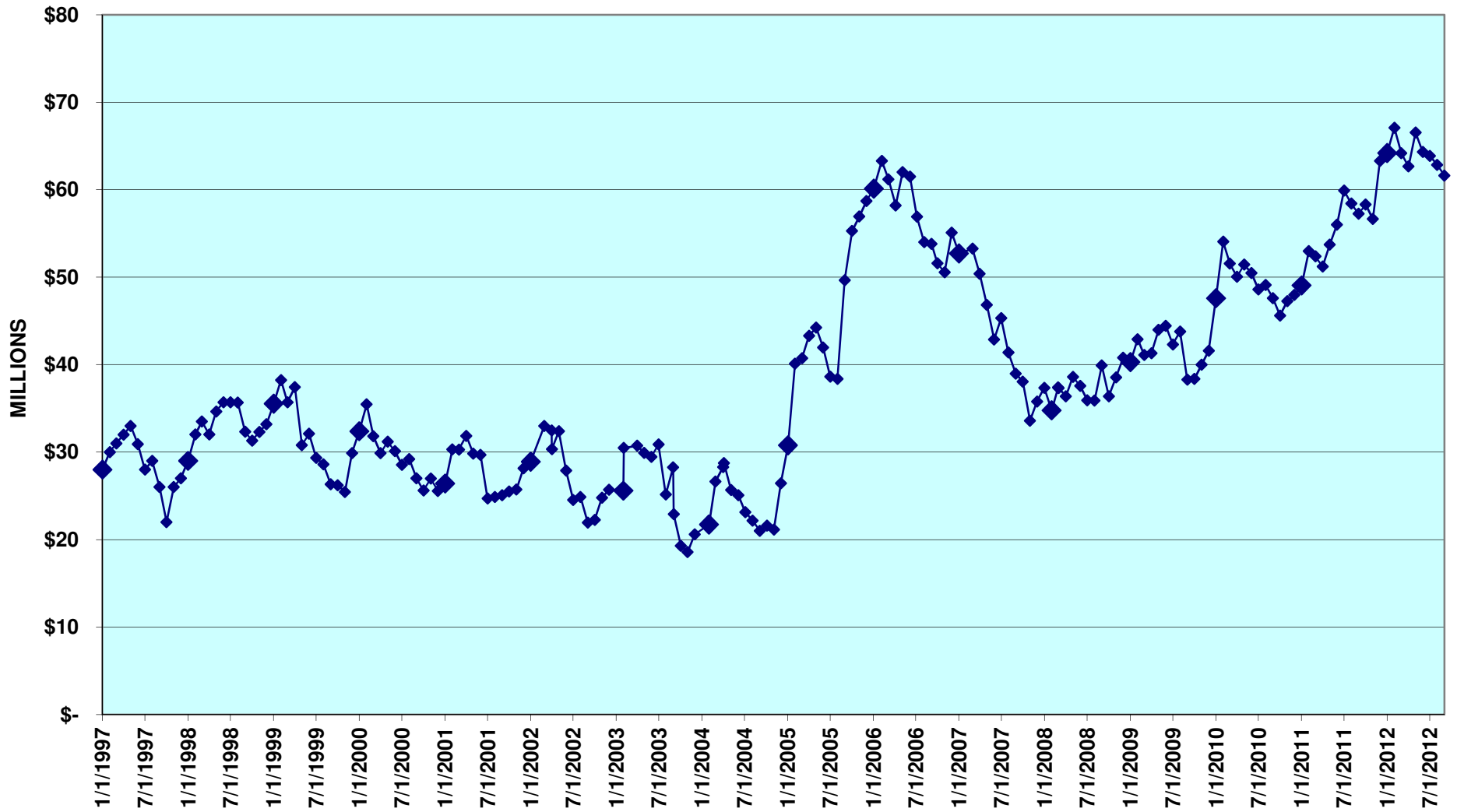
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Statement of Financial Position**  
**Endowment Funds**

	<u>September 2012</u>	<u>September 2011</u>
<b>ASSETS</b>		
Cash and Cash Equivalents	2,097,348	1,135,179
Investments	435,796,169	370,502,056
Beneficial Interest in Outside Trusts	14,507,152	15,435,526
Prepaid Expenses and Other Assets	<u>3,609,222</u>	<u>3,648,398</u>
<b>TOTAL ASSETS</b>	<b><u><u>456,009,891</u></u></b>	<b><u><u>390,721,159</u></u></b>
<b>LIABILITIES</b>		
Accounts Payable	173,028	187,452
Due to Affiliates	1,259,385	1,752,254
Deferred Revenue	300,261	232,015
Annuities Payable		
Funds Held for Others in Perpetuity	52,982,775	43,370,724
Funds Held For Others	<u>179,773,558</u>	<u>149,686,949</u>
<b>Total Liabilities</b>	<b><u><u>234,489,007</u></u></b>	<b><u><u>195,229,394</u></u></b>
<b>NET ASSETS</b>		
Unrestricted	18,327,111	6,848,275
Temporarily Restricted	61,599,577	51,041,729
Permanently Restricted	<u>141,594,196</u>	<u>137,601,761</u>
<b>Total Net Assets</b>	<b><u><u>221,520,884</u></u></b>	<b><u><u>195,491,765</u></u></b>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b><u><u>456,009,891</u></u></b>	<b><u><u>390,721,159</u></u></b>

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

	<b>September 2012</b>	<b>September 2011</b>
<b>ASSETS</b>		
Cash and Cash Equivalents	4,648,363	7,052,566
Cash and Securities Held as Collateral for Securities Loaned	21,196,375	10,878,382
Payables Under Securities Loan Agreements	(21,196,375)	(10,878,382)
Investments	169,233,955	162,198,417
Accounts Receivable	141,525	4,642
Notes Receivable	1,093,659	1,114,822
Due from Affiliates	-	336,356
Prepaid Expenses and Other Assets	5,000	-
Interest Receivable	744,103	830,798
Beneficial Interest in Perpetual Trusts	1,203,376	1,217,595
Property, Plant & Equipment	-	254,764
Reinsurance Contracts	1,060,614	1,182,071
	<b>178,130,595</b>	<b>174,192,031</b>
<b>TOTAL ASSETS</b>	<b>178,130,595</b>	<b>174,192,031</b>
<b>LIABILITIES</b>		
Accounts Payable	141,633	556,199
Due to Affiliates	10,299	-
Other Liabilities	220	160
Deferred Revenue	992,821	1,142,669
Annuities Payable	86,162,056	99,784,828
Funds Held for Others	52,551,729	49,822,649
<b>Total Liabilities</b>	<b>139,858,759</b>	<b>151,306,505</b>
<b>NET ASSETS</b>		
Unrestricted	653,758	863,009
Temporarily Restricted	23,634,833	8,399,374
Permanently Restricted	13,983,245	13,623,143
<b>Total Net Assets</b>	<b>38,271,836</b>	<b>22,885,526</b>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>178,130,595</b>	<b>174,192,031</b>

### Cash and Short Term Investments 1997-September 2012



**ELCA Capital Projects**  
**September 30, 2012**

<i>Type</i>	<i>PROJECT DESCRIPTION</i>	<i>JOB KEY</i>	<i>Original Budget</i>	<i>Projects Approved</i>	<i>Expenses YTD</i>	<i>Project Balance</i>	<i>Percent Expensed</i>	<i>Unallocated Category Budget</i>
<b>Computer Software and Systems (Non PC) 001</b>		Annual Budget	<b>\$912,500</b>					912,500
	Mobile Device Security	01-12002-001		20,000	17,400	2,600	87.00%	892,500
	CWA Voting Member Application	01-12003-001 *		<b>\$98,650</b>		98,650	0.00%	<b>892,500</b>
	5 licenses for Service Management System	01-12004-001		\$24,975	12,895	12,080	51.63%	867,525
	Endowment System Phase II	*		<b>\$16,000</b>				<b>867,525</b>
	Deferred Gift System Phase II	*		<b>\$37,500</b>				<b>867,525</b>
	Server Refresh	01-12006-001		\$378,180	348,568	29,612	92.17%	489,345
	Internal Scanning Tool	01-12010-001		\$29,975	29,975	-	100.00%	459,370
<b>Unit Cubicle Configurations 002</b>		Annual Budget	-					-
<b>Equipment Purchases 003</b>		Annual Budget	<b>50,000</b>					50,000
	MIF Printer Replacement	*						50,000
<b>Building/Complex Maintenance 004</b>		Annual Budget	<b>1,381,500</b>					1,381,500
	Lutheran Center Sign Retrofit	01-12001-004		18,600	18,250	350	98.12%	1,362,900
	Chair Replacement	01-12005-004		165,000	163,001	1,999	98.79%	1,197,900
	Rekey Cylinder Locks	01-12007-004		14,030		14,030	0.00%	1,183,870
	Replacment of ATO Vault	01-12008-004		175,115		175,115	0.00%	1,008,755
	Elevator Modernization consultant	01-12009-004		28,500	18,677	9,823	65.53%	980,255
<b>Tenant Lease Allowances 005</b>		Annual Budget	<b>525,000</b>					525,000
	Retirement Research Kitchen	<b>01-12011-005</b>		13,680		13,680	0.00%	511,320
<b>New Building Purchases 006</b>		Annual Budget	-					-
<b>Contingency</b>		Annual Budget	-					-
<b>TOTAL CURRENT YEAR PROJECTS</b>			<b>\$2,869,000</b>	<b>\$1,020,205</b>	<b>\$608,766</b>	<b>\$357,939</b>	<b>59.67%</b>	<b>2,000,945</b>

\* Unit funded

**Previously Approved Projects Not Yet Completed**

		<b>Original Amount</b>	<b>Unspent Balance</b>	<b>Expenses 2012</b>	<b>Project Balance</b>	<b>Percent Expensed</b>
Communications/Collaboration Suite Upgrade	01-10001-001	216,770	18,826	4,720	14,106	93.49%
ECIS Phase II	01-10017-001	495,000	27,413	1,800	25,613	94.83%
HRIS System and Migration	01-10018-001	109,000	6,348	2,898	3,450	96.83%
IFAS Contract Management Module	01-10023-001	22,000	4,039		4,039	81.64%
MIF Funded-BOP Disaster Recovery Equip	01-10024-001	90,000	90,000		90,000	0.00%
Garage cleaning and repair	01-11003-004	208,744	208,744		208,744	0.00%
Keycard Access System	01-11006-004	138,295	17,389	13,867	3,522	97.45%
<b>TOTAL PRIOR YEAR PROJECTS</b>		<b>1,279,809</b>	<b>372,758</b>	<b>23,285</b>	<b>349,474</b>	
<b>TOTAL FY12 EXPENSES-ALL PROJECTS</b>				<b>632,050</b>		

**Evangelical Lutheran Church in America  
 2013 Income Proposal  
 Revised**

	2012	2013		
	Revised Estimate	CWA Budget	Potential Changes	Revised Estimate
<b>CURRENT FUNDS</b>				
<b>UNRESTRICTED</b>				
Mission Support	\$ 48,750,000	\$ 47,000,000	\$ 2,000,000	\$ 49,000,000
Vision for Mission	1,300,000	1,500,000	(100,000)	1,400,000
Investment Income	1,950,835	600,000	1,575,000	2,175,000
Bequests & Trusts	1,100,000	1,100,000	0	1,100,000
Endowment	716,130	697,500	(6,640)	690,860
Rent	1,626,380	1,150,000	285,935	1,435,935
Other	1,117,540	350,000	731,335	1,081,335
<b>Total Unrestricted</b>	<b>\$ 56,560,885</b>	<b>\$ 52,397,500</b>	<b>\$ 4,485,630</b>	<b>\$ 56,883,130</b>
<b>TEMPORARILY RESTRICTED</b>				
Missionary Sponsorship	3,150,000	3,700,000	(300,000)	3,400,000
Bequests and Trusts	1,400,000	1,400,000	0	1,400,000
Endowment	1,537,250	1,516,900	(33,880)	1,483,020
Unit Designated	350,000	425,000	0	425,000
Mission Investment Fund	1,500,000	1,500,000	500,000	2,000,000
Grants	1,000,000	1,000,000	(300,000)	700,000
<b>Total Restricted</b>	<b>8,937,250</b>	<b>9,541,900</b>	<b>(133,880)</b>	<b>9,408,020</b>
<b>Total Unrestricted and Temporarily Restricted Income Funds</b>	<b>\$ 65,498,135</b>	<b>\$ 61,939,400</b>	<b>\$ 4,351,750</b>	<b>\$ 66,291,150</b>
<b>Other Fund Sources</b>				
Restricted Funds Released	3,171,159 (1)	0	2,715,155	2,715,155
<b>Total Current Funds Available</b>	<b>\$ 68,669,294</b>	<b>\$ 61,939,400</b>	<b>\$ 7,066,905</b>	<b>\$ 69,006,305</b>
<b>WORLD HUNGER</b>				
Gifts:				
Through Synods	\$ 9,050,000	\$ 9,050,000	\$ (350,000)	\$ 8,700,000
Direct Giving- Individuals	6,275,000	8,275,000	(1,425,000)	6,850,000
Direct Giving- Congregations	2,000,000	0	2,200,000	2,200,000
Endowment	575,000	575,000	(125,000)	450,000
Bequests and Misc.	600,000	600,000	200,000	800,000
<b>Total World Hunger</b>	<b>\$ 18,500,000</b>	<b>\$18,500,000</b>	<b>\$500,000</b>	<b>19,000,000</b>
<b>TOTAL INCOME</b>	<b>\$ 87,169,294</b>	<b>\$ 80,439,400</b>	<b>\$ 7,566,905</b>	<b>\$ 88,006,305</b>

1) For comparison purposes only. For 2012 and earlier, recorded as a credit (reduction) to expense.

# Evangelical Lutheran Church in America

## 2013 Expense Proposal

### Revised

	2012			2013				
	Current Fund Revised Authorization	World Hunger Revised Authorization	Total	Reclass* Transfers	Other Revisions	Spending Authorization	World Hunger	Total
Congregational and Synodical Mission	\$ 25,630,770	\$ 3,060,715	\$ 28,691,485	\$ 950,000	\$ 348,970	\$ 26,929,740	\$ 3,085,715	\$ 30,015,455
Global Mission	12,074,525	14,148,445	26,222,970	1,449,810	208,335	\$13,732,670	13,319,000	27,051,670
Mission Advancement	5,320,315	2,690,840	8,011,155	43,350	180,205	\$5,543,870	2,595,285	8,139,155
Office of the Presiding Bishop	5,285,655		5,285,655		227,770	\$5,513,425		5,513,425
Office of the Secretary	3,863,000		3,863,000		65,420	\$3,928,420		3,928,420
Office of the Treasurer	7,536,890		7,536,890		283,650	\$7,820,540		7,820,540
General Treasury	151,200		151,200			\$151,200		151,200
Retiree Minimum Health Obligation	2,500,000		2,500,000			\$2,500,000		2,500,000
Depreciation	2,342,135		2,342,135			\$2,342,135		2,342,135
Strategic Initiative Fund	793,645		793,645		(249,340)	\$544,305		544,305
<b>Total</b>	<b>\$ 65,498,135</b>	<b>\$ 19,900,000</b>	<b>\$ 85,398,135</b>	<b>\$ 2,443,160</b>	<b>\$ 1,065,010</b>	<b>\$ 69,006,305</b>	<b>\$ 19,000,000</b>	<b>\$ 88,006,305</b>

\* Reclass to align with audited financial statements. This increases both income and expenses.

**Evangelical Lutheran Church in America  
2013 Capital Budget**

	<b>Years Depreciated</b>	<b>2012 Proposal</b>	<b>2013 Proposal</b>
<b>Tenant Build-Outs</b>	20	\$525,000	\$500,000
<b>Computer Software and Systems</b>	5	\$912,500	\$1,871,150
<b>Unit Cubicle Reconfiguration</b>	10 - 20		
<b>Equipment Purchases</b>	5 - 10	\$50,000	\$60,000
<b>Building/Complex Capital Maintenance</b>	20	\$1,381,500	\$549,850
<b>Contingency</b>		\$31,000	
<b>Total</b>		<u><u>\$2,900,000</u></u>	<u><u>\$2,981,000</u></u>



**Summary of Church Council Designated Funds  
 1999 - 2012 (1)  
 September 30, 2012**

<b>Designation</b>	<b>Year</b>	<b>Amount</b>	<b>Expended</b>	<b>Balance</b>
Second Mile Ministry Fund	1999	\$ 12,000,000	\$ 11,985,482	\$ 14,518
Culture-Specific Resources	2001	400,000	178,384	221,616
Leadership Development Initiative	2005	2,587,622	2,505,470	82,152
 Total		<u>\$ 14,987,622</u>	<u>\$ 14,669,335</u>	<u>\$ 318,287</u>

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

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

**SECOND MILE MINISTRY FUNDS**  
**1999**  
**1999 - 2012**  
**September 30, 2011**

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

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

**CULTURE-SPECIFIC RESOURCE DEVELOPMENT**  
**2001**  
**On-going**  
**September 30 2012**

<u>Activity Name</u>	<u>Time Line</u>	<u>Budget</u>	<u>Inception - To Date</u>	<u>Balance</u>
Chinese / Mandarin Worship Resource	2001-2011	\$130,800.00	\$64,367	\$66,433
Pan Asian Songbook	2012	\$10,000.00	\$2,397	\$7,603
Alaska Native Worship Resource	2001-2011	\$67,860.00	\$28,808	\$39,052
Multicultural Catalog	Completed	\$27,018.00	\$27,018	(\$0)
Asian / Evangelism Language Resources	Completed	\$9,510.00	\$9,510	(\$0)
Spanish Interpretation Statement	Completed	\$18,637.63	\$18,638	(\$0)
Abundant Harvest	2010-2012	\$30,000.00	\$16,950	\$13,050
Proclaiming His Story	2010-2012	\$20,000	\$4,446	\$15,554
First Communion(English/Spanish)	new	\$26,000	\$6,250	\$19,750
Planned Projects		\$339,826	\$178,384	\$161,442
Unallocated to date:		\$60,174		\$60,174
Total Church Council Funds		<u>\$400,000</u>	<u>\$178,384</u>	<u>\$221,616</u>

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

**LEADERSHIP DEVELOPMENT INITIATIVE**  
**2005**  
**2005 - 2012**  
**September 30, 2012**

<u>Expense Type</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
<b>Leadership Development</b>			
Total Leadership Development	\$537,622	\$537,622	(\$0)

<u>Expense Type</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
<b>Leadership Development Initiative Grants</b>			
<i>Vocation and Education:</i>			
Next Generation of PhDs	150,000	150,000	\$0
Making the Connections	400,000	400,000	\$0
Lutheran Center at Atlanta	133,000	133,000	\$0
Developing Leaders	100,000	100,000	\$0
Candidacy Committee Training	10,000	820	\$9,180
Developing Mission Leaders (25%)	789	789	\$0
Missionologists/Leadership Consultation	4,844	4,844	\$0
<i>Multicultural Ministries:</i>			
Come, See, Discover	108,000	105,759	\$2,241
African Descent Horizon	105,000	105,000	\$0
Asian Leadership Development	60,000	60,000	\$0
American Indian/AK Native Community Center	15,000	15,000	\$0
Asian American Young Adult Network	10,000	9,885	\$115
Leaders of Color Gathering	25,000	25,000	\$0
American Indian/AK Native Youth Gathering	32,000	32,000	\$0
American Indian/AK Native Leadership	30,000	30,000	\$0
<i>Evangelical Outreach and Congregational Mission:</i>			
Emerging Leaders Network	63,000	45,322	\$17,678
Evangelical Horizon Internships	100,000	100,000	\$0
Congregational Latino/Hispanic	300,000	247,061	\$52,939
Coaching Trainers Network	15,000	15,000	\$0
<i>Church in Society:</i>			
A Call to Public Justice	100,000	100,000	\$0
<i>Global Mission:</i>			
Young Adult Program	100,000	100,000	\$0
<i>Gettysburg Seminary:</i>			
Intersections Institute	26,000	26,000	\$0
<i>Metropolitan New York Synod:</i>			
Urban Leaders Institute	20,000	20,000	\$0
<i>Region 1:</i>			
American Indian/Alaska Native Ministry	20,000	20,000	\$0
<i>Lutheran School of Theology-Chicago</i>			
Leadership Development Grant	7,000	7,000	\$0
<i>Non-Staff Travel</i>			
Transforming Leaders Event ('07)	6,115	6,115	\$0
Leadership Grant Strategy Committee Meeting ('05)	1,862	1,862	\$0

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

**LEADERSHIP DEVELOPMENT INITIATIVE**  
**2005**  
**2005 - 2012**  
**September 30, 2012**

<i>Lighthouse Partnership</i>			
Support for Developing Leaders	9,500	9,500	\$0
<i>Alaska Synod-ELCA</i>			
Multicultural Leadership Development Grant	20,000	20,000	\$0
<i>Lutheran Church of the Redeemer</i>			
Transforming Leaders Initiative	60,000	60,000	\$0
<i>Pacific Lutheran Theological Seminary</i>			
Support for TEEM Students	15,000	15,000	\$0
<i>Center for creative Leadership</i>			
Leadership at the Peak	1,365	1,365	\$0
<i>US Congregational Life Survey</i>	1,525	1,525	\$0
	<u>\$2,050,000</u>	<u>\$1,967,848</u>	<u>\$82,152</u>
<b>Total Available</b>	<u><u>\$2,587,622</u></u>	<u><u>\$2,505,470</u></u>	<u><u>\$82,152</u></u>

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**2013 Synod Mission Support Plans**  
**With 2011 Actual and 2012 Plans**

SYNOD NAME	#	2011		2012		2013	
		ACTUAL	MS %	AMOUNT	MS %	AMOUNT	MS %
ALASKA	1A	163,377	39.50%	160,370	39.50%	171,035	39.50%
N.W. WASH	1B	578,855	45.50%	568,750	45.50%	598,000	46.00%
S.W. WASH	1C	339,873	39.00%	359,450	39.50%	376,000	40.00%
E.WASH/ID	1D	247,053	31.00%	265,650	33.00%	267,960	33.00%
OREGON	1E	361,817	39.00%	355,875	36.50%	385,200	40.00%
MONTANA	1F	373,578	39.50%	382,000	40.00%	394,065	40.50%
SIERRA-PACIFI	2A	921,487	51.50%	910,000	52.00%	984,373	52.50%
SW CALIFORNI.	2B	495,474	49.00%	526,750	49.00%	530,519	50.00%
PACIFICA	2C	720,189	51.00%	739,500	51.00%	747,150	51.00%
GRAND CANYO	2D	876,501	50.00%	875,000	50.00%	875,000	50.00%
ROCKY MTN	2E	1,240,827	50.00%	1,237,500	50.00%	1,250,000	50.00%
W. NO.DAK	3A	384,420	43.00%	393,240	43.50%	400,400	44.00%
E. NO.DAK	3B	393,228	40.00%	428,000	40.00%	420,000	40.00%
SO. DAK.	3C	679,481	44.00%	731,114	44.50%	769,970	45.50%
NW. MINN.	3D	677,897	51.00%	655,350	51.00%	685,950	51.00%
NE. MINN.	3E	583,253	49.00%	590,450	49.00%	617,400	49.00%
SW. MINN.	3F	1,054,345	52.50%	1,064,569	52.50%	1,075,215	52.50%
MINPLS. AREA	3G	1,722,647	55.00%	1,732,500	55.00%	1,787,500	55.00%
ST PAUL (M)	3H	982,489	50.00%	1,050,000	50.00%	1,000,000	50.00%
SE. MINN.	3I	977,919	52.50%	979,650	52.50%	1,010,625	52.50%
NEBRASKA	4A	1,988,922	57.00%	1,907,500	54.50%	1,907,500	54.50%
CENTRAL STAT	4B	886,407	50.00%	902,567	50.00%	912,567	50.00%
ARK/OK	4C	190,173	40.50%	220,170	41.00%	207,872	40.60%
N.TEX/N.LOU	4D	560,320	47.00%	576,777	47.50%	602,298	48.00%
S.W.TEXAS	4E	665,787	50.00%	792,000	50.00%	714,000	51.00%
GULF COAST	4F	623,397	50.00%	667,500	50.00%	600,000	50.00%
METRO CHGO	5A	1,698,450	54.00%	1,670,000	53.00%	1,700,504	53.00%
NO. ILL	5B	1,269,984	55.00%	1,315,600	55.00%	1,348,050	55.00%
CEN.SO. ILL	5C	794,453	56.00%	795,200	56.00%	798,000	56.00%
SE IOWA	5D	1,385,061	53.50%	1,385,062	53.50%	1,385,062	53.50%
WEST IOWA	5E	335,909	36.10%	326,747	37.10%	338,910	38.10%
NE IOWA	5F	544,081	40.00%	570,000	40.00%	560,000	40.00%
N GRT LKES	5G	407,663	50.00%	425,000	50.00%	426,725	50.50%
NW.SYN (W)	5H	731,749	55.00%	775,500	55.00%	775,500	55.00%
EC WISC	5I	867,380	55.00%	907,500	55.00%	907,500	55.00%
GRTR MILWKEI	5J	1,250,348	57.00%	1,182,500	55.00%	1,155,000	55.00%
SO.-CENT (W)	5K	815,917	55.00%	839,731	55.00%	858,000	55.00%
LACROSSE (W)	5L	424,808	55.00%	441,900	55.00%	451,000	55.00%
SE. MICH	6A	532,973	43.00%	546,000	42.00%	559,000	43.00%
N/W LOWER MI	6B	702,935	50.00%	718,400	50.00%	718,400	50.00%
IND/KY	6C	919,126	51.50%	962,000	52.00%	988,000	52.00%
NW OHIO	6D	911,314	51.00%	875,262	51.00%	888,012	51.00%
NE OHIO	6E	811,692	49.00%	827,812	49.00%	833,000	49.00%
S. OHIO	6F	723,067	39.27%	589,875	32.50% *	737,000	40.00%
* Est. Average for year							
NEW JERSEY	7A	1,109,027	50.00%	1,100,000	50.00%	1,100,000	50.00%
NEW ENGLAND	7B	1,059,528	54.00%	1,068,268	54.20%	1,096,425	54.40%
METRO NY	7C	572,404	48.50%	612,500	49.00%	618,750	49.50%
UPSTATE NY	7D	567,461	47.20%	492,733	40.04%	523,556	42.03%
NE PENN	7E	1,341,235	53.00%	1,104,000	46.00%	1,104,000	46.00%

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**2013 Synod Mission Support Plans**  
**With 2011 Actual and 2012 Plans**

SYNOD NAME	#	2011		2012		2013	
		ACTUAL	MS %	AMOUNT	MS %	SYNOD PLANS	MS %
SE PENN	7F	1,236,550	53.50%	1,203,750	53.50%	1,209,100	53.50%
SLOVAK ZION	7G	18,324	30.00%	21,000	30.00%	20,000	30.25%
NW PENN	8A	429,488	50.00%	418,473	50.00%	411,615	50.00%
SW PENN	8B	836,575	50.00%	800,000	50.00%	785,650	47.50%
ALLEGHENY	8C	371,172	50.00%	405,000	50.00%	382,500	50.00%
LOW SUSQ	8D	1,407,389	46.00%	1,627,500	46.50%	1,534,500	46.50%
UPP SUSQ	8E	521,590	50.00%	525,000	50.00%	512,500	50.00%
DEL-MRYLND	8F	1,122,860	53.00%	1,150,250	53.50%	1,188,000	54.00%
METRO DC	8G	889,428	50.00%	900,000	50.00%	850,000	50.00%
W. VA/W.MYLD	8H	209,380	45.00%	229,500	45.00%	191,484	37.50%
VIRGINIA	9A	600,866	37.34%	660,910	38.00%	682,500	39.00%
NO. CAROLINA	9B	1,218,582	42.06%	1,123,423	38.74%	1,123,423	38.27%
SO. CAROLINA	9C	1,049,898	41.00%	1,050,780	41.50%	1,085,500	41.75%
SOUTHEASTER	9D	1,066,767	50.00%	1,076,250	50.00%	1,103,150	50.00%
FLORIDA-BAHA	9E	948,015	44.00%	995,583	46.00%	1,019,900	47.00%
CARIBBEAN	9F	30,000	12.79%	40,000	17.22%	40,000	17.22%
<b>TOTAL REMITTANCES</b>		<b>\$50,423,160</b>	<b>49.06%</b>	<b>\$50,831,241</b>	<b>48.67%</b>	<b>\$51,300,815</b>	<b>48.70%</b>

## REPORT OF THE AUDIT COMMITTEE

At the **June 6, 2012** audit committee meeting, management presented a preliminary draft of the financial statements of the ELCA for the year ended January 31, 2012. It was noted that the financial statements will include a “clean” opinion from Crowe Horwath that the financial statements present fairly the financial position of the ELCA as of January 31, 2012, and the changes in its net assets for the year then ended, in accordance with accounting principles generally accepted in the United States. In its report to the audit committee in accordance with Statement of Auditing Standards 114, Crowe also reported that no exception information needed to be reported, no difficulties were encountered during the audit, and there were no disagreements with management.

The committee recommended approval by the Budget and Finance Committee of the draft audited financial statements of the ELCA, as presented, for the year ended January 31, 2012.

The committee also received, reviewed, and accepted the report of the internal auditor which outlined the audits performed, issues raised, and managements’ responses.

The committee performed all other duties and responsibilities in compliance with its Charter and Checklist. No exceptions were noted.

At the **November 8, 2012** audit committee meeting, management reviewed the interim financial results through October, 2012, pointing out total revenues of \$43.7 million, total expenses of \$41.4 million, with net revenue over expenses of \$2.3 million, which is \$5.6 million higher than the budget and \$0.9 million less than last year. Management responses to the external audit recommendations were also reviewed.

Crowe Horwath presented the Audit Service Plan for the year ending January 31, 2013 with an audit scope, audit approach and activities, and audit team essentially the same as last year and a fee increase of 2.5%. The committee recommends approval by the Budget and Finance Committee of the Crowe Horwath audit service plan and fees for the year ending January 31, 2013.

The committee also received, reviewed, and accepted the report of Capin Crouse (the accounting firm that is providing interim internal audit services until the absence of the Director for Internal Audit) which out outlined the internal audits performed, issues raised and managements’ responses, assessment of audit risk, and the 2013 internal audit plan.

The committee approved the 2013 internal audit plan, changes to the Internal Audit Charter, recommends approval by the Budget and Finance Committee of the proposed changes to the Audit Committee Charter, and recommends appointment by the Budget and Finance committee and approval by the Church Council of James Zils to a two-year term on the audit committee.

The committee performed all other duties and responsibilities in compliance with its Charter and Checklist. The committee recommended to management that the internal audit budget include funds to provide for outside



resources to supplement internal audit activities, particularly relative to IT controls, and that a strong focus be put on getting all reconciliations current by the end of the year.

## **ELCA AUDIT COMMITTEE CHARTER**

### **Purpose**

The primary purpose of the Evangelical Lutheran Church in America (ELCA) Audit Committee is to assist the Budget and Finance Committee of the Church Council in fulfilling its general oversight of the churchwide organization's accounting and financial reporting, internal control systems and audit functions.

### **Authority**

Subject to the approval of the ELCA Budget and Finance Committee, the Audit Committee shall have the authority to retain special legal, accounting or other consultants to advise the committee. The Audit Committee shall have the authority to request any officer or employee of the churchwide organization, its outside counsel or independent auditor to attend a meeting of the committee, or to meet with members of the committee.

### **Responsibility**

Church management is responsible for preparing financial statements in accordance with accounting principles generally accepted in the United States of America (US GAAP), maintaining a system of internal controls and complying with appropriate laws and regulations. The director of internal audit is responsible for evaluating the adequacy and effectiveness of the system of internal controls. The independent auditor is responsible for performing an independent audit as a basis for providing an opinion that the Church's financial statements are fairly presented in accordance with US GAAP.

The Audit Committee is responsible for reviewing significant accounting and reporting issues and judgments made in connection with the preparation of the financial statements, including analyses of the effects of alternative GAAP methods on the financial statements.

The ELCA Audit Committee performs its functions in relation to the ELCA Churchwide Administrative Offices and the ELCA Endowment Fund Pooled Trust (collectively, the church). The Board of Pensions, Portico Benefit Services, Augsburg Fortress Publishers, the Mission Investment Fund (MIF), Lutheran Men in Mission (LMM) and the Women of the ELCA (W/ELCA) are separately incorporated units/ministries of the ELCA and, as such, have independent financial statement audits. -The ELCA Audit Committee has no responsibilities with respect to these se or other related organizations (including congregations, synods, agencies, institutions and other partners of the ELCA) -~~Board of Pensions, Augsburg Fortress Publishers, the MIF, LMM or W/ELCA.~~

### **Membership**

The Audit Committee shall consist of six members. A minimum of 2 members should be 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 2-year term with the possibility of reappointment up to their Church Council term. Non-Church Council members should be appointed for a 2-year term, renewable for 2 additional terms. Terms need to be staggered in recognition of the need for continuity of committee membership from year to year.

The chair of the committee shall be a member of the Budget and Finance Committee and shall be appointed by the chair of the Budget and Finance Committee. Members of the committee will have no relationship to the church that may interfere with the exercise of the member's independence and must be financially literate. At least one member shall have accounting or related financial management experience.

In order to provide for an effective committee, attendance at the Audit Committee meeting is required of all members. Upon two successive absences that have not been approved by the committee, the member's position shall be declared vacant by the chair.

### **Meetings**

The Audit Committee will meet at least two times per year or more frequently as circumstances require. Meeting agendas will be cleared by the committee chair in advance of the meeting. Minutes will be prepared by one of the churchwide staff, approved by the committee and maintained in the permanent records of the church.

### **Duties and Responsibilities**

The Audit Committee shall have the following duties and responsibilities with respect to:

#### ***Financial Statements***

Inquire of the independent auditors and churchwide organization management as to the acceptability and appropriateness of financial accounting practices and disclosures used or proposed.

**Annually, R**review the church's audited financial statements and related footnote disclosures and consider whether they are complete and consistent based on information known to committee members.

Discuss with the independent auditors, the effect of regulatory and accounting initiatives on the ELCA's financial statements.

Review with the independent auditors any matters related to the conduct of the audit which are required to be communicated to the committee under generally accepted auditing standards, including, but not limited to, any significant changes required in the original audit plan or any serious difficulties or disputes with management during the course of the audit.

***External Audit***

Recommend to the Budget and Finance Committee the engagement, retention or discharge of the independent auditors and consider the appropriateness of rotating independent auditors on a regular basis.

Evaluate the performance of the independent auditors.

Review and approve the independent auditors' audit fees and the proposed audit plan.

Review and confirm the independence of the external auditors by monitoring fees paid to the auditor for consulting or other non-audit services and reviewing any relationships that may impact the objectivity or independence of the auditor.

***Internal Audit***

Review and approve the appointment or dismissal of the director of internal audit in consultation with the Executive for Administration.

Review with the director of internal audit the charter, staffing and organizational structure of the internal audit function.

Review the effectiveness of the internal audit function by obtaining assurance ~~there are no restriction that would limit the director of internal audit's ability to carry out his audit responsibilities~~ that internal audit is not prohibited from carrying out its responsibilities.

Review and approve the annual internal audit plan and schedule based on a mutually acceptable risk assessment. As part of this responsibility, review the fraud risk assessment with management and internal audit, providing guidance and input as appropriate.

Evaluate and investigate, as appropriate, all whistleblower complaints communicated to the committee by the director of internal audit.

***Internal Control***

Review any internal control comments and recommendations in the independent auditor's management letter that are classified as material weaknesses or reportable conditions as well as management's response to these comments and recommendations.

Review internal audit's report to the committee, including significant comments and recommendations to management and management's responses to these comments and recommendations.

~~Review, o~~On an annual basis, review the Board and Committee Operational Ethics Policy, the Employee Operational Ethics Policy and a summary of any reported conflicts of interestthe code of ethics policy.

### ***Communication and Reporting***

Meet, in separate executive sessions, as necessary, with the independent auditor, the director of internal audit or churchwide staff to discuss any matters that the Audit Committee believes should be discussed privately.

Provide for an open avenue of communications between the independent auditor or director of internal audit and the committee chair.

Review and assess the adequacy of this Charter annually and submit proposed changes to the Budget and Finance Committee for their review and submission to the Church Council for approval.

Report the committee's performance of the duties and responsibilities defined in this charter, including any recommendations the Committee deems appropriate, to the Budget and Finance Committee of the Church Council.

~~Review any whistle blower complaints that have been brought to the attention of the Director for Internal Audit.~~

Develop a calendar of anticipated work for the bienniumtriennium at the committee's first meeting following each churchwide assembly.

### ***Other Tasks***

The Audit Committee shall accomplish other tasks that may be assigned by the Church Council.

***The effective date of this Charter is November 8, 2002.***

***Last Revised: November 12, 2010***

***Last Reviewed by Audit Committee: November ~~10~~, 20112***

**Mission Advancement Report to the  
ELCA Church Council Budget and Finance Committee  
November 2012**

The Mission Advancement unit is responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts and constituent data management. Mission funding is meeting or exceeding goal in most categories as of September 30, 2012. A summary and analysis of major churchwide funding initiatives is detailed below.

***Mission Support and Synod Consultations***

Mission Support is performing on budget for the current year and slightly negative to the prior year, but with a strong trend toward leveling off from the decreases of the past four years. Most synods are anticipating some growth in 2013. The synod Mission Support plans for 2013 indicate that 21 synods increased the percentage of Mission Support they plan to share for churchwide ministries, four synods decreased the percentage of planned sharing and 41 synods maintained the percentage of planned sharing as compared to their current 2012 plans.

Synod-churchwide Mission Support consultations are opportunities to discuss the work of each synod in strengthening Mission Support in the congregations of the synod, as well as discuss our shared responsibility to provide funding for domestic and global mission and ministry. In 2012, there will be 17 synod consultations plus consultations in two regional gatherings of synods. Pr. Craig Settlage has recently retired as director for mission support and a replacement has not yet been identified. During the interim period, Office of the Presiding Bishop - Synodical Relations is coordinating assignments of staff to facilitate consultations.

Mission Advancement is also collaborating with Congregational and Synodical Mission to provide for greater integration between stewardship resources and mission interpretation and to incorporate our new messaging and identity language in key resources. Plans for a "stewardship toolkit" are underway. The new Stories of Faith in Action resource was recently released and makes a good complement to stewardship activities in congregations.

Mission Advancement provided support to the Mission Funding Task Force in their work.

***ELCA Fund for Leaders***

The ELCA Fund for Leaders was created by the 1997 Churchwide Assembly with a goal of creating an endowment large enough to provide full-tuition funding for all ELCA ministry candidates enrolled in one of the eight seminaries. Year-to-date, gifts and realized bequest to the ELCA Fund for Leaders totaled nearly \$3.7 million, bringing the total value of the ELCA Fund for Leaders endowment fund and related synod seminary endowments to more than \$30 million. This year, more than 180 ELCA seminary students will receive scholarships through the ELCA Fund for Leaders, totaling more than \$1.1 million in support. These scholarships range in size from \$500 synod scholarships to the 16 full-tuition scholarships awarded to incoming students each year.

### ***Vision for Mission***

This funding program increases the ELCA's capacity to carry out its vital ministries in the United States and throughout the world as our church responds to opportunities for mission where most needed. The plan for 2012 included a reduction from six to four direct mail appeals, with a more intentional focus on ministry stories. Despite the decreased appeals, the results have been good, with income at the end of September favorable to the prior year by \$68,000. An opportunity to grow the Vision for Mission constituency through a special premium was offered in October and has produced an excellent response. We expect to achieve or surpass the \$1.3 million goal for the year in this program.

### ***ELCA New Congregations***

The Mission Partners and Mission Founders programs have been reviewed and a plan developed for updating them to be in alignment with the new structure for developing congregations. The proposal was affirmed by the Synodical-Churchwide Relations Committee and the Executive Committee of the Conference of Bishops and is now coming to the Church Council for action. The refreshed campaign will include a change from Mission Partners and Mission Founders to one campaign for ELCA New Congregations that includes an option for designating to a specific ministry start or giving to the program broadly. Fund-raising collateral will be developed and training provided to assist the directors for evangelical mission in telling the story and lifting up opportunities to participate financially.

### ***Missionary Sponsorship***

Following a decline of 19% in Missionary Sponsorship income last year, the program has continued to see downturn in 2012, although at a reduced pace. Several initiatives are underway with the goal of stabilizing the decline and moving to growth. Wedgeworth Communications has been engaged to assist and consult in the development of a strategic plan for 2013 to increase the number of new donors, improve services for existing donors, and better utilize existing channels of communication. One early strategy is inviting neighboring congregations to consider sponsoring the same missionary, in effect creating "clusters" of sponsoring congregations.

In order for our fundraising efforts to accurately reflect our comprehensive approach to global mission work, the ELCA Church Council will be considering a proposal that ELCA Missionary Sponsorship refresh its identity and name and broaden its program. In addition to supporting missionaries, donors will be invited to provide support for international scholarship recipients and this church's global companion ministries. The proposal is for ELCA Missionary Sponsorship to become ELCA Global Church Sponsorship. The name reflects our new reality with an emphasis on "Church" so as not to detract from our relief and development work supported through ELCA World Hunger and Disaster Response. "Sponsorship" is continued in the name to retain the intimate level of donor engagement with missionaries—and now students and global church companions as well.

The Missionary Sponsorship program has had a staff transition since the last meeting of the ELCA Church Council. Pr. Lanny Westphal began serving as director in early June 2012.

### ***World Hunger***

Income for ELCA World Hunger is ahead of the same period in 2011 and also favorable to budget. Higher-than-anticipated giving for the ELCA Youth Gathering "100 Wells Challenge" for water projects has had an especially positive influence on World Hunger results. Maintaining World Hunger income levels in the midst of launching the ELCA Malaria Campaign has been a critical goal and to this point the results are very encouraging, suggesting we have the capacity to achieve this higher level of total income generation. During November 2011 through May 2012, ELCA World Hunger was reviewed by Chris Grumm Consulting Group to evaluate its competitiveness and consider opportunities for sustained growth in revenue and programming. Among the insights identified by the consultants' work were the following:

- There is good growth potential in the funding and program work over the next five years.
- Growth is limited by the need for functioning out of abundance thinking, greater fundraising expertise and training by staff and volunteers, integration of the program-wide work into an integrated whole and staff into a seamless team, and a way to match technology potential with networking opportunities.
- While there are strong elements of transparency already in place, there is not an established system for communicating results, and this is likely impacting ability to increase gifts as well as attract new donors.

### ***Disaster Response***

The ELCA continues to be active in many new and ongoing response-and-recovery efforts. In the United States, this includes focused ministries related to storms and flooding. The latest have been to Hurricane Isaac and Hurricane/Superstorm Sandy. The church continues to respond to drought and civil unrest in parts of Africa, and the increasing flow of refugees from Syria. Many synods have kept a live link on web sites for the work of ELCA Disaster Response. While overall giving for disaster response has been lower than in previous years, over \$1.0 million has been given in a way that allows flexibility for use in disasters anywhere in the United States or anywhere in the world. It is expected that the magnitude of Sandy will generate strong revenue in the next two months.

### ***ELCA Malaria Campaign***

Since its approval at the 2011 ELCA Churchwide Assembly, the ELCA Malaria Campaign has been enjoying great momentum among congregations and synods. To date, \$4.7 million has been raised for the ELCA Malaria Campaign. So far in FY2012, \$2.4 million has been received, including a positive response to our World Malaria Day electronic appeal. We are in a very strong position to exceed our \$4.0 million income goal for 2012.

Volunteer leaders are the backbone of the ELCA Malaria Campaign. Of our 65 synods, 57 have synod malaria teams and malaria coordinators in place, creating and implementing synod strategies. Additionally, regional volunteers and members of our National Leadership Team are taking leadership roles in their areas. The National Leadership Team holds its second meeting in November 2012. ELCA college and campus ministry leaders are planning educational and fundraising activities.



***ELCA Foundation***

Through August, the ELCA Foundation has written 55 charitable gift annuities totaling \$1.6 million, seven charitable remainder trusts totaling \$2.9 million and has received gifts from bequests totaling \$6.7 million, for a total of \$11.2 million in dollars for mission. The Foundation oversees more than \$189.0 million in the deferred gifts pool and stewards more than 700 participants in the Endowment Fund Pooled Trust - Fund A. Assets currently total \$424.0 million, which represents an increase of over 10 percent since the end of 2011.

The Foundation continues its efforts to expand giving opportunities to congregations, synods, churchwide ministries and related entities by increasing the focus on major gifts as well as planned gifts. The addition of a director of major gifts further underscores the Foundation's plan to implement and execute a "moves management" program designed to help members and congregations create life-long giving habits that will support the ELCA, in all its expressions, for years to come.

**Comprehensive Campaign**

The ELCA Church Council-appointed Mission Funding Task Force recommended consideration of a 25<sup>th</sup> anniversary campaign for the ELCA that is focused on giving to mission and ministry and lifts up specific giving opportunities. The Mission Advancement staff and churchwide leadership agreed with the recommendation and an initial, draft proposal for a comprehensive campaign was prepared and presented to the Conference of Bishops in October, receiving strong support. The campaign is comprehensive and designed to support all expressions of the ELCA in telling the story of this church and raising support for our shared priorities in a way that can have a measurable impact on ministry both locally and globally. The ELCA Church Council is being asked to support the proposal for a campaign and to authorize moving ahead, with the final campaign proposal coming for action at their April 2013 meeting.

**Summary of ELCA Cash and Investments**

	As of	Asset Value	Policy	Approved By	Date Approved	In Policy	1 yr. Fund Performance as of 9/30/12	1 Year Benchmark Performance as of 9/30/12	Target Asset Allocation	
<b>Churchwide Organization</b>										
Checking Accounts	9/30/2012	\$17,266,725 <sup>1</sup>	Y	4	CC	3/24/2009	N	1.00%	1.00%	Deposit, checking and sweep accounts
Operating Investments (short-term)	9/30/2012	\$770,450 <sup>1</sup>	Y		CC	11/10/2006	Y	2.61%	2.31%	<sup>10</sup> 32% Gov'ts and agencies/56% corp's/12% MBS
Investments (medium-term)	9/30/2012	\$37,195,631 <sup>1</sup>	Y		CC	11/10/2006	Y	0.84%	0.35%	<sup>11</sup> 50% Gov'ts and agencies/39% corp's/11% MBS
EDCS - LWM	9/30/2012	\$926,216 <sup>2</sup>	N				-	-	-	
Miscellaneous Cash and Investments	9/30/2012	\$5,459,871 <sup>3</sup>	N		N/A		-	-	-	
<b>Endowment Fund Pooled Trust Fund "A"</b>										
Pooled Trust Checking Accounts	9/30/2012	\$2,017,749 <sup>7</sup>	Y		BOT-EF	10/21/2010	Y	1%	1%	Checking/sweep account
Pooled Trust Investments	9/30/2012	\$432,715,825 <sup>4</sup>	Y		BOT-EF	Various	Y	12.35%	12.62%	<sup>12</sup> 50% U.S. Equity, 15% Non U.S. Equity, 20% Inv. Grade Bond, 5% Global Real Estate, 10% High Yield
Portion that benefits ELCA at 4.25% annual distribution rate	9/30/2012	Not available	Y		BOT-EF	Various	Y	12.35%	12.62%	<sup>12</sup> 50% U.S. Equity, 15% Non U.S. Equity, 20% Inv. Grade Bond, 5% Global Real Estate, 10% High Yield
Endowments Outside Pooled Trust (MIF Certificates)	9/30/2012	\$1,256,778	Y		BOT-EF	10/1/2011	Y	N/A	-	
Endowments Outside Pooled Trust (real estate, mineral rights and other)	9/30/2012	\$1,823,566	Y		BOT-EF	10/1/2011	Y	N/A	-	
<b>Deferred Gift Funds</b>										
Deferred Gift Checking Accounts	9/30/2012	\$841,142 <sup>7</sup>	Y		CC	11/12/2010	Y	1%	1%	Checking/sweep account
Charitable Gift Annuities-Required Reserve	9/30/2012	\$76,016,986 <sup>4</sup>	Y		CC	11/14/2009	Y	6.07%		<sup>8</sup> Fixed Income securities-55% Gov'ts, 32% Corp's, 13% MBS 30% Dow Jones U.S. Total Stock Market Index, 10% MSCI All Country World (Ex-U.S.), 30% ELCA Custom Bond Index, 10% Citigroup High-Yield Cash-Pay Capped, 10% (60% Wilshire U.S. Real Estate Securities Index/40% Wilshire Ex-U.S. Real Estate Securities Index), 10% Citigroup U.S. Inflation-Linked Securities Index.
Charitable Gift Annuities-Excess Reserve	9/30/2012	\$17,387,716 <sup>4</sup>	Y		CC	11/14/2009	Y	10.28%	11.21%	<sup>12</sup> Index.
Charitable Remainder Trusts and Pooled Income Funds	9/30/2012	\$81,683,014 <sup>5</sup>	Y		CC	11/12/2010	Y	16.8%	17.4%	<sup>9</sup> Equity and Fixed Income mutual funds

<sup>1</sup> Funds Held at Harris Bank

<sup>2</sup> World Hunger Funds Investment Authorized by ALC/LCA in Ecumenical Development Cooperative Society-Microfinance investment carried forward from predecessor bodies. No investment guidelines.

<sup>3</sup> Checking accounts and investments of regions, short-term unit event accounts

<sup>4</sup> Funds Held at Portico Benefit Services

<sup>5</sup> Funds Held at Thrivent, Wells Fargo, Merrill Lynch, Dreyfus, Nuveen, Northeast Investors, T. Rowe Price and real estate holdings

<sup>6</sup> Funds held in private debenture

<sup>7</sup> Funds Held at Harris Bank and Northern Trust

<sup>8</sup> Benchmark for the required reserves are the liabilities

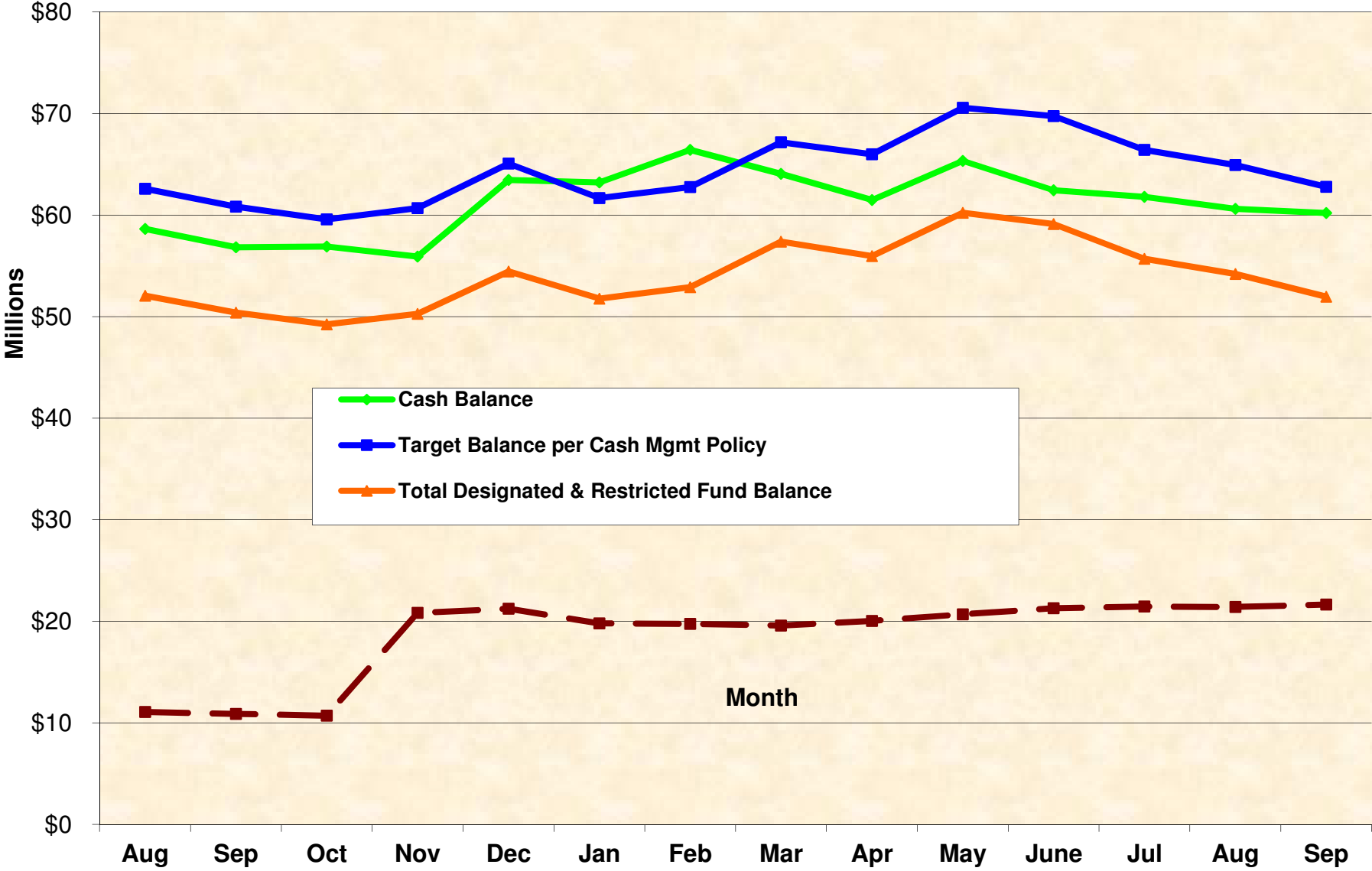
<sup>9</sup> 60% equity/40% bond allocation

<sup>10</sup> Performance as of 7/31/12

<sup>11</sup> Performance as of 7/31/12

<sup>12</sup> YTD performance through September 30, 2012

### Cash Management Policy Comparison vs. Actual August 2011 through September 2012



**ELCA ENDOWMENT FUND POOLED TRUST**  
**as of September, 2012, with comparative totals for 2011**  
 (unaudited)

	<b>2012</b>		<b>Market Value</b>	<b>2011 Market Value</b>
	<b>Number of Participants</b>	<b>Accounts</b>		
<b>Funds Held for Others:</b>				
ELCA Congregation	527	685	\$ 101,703,561	85,333,094
Synod	43	90	43,693,727	35,550,536
Women of the ELCA	1	49	5,690,290	5,128,409
Campus Ministry Organizations	74	92	4,122,312	3,397,850
Related Organizations	29	30	7,978,065	5,709,981
Other Lutheran Church Body	1	2	813,458	809,253
Outdoor Ministry	15	27	6,267,153	5,007,763
Social Ministry Organization	8	10	2,485,666	2,338,108
ELCA Church Organization	4	5	3,538,009	2,851,082
College or University	2	2	35,745	31,377
Miscellaneous	4	4	245,708	206,227
Region	1	1	69,059	58,137
	<u>709</u>	<u>997</u>	<u>176,642,753</u>	<u>146,421,817</u>
<b>Unrestricted-Board Designated:</b>				
Benefiting ELCA Churchwide Organization		<u>26</u>	<u>21,727,377</u>	<u>18,302,378</u>
<b>Temporarily Restricted Funds:</b>				
		<u>210</u>	<u>40,338,084</u>	<u>32,559,235</u>
<b>Permanently Restricted Funds:</b>				
		<u>681</u>	<u>194,562,082</u>	<u>162,921,380</u>
<b>Total Unrestricted-Board Designated, Temporarily Restricted and Permanently Restricted</b>		<u>917</u>	<u>256,627,543</u>	<u>213,782,993</u>
<b>GRAND TOTAL - ALL ACCOUNTS</b>		<u>1,914</u>	<u>\$ 433,270,296</u>	<u>360,204,810</u>

**Evangelical Lutheran Church in America**  
**Real Estate Investments (excluding mineral right interests valued at \$1 each) at 9/30/2012**

<b>Charitable Remainder Unitrusts</b>	<u>Donor</u>	<u>Gift Date</u>	<u>Gift Balance</u>	<u>Location</u>	<u>Description</u>
	Miler	12/31/1995	\$ 195,000	Bernards Township, NJ	2.68 acres of undeveloped land.
	Miller	9/27/2005	114,000	Pender County, NC	50% interest in condominium
	Koopmann	8/27/2008	239,400	Pine County, MN	Undeveloped real estate
	Knobler	10/1/2008	1,400,000	Hall County, GA	Undeveloped real estate
	Berntson	10/11/2010	150,000	Hayden County, CO	Undeveloped real estate
			<u>2,098,400</u>		
<b>Endowments</b>	<u>Donor</u>	<u>Gift Date</u>	<u>Gift Balance</u>	<u>Location</u>	<u>Description</u>
	Lentz	10/2/2009	785,000	Rowan County, NC	Single family home
	Lindahl	5/4/2012	96,000	Mounds View, MN	Condominium
	Behrends	2/12/2007	24,500	Lincoln, IL	Vacant lot
	Hanson	12/30/2005	-	Santa Cruz County, CA	Vacant lot
	Norswing	1987	532,278	Los Angeles County, CA	Mineral rights
	LSW Schutte	6/8/2007	696,152	Ada County, ID	53 acres farm land
			<u>2,133,930</u>		
<b>Outright</b>	<u>Donor/Purchase</u>	<u>Gift/Acquisition Date</u>	<u>Gift Balance</u>	<u>Location</u>	<u>Description</u>
	Dorrer Estate	1984	66,359.30	Dawney, CA	Vacant Land
	Hillside Cemetery	1954	8,550.00	Jersey City, NJ	Cemetery Plots
	Purch land from US Gov	1955	1.00	Nome, AK	Church Building
	Purch land from US Gov	1962	1.00	Shishmaref, AK	Church Building
	Purch land from US Gov	1958	1.00	Teller, AK	Church Building
	Purch land from US Gov	1923	1.00	Boston, MA	Church Building
			<u>74,913.30</u>		
			<u>\$ 4,307,243</u>		

**Total real estate (trusts, endowments, outright)**

**ELCA Church Council  
Budget and Finance Committee**

**CHARTER**

(11/12/11; **Revision 11/10/12**)

**Organization and Purposes**

The organization and purposes of the Budget and Finance Committee are described in ELCA continuing resolution 14.41.A1005.:

*A Budget and Finance Committee shall be composed of members of the Church Council elected by the council and the treasurer of this church as an ex officio member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. ~~In addition, the committee shall relate to the work of the Office of the Treasurer and the Development Services unit.~~*

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

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

**Responsibilities**

- A. The responsibilities of the Budget and Finance Committee include:
1. Budget oversight
    - a. Review and recommend approval of current and World Hunger income proposals.
    - b. Review revised income estimates and recommend spending authorization.
    - c. Approve annual capital expenditure budget.
    - d. Recommend action on synod mission support plans.
    - e. Provide leadership for Churchwide Assembly budget hearing and report.
  2. Church Council designated funds
    - a. Review financial position of the churchwide organization and adequacy of available cash and investment reserves before considering any requests for Church Council designated funds.

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

November 9-11, 2012

Exhibit F, Part 12

Page 2

- b. Recommend action on any requests for designation of funds by the Church Council, Churchwide Assembly, or Office of the Bishop.
- c. Review reports on all active Church Council designated funds.
- d. Review Church Council funds functioning as endowment.
3. Audit
  - a. Recommend changes to the ELCA Audit Committee charter to the Church Council.
  - b. Approve Audit Committee nominations for recommendation to the Church Council.
  - c. Receive and forward the report of the Audit Committee.
4. Cash and investments
  - a. Review and recommend approval of cash and investment policies.
  - b. Review and recommend approval of cash management policy.
  - c. Review cash balances compared to cash management policy.
  - d. Review investment performance and management as compared to policy.
5. Receive reports
  - a. Office of the Treasurer
  - b. Mission Advancement
  - c. Mission support consultations and planning
6. Calendar
  - a. Develop a calendar of anticipated work for the **triennium** at the first committee meeting following the Churchwide Assembly
7. Other
  - a. Accomplish other tasks that may be assigned by the Church Council.

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B. In fulfilling its responsibilities, the Budget and Finance Committee will be supported by the following churchwide staff:

- Treasurer, Office of the Treasurer
- Director for Budget Planning, Office of the Treasurer
- Controller, Office of the Treasurer
- **Director for Treasury and Asset Management**, Office of the Treasurer
- Executive for Administration, Office of the Presiding Bishop
- Director for Mission Support, Mission Advancement
- Executive Director, Mission Advancement
- **Director, Investments**

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C. Members of the Budget and Finance Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

**Chair**

Members of the Budget and Finance Committee shall elect a chair and vice-chair at the fall meeting following the Churchwide Assembly.

**Meetings**

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

**Amendment of Charter**

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

**Evaluation**

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

<b>ACTION ITEMS:</b>	<b>BF/CC</b>	<b>Spring</b>	<b>Fall</b>
Election of Committee chair and vice chair ( <i>Churchwide Assembly year only</i> )	BF		X
Adoption of agenda	BF	X	X
Approval of minutes	BF	X	X
<b>Approval of</b> Current year spending authorization	BF/CC	X	X
<b>Approval of</b> Following year spending authorization	BF/CC		X
Approve <del>biennium</del> <b>triennial</b> 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
<b>Approve engagement of outside auditors</b>	<b>BF</b>		<b>X</b>
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
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**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 Mission Advancement	BF/CC	X	X
Review Church Council funds functioning as endowment	BF/CC	X	
Report of the Treasurer	BF/CC	X	X
Review cash balances compared to cash management policy	BF	X	X
Review investment performance to policy	BF	X	X

DRAFT



THE CAMPAIGN FOR THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

25 YEARS TOGETHER IN CHRIST



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

*“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”  
– 2 Corinthians 5:17*

Dear brothers and sisters in Christ,


The Evangelical Lutheran Church in America (ELCA) is a church that is deeply rooted – and always being made new. Our roots are in Scripture, tradition, the Lutheran Confessions as well as in the vibrant communities and the rich histories of our congregations. It is through God’s grace that we are made new day by day to proclaim Jesus Christ and boldly participate in God’s work. As Martin Luther said, this faith is a living, busy, active, mighty thing.

As we celebrate a significant milestone for our church – our 25th anniversary – this is the time to look back at the people and events that have shaped our lives. Together, through our Sunday morning offerings and our designated gifts we’ve started 435 new congregations. We’ve sent thousands of missionaries to serve around the world. And we’ve contributed more than \$350 million toward the alleviation of hunger and poverty. What God has done through each of us is indeed worth celebrating!

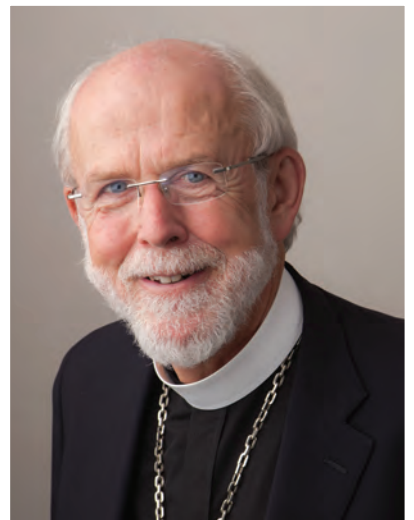
This is also our moment to look toward the next 25 years and boldly respond to the needs of this world with a living, daring confidence in God’s grace. Together with other members of the ELCA, we can train more leaders who will become missionaries, advocates, pastors and lay leaders. We can break the systems that foster hunger and poverty in our communities, across the country and overseas. We can create more communities where people feel welcomed and hear the good news of Jesus Christ. And we can stand up against violence and teach future generations of young people that they can change the world.

Thanks be to God!

In God’s grace,



Mark S. Hanson  
Presiding Bishop, Evangelical Lutheran Church in America



## We are the church that shares a living, daring confidence in God's grace.

For us as the Evangelical Lutheran Church in America, this faith comes through the good news of Jesus Christ and gives us the freedom and the courage to wonder, discover and boldly participate in what God is up to in the world.

*"Faith is a living, daring confidence in God's grace so certain that you could stake your life on it one thousand times. This kind of trust in and knowledge of God's grace makes a person joyful, confident and happy with regard to God and all creatures. This is what the Holy Spirit does by faith. Through faith, a person will do good to everyone without coercion, willingly and happily; serving everyone, suffering everything for the love and praise of God, who has shown such grace."*

– Martin Luther, 1522

## Our vision for this church

We will be known as a church that proclaims the good news of Jesus Christ. We will be a church in which congregations, synods, churchwide ministries and other partners join together in witness and service. We will be known for building capacity to help end hunger, responding to disasters and confronting poverty and injustice. And as a member of The Lutheran World Federation representing 70 million Lutherans, we will be recognized throughout the world as a church that is deeply committed to our global and ecumenical partners.

## Three expressions, one common mission

*Together as the ELCA, we operate as one church body in three expressions: nearly 10,000 congregations, 65 synods and numerous churchwide ministries. Each expression has its own purpose, but all three share a common mission to do God's work of restoring and reconciling communities throughout the world. Together, we achieve things on a scale and scope that we could never do alone.*



# THE CAMPAIGN AT-A-GLANCE

## Our moment, our time

The five-year Campaign for the ELCA gives each of us the opportunity to make a transformational impact on the shared ministries of our church.

## Summary of campaign priorities

### Together, we can:

- Start **350-500 new congregations**.
- **Provide grants to one in ten of our 10,000 congregations** and support them in their revitalization.
- **Help provide the equivalent of 16 new full-tuition scholarships** to free future leaders from the burden of student debt.
- **Expand our anti-hunger work in at least 10 countries**, including the United States, and move communities from a place of food insecurity to sustainability.
- Meet and exceed our goal of \$15 million by 2015 to **help contain malaria in 11 countries in Africa**.
- Open sites in five new countries and **double the number of young adults** able to participate in a year of global service.
- Support **eight new global ministry projects** with global church partners.
- Intensify our efforts to **support equal education and provide scholarships to 125 young women** from our global companion churches.

# Campaign goals by ministry

The Campaign for the ELCA is a five-year, comprehensive campaign. Donors may designate their gift to any of the priorities included in this booklet or may make unrestricted gifts to be applied where the need is greatest.

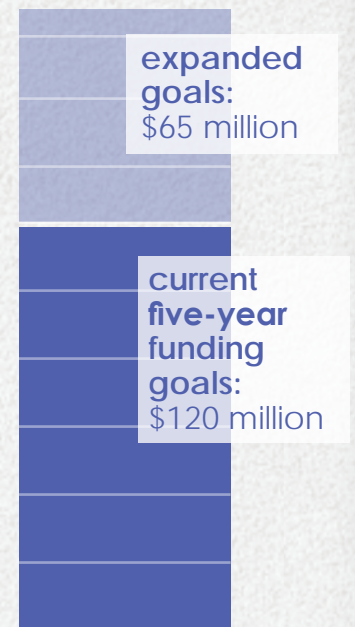
## EXPANDED CAMPAIGN GOALS

	(in millions)
ELCA New Congregations	\$4
Revitalizing Congregations	\$8
ELCA Fund for Leaders	\$5
ELCA World Hunger	\$20
ELCA Malaria Campaign	\$15
Missionaries	\$3
Global Ministries	\$5
International Leaders	\$5

## CURRENT FIVE-YEAR FUNDING GOALS

	(in millions)
ELCA Fund for Leaders	\$10
ELCA World Hunger	\$95
Missionaries	\$15

**Total Campaign goal:**  
\$185 million



# Making your gift

There are many ways to give. The ELCA Foundation can assist you in making gifts to the Campaign through the method that best fits your wishes and financial planning needs. Ways to give include, but are not limited to:

### Current gifts

- Cash, check or credit card
- Securities
- Real estate

### Planned gifts\*

- Bequests
- Life insurance or retirement plans
- Charitable gift annuities and trusts

\*Planned gifts may support ministries beyond the life of the Campaign.



# Evangelism

**Proclaim the good news of Jesus Christ**

**We are a church that belongs to Christ.  
There is a place for you here.**

We have an important message to share and people are ready to hear it: we are saved by God's grace and God's grace alone. Help us share the love of Christ far and wide by extending our welcome through new ministries, revitalized congregations and innovative ways to grow our existing communities of faith.

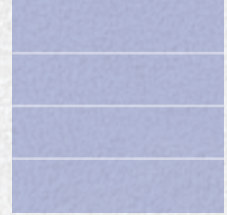


## ELCA New Congregations

Can you imagine life without a community of faith? It is this community that has carried us through the good times and the bad – from baptism to funerals, confirmation to marriage. Today, many Americans are facing life’s challenges without hearing words of God’s love and forgiveness. There is a place for everyone here – but they need to be invited to hear the good news of God in Christ Jesus. When we start new congregations, our church specifically reaches out to areas of the country that are experiencing rapid population growth. And because this is Christ’s church, we are working hard to reflect the full body of Christ with new starts that engage diverse socio-economic groups, ethnic and multicultural communities and emerging young populations in all geographic areas of the United States and Caribbean.

**Help us start 350-500 new congregations.**

**Campaign goal:**  
\$4 million

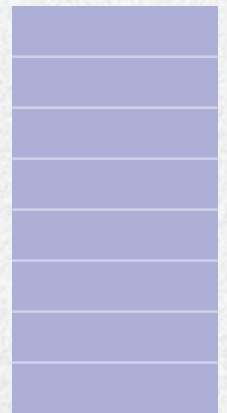


## Revitalizing Congregations

We are a church that is deeply rooted and always being made new. We desire strong, vibrant congregational ministries that are relevant to our ever-changing neighborhoods and actively engaged in God’s mission. In these ministries, places within our own communities, God is at work in the ELCA, building the church. Every congregation is in a mission field where opportunities to share the good news of Jesus and serve neighbors abound.

**Help us provide grants to one in ten of our 10,000 congregations and support them in their revitalization.**

**Campaign goal:**  
\$8 million







# Leadership

## Encourage future leaders for God's work

**We are a church whose unity is in Jesus Christ, who gathers us around word and water, wine and bread.**

Leadership matters in a church that is called to live and serve in a world full of complexities, tensions and ambiguities. We need leaders who will ground us in God's love and forgiveness through word and sacrament, revitalize our congregations, grow our existing communities of faith and do God's work in the world.



## ELCA Fund for Leaders

The goal of the ELCA Fund for Leaders is to provide support to all qualified students preparing for ordained or rostered lay ministry through one of our eight ELCA seminaries. Since the beginning of the program just over a decade ago, the permanent endowment has grown to over \$30 million, with over \$7 million in synod seminary endowments. Each year, the fund provides 180 seminary scholarships to talented, gifted students who will become the future leaders of the ELCA. But in a world of rising tuition and growing student debt, answering God’s call is more difficult now than ever before.

**Help grow the endowment to provide the equivalent of 16 new full-tuition scholarships to free future leaders from the burden of student debt.**

**Campaign goal:**  
\$15 million





# Relief and Development

**Strive for justice and peace in all the earth**

**We are a church that rolls up our sleeves and gets to work.**

One billion of our neighbors – that's one in seven people in our world today – live in poverty. As members of the ELCA, we are called to respond. Working through Lutheran connections in the United States and around the world, we start by listening to the needs of our neighbors and getting their ideas to help break the cycle of hunger and poverty. Then we partner with them to make their dreams a reality. From microloans to health clinics, water wells to animal husbandry, your gifts to ELCA World Hunger and related campaigns support innovative solutions that get at the root causes of hunger and poverty.



Ratna Leak/LWF

## ELCA World Hunger

Jesus did not teach us to pray: “Give me today my daily bread.” He taught us to pray: “Give us today our daily bread.” God richly provides for our daily bread – the earth can produce enough food for everyone. Yet many of our sisters and brothers still go hungry. By providing immediate relief to those who are hungry, we meet basic needs and recognize universal rights. But ending hunger is about more than food. By connecting people with the resources they need to produce food and gain access to clean water, education, health care and income, we can create long-term, sustainable change.

**Help us expand our work in at least 10 countries, including the United States, and move communities from a place of food insecurity to sustainability.**

**Campaign goal:**

\$115 million



### Lutheran Disaster Response

*Our church has a long, respected history of responding to disaster. And after the dust settles and the media headlines change, we are known for sticking around to provide ongoing, long-term assistance until lives and livelihoods are restored. In the past 10 years, we’ve raised approximately \$94 million to respond to disasters in the United States and around the world, and we will continue to respond to disaster and crisis when needed throughout the campaign.*

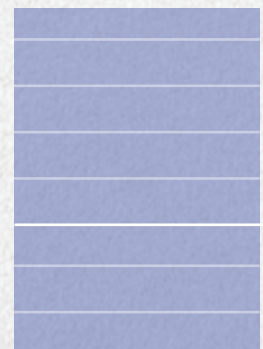
## ELCA Malaria Campaign

Malaria is a preventable, treatable disease that still affects 3.3 billion people each year. Today we are in a special moment when we could turn this around. Working through Lutheran churches in Africa, the ELCA Malaria Campaign is positioned to provide mosquito nets, insecticides, medication, health care, education and more to eliminate deaths from this disease – for good.

**Help us meet and exceed our goal of \$15 million by 2015 to help contain malaria in 11 countries in Africa.**

**Campaign goal:**

\$15 million





# Global Church

**Grow the Lutheran church around the world**

**We are a church that believes God is calling us into the world – together.**

Seventy million Lutherans do make a difference. As a member of The Lutheran World Federation, the ELCA is one of 145 member churches in 79 countries all over the world. We are called to walk alongside our Lutheran brothers and sisters to grow the church, and do God's work of restoring and reconciling communities. By training leaders and equipping evangelists, we are working together to build up Christ's church throughout the world.

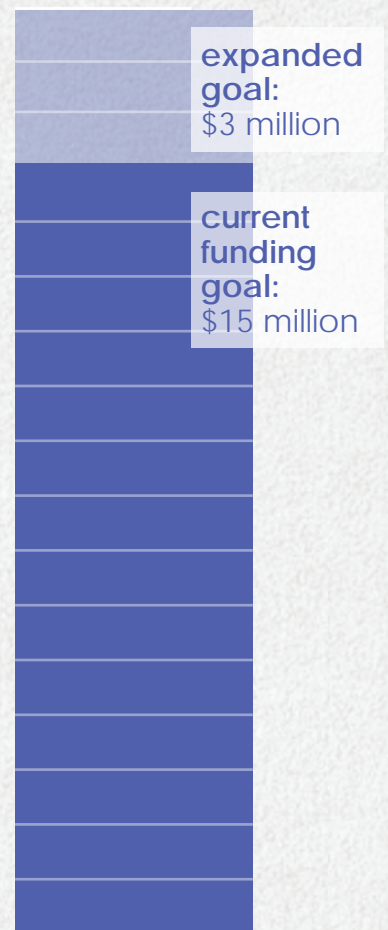


## Missionaries

Over 240 ELCA missionaries serve in more than 40 countries around the world, working hand-in-hand with global church partners teaching, preaching, healing, peacemaking, building and growing Lutheran congregations that are already some of the fastest growing in the world. Each year, an increasing number of young adults answer the call to global service. Through the Young Adults in Global Mission program, more than 50 young adults, each with a close connection with the ELCA, embark on a life-changing journey in one of nine countries. When they return, many of these young leaders go to seminary or take on other important leadership roles within the ELCA while providing a valuable global perspective on issues facing this church and society.

**Help open sites in five new country programs and double the number of young adults able to participate in a year of global service.**

**Campaign goal:**  
\$18 million



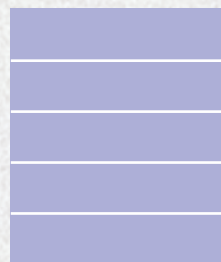
*Global Church continued on next page...*

## Global Ministries

The ELCA has deep, long-standing relationships with Lutheran churches around the world. Every year we respond to the voices of our companions requesting financial support to expand their work – new congregations, urban and youth outreach, theological education, leadership training and support for minority churches just to name a few. As our partners benefit from these ministry grants, we also grow in faith as we participate in God’s mission in the world.

**Help support eight new global ministry projects with global church partners.**

**Campaign goal:**  
\$5 million

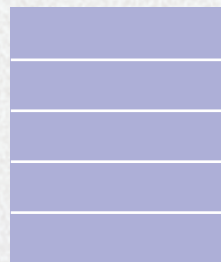


## International Leaders

In collaboration with colleges, universities and seminaries in the United States and around the world, the ELCA awards over 40 scholarships each year to students with high leadership potential in our global companion churches. After achieving their higher education goals, these leaders assume important leadership roles in their home country. Their leadership brings about big change in their communities – from becoming a presiding bishop to winning the Nobel Peace Prize. Currently, women make up just 27 percent of our scholarship recipients. Yet we know women have the greatest potential to bring about lasting change in their families, their communities and eventually the world.

**Help intensify our efforts to support equal education and provide scholarships to 125 young women from our global companion churches.**

**Campaign goal:**  
\$5 million



# Help where the need is greatest

**We are a church that is deeply rooted and always being made new.**

Your undesignated gifts to the Campaign will be used to support the Campaign priorities where they are needed most. From sharing the gospel with others to addressing the root causes of hunger and poverty, these gifts allow our church the flexibility to respond in the time and place when it can make the biggest impact. If you are looking for a way to support multiple priorities of the Campaign with just one gift, an undesignated gift may be for you.

**total  
campaign  
goal:**  
\$185 million

**Help sustain and grow the ministries of this church where needed most.**

**With your help,** we can truly respond to the needs of the world with a living, daring confidence in God's grace. We can share the good news of Jesus Christ with more people in more communities. We can train and support more gifted leaders who will lead us into the future. We can strengthen ministries of our global Lutheran brothers and sisters. We can address the root causes of poverty and hunger here in the United States and around the world. And we can respond to disasters and restore livelihoods.

The Campaign's impact will go far beyond the \$185 million total; it establishes a strong culture of stewardship in which this church will be well-positioned to respond to God's work of restoring and reconciling communities in Jesus' name throughout the world for decades to come.





**Evangelical Lutheran Church in America**

God's work. Our hands.

8765 West Higgins Road • Chicago, IL 60631-4101  
800-638-3522 • [ELCA.org](http://ELCA.org)

**Protocol for Churchwide Officer  
Background Checks and Screening**

The following is a protocol for implementation of Continuing Resolution 19.31.A09.

19.31.A09. *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 practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.*

**General Information for Background Checks for Presiding Bishop, Vice President, and Secretary**

1. The Church Council Executive Committee is responsible for background checks and screening of nominees for the offices of Presiding Bishop, Vice President and Secretary in churchwide elections. The churchwide Executive for Human Resources, or a designee if the Executive is unable to serve, shall provide all necessary services related to background checks and screening.
2. Any member of the Church Council Executive Committee or the churchwide staff who intend to stand for election, or whose name is on the second ballot for an office, shall not participate in any of this background check and screening process (except as a nominee). Any person who is a close relative of a nominee for election shall not be part of the process.<sup>1</sup>
3. The Executive Committee, in cooperation with the Secretary, will announce the background check and screening requirements to this church generally and to all voting members in advance of each Churchwide Assembly. The Rules of Organization and Procedure of the Churchwide Assembly will note continuing resolution 19.31.A09. Copies of this protocol will be made available to nominees and other individuals upon request.
4. The Executive Committee will approve forms prepared by Human Resources to be completed by nominees to comply with the background check and screening requirements. These shall include background check authorization and a screening disclosure form. Screening disclosure forms may be modeled upon the Rostered Leader Profile form disclosures.
5. Background checks for nominees may include a criminal check, financial check, driver's license check, and credentials check, and such other checks, and in such jurisdictions, as deemed necessary by the Executive Committee.
6. Best efforts will be made to complete all background checks prior to the officer's election. However, if that is not possible, the election process will not be delayed.
7. This protocol may be amended from time to time by the Church Council.

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<sup>1</sup> This protocol is intended to handle most conflict-of-interest situations. In the event of other conflicts or the appearance of conflicts, the Executive Committee will take steps to address such concerns.

### **Procedures for Background Checks for Presiding Bishop, Vice President, and Secretary**

1. During the Churchwide Assembly, the Executive Committee will provide background check authorization and disclosure forms to the nominees remaining after the second ballot. There will be a statewide and county criminal search as well as a sex offender registry search. To the extent possible, it will cover seven years. The Executive for Human Resources may use his or her discretion to do a search in an adjoining state to the home address of the person depending on state's proximity and possible previous work location. An Office of Foreign Asset Control (OFAC) list check will be completed.
2. A deadline for return of the forms by the nominees will be set and communicated to each nominee. The Office of the Secretary will provide a biographical information form to be completed by the nominees along with the other forms.
3. The Executive Committee will assign a member to each of the nominees remaining after the second ballot. That member will be responsible for distributing and collecting all the forms and information from the assigned nominee and, as appropriate, providing copies of the materials to the Executive Committee, the Office of the Secretary, and the Executive for Human Resources, or the designee, as specified below.
4. The biographical information form, background check authorization, a screening disclosure form and an envelope for returning the disclosure form will be handed out to the nominees by the Executive Committee member assigned to the nominee. The nominees will complete the forms and return them to the assigned Executive Committee member before the deadline. The background check authorization form will be given immediately to Human Resources in order to do the background checks. The disclosure form will be retained by the Executive for Human Resources, or designee, and kept confidential. The biographical information form will be given to the Office of the Secretary.
5. Upon receipt of the authorization form, Human Resources will promptly complete the specified background checks and keep all results confidential. Human Resources will deliver the completed background check survey along with the disclosure forms to the Executive Committee at a committee meeting held in executive session for that purpose. The results of the background check surveys and disclosure forms will be reviewed promptly by the Executive Committee in that meeting. The committee may confidentially share the information it receives with third parties to seek advice or expertise in their review process.
6. A copy of the nominee's background check survey results will be given to the nominee. That delivery should be done by the assigned committee member in a sealed, confidential envelope. Written instructions should accompany the background checks stating that any error or mistake in the report should be promptly explained by the nominee in writing to the Executive Committee. The written explanation by the nominee should be given to the assigned committee member in a confidential manner for delivery to the Executive Committee. The Executive Committee may seek the assistance of Human Resources to address any report of errors.
7. If necessary, the Executive Committee will meet again to review the background check survey disclosure forms, and nominees' explanations, if any. Concerns with the background check results

and disclosure form answers should be raised and discussed with the nominee by the Executive Committee.

8. Notice that background checks and screening have been completed will be announced to the Churchwide Assembly. The Executive Committee will make a decision regarding disclosing any results of the background checks or screening information with the Churchwide Assembly as well. There must be consultation with the nominee before such disclosure occurs.
9. Copies of the background check reports and screening disclosure forms will be handled in a secure manner throughout the process. Human Resources will mark all forms "Confidential" and keep them secure. The information and reports concerning the persons elected to office will be retained in a secure Human Resources file. All other forms and reports will be destroyed.

#### **Procedures for Background Checks for the Treasurer**

1. Human Resources will be responsible for conducting a background check and screening disclosure prior to the nomination of an individual for the Office of Treasurer. There will be a credit check completed. There will be a statewide and county criminal search as well as a sex offender registry search. To the extent possible, it will cover seven years. The Executive for Human Resources may use his or her discretion to do a search in an adjoining state to the home address of the person depending on state's proximity and possible previous work location. An Office of Foreign Asset Control (OFAC) list check will be completed.
2. Human Resources will share results with the Presiding Bishop. The Presiding Bishop may consult with the Secretary and, as appropriate, with the Church Council Executive Committee regarding results and any evaluation. A copy of the background check will be shared with the nominee.
3. Notice that a background check and screening documents have been completed will be shared with the Church Council.
4. Copies of the background check reports and screening disclosure form for the elected Treasurer will be marked "Confidential" and kept in a secure Human Resources file.

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**Evangelical Lutheran Church in America**  
**Biographical Form:**  
**Election of Presiding Bishop**

Title: \_\_\_\_\_

Name: \_\_\_\_\_

Where are you staying during the Assembly?  
*(Hotel name, room number and cell phone/e-mail)* \_\_\_\_\_

Current Position: \_\_\_\_\_

Congregation of Membership: \_\_\_\_\_

Date and Year of Birth: \_\_\_\_\_

Date and Year of Ordination: \_\_\_\_\_

Previous Positions (*With congregation or institution and years, most current first*):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Education with Earned Degrees (*With institutions and years, most current first*):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Current Board and Committee Membership:

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Past Board and Committee Membership:

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Honorary Degrees:

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What gifts do you believe you would bring to the office of presiding bishop?

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What is your concept of the primary role of the presiding bishop in the ELCA?

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What is the key skill required of a leader in the church?

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How do you practice care for others and for yourself?

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**Evangelical Lutheran Church in America**  
**Biographical Form:**  
**Election of Secretary**

Title: \_\_\_\_\_

Name: \_\_\_\_\_

Where are you staying during the Assembly?  
(Hotel name, room number and cell phone/e-mail) \_\_\_\_\_

Current Position: \_\_\_\_\_

Congregation of Membership: \_\_\_\_\_

Date and Year of Birth: \_\_\_\_\_

Date and Year of Ordination (if applicable): \_\_\_\_\_

Previous Positions (With congregation or institution and years, most current first):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Education with Earned Degrees (With institutions and years, most current first):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Current Board and Committee Membership:

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Past Board and Committee Membership:

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Honorary Degrees:

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What gifts do you believe you would bring to the office of secretary?

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What is your concept of the primary role of the secretary in the ELCA?

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What is the key skill required of a leader in the church?

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How do you practice care for others and for yourself?

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## Disclosure Form For Nominees

Out of care for this church, the following questions are asked of all who are making themselves available for election to churchwide office:

1. Have you ever engaged in, been accused of, charged with, or convicted of illegal conduct or a crime, including conduct resulting in suspension or revocation of your driver's license?  
  
 Yes       No      If yes, please explain on the attached paper.
2. Do you have any health conditions (physical or psychological) or any addictive behavior, including a history of drug, alcohol, or pornographic addictions that might interfere with your ability to serve or continue serving as a leader?  
  
 Yes       No      If yes, please explain on the attached paper.
3. Have you ever engaged in, been accused of, investigated for, sued, or charged with sexual misconduct, sexual harassment, substance abuse, child or spousal neglect or abuse, or financial improprieties?  
  
 Yes       No      If yes, please explain on the attached paper.
4. While on the roster, have you ever engaged in, been accused of, investigated for, charged with, or disciplined for any conduct proscribed in *Definitions and Guidelines for Discipline*?  
  
 Never Rostered       Yes       No  
  
If yes, please explain on the attached paper.
5. Are you living in accord with *Vision and Expectations* and *Definitions and Guidelines for Discipline* for rostered persons in the ELCA and do you intend to continue to live in compliance?  
  
 Never Rostered       Yes       No  
  
If no, please explain on the attached paper.
6. Have you ever engaged in any behavior or been involved in any situations that, if they became known, might seriously damage your ability to begin or continue in leadership and ministry?  
  
 Yes       No      If yes, please explain on the attached paper.





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

***A Conversation Regarding the Election of Churchwide Officers  
For use during Orientation meetings with voting members to the ELCA  
Churchwide Assembly- August 2013***

**Welcome/Purpose of Gathering**

- Introductions
- Agenda and timeline for meeting
- Election of a churchwide officer as discernment and call process

**Worship and Bible Study/Dwelling in the Word**

- Responsive Prayer (ELW p.328); hymn
- *Always Being Made New* – the theme for the 2013 Churchwide Assembly and the 25<sup>th</sup> anniversary of the ELCA
  - Read 2 Corinthians 5:15-21
  - Discuss the following questions:
    1. What does it mean that “if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new!”
    2. What does it mean that God has entrusted us with the ministry of reconciliation?
    3. How does this text inform the ELCA and its Leadership at the time of its 25<sup>th</sup> anniversary and 2013 Churchwide Assembly?
      - Where do you see that happening?
      - Where are we falling short of God’s intention for us?

**The Church We Are**

- What is the ELCA?
  - background piece
  - ELCA constitutional provisions (ELCA Constitution, Chapters 3, 4, and provisions 8.11 and 8.16)
  - Research and Evaluation data
  - Plan for Mission and strategic priorities



- Discuss the following questions:
  1. What are we able to do better as congregations, synods, and the churchwide organization working together for the sake of Christ's mission than we could do separately?
  2. What difference does that make as we consider the future that God intends for us and how we will respond?
  3. What might we have done better as a church over the past six years?
  4. How can the ELCA be an effective "ambassador for Christ" in the next six years?
  5. What should be the primary priorities of this church in the next six years?

### **Overview of Ecclesiastical Ballot Process Officer Elections**

- Explanation of ecclesiastical ballot process for officers elected by the ELCA Churchwide Assembly.

### **The Leadership We Seek**

- Responsibilities of ELCA churchwide officers (ELCA Constitution, Chapter 13, constitutional provision 5.01.h.)
- Discuss the following questions:
  1. What are the spiritual gifts and leadership attributes that are the most important for a presiding bishop and a secretary of the ELCA in the next six years?
  2. What difference does that make as we consider the future that God intends for us and how we will respond?
  3. What does this conversation suggest about the gifts that we are needing for future leadership in this church?

### **Concluding Comments/Invitation to Further Conversations**

### **Closing Prayer**

# ELCA MISSION SUPPORT SYSTEM

## WITH A BASE DOLLAR AMOUNT ALLOTTED BY REGION

### PROPOSAL

This paper proposes a new system of Mission Support sharing for synodical and churchwide ministries of the Evangelical Lutheran Church in America. In particular, it responds to the challenge noted in the report of the Living into the Future Together Task Force (LIFT) report which states that synods sharing 55 percent of undesignated receipts for churchwide ministries has been successful in some synods and not attainable in most.

The specifics of the proposal include Core Elements, Budget Process, Payment and Distribution Processes, Key Roles and Responsibilities and an Appendix which puts forth a possible 2015-2017 Timeline for Budget Development.

### CORE ELEMENTS

- Proposes a shift from percentage to dollars: Questions are frequently raised as to whether the standard of 55% / 45% sharing of Mission Support income between synods and the churchwide expression is the appropriate one. In reviewing this issue, the Mission Funding Task Force has taken the position that there is no set percentage that fits every synod's situation.
- Rather than continuing to search for the correct percentage, the committee believes that the current level of support reflects the relative capacity of each synod at the current time. Moving to a lower standard percentage sharing for all synods may help a few, but the majority would potentially be harmed by receiving reduced support through the churchwide organization. This proposal supports the statement made in the LIFT report that financial self-sufficiency should never be the only criterion used to evaluate the work of congregations, synods or ministry partners. Resources should be sought and shared with joy where this is necessary to sustain strategic missional opportunities.
- Allows for a diversity of practices: Synods have a variety of practices in how they allocate available resources including differences in the number of partners funded by a synod, differences in the level of funding, differences in per capita sharing of Mission Support — that often do not correlate with total percentage sharing — and differences in the size of territory and number of congregations.

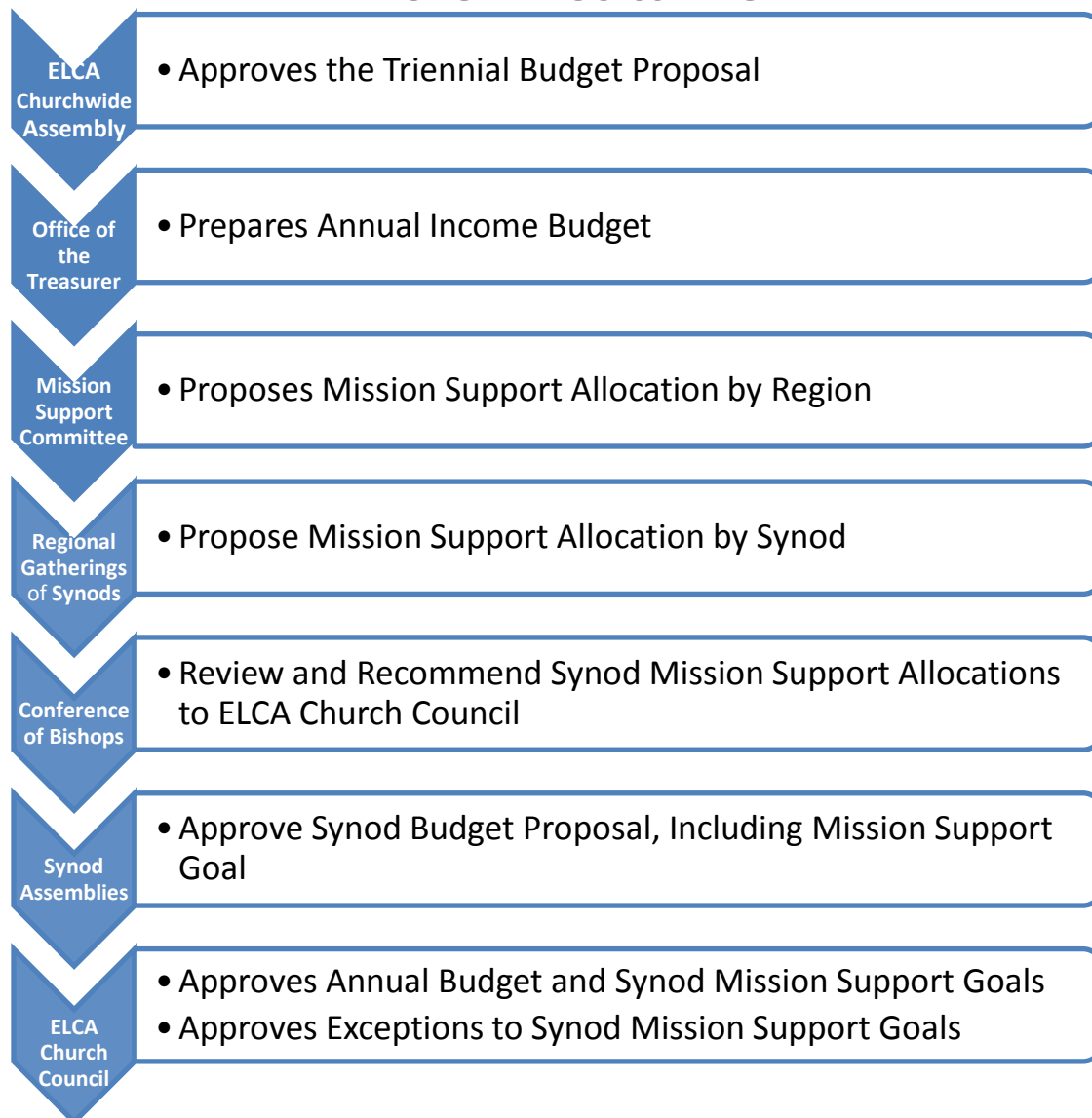
- Refocuses from how to divide a shrinking pie to how to grow stewardship and generate additional resources for mission. ELCA members do not generally differentiate in their giving between the churchwide organization and the synod. They give from their own sense of personal stewardship and they give to ELCA mission and ministry. There are many positive things happening currently through the Macedonia project and local mission funding tables. We have an opportunity to build on the good foundation that has been laid.
- Creates a clear process for requesting and approving synodical Mission Support goals and revisions or exceptions. While this has always been called for in the ELCA Constitution, it has not been clear how it is to be practiced.
- Encourages creative planning and cooperation across the synods of the region. The synods will gather by regions to discuss their capacity to grow Mission Support and to effectively budget for maximizing mission and ministry. Through that process, it is hoped that we will begin to discuss in greater detail and with more transparency related issues such as number of staff, number of synods and synodical boundaries, level of Mission Support sharing, opportunities for cooperating to gain efficiency and grow reach, etc.
- Retains authority with the ELCA Church Council for approval of the churchwide operating budget as well as synod Mission Support goals.
- Encourages synods to excel in promoting greater stewardship through the benefit of retaining Mission Support income that is received in excess of their annual goal. Retains the primary responsibility of synods for encouraging and monitoring Mission Support giving within the congregations of the synod.
- Strengthens accounting, reporting and timeliness of fund transfers to designated recipients and reduces the administrative costs for synods by developing and making available a depository and reporting system for synods.

## BUDGET PROCESS

- The process begins with the 2015 fiscal year by setting Mission Support income goals for synods and the churchwide organization based on Mission Support income for the last available fiscal year, adjusted by an inflation factor.
- A new Mission Support Committee of the Church Council that includes the regional liaison bishops will recommend allocation of the income goal across the nine regions.

- Synods will meet in regional groupings to propose together how to allocate the regional Mission Support goal across the synods; this will be the basis for the splitting of Mission Support remittances between each synod and the churchwide organization.
- Proposals from the regional meetings of synods will go to the Conference of Bishops and then the Church Council for review and approval.
- The synods, acting in assembly, will approve their budgets under the normal process. Their budget proposals will only reflect the portion of Mission Support income that is allocated for and received by the synod.
- Requests for changes to synodical Mission Support goals will be reviewed by the regional gatherings or the Conference of Bishops and then directed to the ELCA Church Council for consideration and action.

### BUDGET PROCESS DIAGRAM



## PAYMENTS AND DISTRIBUTION PROCESSES

- Congregations continue to make annual Mission Support commitments for churchwide and synodical ministries.
- Synods continue to encourage and monitor their congregations' Mission Support commitments and payments.
- Congregations remit monthly Mission Support payments to their synod or a financial institution designated by their synod along with a detailed accounting of the remittance. The Mission Investment Fund is willing to provide this function to synods, to allow synods to capitalize upon a reduced cost functionality in their office.
- Funds are distributed by synods to the churchwide organization based on the approved Mission Support budget. Any shortfall to the monthly budget is shared on a percentage basis between the churchwide organization and the synod. Any overage is held until year end to cover shortfall in subsequent months.
- The annual Mission Support budgets for the churchwide organization and synods are allocated across the 12 months of the fiscal year on a percentage schedule that approximates the pattern of congregational remittances (8% February – November and 10% in December - January).
- Overage funds accumulate in the synod account and may be applied to shortfalls in subsequent months. Once the fiscal year has closed, any positive variance to budget will be retained by the synod.
- A remittance process system will be developed and made available to synods to support the transmitting of Mission Support and other gifts through synod accounts with the Mission Investment Fund of the ELCA (MIF).
  - The accounting for the full amount of congregational remittances will be made using web-based software created for this process. Congregations will export contribution data from their accounting system to submit via the web-based software or alternatively key in the information directly to the website. This software will include coding for every giving opportunity of the ELCA churchwide ministries as well as unique synodical designations, and assumes synodical use of the ELCA Constituent Information System (ECIS). This coding can be updated on a daily basis with synodical designations to be supplied by each of the 65 synods.
  - Upon receipt of the Mission Support funds and upload of the congregational remittance information, MIF will perform a reconciliation using automated system

controls to ensure that cash received equals the information provided on the remittance form. Any exceptions will be reviewed and resolved by MIF staff. Upon successful reconciliation, remittance information will be imported into ECIS on a daily basis and MIF will send congregations acknowledgement of receipt on behalf of the synod within 48 hours, or contact the congregation to resolve any issues. MIF will then proceed to disperse the funds accordingly and document its distribution.

- The churchwide organization or the Mission Investment Fund will provide congregation-level reporting back to synods on a monthly basis. Synods will be able to log in to ECIS to view remittance information on demand.

## KEY ROLES AND RESPONSIBILITIES

### OFFICE OF THE TREASURER AND OFFICE OF THE PRESIDING BISHOP

The Office of the Treasurer (OT) and the Office of the Presiding Bishop (OB) will prepare the triennial churchwide budget for 2014-2016 with a Mission Support income component based on actual 2012 Mission Support income, adjusted by an annual inflation adjustment factor.

### MISSION SUPPORT COMMITTEE

A Mission Support Committee of the ELCA Church Council Executive Committee and the nine liaison bishops will be formed to assist the ELCA Church Council and its Budget and Finance Committee, and the Conference of Bishops in matters of Mission Support budget planning. A member of the Budget and Finance Committee will act as chair of this committee.

The Mission Support Committee will:

- Meet prior to scheduled meeting of the ELCA Church Council
- Receive reports on synodical Mission Support results from the Treasurer
- Receive report on synodical-churchwide consultations from the Director for Mission Support
- Receive regional updates on Mission Support from each of the liaison bishops
- Review the income budget proposal
- Propose allocation of the Mission Support income budget among the nine regions

## BUDGET AND FINANCE COMMITTEE

The Budget and Finance Committee will:

- Review the income and expense proposal
- Receive the report and recommendations of the Mission Support Committee, including the Mission Support allocation proposal
- Forward the budget proposal, including the Mission Support income budget and regional allocation, for action by the ELCA Church Council
- Receive annual Mission Support allocation by synod from the Conference of Bishops
- Receive and forward Mission Support goal revisions to Church Council
- Forward the annual expenditure proposal and annual synodical Mission Support allocation for action to the ELCA Church Council

## ELCA CHURCHWIDE ASSEMBLY

- Acts on the triennial income budget proposal
- Directs the ELCA Church Council to make adjustments based on actual results

## REGIONAL GATHERINGS OF SYNODS

Regional gatherings of synods will be held annually to discuss the best allocation of estimated Mission Support income. In addition, they are encouraged to look for ways to operate with the greatest efficiency and mission impact, including collaborating on operational support and staffing. The meetings should include synod bishops, vice presidents, and the director for mission support or other designee of the ELCA presiding bishop. At this meeting, synods will:

- Review annual budget plans of synods.
- Recommend an allocation of the Mission Support budget amount by synods on a dollar basis for the upcoming year.

## CONFERENCE OF BISHOPS

- Receive and review proposed synodical Mission Support goals from regions.
- Forward recommended Mission Support goal allocation for each synod to the Budget and Finance Committee.

#### THE DIRECTOR FOR MISSION SUPPORT

- In addition to ongoing synodical consultations as needed, the Director for Mission Support will participate in the nine regional gatherings as they discuss Mission Support goals.
- The Director for Mission Support will also coordinate with Directors for Evangelical Mission, the Director for Stewardship, Regional Coordinators and other partners in efforts to increase stewardship across the church.



## APPENDIX: MISSION SUPPORT 2015 - 2017 BUDGET DEVELOPMENT

CWA = Churchwide Assembly	SA = Synod Assemblies
MS = Mission Support	MSC = CC Mission Support Committee
CC = Church Council	COB = Conference of Bishops
BFC = Church Council Budget and Finance Committee	
<i>Italics = new step</i>	Non italics = current practice

April 2013	<i>MSC proposes dollar allocation of 2015 MS income by region.</i>  CC acts to forward 2014 – 2016 income proposal to CWA.
April – October 2013	<i>Synods meet in regional groupings to discuss 2015 synod MS goals. Report and recommendations on MS goals by synod sent to COB.</i>
August 2013	CWA approves 2014 – 2016 income proposals and adopts constitutional amendments on new MS system.
October 2013	<i>COB reviews 2015 synodical MS goals and recommends to MSC.</i>
November 2013	<i>MSC reviews the 2015 proposed synodical MS goals. MSC proposes final 2015 synodical MS goals to BFC.</i>  BFC acts to forward 2015 synodical MS goals to CC.  CC approves 2015 synodical MS goals.
April 2014	<i>MSC proposes dollar allocation of 2016 MS income by region.</i>
April - July 2014	SA act on 2015 budget proposals, including approved MS goals (which cannot be changed without consultation and approval by CC).
April – October 2014	<i>Synods submit any requested revisions to 2015 MS goals.</i>  <i>Synods meet in regional groupings to discuss 2016 synodical MS goals. Report and recommendations on MS goals by synod sent to COB.</i>

October 2014	<p><i>COB reviews requests for revisions to 2015 synodical MS goals and recommends to MSC.</i></p> <p><i>COB reviews 2016 synod MS goals and recommends to MSC.</i></p>
November 2014	<p><i>MSC reviews proposed revisions to 2015 synodical MS plans. Recommends changes to BFC.</i></p> <p><i>BFC reviews 2015 revised income estimates. Recommends action on revised 2015 MS goals to CC.</i></p> <p><i>CC approves revised 2015 income estimate/approves expense proposal/acts on revised synodical 2015 MS goals.</i></p> <p><i>MSC reviews the 2016 proposed synodical MS goals. MSC proposes final 2016 synodical MS goals to BFC.</i></p> <p><i>BFC acts to forward 2016 synodical MS goals to CC.</i></p> <p><i>CC approves 2016 MS goals.</i></p>
April 2015	<p><i>MSC proposes dollar allocation of 2017 MS income by region.</i></p> <p><i>CC approves revised 2015 budget proposal, if necessary.</i></p>
April – July 2015	<p><i>SA act on 2016 budget proposals, including approved MS goals (which cannot be changed without consultation and approval by CC).</i></p>
April – October 2015	<p><i>Synods submit any requested revisions to 2016 MS plans.</i></p> <p><i>Synods meet in regional groupings to discuss 2017 synodical MS goals. Report and recommendations on MS goals by synod sent to COB.</i></p>
October 2015	<p><i>COB reviews requests for revisions to 2016 MS goals and recommends to MSC.</i></p> <p><i>COB reviews 2017 synodical MS goals and recommends to MSC.</i></p>
November 2015	<p><i>MSC reviews proposed revisions to 2016 synodical MS plans. Recommends changes to BFC.</i></p> <p><i>BFC reviews 2016 revised income estimates. Recommends action on revised 2016 MS goals to CC.</i></p>

CC approves revised 2016 income estimate/expense proposal/acts on revised synodical 2016 MS goals.

*MSC reviews the 2017 proposed synodical MS goals. MSC proposes final 2017 synodical MS goals to BFC.*

BFC acts to forwards 2017 synodical MS goals to CC.

CC approves 2017 synodical MS goals.

April 2016

CC approves revised 2016 budget proposal, if necessary.

CC approves and forwards 2017 - 2019 budget proposals to CWA.

April - July 2016

SA act on 2017 budget proposals, including approved MS goals (which cannot be changed without consultation and approval by CC).

April – October 2016

*Synods submit any requested revisions to 2017 MS plans.*

August 2016

CWA approves 2017 – 2019 budget proposals.

October 2016

COB reviews request for revisions to 2017 synodical MS goals and recommends to MSC.

November 2016

*MSC reviews proposed revisions to 2017 synodical MS plans. Recommends changes to BFC.*

BFC reviews 2017 revised income estimates. Recommends action on revised 2017 MS goals to CC.

CC approves revised 2017 income estimates/expense proposal/acts on revised 2017 synodical MS goals.

April 2017

CC approves revised 2017 budget proposal, if necessary.

**PROPOSED CBCR AMENDMENTS TO ENABLE NEW MISSION SUPPORT SYSTEM**

**(DRAFT 092412)**

**ELCA Constitution**

**Chapter 10.**

**SYNODS**

**10.20. PURPOSE**

**10.21.** Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall: \* \* \*

r. (to be renumbered) Receive mission support recommendations from the region, allocate the amount of mission support to be divided between the synod and the churchwide organization, and forward mission support each month to the treasurer of the ELCA or to a financial institution approved by the treasurer.

**10.70. FISCAL POLICY**

**10.71.** ~~Each synod shall remit to the churchwide organization~~ The Church Council shall assign to each region a percentage dollar amount of all donor-unrestricted receipts for mission support anticipated to be contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly this church. Each region annually will recommend to the Conference of Bishops allocations of its share of total mission support expected from each of the synods in the region. The Church Council will adopt annual synodical mission support allocations. Individual exceptions may be made by the Church Council upon request of a synod. Each synod shall advise the Conference of Bishops and the Church Council of its action on the allocation of mission support assigned to the synod.

**14.40. CHURCH COUNCIL COMMITTEES**

**14.41.** The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws and continuing resolutions.

**14.41.10. Executive Committee**

**14.41.11.** The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall: \* \* \*

h. together with the nine liaison bishops and the executive for administration, serve as members of the Mission Support Committee.

14.41.~~A10~~**A13. 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. The committee receives proposed mission support allocations by synod from the Conference of Bishops, reviews and develops the mission support allocations for the synods, and submits them for action by the Church Council. The committee shall relate to the work of the Office of the Treasurer.*

**14.41.G13. Mission Support Committee**

*A Mission Support Committee shall be composed of members of the Executive Committee, the executive for administration and the nine liaison bishops, and shall assist the presiding bishop, the Budget and Finance Committee, and the Conference of Bishops in planning, budgeting and implementing mission funding for synods and the churchwide organization. The Chair of the Budget and Finance Committee shall serve as chair of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer.*

**15.12.A10. Responsibilities of the Executive for Administration.**

*The executive for administration shall be accountable to the presiding bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the presiding bishop and shall serve coterminous with the term of the presiding bishop. At the direction of the presiding bishop, the executive for administration shall: \* \**

*\**

*f. serve as a member of the Mission Support Committee.*

**15.30. CONFERENCE OF BISHOPS**

**15.31.03.** The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**15.31.A07. Responsibilities of the Conference of Bishops**

*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church. To fulfill these responsibilities, the Conference of Bishops shall: \* \* \**

*j. receive and review mission support budget allocations from regions and forward recommended mission support allocations for each synod and the churchwide organization to the Church Council.*

## Chapter 18.

### REGIONS

**18.01.** This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities. Each region shall meet at least annually.

**18.01.A08.** *The regions shall be numbered 1 through 9 and comprised of the following synods (as designated in bylaw 10.01.11.): \* \* \**

#### 18.10.10. Functions

**18.11.11.** The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region. The regions shall recommend annual mission support allocations for their synods and collaborate on mission funding proposals and programs. Meetings of regions may include synod officers, regional coordinators, and such others as determined by each region and the synods.

18.11.12 For the purpose of annual mission support decisions and recommendations, the members of a region are its synod bishops and vice presidents, or their substitutes, and the ELCA Director for Mission Support, or a designee, as an *ex officio* member with voice but not vote.

**18.12.A13.** In fulfilling the region's function and the purposes of this church, each region annually shall:

a. receive from the Mission Support Committee recommended annual dollar amount of mission support expected from the region for the budgetary period;

b. review the annual budget plans presented by each synod for the budgetary period;

c. recommend an allocation of the mission support budget amount for each synod on a dollar basis for the upcoming fiscal year and forward the recommended allocation to the Conference of Bishops;

d. monitor congregational mission support and make additional recommendations, as necessary, to synods.

**18.11.A9112.B13.** *In fulfilling the region's function and the purposes of this church, each region may assist in: \* \* \**

**18.11.B9112.C13.** *Additional functions may include: \* \* \**

**18.11.1213.** The region shall be a forum where the synods and the churchwide organization may study, plan, and share together in developing common programs unique to the region. Responsibilities carried out together will vary from region to region depending on the decision of the synods and churchwide units.

| **18.11.1314.** Additional programs or services may be developed in each region upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.

| **18.11.1415.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.

## Constitution for Synods

### Chapter 8.

#### OFFICERS

†S8.01. The officers of this synod shall be a bishop, a vice president, a secretary, and a treasurer.

#### S8.10. Bishop

†S8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of the Evangelical Lutheran Church in America.

†S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall: \* \* \*

h. Practice leadership in strengthening the unity of the Church and in so doing: \* \* \*

6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; ~~and~~

7) Represent this Synod at those regional meetings allocating mission support; and

~~7~~8) Be *ex officio* a member of the Churchwide Assembly.

#### S8.20. Vice President

†S8.21. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

S8.22. The vice president shall chair the Synod Council.

†S8.23. The vice president shall represent this Synod at those regional meetings allocating mission support.

S8.~~23~~24. \* \* \*

#### S8.30. Secretary

†S8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or an ordained minister.

†S8.32. The secretary may represent this Synod at those regional meetings allocating mission support as a substitute in the absence of the bishop or the vice president.

†S8.~~32~~33. \* \* \*



#### S8.40. Treasurer

†S8.41. The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

S8.42. The treasurer may represent this Synod at those regional meetings allocating mission support as a substitute in the absence of the bishop or the vice president.

S8.4243. \* \* \*

### Chapter 15.

#### FINANCIAL MATTERS

†S15.01. The fiscal year of this synod shall be February 1 through January 31.

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in this church should be evidenced in determining each part's share of the gifts and offerings.

Therefore:

a. The mission of this church beyond the congregation is to be supported by such a proportionate share of each congregation's annual budget as each congregation determines. This synod shall develop guidelines for determining "proportionate share," and shall consult with congregational leaders to assist each congregation in making its determination.

b. This synod shall receive the proportionate share of the mission support from its congregations, and each month shall transmit the dollar amount of that percentage of each congregation's mission support, as determined by the Churchwide Assembly to the treasurer Church Council, to the treasurer of the Evangelical Lutheran Church in America or to a financial institution approved by the treasurer.

†S15.11.A13. Any shortfall in the monthly amount of mission support will be shared on a percentage basis, as determined by the Church Council, after consultation between the churchwide organization and the synod.

†S15.11.B13. Any overage amounts of mission support remaining at the close of the fiscal year will be retained by the synod.

†S15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization. Unless an exception is granted upon the request of this synod by the Church Council, each budget shall

include the ~~percentage-dollar amount~~ of congregational mission support assigned to it by the ~~Churchwide Assembly~~Church Council.

## Model for Congregations

### Chapter 12.

#### CONGREGATION COUNCIL

**C12.05.** The Congregation Council shall be responsible for the financial and property matters of this congregation. \* \* \*

e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the ~~regular-monthly~~ forwarding of ~~benevolence-mission support~~ monies to the synodical treasurer or to a financial institution approved by the treasurer.

## Mission Funding Task Force Report

### Background

Since the beginning of the Evangelical Lutheran Church in America (ELCA) the Mission Support shared by congregations for the work of synods and the churchwide organization has declined both as a percent of total giving (designated and undesignated) and in actual dollars. In 1990, total Mission Support was \$119 million. In 2011, Mission Support was \$103 million. Over the years, more Mission Support has remained in synods. Adjusted for inflation, from 1990 to 2011, Mission Support has declined 43 percent for synods and 56 percent for the churchwide organization.

At its November 15, 2009, meeting, the ELCA Church Council authorized the creation of a task force to examine the whole ecology of the ELCA (congregations, synods, the churchwide organization, agencies and institutions). The LIFT Task Force (Living into the Future Together) first met in January 2010 and concluded its work with a report to the Church Council in March 2011. Based on the LIFT report, the Church Council proposed implementing resolutions to the 2011 Churchwide Assembly. Among those resolutions was the following action passed by the 2011 Churchwide Assembly (CA11.03.07).

To request the Conference of Bishops, in consultation with synod leaders and the churchwide organization, to prepare a report and recommendations for the November 2012 meeting of the Church Council for consideration by the 2013 Churchwide Assembly that:

- Describes patterns of synodical life in the ELCA that effectively support vital congregations, mission growth and outreach;
- Proposes a pattern or set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church;
- Builds on the Blue Ribbon Committee report of 2007 and includes recommendations for renewed, sustainable financial support for the mission and ministries of this church, including funding for theological education;
- Includes strategies for increased mission vitality that may include consideration for redrawing synod boundaries; and
- Recommends revision of the constitutional responsibilities of bishops and synods to emphasize synods as catalysts for mission in the changing context and culture.

In response to this resolution, the Executive Committee of the Conference of Bishops appointed nine bishops (one from each region of the ELCA) to meet on behalf of the Conference and to bring recommendations to the March 2012 meeting of the Conference of Bishops. While the Group of Nine was successful in identifying important issues critical to the future of this church, it did not make a specific proposal with regard to a pattern or set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church. The group did propose the appointment of a small group including the officers of the ELCA (the presiding bishop, secretary, treasurer and vice-president) and representatives of the Conference of Bishops for further discussion of the issue.

In April 2012, the Church Council took the following action (CC12.04.08).

To thank the Conference of Bishops and its Group of Nine for the work it has accomplished in response to the 2011 Churchwide Assembly action [CA11.03.07] related to the report and recommendations of the task force on Living into the Future Together: Renewing the Ecology of the ELCA;  
To appoint Presiding Bishop Mark S. Hanson and Vice President Carlos E. Peña to a task force on funding the mission of the ELCA<sup>1</sup>;

To authorize Presiding Bishop Mark S. Hanson, in consultation with Bishop Jessica R. Crist, chair of the Conference of Bishops, to appoint the following people to the task force: a synodical bishop, a synodical vice president, a parish pastor, a Church Council member, and a churchwide organization Administrative Team member;

To affirm the Churchwide Assembly's request that the task force address the following issues:

1. propose a pattern or a set of patterns that will allow synods to receive and share financial resources to support the whole ministry of this church; and
2. build on the Blue Ribbon Committee report of 2007 and include recommendations for renewed, sustainable financial support for the mission and ministries of this church, including funding for theological education.

To request that a report and recommendations be brought to the October 2012 meeting of the Conference of Bishops to facilitate the Conference's fulfilling of the request of the 2011 Churchwide Assembly to bring a report and recommendations to the November 2012 meeting of the ELCA Church Council.

## **The work of the Mission Funding Task Force**

The Mission Funding Task Force reviewed a significant volume of materials, including a report on trends in Mission Support (and related reports on synodical and churchwide expenditures), the Blue Ribbon Committee Report on Mission Funding (2007), the Church Council Actions on LIFT (2011), the Churchwide Assembly Actions on LIFT (2011), and the Group of Nine Proposals to the Conference of Bishops (2012).

### **I. Building on the 2007 Blue Ribbon Committee Report and the 2011 LIFT Report, Recommendations and Implementing Resolutions**

The Task Force discussed possible ways to build on the 2007 Blue Ribbon Committee report. The discussion was wide-ranging and included the following four areas of emphasis.

1. The Task Force felt it is important to build a case for the support of a church that shares a living, daring confidence in God's grace, including defining responsibilities regarding that identity. The following points were identified as meriting further attention:

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<sup>1</sup>The following individuals were appointed to the Mission Funding Task Force (agreeing to serve): Diana Haywood (Vice President, North Carolina Synod), Louise Hemstead (Chair of the Committee and member of the ELCA Church Council), Christina Jackson-Skelton (Executive Director, Mission Advancement, ELCA), the Rev. Sonja Pancost (Zion Lutheran Church, Loveland, Colorado), Bishop Duane Pederson (Northwest Synod of Wisconsin), Carlos Peña (Vice President of the ELCA). Bishop Jessica Crist (Montana Synod, Chair of the Conference of Bishops) joined the Task Force after its first meeting. The Task Force meetings were facilitated by Christine Grumm.

- Define the essential roles of synods and the churchwide organization in increasing the engagement of members in the life of this church
  - Identify ways in which synods provide a connection between individuals in the pew and the mission of the larger church, both domestically and globally
  - Identify ways the churchwide organization can accompany synods and congregations as growing centers for evangelical mission
  - Build on the familiarity with our tagline “God’s work. Our hands.”
  - Increase utilization of web-based media and continue efforts to link congregational, synodical and churchwide websites
  - Utilize multiple touch points to train and educate
  - Create a comprehensive strategy across the three expressions, including a strong emphasis on stewardship and focus on primary identity
2. The Task Force discussed the issue of sustainability and how important it is to identify what will not be sustainable in the next decade and to make decisions that will release assets held in property and endowment for the future mission and ministry of this church. Unless these issues are addressed, funding will continue to weaken and the ability of the whole church to respond to God’s mission will suffer. The churchwide organization, the Conference of Bishops and the Church Council should respond to the diverse reality of ELCA communities of faith, including:
- the growing number of small-membership congregations and the financial challenges facing these congregations
  - the changing definition of church for those in the emerging church
  - the optimal size and number of synods
  - the optimal number of ELCA seminaries
  - the role and function of the churchwide organization
  - the role and function of synods
3. The Task Force emphasized identifying and leveraging the networks of this church to assist in the interpretation of and support for ELCA ministries. The Task Force said that this church, across its expressions, should be connecting with 25 percent of its members every day. The Task Force made the following suggestions:
- Use existing development staff in ELCA-related institutions and agencies, including ELCA seminaries, for interpretation and to develop individual donors for ELCA designated giving funds.
  - Build new networks, such as female philanthropists, to creatively increase support for ELCA ministries.
  - Frame the mission of the church in personal, relational ways.
  - Become more of a headline church.
  - Make good use of congregational websites.

4. The Task Force encouraged greater emphasis on asking ELCA members and congregations to give toward the mission and ministries of the ELCA. The phrase “Give every day, every way” was lifted up and associated with an acknowledgment that if we do not invite our own members to give, other organizations will. Specific recommendations include:
  - Consider a major campaign on the 25th anniversary of the ELCA to provide for the next quarter century. The campaign should be focused on giving to mission and ministry and include specific opportunities such as missionary sponsorship, Young Adults in Global Mission, new and renewing ministries, campus ministry, global relationships, the Fund for Leaders, and ELCA World Hunger.
  - Use existing development staff in ELCA-related institutions and agencies to identify and develop individual donors for ELCA ministries beyond their institution.
  - Grow the ELCA Foundation and the Endowment Fund.
  - Affirm our grounding in biblical confessional understanding of stewardship.
  - Train volunteers and staff in fundraising.
  - Have a churchwide focus on legacy planning.
  - Change the conversation to one that is asset-based and abundance focused.

## **II. The current pattern of Mission Support**

The Task Force devoted considerable discussion to the current pattern of Mission Support, which emphasizes a percentage split of the undesignated giving shared by congregations between synods and the churchwide organization. From the beginning of the ELCA, the sharing goal was 45 percent for synods and 55 percent for the churchwide organization. It is clear that:

1. The majority of synods do not achieve this goal.
2. The goal does not take into account significant differences in per capita giving among synods.
3. The goal produces a complex set of dynamics:
  - It places synods and the churchwide organization in a potentially adversarial relationship that is counter-productive.
  - It places synods in a potentially adversarial relationship with each other.
  - It frustrates some synods who have not achieved it.
  - It serves as a significant motivating goal for some synods.
  - It has not provided a basis of accountability for synods, the churchwide organization or the Church Council.
  - It has not produced an extensive culture of sharing within the ELCA.

The Task Force considered alternatives for “a pattern or set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church.” Five options were identified:

1. To retain the present principle of sharing of Mission Support from congregations, with synods retaining 45 percent and churchwide receiving 55 percent. The difficulties identified with the current arrangement are described in fuller detail elsewhere in this report, but the primary concern was the reality that this principle of sharing, while met by some synods, has not been met by the majority of synods.
2. To change the principle of sharing of Mission Support, with synods retaining 50 percent and the churchwide organization receiving 50 percent. In discussion it was believed that this would still be difficult to attain for a significant number of synods, and would result in an approximate reduction in the churchwide budget of nearly \$10 million, which would have the likely impact of a significant reduction in churchwide grants to synods and other partners. The number of synods that would benefit from this option is very small.
3. To retain the present 55/45 percent sharing while seeking to further clarify the respective roles and responsibilities which are distinctive and shared between synods and the churchwide organization.
4. To reconfigure the ELCA as a federation of synods, with a “mandate” of Mission Support from a synod to be a minimum of 30 percent. This would significantly change the governing documents of the ELCA and would result in a church structure of some synods with strong financial resources and other synods with drastically reduced financial resources, including the loss of churchwide grants and financial support.
5. To change the principle of sharing from a percentage sharing to a dollar allocation on a regional basis. This option would shift the responsibility for determining each synod’s financial commitment for Mission Support to synod leadership within each of the nine regions of the ELCA, and would enhance the accountability of each synod within a region. It would require constitutional changes be made.

After considerable discussion involving the strengths and drawbacks of each of these options, the Task Force concluded that creating any new approach based on a different percent distribution will not significantly address the issues noted above. A much lower percentage would be needed to achieve a significant level of success in meeting the sharing goal; a lower percentage would significantly impact the ability of the churchwide organization to carry out its ministry, including making grants to synods most in need. A lower percentage would potentially produce a federation of synods in the ELCA which would create greater inequities and limit opportunities by expecting each synod to fend for itself.

The Task Force agreed to recommend option number five for consideration by the Conference of Bishops and ELCA Church Council. Key components of the proposal included but were not limited to the following:

1. A change from a percentage Mission Support structure to a dollar-based structure.
2. A proposal of a dynamic format that includes regional direction, wherein synod representatives in a region will gather in committee to establish their (the synods) Mission Support obligations.



3. Creation of a structure within the Mission Investment Fund which would enable synods at their election to have synodical accounts for receipt of congregational Mission Support and directed gifts. The value of this was to reduce bookkeeping labor in synod offices.

The draft proposal was developed and is included as an exhibit to this report.

### **Feedback from the Conference of Bishops**

The Conference of Bishops received the proposal about a week in advance of their October 4-9, 2012, gathering for review. They spent two full hours discussing the proposal and found that there were significant concerns shared by many to preclude forwarding the proposal to the Church Council.

While the Conference of Bishops deeply appreciated the work undertaken by the Task Force, they declined to endorse it, based on the following factors:

1. The clearest feedback was that there is not enough time to reflect upon a proposal that would bring significant change to the way funds are received and shared. Time to consider all the nuances and consequences of the proposal, and adequate opportunity to build a consensus around anything proposed, would be needed before a proposal could go forward. Even with limited time to reflect upon the proposal, the Conference of Bishops offered the following feedback:
  - While there was significant discontent among some with our 55/45 percent shared Mission Support, proportionate giving was affirmed; the current fixed percentage was identified as problematic and an obstacle to creative thinking about resourcing the ministry of the church.
  - Concerns were expressed about a pattern of receiving and sharing funds that seems to guarantee income for churchwide and not synods, and therefore places synods in a vulnerable position. In addition, decisions made regarding income goals seem too distant from congregations and synod councils.
  - Many indicated that they felt that the mission funding proposal did not align with the direction identified by the LIFT report or demonstrate how congregations would be supported, resourced, encouraged and challenged by the other two expressions of the church when it comes to biblical financial stewardship.
2. There was interest in "lateral accountability." Lateral accountability is relational in nature and not hierarchical, and even though defining such a relationship is difficult because it is by nature dynamic and fluid, there was enough interest in the concept that it merits further pursuit.

### **Mission Funding Task Force - Conclusion**

The Mission Funding Task Force thanks the Conference of Bishops for careful consideration and review of the work of the Mission Funding Task Force; and is deeply appreciative of the time

churchwide staff spent walking with the committee through the study and analysis of various challenges surrounding mission funding.

The Mission Funding Task Force recognizes the need for and encourages ongoing discussion and analysis among the synods and the churchwide organization to strengthen Mission Support for the benefit of the whole church and to clarify the respective roles and responsibilities which are distinctive and shared between synods and the churchwide organization.

The Mission Funding Task Force advises the Church Council:

1. to encourage and invite synods to partner on a regional basis or in groupings of synods to pilot ways to strengthen and build Mission Support, including development of approaches that emphasize stewardship, promote lateral accountability among synods and their leaders, and enhance collaboration with the churchwide organization;
2. to request that the Mission Investment Fund explore the development of a remittance process system involving synod accounts in order to improve financial controls, accountability and reporting, to strengthen the mission funding system of this church, and to invite synods to participate in such a system; and
3. to develop, with the Conference of Bishops and the churchwide organization, a system for monitoring the pilot programs established by synods and the remittance process system involving synod accounts developed by the Mission Investment Fund for the purpose of making a report and possible recommendations to the 2016 Churchwide Assembly.

The Mission Funding Task Force acknowledges that the current Mission Support system remains.

### **III. Theological education**

The Task Force also discussed the issue of renewed, sustainable financial support for theological education in the ELCA and determined that the question deserved consideration beyond the scope of the current Task Force. The identity of the ELCA is shaped in significant ways by the rostered leaders of this church. The seminaries of this church play a critical role in the education and formation of these leaders. The Task Force believes more attention must be given to actual and desired outcomes and the cost of achieving those outcomes. The Task Force raised the following questions:

1. How do we want to invest in the education and formation of our leadership through the ELCA's system of theological education, including but not being limited to ELCA seminaries?
2. What are the outcomes we seek through our theological education system?
3. Is the present system achieving the desired outcomes?
4. Is the present system sustainable?
5. What changes are needed and how will they be funded?

EVANGELICAL LUTHERAN CHURCH IN AMERICA

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Exhibit G, Part 4

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6. What are the respective roles of ELCA congregations, synods, the churchwide organization, seminaries and the other agencies and institutions of the ELCA relative to our theological education system?
7. How do we prepare leadership with theological education that is relevant for the church of the future?

# Rules of Organization and Procedure for the 2013 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 2013 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 be a layperson who shall serve . . ., in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

***Assembly Secretary***

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

***Notice of Meeting***

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

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

***Agenda***

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

### **Program and Worship**

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

### **Arrangements**

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

## **PART TWO: MEMBERS OF ASSEMBLY**

### **Assembly Voting Members**

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

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

The total number of voting members at the ~~2011 Churchwide Assembly is 1,025~~ 2013 Churchwide Assembly is 952.

### **Eligibility to Serve as Voting Member**

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

### **Certification of Voting Members**

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

### **Seating of Alternate Voting Members**

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

### **Inclusive Representation**

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

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

of a congregation between the ages of 18 and 30 at the time of election or appointment for service (ELCA 6.02.A09.).

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

**Additional Voting Members Provided**

The Church Council may allocate up to ten additional voting members among synods in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution, but no single synod may be allocated more than two additional voting members (ELCA 12.41.11.). [Bylaw to be highlighted in gray]

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

<i>Synod</i>	<i>Additional Members</i>
<b>Alaska (1A)</b> . . . . .	1
<i>Stipulation:</i> Must be an Alaska Native person	
<b>Arkansas-Oklahoma (4C)</b> . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Slovak Zion (7G)</b> . . . . .	1
<i>Stipulation:</i> Must be a lay person	
<b>West Virginia-Western Maryland (8H)</b> . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Caribbean (9F)</b> . . . . .	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)	

**Assembly Properly Constituted**

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

**Advisory Members**

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

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

**Other Non-Voting Members**

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

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

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

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

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

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

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

### **Resource Members**

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

### **Congregation Observers**

Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly. . . . Such observers shall have neither voice nor vote in plenary sessions of the assembly (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~~ 11th edition of *Robert's Rules of Order Newly Revised*, is, therefore, the governing parliamentary law of this church, except as otherwise provided.)

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

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

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

### **Obtaining the Floor**

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



### **Questions of Personal Privilege**

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

### **Speeches**

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

### **Alternating Speeches**

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

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

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

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

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

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

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

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

### **Moving the Previous Question**

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

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

### **Applause**

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

### **Departing from Agenda**

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

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

### **Unfinished Business**

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

### **Audit of Credentials Report**

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

## **PART FOUR: COMMITTEES OF ASSEMBLY**

### **Mandated Committees**

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

### **Reference and Counsel Committee**

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

### **Memorials Committee**

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

### **Nominating Committee**

A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person 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, bylaws, and continuing resolutions 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. (*See PART THIRTEEN: Elections below.*)

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

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

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

### **Credentials Committee**

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

### **Churchwide Assembly Planning Committee**

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

### **Minutes Committee**

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

### **Additional Appointments**

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

## **PART FIVE: VOTING PROCEDURES**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **PART SIX: RELATION OF ASSEMBLY TO CHURCH COUNCIL AND CHURCHWIDE UNITS**

### ***Relationship to Church Council***

The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 14.11.).

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

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

### **Responsibilities of Church Council**

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

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

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

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

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

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

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

### **Relationship to Churchwide Units**

Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions (ELCA 16.12.; *see also* 15.15.03., 17.20.05., 17.20.A11.e., 17.30.03., 17.40.02., and 17.50.03.).

### **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 17.20.01.).

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 17.20.02.d.).

The Board of Pensions of the Evangelical Lutheran Church in America—also known as Portico Benefit Services—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 17.20.A11.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 17.20.A11.e.).

## **PART SEVEN: RESOLUTIONS AND MOTIONS**

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

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

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

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

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

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

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

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

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

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

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

### **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 report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>1</sup> resolutions when so proposed by the Memorials Committee.

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

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

### **Substitute Proposal**

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

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

## **PART NINE: RECOMMENDATIONS OF THE REFERENCE AND COUNSEL COMMITTEE**

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

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

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

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

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

## **PART TEN: VOTES ON AND AMENDMENTS TO SOCIAL STATEMENTS AND RELATED ACTIONS**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **PART ELEVEN: VOTES ON PROPOSALS FOR CHURCH-TO-CHURCH AGREEMENTS**

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

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

## **PART TWELVE: NOMINATIONS**

### ***Nominations Desk***

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.B11.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 is also included in each voting member's registration materials (ELCA 19.61.B11.b.).

The nomination form for the common ballot is also available online at [www.elca.org/nominations](http://www.elca.org/nominations).

Information and additional forms may be obtained from the Nominations Desk on Monday, August ~~15, 2011~~ 12, 2013, from 8:30 a.m. to 9:30 p.m. and on Tuesday, August ~~16, 2011~~ 13, 2013, from 8:00 a.m. to 11:00 a.m.

### ***Congregational Membership***

Each nominee for an elected position in the churchwide organization 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 reelection, and with approximately one-third of the members of the Church Council and of each board 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.B11.c.).

The nomination form for the common ballot ~~It~~ is also available online at [www.elca.org/nominations](http://www.elca.org/nominations).

For purposes of nomination procedures, “synodical membership” means:

- 1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership;
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister’s name is maintained; and
- 3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person’s name is maintained (ELCA 19.61.B11.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.).

The nomination form for the common ballot ~~It also~~ is available online at [www.elca.org/nominations](http://www.elca.org/nominations)

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on Monday, August ~~15, 2011~~ 12, 2013, from 8:30 a.m. to 9:30 p.m. and on Tuesday, August ~~16, 2011~~ 13, 2013, from 8:00 a.m. to 11:00 a.m.

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

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

The Nominating Committee shall nominate two persons for each council, 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.).

The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group (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 of the Pre-Assembly Report 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**

In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions. Excluding the churchwide officers, there shall not be more than two members of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

The Nominating Committee shall nominate two persons for each council, 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.).

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 year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.21.B11.)

See Section VII, page 2, [of the Pre-Assembly Report](#) 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.l.).  
(See PART EIGHTEEN: Deadlines *below*.)

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

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

(See PART EIGHTEEN: Deadlines *below*.)

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

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

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 (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 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 15.12.A10.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 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. The committee shall relate to the work of the Office of the Treasurer (ELCA 14.41.A10.).

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

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

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

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

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

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

### **Appropriations**

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

recommendation to the Churchwide Assembly. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

### ***New Studies or Research Proposals***

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

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

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

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policy and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51) and in 2011 (CC11.04.28).

## **PART FIFTEEN: AMENDMENTS TO GOVERNING DOCUMENTS**

### ***Constitutional Amendments***

This constitution 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. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly (ELCA 22.11.).

A constitutional amendment may be proposed only 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 this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

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

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

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

### **Continuing Resolutions**

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

Should the conference, ~~or~~ board, ~~or~~ 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. (*See* ELCA 15.31.03., 17.20.07., 17.40.04., and 17.50.07.)

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

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

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

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

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

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

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

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

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

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

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

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

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

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit written notification to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART

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<sup>2</sup> Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.

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.

### **Background Checks and Screening**

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 practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council (ELCA 19.31.A09.).

The Protocol for Churchwide Officer Background Checks and Screening and the forms which the nominees need to complete, including a Biographical Information Form, a Disclosure Form, and a Background Check Disclosure and Release Information Form, are available.

### **Restrictions on Nominations for Officers**

The presiding bishop shall be an ordained minister 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 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 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 slates 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.H07.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.H07.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.H07.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven nominees persons (plus ties) ~~who receive the greatest number of votes on the second ballot.~~

All nominees will be present for the following forums or be permitted to address the assembly telephonically.



Prior to the third ballot for presiding bishop, a forum shall be held in which the seven nominees persons (plus ties) who receive the greatest number of votes on the second ballot are invited to respond to questions submitted by voting members. Voting members may submit questions until Tuesday, August 13, 2013, at 8:00 a.m. From the questions submitted by voting members, the Executive Committee of the Church Council, excluding officers the presiding bishop and nominees, 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 of the nominees shall be asked questions in rotating order, and 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 nominees 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 and is unable to address the assembly telephonically, 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 by ecclesiastical ballot. 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 the 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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for vice president, biographical data will be distributed for the seven nominees 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, excluding the vice president and nominees. 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 present at the assembly and is unable to address the assembly telephonically, 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 by ecclesiastical ballot. 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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for secretary, biographical data will be distributed for the seven ~~nominees 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, excluding the secretary and nominees. 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 and is unable to address the assembly telephonically, 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. Distribution to congregations may be accomplished by posting the report on the Web site of this church (ELCA 12.31.03.).

### **Reports of the Presiding Bishop and Secretary of This Church**

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

### **Status of Reports**

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

### **Distribution of Materials**

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee. That committee's decision shall be final.

## **PART EIGHTEEN: DEADLINES**

Monday, ~~August 15, 2011~~ August 12, 2013

9:30 p.m. Separate consideration (removal from *en bloc*) of responses to synodical memorials

Substitute responses to synodical memorials

~~Separate consideration (removal from *en bloc*) of LIFT-recommended constitutional, bylaw, and continuing resolution amendments~~

~~Amendments to LIFT-recommended changes to the constitutions, bylaws, and continuing resolutions~~

~~Amendments to the LIFT implementing resolutions~~

Tuesday, ~~August 16, 2011~~ August 13, 2013

8:00 a.m. ~~Proposed questions for the question-and-answer session with nominees for presiding bishop~~

11:00 a.m. ~~Separate consideration (removal from *en bloc*) of election amendments to constitutions, bylaws, and continuing resolutions~~

Nominations from the floor

8:30 p.m. ~~Separate consideration (removal from *en bloc*) of churchwide organization re-design constitutional, bylaw, and continuing resolution amendments~~

~~Amendments to constitutions, bylaws, and continuing resolutions relating to churchwide organization re-design proposals~~

Wednesday, ~~August 17, 2011~~ August 14, 2013

8:00 a.m. ~~Amendments to the social statement on genetics~~

~~Amendments to the social statement's implementing resolutions~~

1:00 p.m. Non-germane resolutions

First common ballot

~~5:30-6:00~~ p.m. Amendments to ~~2012-2013~~ 2014-2016 budget proposal

~~Amendments to the social statement on criminal justice~~

~~Amendments to the social statement's implementing resolutions~~

Separate consideration (removal from *en bloc*) of general amendments to constitutions, bylaws, and continuing resolutions

Proposed changes to the general amendments to the constitutions, bylaws, and continuing resolutions

~~Proposed questions for the question-and-answer session with Presiding Bishop Mark S. Hanson~~

Thursday, ~~August 18, 2011~~ August 15, 2013

~~6:00-1:00~~ 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.

*[Delete "PART TWENTY" • Alternate ending below]*

## **PART TWENTY: OTHER MATTERS**

### ***College Corporation Meetings***

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s), or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

### ***Electronic Devices***

Use of computers and other electronic devices, such as cell phones (in texting mode only), "Blackberries," PDAs, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on cell phones is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communications activities that will disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship in the worship center.

*[Alternate ending]*

## **PART TWENTY: ELECTRONIC DEVICES**

Use of computers and other electronic devices, such as cell phones (in texting mode only), smart phones, tablets, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on any device is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communication activities that may disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship.

Members and others using ELCA-issued electronic equipment shall ensure that such equipment is used for assembly purposes only and in a manner that is consistent with good stewardship and the mission and ministry of this church. Use of such equipment and related technology is contingent upon agreement to the terms and conditions of the use agreement.

## **PART TWENTY-ONE: 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.

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# Rules of Organization and Procedure for the 2013 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 2013 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 be a layperson who shall serve . . ., in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

***Assembly Secretary***

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

***Notice of Meeting***

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

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

***Agenda***

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

### **Program and Worship**

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

### **Arrangements**

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

## **PART TWO: MEMBERS OF ASSEMBLY**

### **Assembly Voting Members**

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

The officers of the churchwide organization 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 2013 Churchwide Assembly is 952.

### **Eligibility to Serve as Voting Member**

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

### **Certification of Voting Members**

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

### **Seating of Alternate Voting Members**

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

### **Inclusive Representation**

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

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



of a congregation between the ages of 18 and 30 at the time of election or appointment for service (ELCA 6.02.A09.).

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

**Additional Voting Members Provided**

The Church Council may allocate up to ten additional voting members among synods in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution, but no single synod may be allocated more than two additional voting members (ELCA 12.41.11.).

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

<u>Synod</u>	<u>Additional Members</u>
<b>Alaska (1A)</b> . . . . .	1
<i>Stipulation:</i> Must be an Alaska Native person	
<b>Arkansas-Oklahoma (4C)</b> . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Slovak Zion (7G)</b> . . . . .	1
<i>Stipulation:</i> Must be a lay person	
<b>West Virginia-Western Maryland (8H)</b> . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Caribbean (9F)</b> . . . . .	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)	

**Assembly Properly Constituted**

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

**Advisory Members**

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

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

**Other Non-Voting Members**

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

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

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

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

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

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

### **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 in plenary sessions of the assembly (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 11th edition of *Robert's Rules of Order Newly Revised*, is, therefore, the governing parliamentary law of this church, except as otherwise provided.)

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

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

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

### **Obtaining the Floor**

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

### **Questions of Personal Privilege**

Questions of personal privilege that are not urgent and do not relate to the assembly as a whole are out of order. (Questions of privilege that relate to the assembly as a whole include such concerns as problems with acoustics, voting devices, lighting, and emergencies.) Other requests for time in plenary for questions of personal privilege (*e.g.*, personal

announcements, comments on matters not on the agenda, reflections on the meaning of votes after they are taken) must be submitted in writing to the secretary's deputy. The chair may allow such matters to be addressed at a later time.

### **Speeches**

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

### **Alternating Speeches**

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

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

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

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

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

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

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

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

### **Moving the Previous Question**

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

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

### **Applause**

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

### **Departing from Agenda**

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

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

### **Unfinished Business**

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

### **Audit of Credentials Report**

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

may be indicated. Each bishop (or other voting member duly appointed by the bishop) shall promptly return the certified list to the chair of the Credentials Committee.

## **PART FOUR: COMMITTEES OF ASSEMBLY**

### ***Mandated Committees***

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

### ***Reference and Counsel Committee***

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

### ***Memorials Committee***

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

### ***Nominating Committee***

A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person 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, bylaws, and continuing resolutions 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. (*See PART THIRTEEN: Elections below.*)

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

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

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

### ***Credentials Committee***

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

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

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

### **Minutes Committee**

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

### **Additional Appointments**

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

## **PART FIVE: VOTING PROCEDURES**

### **Voting by Electronic Device**

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

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

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

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

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

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

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

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

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

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

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

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

### **Division of the House**

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

## **PART SIX: RELATION OF ASSEMBLY TO CHURCH COUNCIL AND CHURCHWIDE UNITS**

### **Relationship to Church Council**

The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 14.11.).

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

- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and

- b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter (ELCA 14.13.).

### **Responsibilities of Church Council**

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

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

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

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

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

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

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

### **Relationship to Churchwide Units**

Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions (ELCA 16.12.; *see also* 15.15.03., 17.20.05., 17.20.A11.e., 17.30.03., 17.40.02., and 17.50.03.).

### **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 17.20.01.).

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 17.20.02.d.).

The Board of Pensions of the Evangelical Lutheran Church in America—also known as Portico Benefit Services—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 17.20.A11.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 17.20.A11.e.).

## **PART SEVEN: RESOLUTIONS AND MOTIONS**

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

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

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

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

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

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

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

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

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

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

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

### ***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 report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*<sup>1</sup> resolutions when so proposed by the Memorials Committee.

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

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

### **Substitute Proposal**

With respect to any recommendation made by the Memorials Committee in a printed report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member has given written notice by the deadline. For such written notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorials Committee, and submit it to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.) In addition, the text of the proposed substitute should be submitted on a Motion Form to the secretary or the secretary's deputy.

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

### **Recommendation on Same Matter**

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

## **PART NINE: RECOMMENDATIONS OF THE REFERENCE AND COUNSEL COMMITTEE**

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

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

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

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



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

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

## **PART TEN: VOTES ON AND AMENDMENTS TO SOCIAL STATEMENTS AND RELATED ACTIONS**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. A Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly. Subsequent to such a vote, the social statement shall be referred to the Office of the Presiding Bishop for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.

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

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

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

## **PART ELEVEN: VOTES ON PROPOSALS FOR CHURCH-TO-CHURCH AGREEMENTS**

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

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

## **PART TWELVE: NOMINATIONS**

### ***Nominations Desk***

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.B11.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 is also included in each voting member's registration materials (ELCA 19.61.B11.b.).

The nomination form for the common ballot is also available online at [www.elca.org/nominations](http://www.elca.org/nominations).

Information and additional forms may be obtained from the Nominations Desk on Monday, August 12, 2013, from 8:30 a.m. to 9:30 p.m. and on Tuesday, August 13, 2013, from 8:00 a.m. to 11:00 a.m.

### ***Congregational Membership***

Each nominee for an elected position in the churchwide organization 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 reelection, and with approximately one-third of the members of the Church Council and of each board 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.B11.c.).

The nomination form for the common ballot is also available online at [www.elca.org/nominations](http://www.elca.org/nominations).

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

- 1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership;

- 2) In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained; and
- 3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person's name is maintained (ELCA 19.61.B11.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.).

The nomination form for the common ballot is available online at [www.elca.org/nominations](http://www.elca.org/nominations)

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on Monday, August 12, 2013, from 8:30 a.m. to 9:30 p.m. and on Tuesday, August 13, 2013, from 8:00 a.m. to 11:00 a.m.

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

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

The Nominating Committee shall nominate two persons for each council, 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.).

The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group (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 of the *Pre-Assembly Report* 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**

In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience

and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions. Excluding the churchwide officers, there shall not be more than two members of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

The Nominating Committee shall nominate two persons for each council, 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.).

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 year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.21.B11.).

See Section VII, page 2, of the *Pre-Assembly Report* 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.l.).  
(See PART EIGHTEEN: Deadlines *below*.)

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

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

(See PART EIGHTEEN: Deadlines *below*.)

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

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

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 (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 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 15.12.A10.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 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. The committee shall relate to the work of the Office of the Treasurer (ELCA 14.41.A10.).

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

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

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

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

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

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

### ***Appropriations***

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

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

### **New Studies or Research Proposals**

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

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

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

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policy and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51) and in 2011 (CC11.04.28) .

## **PART FIFTEEN: AMENDMENTS TO GOVERNING DOCUMENTS**

### **Constitutional Amendments**

This constitution 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. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly (ELCA 22.11.).

A constitutional amendment may be proposed only 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 this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

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

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

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

### **Continuing Resolutions**

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

Should the conference or board in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly. (See ELCA 15.31.03., 17.20.07., 17.40.04., and 17.50.07.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Reconsideration or Rescission Prohibited**

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration or a motion to rescind or amend such action is not in order.

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<sup>2</sup> Adoption of several motions by a single assembly resolution; sometimes known as an omnibus bill or resolution.



## **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.

### ***Background Checks and Screening***

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 practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council (ELCA 19.31.A09.).

The Protocol for Churchwide Officer Background Checks and Screening and the forms which the nominees need to complete, including a Biographical Information Form, a Disclosure Form, and a Background Check Disclosure and Release Information Form, are available.

### ***Restrictions on Nominations for Officers***

The presiding bishop shall be an ordained minister 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 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 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 slates 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.H07.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.H07.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.H07.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven nominees (plus ties).

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven nominees (plus ties) are invited to respond to questions submitted. Voting members may submit questions until Tuesday, August 13, 2013, at 8:00 a.m. From the questions submitted, the Executive Committee of the Church Council, excluding the presiding bishop and nominees, 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 of the nominees shall be asked questions in rotating order, and 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 nominees (plus ties) will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to address the

assembly telephonically, 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 by ecclesiastical ballot. 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 the 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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for vice president, biographical data will be distributed for the seven nominees (plus ties). 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, excluding the vice president and nominees. 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 present at the assembly and is unable to address the assembly telephonically, 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 by ecclesiastical ballot. 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.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for secretary, biographical data will be distributed for the seven nominees (plus ties). 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, excluding the secretary and nominees. 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 and is unable to address the assembly telephonically, 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. Distribution to congregations may be accomplished by posting the report on the Web site of this church (ELCA 12.31.03.).

### **Reports of the Presiding Bishop and Secretary of This Church**

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

### **Status of Reports**

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

### **Distribution of Materials**

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee. That committee's decision shall be final.

## **PART EIGHTEEN: DEADLINES**

### Monday, August 12, 2013

9:30 p.m. Separate consideration (removal from *en bloc*) of responses to synodical memorials

Substitute responses to synodical memorials

### Tuesday, August 13, 2013

8:00 a.m. Proposed questions for the question-and-answer session with nominees for presiding bishop

11:00 a.m. Separate consideration (removal from *en bloc*) of election amendments to constitutions, bylaws, and continuing resolutions

Nominations from the floor

Wednesday, August 14, 2013

1:00 p.m. Non-germane resolutions

First common ballot

6:00 p.m. Amendments to 2014-2016 budget proposal

Amendments to the social statement on criminal justice

Amendments to the social statement's implementing resolutions

Separate consideration (removal from *en bloc*) of general amendments to constitutions, bylaws, and continuing resolutions

Proposed changes to the general amendments to the constitutions, bylaws, and continuing resolutions

Thursday, August 15, 2013

1:00 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: ELECTRONIC DEVICES**

Use of computers and other electronic devices, such as cell phones (in texting mode only), smart phones, tablets, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on any device is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communication activities that may disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship.

Members and others using ELCA-issued electronic equipment shall ensure that such equipment is used for assembly purposes only and in a manner that is consistent with good stewardship and the mission and ministry of this church. Use of such equipment and related technology is contingent upon agreement to the terms and conditions of the use agreement.

## **PART TWENTY-ONE: 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.

## **BYLAWS**

of

The Deaconess Community of the Evangelical Lutheran Church in America

### **PREAMBLE OF HISTORICAL ANTECEDENTS**

The Deaconess Community of the Evangelical Lutheran Church in America expresses the continuity of deaconess work in the Lutheran Church in America (a) as conceived in an agreement dated January 13, 1966, among three corporations existing at that time, viz. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and the Board of College Education and Church Vocations and its successor, the Division for Professional Leadership, both of the Lutheran Church in America, and (b) as of September 7, 1965, by joining with the sisterhood previously affiliated with the Immanuel Deaconess Institute of the former Augustana Lutheran Church. This continuity is particularly defined and shaped by the actions pertaining to deaconess work of the 1978 convention of the Lutheran Church in America and by the official documents of the Evangelical Lutheran Church in America.

### **ARTICLE 1: NAME AND INCORPORATION**

This document records the bylaws which regulate the corporation known as The Deaconess Community of the Evangelical Lutheran Church in America which will be referred to herein as the "Deaconess Community." The corporation so named was formed by decree of the Court of Common Pleas of Montgomery County, Pennsylvania, dated August 5, 1966, approving the articles of incorporation. The decree, together with the articles of incorporation, was recorded on August 8, 1966, in the Office for the Recording of Deeds for Montgomery County, Pennsylvania, in Charter Book 14, at pages 301 and 302. The Deaconess Community, through corporate merger, is successor to The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. In 1988, the name was changed from the Deaconess Community of the Lutheran Church in America to The Deaconess Community of the Evangelical Lutheran Church in America.

- 1.1 Registered office: The registered office of the Deaconess Community shall be at such location in Pennsylvania as the directors may from time to time determine.
- 1.2 Other offices: The Deaconess Community may also have offices at such other places as the directors may select and the business of the community shall require.

### **ARTICLE 2: CHURCH RELATIONSHIP**

The Deaconess Community, affirmed by and under the direction of the Evangelical Lutheran Church in America referred to herein as the "ELCA," is subject to policies established by that church including actions of the ELCA's Congregational and Synodical Mission Unit\* taken under the official documents of the church.

### **ARTICLE 3: PURPOSE, MEMBERSHIP, AND FUNCTIONS**

- 3.1 The Deaconess Community has been formed in order that skilled and committed women serving through community may complement the ministry of Word and Sacrament as well as the ministry of the whole people of God. This ministry is exercised within the context of the church's mission to proclaim the Gospel, to relate the Gospel to human need in every situation, and to extend the ministry of the Gospel to all the world.
- 3.2 The Deaconess Community consists of women who have been consecrated to and continue as deaconesses in the ELCA or in the Evangelical Lutheran Church in Canada, referred to herein as the "ELCIC," together with those of its candidates who have met preparatory standards and publicly participated in the service of mutual affirmation known as investiture. Members are committed to full-time service and are strengthened for service through the Deaconess Community. If full-time service is not feasible, a deaconess may serve in an appropriate position on a part-time basis, as provided in the "Standards for Members of the Deaconess Community of the Evangelical Lutheran Church in America," which will be referred to herein as the "standards."
- 3.3 In order to proclaim the Word directly and indirectly through the church's specialized ministries, the Deaconess Community shall support its members as follows:
  - 3.3.1 encourage spiritual, professional, educational and personal growth;
  - 3.3.2 provide mutual support in call, service and retirement;
  - 3.3.3 recommend to the ELCA's Congregational and Synodical Mission Unit the standards; and
  - 3.3.4 enter into arrangements with the ELCA through the Congregational and Synodical Mission Unit for promotion and interpretation of deaconess work throughout the church and for the recruitment and education of candidates.

### **ARTICLE 4: THE DEACONESS ASSEMBLY**

- 4.1 The Deaconess Assembly is the gathering of the members of the Deaconess Community. Membership in good standing shall be defined in the standards. Voice and vote in sessions of the Deaconess Assembly shall be limited to those who are members in good standing. All members are obligated to attend sessions of the Deaconess Assembly unless duly excused.
- 4.2 The Deaconess Assembly shall be the highest authority within the Deaconess Community.
- 4.3 The Deaconess Assembly shall meet annually to review the work of the Deaconess Community and to plan for the future; its programs shall also include elements of inspiration, fellowship and education.
- 4.4 The Deaconess Assembly shall be called into session at a time and place determined by it or by the board of directors.

- 4.5 The directing deaconess shall chair sessions of the Deaconess Assembly. A vice chairperson and a secretary for each session of the Deaconess Assembly may be approved by the board of directors from among the members in good standing of the Deaconess Community.
- 4.6 The members present shall constitute a quorum provided that the entire membership has been notified by mail at least two months prior to the opening of a session.
- 4.7 The Deaconess Assembly shall elect members of the board of directors as provided in Article 5.
- 4.8 The executive director of the ELCA's Congregational and Synodical Mission Unit, or the director's designee, shall be invited to attend each meeting of the Deaconess Assembly.
- 4.9 Robert's Rules of Order, latest edition, shall be the governing parliamentary law of the Deaconess Assembly except as provided in these bylaws.

#### **ARTICLE 5: THE BOARD OF DIRECTORS**

- 5.1 The board of directors shall be elected by the Deaconess Assembly, and shall consist of six deaconesses and five other persons from the membership of the ELCA and/or the ELCIC. A majority of the directors shall be members of the ELCA. Biographical information, including the gifts and skills each prospective director offers to the board, shall be given to the Assembly so that the Assembly may make an informed vote. The nomination slate presented by the Governance Committee may consist of two candidates for each deaconess position and a single candidate for each non-deaconess position. The executive director of the ELCA's Congregational and Synodical Mission Unit, or the director's designee; the directing deaconess, the director of vocation and education, and the executive director, shall have seat and voice on the board of directors.
  - 5.1.1 A majority of the voting members shall constitute a quorum for any board meeting.
- 5.2 The term of a director shall be four years, and the terms shall be arranged so that approximately half of the directors are elected every two years. No director shall serve more than two terms consecutively. Terms of newly elected directors shall begin on January 1<sup>st</sup> of the calendar year following their election, except that a person selected to fill a vacancy ad interim shall begin upon his or her acceptance of selection. Outgoing directors shall continue in office until their elected successors begin service on January 1<sup>st</sup> of the calendar year following their election.
  - 5.2.1 Interim appointments. When a board vacancy is to be filled between elections, the Committee on Governance shall select a candidate to fill the unexpired term and submit that person's name to the Deaconess Community for a mail vote. A simple majority of members in good



standing is required to affirm the appointment. In computing an interim appointee's eligibility for continued board membership, service which precedes a full term without interruption shall be disregarded if less than half a term.

- 5.3 The board of directors shall be accountable to the Deaconess Assembly for the management of the affairs of the Deaconess Community and to the ELCA for policies relating to the Deaconess Community. The board of directors shall act for the Deaconess Community in the interim between sessions of the Deaconess Assembly, but may not act contrary to the Deaconess Assembly's decisions or those of the ELCA. Specifically, the board of directors shall
- 5.3.1 carry out corporate responsibilities on behalf of the Deaconess Community;
  - 5.3.2 have power to authorize contracts;
  - 5.3.3 plan and provide for the conduct and evaluation of all Deaconess Community programs including interpretation and the recruitment and education of candidates, and cooperate therein as appropriate with the ELCA's Congregational and Synodical Mission Unit and synodical candidacy committees of the ELCA and the ELCIC;
  - 5.3.4 provide general oversight for the service of all members and develop guidelines for their temporal support;
  - 5.3.5 oversee the responsibilities of the Deaconess Community to those retired under the cooperative plan;
  - 5.3.6 exercise responsibility for all properties owned or leased by the Deaconess Community;
  - 5.3.7 establish policy for the management of the financial resources of the Deaconess Community;
  - 5.3.8 adopt annual current budgets which project no deficit spending;
  - 5.3.9 determine staff structure for the Deaconess Community, and in consultation with the senior leadership team, employ executive and program staff;
  - 5.3.10 determine the inability of a director to carry out his or her responsibilities, e.g., is absent from ~~two~~ consecutive meetings of the board of directors without cause;
  - 5.3.11 determine the inability of the directing deaconess or any executive or program staff elected by the board of directors to carry out his or her responsibilities (see 5.4);
  - 5.3.12 report annually to the members of the Deaconess Community and to the ELCA's Congregational and Synodical Mission Unit;
  - 5.3.13 guide planning for sessions of the Deaconess Assembly;

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5.3.14 carry out such other responsibilities as the Deaconess Assembly may assign from time to time.

5.4 The board of directors, having determined that a director is unable to carry out his or her responsibilities, may elect to remove that director from the board in accordance with these by-laws after giving at least 30 days' prior notice to the secretary of the ELCA. The decision to remove a director shall be reported to the Church Council by the ELCA secretary.

The dismissal of a board member may be effected:

- a. for willful disregard or violation of the by-laws of this Community;
- b. for absence without cause from three consecutive board meetings;
- c. for such physical or mental disability as renders the director incapable of performing the duties of the office; or
- d. for such conduct as would subject the board member to disciplinary action as a member of a roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.

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5.5 Should the directing deaconess die, resign or be unable to serve, its chairperson shall convene the board of directors to arrange for the appropriate care of the responsibilities of the directing deaconess until an election of a new directing deaconess can be held or until the directing deaconess is able to serve again. The term of the successor directing deaconess, elected by the next Deaconess Assembly, or a special meeting of the Deaconess Assembly called for the purpose of election, shall be four years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

The executive committee of the board of directors, in consultation with the rostering bishop, shall determine whether the directing deaconess is unable to serve. The directing deaconess may appeal the decision of the executive committee by requesting a hearing before the board of directors. A meeting to determine the ability of the directing deaconess to serve shall be called upon the request of at least two members of the executive committee. Prior notice of the meeting shall be given to the directing deaconess.

Should a senior leadership team or program staff person die, resign, or be unable to serve, the remaining senior leadership team, with the approval of the executive committee of the board of directors, shall arrange for the appropriate care of the responsibilities of the staff person until a new staff person can be appointed or until the staff person is able to serve again.

The dismissal of the directing deaconess or a member of the executive or program staff may be effected:

- a. for willful disregard or violation of the bylaws of this Community;
- b. for such physical or mental disability as renders the directing deaconess or staff person incapable of performing the duties of office; or
- c. for such conduct as would subject the directing deaconess or staff person to

disciplinary action as a member of the roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.

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If dismissal of a rostered member of the executive or program staff (other than the directing deaconess) is to be effected under this article, any disciplinary action, including a decision to dismiss, should be undertaken in consultation with the staff member's rostering bishop.

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Proceedings for dismissal of the directing deaconess shall be instituted at petition by:

- a. the board of directors on a vote of at least two-thirds of its members; and
  - b. the Deaconess Assembly on a vote of at least two-thirds of its members.
- 5.6 The officers of the board of directors shall be a chairperson, a vice chairperson, a secretary and a treasurer. They shall be elected biennially at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. Their respective terms shall begin the first day of the following calendar year, and shall expire no later than the conclusion of their respective terms on the board. Their duties and responsibilities shall be those customary to their respective offices and as set forth in Article 6, below.
- 5.5.1 The treasurer may be chosen from outside the membership of the board of directors if necessary to provide for the requisite financial expertise. If so chosen, he or she shall also be elected biennially by the directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A treasurer chosen from outside the board membership shall not serve more than four two-year terms consecutively. An outside treasurer shall have seat and voice, but not vote, in meetings of the board of directors and of the executive committee.
- 5.7 The board of directors shall meet twice annually, and at such other times as it may deem necessary. The chairperson or the executive committee may call meetings of the board of directors. The chairperson shall call a meeting when requested to do so in writing by five members of the board of directors or by a majority of members in good standing of the Deaconess Community. Notice of a meeting shall be mailed or sent electronically at least three weeks prior to its meeting date.
- 5.7.1 A majority of the directors in office shall constitute a quorum for any board meeting. The acts of a majority of the directors present at a meeting at which a quorum is present shall be the acts of the board of directors.
- 5.7.2 Teleconference meetings: One or more directors may participate in a meeting of the board of directors, or any committee thereof, by means of a conference telephone or similar communications equipment by which all persons participating in the meeting can hear one another.
- 5.7.3 Action by written consent: Any action which may be taken at a meeting of the board of directors may be taken without a meeting, provided that the action is set forth in writing and all of the directors in office give their written consent. The record of such action shall be filed with the board

secretary and distributed to all parties who receive the minutes of regular board meetings.

## **ARTICLE 6: OFFICERS**

- 6.1 Vacancies  
A vacancy in any office may be filled by the board of directors for the unexpired portion of the term.
- 6.2 The Chairperson  
The Chairperson shall
- 6.2.1 preside at all meetings of the board of directors and of the executive committee;
  - 6.2.2 be responsible for the development of an agenda for each meeting;
  - 6.2.3 be responsible that the provisions of these bylaws are observed and that the enactments of the board of directors are carried out;
  - 6.2.4 have general charge of and control over the affairs and property of the corporation and general supervision over its officers and agents, subject to the direction of the board of directors;
  - 6.2.5 have seat and voice in all meetings of each standing committee and of all other committees of the board; and
  - 6.2.6 have such other powers and perform such other duties as may be incidental to this office, as are given by these bylaws, or as from time to time may be assigned by the board.
- 6.3 The Vice-Chairperson  
The Vice-Chairperson shall:
- 6.3.1 in the absence of the chairperson preside at all meetings of the board of directors and the executive committee; and
  - 6.3.2 perform such other duties as from time to time may be assigned by the board of directors or the chairperson.
- 6.4 The Secretary  
The Secretary shall:
- 6.4.1 record the minutes of the meeting of the board of directors and the executive committee;
  - 6.4.2 file with the minutes of the board of directors or the executive committee, as the case may be, the resolutions by which any actions taken without a meeting are authorized, together with the consents to such action;
  - 6.4.3 transmit promptly a copy of the minutes of each meeting of, and a copy of each resolution by which action is taken without a meeting by the board of directors or the executive committee to each director
  - 6.4.4 cause notices to be duly given in accordance with the provision of these bylaws and as required by law;

- 6.4.5 see that all reports and other documents and records required by law are properly filed and kept;
- 6.4.6 have custody of the records and seal of the corporation and cause the seal to be affixed as authorized; and
- 6.4.7 have such other powers and perform such other duties as are given by the board of directors or the chairperson.
- 6.5 The Treasurer  
The Treasurer shall:
- 6.5.1 be bonded;
- 6.5.2 be the chief fiscal officer of the board;
- 6.5.3 have responsibility for the receipt and distribution of all moneys, and for the safekeeping of moneys and securities, of the corporation;
- 6.5.4 keep an accurate account of all financial transactions and report thereon at each meeting of the board of directors; and
- 6.5.5 have such other powers and perform such other duties as from time to time may be assigned by the board of directors or the chairperson.
- 6.6 Resignations  
Any officer may resign at any time by giving notice in writing to the board of directors or the chairperson. Unless otherwise specified in the notice, the resignation shall take effect upon delivery.
- 6.7 Removal  
Any officer or agent may be removed at any time, either for or without cause, by the board of directors.
- 6.8 Signing Authority  
Each contract or other financial instrument shall be executed by any one of the following: directing deaconess, executive director, chairperson, vice chairperson, or treasurer. If the amount of any instrument exceeds FIVE THOUSAND DOLLARS (\$5,000.00), it shall be executed by any two of the above.

## ARTICLE 7: COMMITTEES

- 7.1 Committees of the board of directors shall be appointed by the chairperson with the concurrence of the board of directors, except for the executive committee. Each committee shall have at least one director included in its membership, who will serve as its liaison to the board. Except for the executive committee, each committee may include non-board members for their special competence, experience, and interest. At least two members of each committee shall be members in good standing of the Deaconess Community.

- 7.1.1 The chair of each committee shall be appointed biennially by the board of directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A committee chair's term shall not exceed his or her term on the committee.

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~~7.1.2~~ A majority of the voting members shall constitute a quorum for any committee meeting. The acts of a majority of the voting members present at a meeting at which a quorum is present shall be the acts of the committee.

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~~7.1.3~~ Teleconference meetings: One or more committee members may participate in a meeting by means of a conference telephone or similar communications equipment by which all persons participating in the meeting can hear one another.

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7.2 The board of directors shall have general oversight of the work of each committee, establishing policy as appropriate. ~~Each committee shall report, after each meeting, to the board of directors. If a committee's chair is not a director, a board member who serves on that committee shall be its liaison to the board, and shall give a report to the board at its next scheduled meeting.~~

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7.3 The executive committee shall consist of the officers except that, if the treasurer is not a member of the board of directors, one additional "at large" director shall be elected to the committee by the board of directors. This committee shall have the power to act on behalf of the board of directors in instances requiring interim action, except that it shall not have power to modify any prior action of the board of directors. The executive committee shall also act as the Personnel Committee of the board. Actions of the executive committee shall be reported by mail to the entire board of directors within ten days.

7.4 The Committee on Finance and Budget shall consist of at least two directors and three other persons chosen for their competence in finance. The treasurer shall be included in its membership. This committee shall report to the board of directors on all matters concerning fiscal management and shall be responsible for the presentation of annual budgets to the board. It shall supervise the investments of the Deaconess Community under policies adopted by the board of directors.

7.5 The Committee on Community Life shall consist of at least one director and four other persons. In cooperation with the directing deaconess, it shall seek to enhance the life of the Deaconess Community through programs and events which emphasize spiritual growth, nurture, support, and fellowship among the members. It shall serve in an advisory relationship to the directing deaconess in matters related to community life, and shall appoint the planning committee for meetings of the Deaconess Assembly.

7.6 The Committee on Vocation and Education shall consist of at least one director and three other persons. This committee shall deal with all matters related to the candidacy process and continuing education for the Deaconess Community. The director of vocation and education shall have seat and voice on this committee.

7.7 The Committee on Communications shall consist of at least one director and three other persons. This committee shall develop a communication plan and oversee its implementation. The director of communication shall be included in its membership.

7.8 Committee on Mission Support. The Committee on Mission Support shall consist of at least one director and four other persons. It shall assist the Deaconess

Community in seeking, responding to, evaluating, and selecting mission support opportunities that will facilitate, fulfill, and further its vision and mission.

- 7.9 Committee on Governance. The Committee on Governance shall consist of at least one director and four other persons. It shall deal with all matters relating to a) the creating and updating of the Deaconess Community's governing documents; b) the screening and selection of candidates for election to positions on the board of directors; c) the screening and selection of candidates for election as directing deaconess; and d) recommendations for appointment of standing committee chairs and members.
- 7.10 The board of directors may establish other committees from time to time as it deems necessary.

#### **ARTICLE 8: STAFF**

- 8.1 The Deaconess Assembly shall elect a directing deaconess for a term of four years, renewable by election for one additional term. The term of office shall ordinarily begin ninety (90) days following election, or at such other time as may be determined by the board of directors. The directing deaconess shall be chosen from among those who are members in good standing of the Deaconess Community and who are consecrated deaconesses. The process for electing the directing deaconess shall be approved by the board of directors pursuant to paragraph 7.9 of these by-laws. No less than three months before the Deaconess Assembly at which a directing deaconess will be elected, all members in good standing shall be provided notice regarding the election.
- 8.2 The three senior leadership staff members (being the directing deaconess, the executive director, and the director of vocation and education) shall be responsible to the Deaconess Community and board of directors for their respective leadership accountabilities. Each shall have seat and voice in all committees and the board of directors, providing assistance, counsel and guidance as appropriate. They shall work in partnership with the board, program staff, and one another, to provide leadership, vision, and direction for the organization.
- 8.2.1 The directing deaconess shall be elected by the Deaconess Community with responsibility for overseeing the pastoral and spiritual care of the individual sisters and the Community as a whole. She serves as the Deaconess Community's ambassador and liaison to the church and the world.
- 8.2.2 The executive director shall be appointed by the board of directors with responsibility for oversight of the management and administration of the finances, programs, and operations of the Deaconess Community. The executive director hires, supervises and evaluates support staff, and develops and implements organizational strategy.
- 8.2.3 The director of vocation and education shall be appointed by the board of

directors with responsibility for implementing, in cooperation with the Committee on Vocation and Education, the candidacy process and continuing education for candidates and deaconesses. The director of vocation and education serves as the Community's primary liaison with the ELCA and ELCIC directors for candidacy, seminaries, and synod staffs, to interpret and inform them regarding the community's candidacy process.

- 8.3 After consultation with the senior leadership team, the board of directors shall periodically review all senior leadership team position descriptions, outlining specific responsibilities and accountabilities. The board of directors shall provide for periodic performance evaluation of the senior leadership team. In consultation with the board of directors, the executive director shall periodically review all support staff position descriptions, outlining specific responsibilities and accountabilities. The executive director shall provide for performance evaluation of all support staff.

#### **ARTICLE 9: FISCAL MATTERS**

- 9.1 The fiscal year shall be the calendar year.
- 9.2 The Deaconess Community shall not incur deficits in current operations.
- 9.3 The support of retired deaconesses who were admitted to the cooperative plan prior to July 1, 1978, and who served under it throughout their years in the diaconate shall have priority in the allocation of the financial resources of the Deaconess Community.
- 9.4 The sale or purchase of real estate, the encumbrance of assets exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), and the financing of capital improvements exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), shall require approval by two-thirds of votes cast by the Deaconess Assembly or by two-thirds of votes cast by mail from the members in good standing of the Deaconess Community.
- 9.5 No part of the net earnings of the corporation shall inure to the benefit of any private individual, corporation or other organization. No substantial part of the activities of the corporation shall be to carry on propaganda, or otherwise attempt to influence legislation. The corporation shall not participate in, or intervene in any political campaign on behalf of any candidate for public office, including publishing or distributing statements for the candidate.

#### **ARTICLE 10: INDEMNIFICATION**

To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a member, director, officer, employee, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys fees and disbursements incurred by that person in connection with the proceeding. This Deaconess Community may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this



chapter against any liability asserted against and incurred by this Deaconess Community or by such other person in or arising from a capacity described above.

#### ARTICLE 11: DISSOLUTION

Should the corporation cease to act and be dissolved, all of its property and assets remaining after the payment of its liabilities shall be paid and distributed to the Evangelical Lutheran Church in America, a Minnesota nonprofit corporation, or its successor or assigns, provided, however, that payment shall be made hereunder only to corporations, trusts, foundations, or other organizations which are organized and operated exclusively for charitable or religious purposes and which shall then be exempt from Federal income tax under Section 501 (a) of the Internal Revenue Code of 1954, as amended, as organizations described in Section 501 (c) (3) thereof (references to include corresponding provisions of any future revenue law).

#### ARTICLE 12: AMENDMENTS

- 12.1 Amendments to these bylaws may be presented: (a) by the board of directors or (b) in writing by five members in good standing of the Deaconess Community. When presented by five members, amendments shall be referred immediately to the board of directors which shall promptly submit its recommendations thereon to the Deaconess Assembly if it is in session or otherwise in writing to the members of the Deaconess Community immediately following the next meeting of the board of directors.
- 12.2 Amendments to Articles 1, 2, 3, 4.1, and 9 shall be adopted by majority vote of the Deaconess Assembly. Amendments to other articles may be adopted by the same procedure or by mail vote with approval by two-thirds of the members in good standing of the Deaconess Community.
- 12.3 Before becoming effective, all amendments shall be submitted, through the ELCA's Congregational and Synodical Mission Unit, to the ELCA Church Council or its executive committee for approval.

As adopted by the Deaconess Community of the Lutheran Church in America,  
In Assembly, December 30, 1978

And

As amended October 1, 1994, by the Deaconess Community of the Evangelical Lutheran Church in America

And

As amended May 16, 2004, by the Deaconess Assembly, approved by the Division for Ministry Board, June 2, 2004

And

As amended by the Deaconess Assembly, May 6, 2006 and approved by the ELCA Church Council Executive Committee July 28, 2006. **EC06.07.25.** Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and Education unit to the Church Council or its Executive Committee for approval."

And

As amended by the Deaconess Assembly, April 26, 2008 and approved by the ELCA Church Council Executive Committee July 25, 2008. **EC08.07.16b.** Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and

Education unit to the Church Council or its Executive Committee for approval.

And

As amended by the Deaconess Assembly, September 29, 2010, submitted by the ELCA Vocation and Education Unit, and approved by the ELCA Church Council, November 13, 2010. **CC10.11.78.**

**\*NOTE:** Church Council action **CC10.11.78** also authorized the ELCA Secretary “to make editorial changes to the bylaws related to the redesign of the churchwide organization.” These changes, which consisted of replacing references to the ELCA’s Vocation and Education Unit with the name of the new Congregational and Synodical Mission Unit, which replaced it in the redesign, have been incorporated into these bylaws.

And

As amended by the Deaconess Assembly, October 2, 2011, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November 13, 2011. **CC11.11.83u.**

And

As amended by the Deaconess Assembly, September 24, 2012, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November xx, 2012.

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## **BYLAWS**

of

The Deaconess Community of the Evangelical Lutheran Church in America

### **PREAMBLE OF HISTORICAL ANTECEDENTS**

The Deaconess Community of the Evangelical Lutheran Church in America expresses the continuity of deaconess work in the Lutheran Church in America (a) as conceived in an agreement dated January 13, 1966, among three corporations existing at that time, viz. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and the Board of College Education and Church Vocations and its successor, the Division for Professional Leadership, both of the Lutheran Church in America, and (b) as of September 7, 1965, by joining with the sisterhood previously affiliated with the Immanuel Deaconess Institute of the former Augustana Lutheran Church. This continuity is particularly defined and shaped by the actions pertaining to deaconess work of the 1978 convention of the Lutheran Church in America and by the official documents of the Evangelical Lutheran Church in America.

### **ARTICLE 1: NAME AND INCORPORATION**

This document records the bylaws which regulate the corporation known as The Deaconess Community of the Evangelical Lutheran Church in America which will be referred to herein as the "Deaconess Community." The corporation so named was formed by decree of the Court of Common Pleas of Montgomery County, Pennsylvania, dated August 5, 1966, approving the articles of incorporation. The decree, together with the articles of incorporation, was recorded on August 8, 1966, in the Office for the Recording of Deeds for Montgomery County, Pennsylvania, in Charter Book 14, at pages 301 and 302. The Deaconess Community, through corporate merger, is successor to The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. In 1988, the name was changed from the Deaconess Community of the Lutheran Church in America to The Deaconess Community of the Evangelical Lutheran Church in America.

- 1.1 Registered office: The registered office of the Deaconess Community shall be at such location in Pennsylvania as the directors may from time to time determine.
- 1.2 Other offices: The Deaconess Community may also have offices at such other places as the directors may select and the business of the community shall require.

### **ARTICLE 2: CHURCH RELATIONSHIP**

The Deaconess Community, affirmed by and under the direction of the Evangelical Lutheran Church in America referred to herein as the "ELCA," is subject to policies established by that church including actions of the ELCA's Congregational and Synodical Mission Unit\* taken under the official documents of the church.

### **ARTICLE 3: PURPOSE, MEMBERSHIP, AND FUNCTIONS**

- 3.1 The Deaconess Community has been formed in order that skilled and committed women serving through community may complement the ministry of Word and Sacrament as well as the ministry of the whole people of God. This ministry is exercised within the context of the church's mission to proclaim the Gospel, to relate the Gospel to human need in every situation, and to extend the ministry of the Gospel to all the world.
- 3.2 The Deaconess Community consists of women who have been consecrated to and continue as deaconesses in the ELCA or in the Evangelical Lutheran Church in Canada, referred to herein as the "ELCIC," together with those of its candidates who have met preparatory standards and publicly participated in the service of mutual affirmation known as investiture. Members are committed to full-time service and are strengthened for service through the Deaconess Community. If full-time service is not feasible, a deaconess may serve in an appropriate position on a part-time basis, as provided in the "Standards for Members of the Deaconess Community of the Evangelical Lutheran Church in America," which will be referred to herein as the "standards."
- 3.3 In order to proclaim the Word directly and indirectly through the church's specialized ministries, the Deaconess Community shall support its members as follows:
  - 3.3.1 encourage spiritual, professional, educational and personal growth;
  - 3.3.2 provide mutual support in call, service and retirement;
  - 3.3.3 recommend to the ELCA's Congregational and Synodical Mission Unit the standards; and
  - 3.3.4 enter into arrangements with the ELCA through the Congregational and Synodical Mission Unit for promotion and interpretation of deaconess work throughout the church and for the recruitment and education of candidates.

### **ARTICLE 4: THE DEACONESS ASSEMBLY**

- 4.1 The Deaconess Assembly is the gathering of the members of the Deaconess Community. Membership in good standing shall be defined in the standards. Voice and vote in sessions of the Deaconess Assembly shall be limited to those who are members in good standing. All members are obligated to attend sessions of the Deaconess Assembly unless duly excused.
- 4.2 The Deaconess Assembly shall be the highest authority within the Deaconess Community.
- 4.3 The Deaconess Assembly shall meet annually to review the work of the Deaconess Community and to plan for the future; its programs shall also include elements of inspiration, fellowship and education.
- 4.4 The Deaconess Assembly shall be called into session at a time and place determined by it or by the board of directors.

- 4.5 The directing deaconess shall chair sessions of the Deaconess Assembly. A vice chairperson and a secretary for each session of the Deaconess Assembly may be approved by the board of directors from among the members in good standing of the Deaconess Community.
- 4.6 The members present shall constitute a quorum provided that the entire membership has been notified by mail at least two months prior to the opening of a session.
- 4.7 The Deaconess Assembly shall elect members of the board of directors as provided in Article 5.
- 4.8 The executive director of the ELCA's Congregational and Synodical Mission Unit, or the director's designee, shall be invited to attend each meeting of the Deaconess Assembly.
- 4.9 Robert's Rules of Order, latest edition, shall be the governing parliamentary law of the Deaconess Assembly except as provided in these bylaws.

#### **ARTICLE 5: THE BOARD OF DIRECTORS**

- 5.1 The board of directors shall be elected by the Deaconess Assembly, and shall consist of six deaconesses and five other persons from the membership of the ELCA and/or the ELCIC. A majority of the directors shall be members of the ELCA. Biographical information, including the gifts and skills each prospective director offers to the board, shall be given to the Assembly so that the Assembly may make an informed vote. The nomination slate presented by the Governance Committee may consist of two candidates for each deaconess position and a single candidate for each non-deaconess position. The executive director of the ELCA's Congregational and Synodical Mission Unit, or the director's designee; the directing deaconess, the director of vocation and education, and the executive director, shall have seat and voice on the board of directors.
  - 5.1.1 A majority of the voting members shall constitute a quorum for any board meeting.
- 5.2 The term of a director shall be four years, and the terms shall be arranged so that approximately half of the directors are elected every two years. No director shall serve more than two terms consecutively. Terms of newly elected directors shall begin on January 1<sup>st</sup> of the calendar year following their election, except that a person selected to fill a vacancy ad interim shall begin upon his or her acceptance of selection. Outgoing directors shall continue in office until their elected successors begin service on January 1<sup>st</sup> of the calendar year following their election.
  - 5.2.1 Interim appointments. When a board vacancy is to be filled between elections, the Committee on Governance shall select a candidate to fill the unexpired term and submit that person's name to the Deaconess Community for a mail vote. A simple majority of members in good

standing is required to affirm the appointment. In computing an interim appointee's eligibility for continued board membership, service which precedes a full term without interruption shall be disregarded if less than half a term.

- 5.3 The board of directors shall be accountable to the Deaconess Assembly for the management of the affairs of the Deaconess Community and to the ELCA for policies relating to the Deaconess Community. The board of directors shall act for the Deaconess Community in the interim between sessions of the Deaconess Assembly, but may not act contrary to the Deaconess Assembly's decisions or those of the ELCA. Specifically, the board of directors shall
- 5.3.1 carry out corporate responsibilities on behalf of the Deaconess Community;
  - 5.3.2 have power to authorize contracts;
  - 5.3.3 plan and provide for the conduct and evaluation of all Deaconess Community programs including interpretation and the recruitment and education of candidates, and cooperate therein as appropriate with the ELCA's Congregational and Synodical Mission Unit and synodical candidacy committees of the ELCA and the ELCIC;
  - 5.3.4 provide general oversight for the service of all members and develop guidelines for their temporal support;
  - 5.3.5 oversee the responsibilities of the Deaconess Community to those retired under the cooperative plan;
  - 5.3.6 exercise responsibility for all properties owned or leased by the Deaconess Community;
  - 5.3.7 establish policy for the management of the financial resources of the Deaconess Community;
  - 5.3.8 adopt annual current budgets which project no deficit spending;
  - 5.3.9 determine staff structure for the Deaconess Community, and in consultation with the senior leadership team, employ executive and program staff;
  - 5.3.10 determine the inability of a director to carry out his or her responsibilities, e.g., is absent from two consecutive meetings of the board of directors without cause;
  - 5.3.11 determine the inability of the directing deaconess or any executive or program staff elected by the board of directors to carry out his or her responsibilities (see 5.4);
  - 5.3.12 report annually to the members of the Deaconess Community and to the ELCA's Congregational and Synodical Mission Unit;
  - 5.3.13 guide planning for sessions of the Deaconess Assembly;

5.3.14 carry out such other responsibilities as the Deaconess Assembly may assign from time to time.

5.4 The board of directors, having determined that a director is unable to carry out his or her responsibilities, may elect to remove that director from the board in accordance with these by-laws after giving at least 30 days' prior notice to the secretary of the ELCA. The decision to remove a director shall be reported to the Church Council by the ELCA secretary.

The dismissal of a board member may be effected:

- a. for willful disregard or violation of the by-laws of this Community;
- b. for absence without cause from three consecutive board meetings;
- c. for such physical or mental disability as renders the director incapable of performing the duties of the office; or
- d. for such conduct as would subject the board member to disciplinary action as a member of a roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.

5.5 Should the directing deaconess die, resign or be unable to serve, its chairperson shall convene the board of directors to arrange for the appropriate care of the responsibilities of the directing deaconess until an election of a new directing deaconess can be held or until the directing deaconess is able to serve again. The term of the successor directing deaconess, elected by the next Deaconess Assembly, or a special meeting of the Deaconess Assembly called for the purpose of election, shall be four years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

The executive committee of the board of directors, in consultation with the rostering bishop, shall determine whether the directing deaconess is unable to serve. The directing deaconess may appeal the decision of the executive committee by requesting a hearing before the board of directors. A meeting to determine the ability of the directing deaconess to serve shall be called upon the request of at least two members of the executive committee. Prior notice of the meeting shall be given to the directing deaconess.

Should a senior leadership team or program staff person die, resign, or be unable to serve, the remaining senior leadership team, with the approval of the executive committee of the board of directors, shall arrange for the appropriate care of the responsibilities of the staff person until a new staff person can be appointed or until the staff person is able to serve again.

The dismissal of the directing deaconess or a member of the executive or program staff may be effected:

- a. for willful disregard or violation of the bylaws of this Community;
- b. for such physical or mental disability as renders the directing deaconess or staff person incapable of performing the duties of office; or
- c. for such conduct as would subject the directing deaconess or staff person to



disciplinary action as a member of the roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.

If dismissal of a rostered member of the executive or program staff (other than the directing deaconess) is to be effected under this article, any disciplinary action, including a decision to dismiss, should be undertaken in consultation with the staff member's rostering bishop.

Proceedings for dismissal of the directing deaconess shall be instituted at petition by:

- a. the board of directors on a vote of at least two-thirds of its members; and
- b. the Deaconess Assembly on a vote of at least two-thirds of its members.

5.6 The officers of the board of directors shall be a chairperson, a vice chairperson, a secretary and a treasurer. They shall be elected biennially at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. Their respective terms shall begin the first day of the following calendar year, and shall expire no later than the conclusion of their respective terms on the board. Their duties and responsibilities shall be those customary to their respective offices and as set forth in Article 6, below.

5.5.1 The treasurer may be chosen from outside the membership of the board of directors if necessary to provide for the requisite financial expertise. If so chosen, he or she shall also be elected biennially by the directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A treasurer chosen from outside the board membership shall not serve more than four two-year terms consecutively. An outside treasurer shall have seat and voice, but not vote, in meetings of the board of directors and of the executive committee.

5.7 The board of directors shall meet twice annually, and at such other times as it may deem necessary. The chairperson or the executive committee may call meetings of the board of directors. The chairperson shall call a meeting when requested to do so in writing by five members of the board of directors or by a majority of members in good standing of the Deaconess Community. Notice of a meeting shall be mailed or sent electronically at least three weeks prior to its meeting date.

5.7.1 A majority of the directors in office shall constitute a quorum for any board meeting. The acts of a majority of the directors present at a meeting at which a quorum is present shall be the acts of the board of directors.

5.7.2 Teleconference meetings: One or more directors may participate in a meeting of the board of directors, or any committee thereof, by means of a conference telephone or similar communications equipment by which all persons participating in the meeting can hear one another.

5.7.3 Action by written consent: Any action which may be taken at a meeting of the board of directors may be taken without a meeting, provided that the action is set forth in writing and all of the directors in office give their written consent. The record of such action shall be filed with the board

secretary and distributed to all parties who receive the minutes of regular board meetings.

## **ARTICLE 6: OFFICERS**

### 6.1 Vacancies

A vacancy in any office may be filled by the board of directors for the unexpired portion of the term.

### 6.2 The Chairperson

The Chairperson shall

- 6.2.1 preside at all meetings of the board of directors and of the executive committee;
- 6.2.2 be responsible for the development of an agenda for each meeting;
- 6.2.3 be responsible that the provisions of these bylaws are observed and that the enactments of the board of directors are carried out;
- 6.2.4 have general charge of and control over the affairs and property of the corporation and general supervision over its officers and agents, subject to the direction of the board of directors;
- 6.2.5 have seat and voice in all meetings of each standing committee and of all other committees of the board; and
- 6.2.6 have such other powers and perform such other duties as may be incidental to this office, as are given by these bylaws, or as from time to time may be assigned by the board.

### 6.3 The Vice-Chairperson

The Vice-Chairperson shall:

- 6.3.1 in the absence of the chairperson preside at all meetings of the board of directors and the executive committee; and
- 6.3.2 perform such other duties as from time to time may be assigned by the board of directors or the chairperson.

### 6.4 The Secretary

The Secretary shall:

- 6.4.1 record the minutes of the meeting of the board of directors and the executive committee;
- 6.4.2 file with the minutes of the board of directors or the executive committee, as the case may be, the resolutions by which any actions taken without a meeting are authorized, together with the consents to such action;
- 6.4.3 transmit promptly a copy of the minutes of each meeting of, and a copy of each resolution by which action is taken without a meeting by the board of directors or the executive committee to each director
- 6.4.4 cause notices to be duly given in accordance with the provision of these bylaws and as required by law;

- 6.4.5 see that all reports and other documents and records required by law are properly filed and kept;
  - 6.4.6 have custody of the records and seal of the corporation and cause the seal to be affixed as authorized; and
  - 6.4.7 have such other powers and perform such other duties as are given by the board of directors or the chairperson.
- 6.5 The Treasurer  
The Treasurer shall:
- 6.5.1 be bonded;
  - 6.5.2 be the chief fiscal officer of the board;
  - 6.5.3 have responsibility for the receipt and distribution of all moneys, and for the safekeeping of moneys and securities, of the corporation;
  - 6.5.4 keep an accurate account of all financial transactions and report thereon at each meeting of the board of directors; and
  - 6.5.5 have such other powers and perform such other duties as from time to time may be assigned by the board of directors or the chairperson.
- 6.6. Resignations  
Any officer may resign at any time by giving notice in writing to the board of directors or the chairperson. Unless otherwise specified in the notice, the resignation shall take effect upon delivery.
- 6.7 Removal  
Any officer or agent may be removed at any time, either for or without cause, by the board of directors.
- 6.8 Signing Authority  
Each contract or other financial instrument shall be executed by any one of the following: directing deaconess, executive director, chairperson, vice chairperson, or treasurer. If the amount of any instrument exceeds FIVE THOUSAND DOLLARS (\$5,000.00), it shall be executed by any two of the above.

## **ARTICLE 7: COMMITTEES**

- 7.1 Committees of the board of directors shall be appointed by the chairperson with the concurrence of the board of directors, except for the executive committee. Each committee shall have at least one director included in its membership, who will serve as its liaison to the board. Except for the executive committee, each committee may include non-board members for their special competence, experience, and interest.. At least two members of each committee shall be members in good standing of the Deaconess Community.
- 7.1.1 The chair of each committee shall be appointed biennially by the board of directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A committee chair's term shall not exceed his or her term on the committee.

- 7.1.2 A majority of the voting members shall constitute a quorum for any committee meeting. The acts of a majority of the voting members present at a meeting at which a quorum is present shall be the acts of the committee.
- 7.1.3 Teleconference meetings: One or more committee members may participate in a meeting by means of a conference telephone or similar communications equipment by which all persons participating in the meeting can hear one another.
- 7.2 The board of directors shall have general oversight of the work of each committee, establishing policy as appropriate. Each committee shall report, after each meeting, to the board of directors. If a committee's chair is not a director, a board member who serves on that committee shall be its liaison to the board, and shall give a report to the board at its next scheduled meeting.
- 7.3 The executive committee shall consist of the officers except that, if the treasurer is not a member of the board of directors, one additional "at large" director shall be elected to the committee by the board of directors. This committee shall have the power to act on behalf of the board of directors in instances requiring interim action, except that it shall not have power to modify any prior action of the board of directors. The executive committee shall also act as the Personnel Committee of the board. Actions of the executive committee shall be reported by mail to the entire board of directors within ten days.
- 7.4 The Committee on Finance and Budget shall consist of at least two directors and three other persons chosen for their competence in finance. The treasurer shall be included in its membership. This committee shall report to the board of directors on all matters concerning fiscal management and shall be responsible for the presentation of annual budgets to the board. It shall supervise the investments of the Deaconess Community under policies adopted by the board of directors.
- 7.5 The Committee on Community Life shall consist of at least one director and four other persons. In cooperation with the directing deaconess, it shall seek to enhance the life of the Deaconess Community through programs and events which emphasize spiritual growth, nurture, support, and fellowship among the members. It shall serve in an advisory relationship to the directing deaconess in matters related to community life, and shall appoint the planning committee for meetings of the Deaconess Assembly.
- 7.6 The Committee on Vocation and Education shall consist of at least one director and three other persons. This committee shall deal with all matters related to the candidacy process and continuing education for the Deaconess Community. The director of vocation and education shall have seat and voice on this committee.
- 7.7 The Committee on Communications shall consist of at least one director and three other persons. This committee shall develop a communication plan and oversee its implementation. The director of communication shall be included in its membership.
- 7.8 Committee on Mission Support. The Committee on Mission Support shall consist of at least one director and four other persons. It shall assist the Deaconess

Community in seeking, responding to, evaluating, and selecting mission support opportunities that will facilitate, fulfill, and further its vision and mission.

- 7.9 Committee on Governance. The Committee on Governance shall consist of at least one director and four other persons. It shall deal with all matters relating to a) the creating and updating of the Deaconess Community's governing documents; b) the screening and selection of candidates for election to positions on the board of directors; c) the screening and selection of candidates for election as directing deaconess; and d) recommendations for appointment of standing committee chairs and members.
- 7.10 The board of directors may establish other committees from time to time as it deems necessary.

### **ARTICLE 8: STAFF**

- 8.1 The Deaconess Assembly shall elect a directing deaconess for a term of four years, renewable by election for one additional term. The term of office shall ordinarily begin ninety (90) days following election, or at such other time as may be determined by the board of directors. The directing deaconess shall be chosen from among those who are members in good standing of the Deaconess Community and who are consecrated deaconesses. The process for electing the directing deaconess shall be approved by the board of directors pursuant to paragraph 7.9 of these by-laws. No less than three months before the Deaconess Assembly at which a directing deaconess will be elected, all members in good standing shall be provided notice regarding the election.
- 8.2 The three senior leadership staff members (being the directing deaconess, the executive director, and the director of vocation and education) shall be responsible to the Deaconess Community and board of directors for their respective leadership accountabilities. Each shall have seat and voice in all committees and the board of directors, providing assistance, counsel and guidance as appropriate. They shall work in partnership with the board, program staff, and one another, to provide leadership, vision, and direction for the organization.
- 8.2.1 The directing deaconess shall be elected by the Deaconess Community with responsibility for overseeing the pastoral and spiritual care of the individual sisters and the Community as a whole. She serves as the Deaconess Community's ambassador and liaison to the church and the world.
- 8.2.2 The executive director shall be appointed by the board of directors with responsibility for oversight of the management and administration of the finances, programs, and operations of the Deaconess Community. The executive director hires, supervises and evaluates support staff, and develops and implements organizational strategy.
- 8.2.3 The director of vocation and education shall be appointed by the board of

directors with responsibility for implementing, in cooperation with the Committee on Vocation and Education, the candidacy process and continuing education for candidates and deaconesses. The director of vocation and education serves as the Community's primary liaison with the ELCA and ELCIC directors for candidacy, seminaries, and synod staffs, to interpret and inform them regarding the community's candidacy process.

- 8.3 After consultation with the senior leadership team, the board of directors shall periodically review all senior leadership team position descriptions, outlining specific responsibilities and accountabilities. The board of directors shall provide for periodic performance evaluation of the senior leadership team. In consultation with the board of directors, the executive director shall periodically review all support staff position descriptions, outlining specific responsibilities and accountabilities. The executive director shall provide for performance evaluation of all support staff.

#### **ARTICLE 9: FISCAL MATTERS**

- 9.1 The fiscal year shall be the calendar year.
- 9.2 The Deaconess Community shall not incur deficits in current operations.
- 9.3 The support of retired deaconesses who were admitted to the cooperative plan prior to July 1, 1978, and who served under it throughout their years in the diaconate shall have priority in the allocation of the financial resources of the Deaconess Community.
- 9.4 The sale or purchase of real estate, the encumbrance of assets exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), and the financing of capital improvements exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), shall require approval by two-thirds of votes cast by the Deaconess Assembly or by two-thirds of votes cast by mail from the members in good standing of the Deaconess Community.
- 9.5 No part of the net earnings of the corporation shall inure to the benefit of any private individual, corporation or other organization. No substantial part of the activities of the corporation shall be to carry on propaganda, or otherwise attempt to influence legislation. The corporation shall not participate in, or intervene in any political campaign on behalf of any candidate for public office, including publishing or distributing statements for the candidate.

#### **ARTICLE 10: INDEMNIFICATION**

To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a member, director, officer, employee, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys fees and disbursements incurred by that person in connection with the proceeding. This Deaconess Community may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this

chapter against any liability asserted against and incurred by this Deaconess Community or by such other person in or arising from a capacity described above.

### ARTICLE 11: DISSOLUTION

Should the corporation cease to act and be dissolved, all of its property and assets remaining after the payment of its liabilities shall be paid and distributed to the Evangelical Lutheran Church in America, a Minnesota nonprofit corporation, or its successor or assigns, provided, however, that payment shall be made hereunder only to corporations, trusts, foundations, or other organizations which are organized and operated exclusively for charitable or religious purposes and which shall then be exempt from Federal income tax under Section 501 (a) of the Internal Revenue Code of 1954, as amended, as organizations described in Section 501 (c) (3) thereof (references to include corresponding provisions of any future revenue law).

### ARTICLE 12: AMENDMENTS

- 12.1 Amendments to these bylaws may be presented: (a) by the board of directors or (b) in writing by five members in good standing of the Deaconess Community. When presented by five members, amendments shall be referred immediately to the board of directors which shall promptly submit its recommendations thereon to the Deaconess Assembly if it is in session or otherwise in writing to the members of the Deaconess Community immediately following the next meeting of the board of directors.
- 12.2 Amendments to Articles 1, 2, 3, 4.1, and 9 shall be adopted by majority vote of the Deaconess Assembly. Amendments to other articles may be adopted by the same procedure or by mail vote with approval by two-thirds of the members in good standing of the Deaconess Community.
- 12.3 Before becoming effective, all amendments shall be submitted, through the ELCA's Congregational and Synodical Mission Unit, to the ELCA Church Council or its executive committee for approval.

As adopted by the Deaconess Community of the Lutheran Church in America,  
In Assembly, December 30, 1978

And

As amended October 1, 1994, by the Deaconess Community of the Evangelical Lutheran Church in America

And

As amended May 16, 2004, by the Deaconess Assembly, approved by the Division for Ministry Board, June 2, 2004

And

As amended by the Deaconess Assembly, May 6, 2006 and approved by the ELCA Church Council Executive Committee July 28, 2006. **EC06.07.25**. Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and Education unit to the Church Council or its Executive Committee for approval."

And

As amended by the Deaconess Assembly, April 26, 2008 and approved by the ELCA Church Council Executive Committee July 25, 2008. **EC08.07.16b**. Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and

Education unit to the Church Council or its Executive Committee for approval.

And

As amended by the Deaconess Assembly, September 29, 2010, submitted by the ELCA Vocation and Education Unit, and approved by the ELCA Church Council, November 13, 2010. **CC10.11.78.**

**\*NOTE:** Church Council action **CC10.11.78** also authorized the ELCA Secretary “to make editorial changes to the bylaws related to the redesign of the churchwide organization.” These changes, which consisted of replacing references to the ELCA’s Vocation and Education Unit with the name of the new Congregational and Synodical Mission Unit, which replaced it in the redesign, have been incorporated into these bylaws.

And

As amended by the Deaconess Assembly, October 2, 2011, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November 13, 2011. **CC11.11.83u.**

And

As amended by the Deaconess Assembly, September 24, 2012, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November xx, 2012.



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**Office of the Secretary**  
**Evangelical Lutheran Church in America**  
God's work. Our hands.

***MEMORANDUM***

**To:** Church Council

**From:** David Swartling

**Date:** October 24, 2012

**Subject:** Proposed Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*

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**INTRODUCTION**

One of the responsibilities of the Churchwide Assembly is to adopt amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The process for amending the governing documents is specified in Chapter 22 of the ELCA Constitution. The principal way that constitutional amendments are adopted is in accordance with provision 22.11.a. which states: “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.” This is the only provision that authorizes adopting of constitutional amendments at a single meeting of the Churchwide Assembly. It means that proposed constitutional amendments for consideration at the Churchwide Assembly in 2013 must be considered and recommended at the Church Council meeting in November 2012.

Although the processes for adopting bylaw amendments and continuing resolutions at a Churchwide Assembly do not require similar notice, the historic practice of the Office of the Secretary has been to seek to provide a complete set of proposed governing document amendments at the fall Church Council meeting in the year before the Churchwide Assembly. Because many proposed constitutional amendments are accompanied by related bylaw and continuing resolution amendments, it is desirable to consider them at the same time.

For more than six months, the legal team in the Office of the Secretary has been working on possible governing document amendments. Early drafts of a number of proposals have been reviewed by many individuals, units, and organizations. There also have been multiple telephone conferences of the Legal and Constitutional Review Committee of the Church Council, and the most recent iteration of the proposed amendments was presented to the Conference of Bishops at its October meeting. Before the Church Council considers the proposed amendments they will be reviewed again by the Legal and Constitutional Review Committee.

The plan is that all or almost all of the proposed governing document amendments will be considered en bloc, but there will be an opportunity for Church Council members to consider individual provisions by timely removing them from *en bloc* consideration.

This summary is provided to facilitate and focus your review and analysis and is not intended to substitute for a thoughtful consideration of all the proposed amendments.

## SUMMARY OF PROPOSED AMENDMENTS

The following summary is provided in the order that documents appear. Where there are corresponding amendments in other portions of the governing documents, the applicable provisions and page numbers are indicated.

- 7.46/+S14.13/\*C9.05. (pp. 1-3, 33-35, 36-38). These provisions address situations of congregational conflict and the process and reasons for terminating a roster leader's call. These amendments respond to years of difficulty experienced by synods in invoking the existing provisions. In addition, the amendments better integrate "disability" provisions with the separate disability determination by Portico.
- 7.52.14. (p. 3). This proposed bylaw amendment clarifies that persons on the lay rosters may transfer from one synod to another in the same manner as a person on a clergy roster.
- 8.13. (p. 3). This is the constitutional provision that addresses synods in the chapter titled "Relationships." The LIFT implementing resolutions included an emphasis on the role of synods. In an earlier iteration of a proposed amendment to this provision, we suggested the possibility of switching the order of the sentences. A member of the Conference of Bishops convinced us that "pastoral care" must be viewed broadly and appropriately should be retained as the first enumerated responsibility. We also suggest substituting verbs in the second sentence from "develop resources for" to "plan for, facilitate, and nurture." We concluded that the existing language may be too narrow and is subject to misinterpretation. This language also mirrors the proposed revisions to ELCA constitutional provision 10.21 regarding the responsibilities of synods.
- 8.72.17. (p. 4). This new proposed bylaw clarifies that when an ordained minister from a full communion partner completes a contract to serve an ELCA congregation (and such pastors may *only* serve an ELCA congregation under contract!), the synod's file concerning that minister should be sent to the Office of the Secretary for retention. This is analogous to forwarding roster files to the Office of the Secretary when an ordained minister leaves the ELCA.
- 9.53.03/\*C17.03. (pp. 4, 41). These proposals eliminate the provision that congregational governing document amendments automatically become effective 120 days after their submission unless the synod objects. The amended provisions provide that amendments are valid *only* when approved by the synod. These amendments eliminate the problem created when improper amendments become effective because a synod failed to review

them and respond in a clear and timely manner. Both synod bishops and vice presidents responded affirmatively when asked about the desirability of this specific provision.

- 9.53.07. (p. 4). This proposed bylaw amendment requires petitions from congregations to be acted upon by the synod before forwarding them to the churchwide organization. It also allows action by the Church Council and not just the Churchwide Assembly in response to petitions.
- 10.11.A13. (p. 4). This proposed continuing resolution requires synods contemplating amendments to articles of incorporation or undertaking fundamental changes in corporate structure (i.e., merger, dissolution, etc.) to consult with the Office of the Presiding Bishop, the Office of the Secretary, and bishops of other synods that would be affected.
- 10.21, 10.21.01-.04/+S6.03, +S6.03.01-04. (pp. 5-9, 28-31). These provisions re-organize and clarify the responsibilities and priorities of synods in response to the work of the LIFT Task Force and the discussions springing from the bishops' Group of Nine. The principal change is to re-organize the non-prioritized list of 17 synod responsibilities into four categories. Subsequent bylaws (10.21.01-.04 and +S6.03.01-04) enumerate in more detail the responsibilities. The Conference of Bishops reviewed and endorsed these provisions at its October meeting.
- 10.90 et seq./14.21.11. (pp. 9-10, 12). One aspect of these proposed amendments is to move provisions regarding the Conference of Bishops from Chapter 15 ("Churchwide Offices and Administration") to Chapter 10 ("Synods"). In addition, a proposed amendment to 10.91.01 (formerly 15.91.01), as well as proposed bylaw 14.21.11, incorporates the LIFT recommendation for the Conference of Bishops to have a relationship of mutual referral and advice with the Church Council.
- 11.41.06. (p. 11). The proposed amendment to this bylaw would authorize the Church Council, in addition to the Churchwide Assembly, to approve churchwide appeals. This provides greater flexibility in light of the change to a triennial assembly cycle. In all cases, action on a churchwide appeal requires consultation in advance with the Conference of Bishops.
- 12.12.01. (p. 11). This proposed bylaw clarifies that social statements will be adopted in accordance with a policy approved by the Church Council, following consultation with the Conference of Bishops. This policy refers to *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns*, which was adopted by the Churchwide Assembly in 1997 and updated several times by the Church Council. Part of the work of the Addressing Social Concerns Review Task Force will be to make recommendations regarding this document. The reason for proposing an amendment to this bylaw is to clarify that social statements will be developed and proposed pursuant to this policy.
- 12.41.11. (pp. 11-12). This bylaw addresses the size and composition of the Churchwide Assembly. It was originally intended (and subsequently revised) to maintain the size of the

Churchwide Assembly at approximately 1000 voting members. As the result of membership loss, the voting membership of the 2013 Churchwide Assembly will be 952. In an informal survey of bishops conducted in March 2012, 46 of 52 bishops who responded recommended increasing the size of the assembly. Since that time, the Office of the Secretary has further investigated the cost implications of adding voting members. The estimated marginal cost of adding voting members is approximately \$2000 each. (This includes airfare, accommodations, meals, registration and other expenses paid by the churchwide organization.) Additionally, after 2013 the Churchwide Assembly budget will not be supported by grant proceeds from Thrivent. In light of these considerations, the recommendation is to amend this bylaw to return the size of the Churchwide Assembly to approximately 1000 voting members. In addition, the proposed amendment also adjusts the allocation of voting members. Rather than having all synod voting members determined on the basis of a formula based on number of congregations and their size, two voting members (a youth or young person and a person of color) will be allocated to each synod. The remainder of synod voting members will be determined as before.

- 13.11/13.22/13.32/13.42/13.52. (p. 12). These proposed amendments clarify an ambiguity and expressly provide that churchwide officers serve until their successors take office.
- 14.32/19.21.A13. (pp. 12, 19). This proposed amendment provides that youth members of the Church Council will be elected for terms of three years. The opportunity to elect persons in a category of "youth" is provided in ELCA constitutional provision 19.02, and will be addressed by the Church Council meeting in November. Proposed continuing resolution 19.21.A13 includes a commitment that at least 10 percent of the Church Council should be youth and young adults.
- 14.41.11. (p. 13). This proposed bylaw amendment provides that the chair of the Conference of Bishops will be a member of the Executive Committee of the Church Council. This represents an additional response to the LIFT recommendation to enhance the consultative role of the Conference of Bishops.
- Chapter 17/19.21.02. (pp. 15-17, 19). These proposed amendments address the governance of Portico, Augsburg Fortress, and the Mission Investment Fund. In order to provide for election by the Churchwide Assembly, terms of trustees would be amended to provide for three years, with the possibility of two consecutive re-elections. The proposed amendments also would clarify that separately incorporated ministries (SIMs) are expected to comply with the representational principles for ELCA boards. The proposal also would allow up to two trustees from full communion partners. (Although it is not incorporated into the proposed amendment, it is anticipated that SIMs will develop a trustee review and evaluation process.) Proposed amendments to ELCA bylaw 19.21.02 provide that in the case of re-election, if authorized, and for nominees from church bodies with which this church is in a relation of full communion, only one person need be nominated. These proposals have been under development for a significant period of time, and the applicable SIMs have provided superb assistance and input to the process. Each has reviewed and endorsed the concepts embedded in these recommendations.

- Chapter 20/\*C15.01 et seq. (pp. 20-26, 38-41). The member discipline process has been re-written to make it less of a legal process and to have responsibility for consultation and hearing reside in the synod committees for those purposes. These draft provisions have gone through several iterations, incorporating input from bishops.
- +S8.13. (p.32). This proposed amendment formalizes the recommendation that each synod appoint a synod attorney.
- C10.02. (p. 38). This proposed amendment to a non-mandatory provision in the *Model Constitution for Congregations* provides that the congregational president shall call a special congregational meeting upon the request of the synodical bishop.
- C10.03/\*C16.03/\*C17.01/\*C17.03/\*C17.04. (pp. 38, 41-42). These proposed amendments allow notice of congregation meetings to be provided by electronic means as well as by mail, where permitted by state law. These proposals were under development when a resolution was received from the Southwestern Washington Synod proposing electronic notification in lieu of regular mail. These proposed amendments respond to that resolution. However, it is important to point out that the issue of notification for meetings of not-for-profit corporations is governed by state law, and each congregation must be sure that its governing documents and practices comply with that law.
- C12.13. (p. 38). This proposed amendment empowers the Congregation Council and its committees to hold meetings by remote communication to the extent permitted by state law. Again, the format of meetings must comply with state law and *Robert's Rules of Order Newly Revised* (11<sup>th</sup> ed. 2011).

## CONCLUSION

These proposed amendments represent an ongoing commitment of the Office of the Secretary and this church to continue to evaluate the efficacy of its governing documents and their alignment to its mission and ministry. They contain a plethora of laws and procedures, but they are missional documents that define this church as part of the one holy catholic and apostolic Church and facilitate the proclamation of the Gospel and service to humankind.

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**Proposed Amendments to the  
Constitutions, Bylaws, and Continuing Resolutions  
of the Evangelical Lutheran Church in America  
2013 Churchwide Assembly  
Version 10/25/2012**

**10.33. INTEGRITY OF MINISTRY**

**10.33.01.7.43.02.** Ordained ministers previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

**7.44.A05. Sources of Calls for Ordained Ministers**

...

4.0 Churchwide ministry

...

4.6 ~~Section executive~~ Church Council

4.7 Other churchwide unit staff Church Council

**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 by death or, following consultation with the synodical bishop, ~~and~~ for the following reasons:
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions, ~~without reflection on the competence or the moral and spiritual character of the pastor;~~
  - 4) ~~the physical disability~~ or mental incapacity of the pastor;
  - 5) ~~suspension~~ ~~disqualification~~ of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) ~~the~~ dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through as a result of discipline proceedings for more than six months.



- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may, or when such allegations have been brought to this synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall investigate such conditions personally together in company with a committee of two ordained ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition testimony shall be obtained. When a such disability or incapacity is evident to the committee, the bishop of this synod may with the advice of the committee shall declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the a disabled pastor to health, the bishop of this synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call field of labor.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from ; all concerned persons shall be heard, after which the bishop of this synod together with the committee described in †S14.13.b. shall present their recommendations first decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action need shall be taken by the this synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above †S14.13.d., the bishop's committee concludes that there may be grounds for

disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the this church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod.

g. If, following the appointment of the committee described in 7.46.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the synodical bishop of this synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

**7.52.14. Maintenance of Lay Rosters.** Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers—according to the bylaws and continuing resolutions of this church—for inclusion on such a roster or rosters.

a. To promote proportionate representation of the rostered faculty and administration in each synod related directly to a seminary of this church, an associate in ministry, a deaconess, or a diaconal minister, if a seminary teacher or administrator, shall be assigned to the roster of a synod by the seminary board, subject to approval by the synodical bishop and Synod Council of the affected synod.

b. For the sake of the ministry and mission needs of this church, an associate in ministry, a deaconess, or a diaconal minister, serving under call in the churchwide organization, may be assigned to a synod, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

c. An associate in ministry, a deaconess, or a diaconal minister, if granted retired or disability status on the roster, may be authorized to transfer from the synod where last rostered to the synod of current address, upon application for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

d. In unusual circumstances, the transfer of an associate in ministry, a deaconess, or a diaconal minister who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**8.13.** **The synod shall provide for pastoral care of the congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers within its boundaries. It shall plan for, facilitate, and nurture ~~develop resources for~~ the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization.**

**8.20. RELATIONSHIP THROUGH OTHER ORGANIZATIONAL UNITS**

**8.21. Conferences, clusters, coalitions, ~~or~~ other area subdivisions, ~~or~~ networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.**

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

**9.22. All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church ~~to which in whose territory the congregation is located relates.~~**

**9.53.03.** Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod ~~shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision to approve or disapprove the proposed changes; in the absence of a decision,~~ the changes shall go into effect upon notification ~~that the synod has approved them.~~ The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

**9.53.07.** Congregations shall have the right to petition this church. ~~Petitions~~ Any petition shall be addressed to the synod to which the congregation relates for response by the synod; ~~or, at the discretion of the synod~~ By action of the Synod Council or Synod Assembly, ~~petitions may be forwarded for forwarding~~ to the Church Council or Churchwide Assembly.

**10.01.11.** The names and boundaries of the synods shall be:  
*[An amendment to this bylaw accompanies a recommendation to ratify an amendment to the constitution of the Delaware-Maryland Synod as detailed on page 27 of this report.]*

**10.11.A13.** Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.

10.13. 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 Chapter 22 for amendments to the constitution of this church accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. 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 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.~~

10.20. PURPOSE

10.21. ~~Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:~~

- ~~a. Provide for the pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers in the synod, including:
  - ~~1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;~~
  - ~~2) authorizing ordinations and ordaining on behalf of this church;~~
  - ~~3) approving associates in ministry, deaconesses, and diaconal ministers, which may be done through multi-synodical committees;~~
  - ~~4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and~~
  - ~~5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.~~~~
- ~~b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - ~~1) nurturing and supporting congregations and lay leaders;~~
  - ~~2) seeking and recruiting qualified candidates for the rostered ministries of this church;~~
  - ~~3) making provision for pastoral care, call or appointment review, and guidance;~~
  - ~~4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and~~
  - ~~5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.~~~~
- ~~c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this constitution.~~

- ~~d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.~~
- ~~e. Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:
  - ~~1) ecumenical guidance and encouragement;~~
  - ~~2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;~~
  - ~~3) leadership and encouragement of congregations in their evangelism efforts;~~
  - ~~4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;~~
  - ~~5) encouragement of financial support for the work of this church by individuals and congregations;~~
  - ~~6) provision for resources for congregational life;~~
  - ~~7) assistance to the members of its congregations in carrying out their ministries in the world; and~~
  - ~~8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.~~~~
- ~~f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.~~
- ~~g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.~~
- ~~h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.~~
- ~~i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.~~
- ~~j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.~~
- ~~k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.~~
- ~~l. Foster supporting relationships with camps and other outdoor ministries.~~
- ~~m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.~~
- ~~n. Interpret the work of this church to congregations and to the public.~~

- ~~o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.~~
- ~~p. Provide for archives in conjunction with other synods.~~
- ~~q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.~~

Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered leaders in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.

**10.21.01.**

In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:

- a. providing for pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers in the synod, including:
  - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
  - 2) authorizing ordinations and ordaining on behalf of this church;
  - 3) approving associates in ministry, deaconesses, and diaconal ministers, which may be done through multi-synodical committees;
  - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and
  - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.
- b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and

5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.

c. providing for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this constitution;

d. providing for archives in conjunction with other synods.

**10.21.02.** In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

a. developing new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

b. leading and encouraging of congregations in their evangelism efforts;

c. assisting members of its congregations in carrying out their ministries in the world;

d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;

e. providing resources for congregational life;

f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

**10.21.03.** In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global partners, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;

b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;

c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;

d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;

e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;

f. fostering relationships with camps and other outdoor ministries;

g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;

h. fostering relationships with ecumenical and global partners;

i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

**10.21.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;
- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

**10.32. CONFLICTS OF INTEREST**

**10.32.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

...

- 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, including corresponding members of blended families, and or in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**15.30.10.90. CONFERENCE OF BISHOPS**

**15.31.10.91. The Conference of Bishops shall be composed of the bishops of the synods, the presiding bishop of this church, and the secretary of this church.**

**15.31.01.10.91.01. The Conference of Bishops shall report to consult with and advise the Church Council, ~~and~~. It may make recommendations to the presiding bishop of this church and to the Church Council, respond to referrals from the Church Council, and refer concerns and proposals to the Church Council. At each meeting the Conference of Bishops shall receive a report from the Church Council brought by the vice president of this church.**

**10.91.02 Members of the The conference shall assemble meet at least two times each year.**

**15.31.02. Staff services for the functions and responsibilities of the conference shall be provided by the Office of the Presiding Bishop.**

**15.31.03.10.91.03. The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.**

**15.31.A07.10.91.A13. *Responsibilities of the Conference of Bishops***

*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church, and it shall offer advice and counsel to the Church Council and the churchwide organization. To fulfill these responsibilities, the Conference of Bishops shall:*



- a. *be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;*
- b. *review recommendations from the appropriate churchwide unit **or office**, pertaining to standards for the admission to the rosters of ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and for their retention on those rosters;*
- c. *review recommendations and foster programs, in consultation with the appropriate churchwide unit **or office**, pertaining to policies related to ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and their families for pastoral care in such areas as call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;*
- d. *work with the appropriate churchwide unit **or office** in the processes for first call for candidates for the ordained ministry of this church, first call for persons certified as associates in ministry, deaconesses, and diaconal ministers, mobility of rostered persons, and pastoral care;*
- e. *carry out programs, under the leadership of the appropriate churchwide unit **or office**, related to ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and their families for pastoral care, including call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;*
- f. *offer programs for orientation and continuing education for bishops, officers, and their spouses;*
- g. *assist the bishops in their role as teachers by being a forum for serious reflections on the theological and ethical implications of issues that affect the life of this church;*
- h. *participate in the development and study of ecumenical documents and assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction; and*
- i. *assist the bishops in their role as leaders in fostering support for the work of this church by being a forum for discussion of annual mission-support plans and serving as a means of providing advice and counsel to the Church Council in the council's responsibility for approval of those plans.*

**15.31.B03.10.91.B13 Organization of the Conference of Bishops**

*The Conference of Bishops may establish committees as the members, from time to time, may determine to assist in fulfillment of assigned responsibilities. Quadrennially, the Conference of Bishops shall elect a chair and vice chair to preside at meetings and serve as ex officio members of the executive committee of the conference with the presiding bishop and secretary. Three synodical bishops also shall be elected by the conference as members of the executive committee.*

**15.31.C10.10.91.C13. Staff Services for the Conference of Bishops**

*Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.*

**11.34.** The churchwide organization shall carry out its duties through **functional elements known as units and offices**. Units and offices shall be responsible to the Churchwide Assembly and **to the Church Council in the interim between regular meetings of the assembly.**

**16.12.14.11.34.01.** Proxy and absentee voting shall not be permitted **in the actions of boards, committees, task forces, or other decision-making bodies.**

**11.35.** ~~Each separately incorporated ministry shall be governed by a board.~~

**11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly **or the Church Council**, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

**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 be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement 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.**

**12.31.08.** Proxy and absentee voting shall not be permitted at a Churchwide Assembly.

**12.31.A11.** ~~*To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.*~~

**12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every **5,800 6,000** 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. **These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and**

- one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least ~~two~~ four voting members from each synod. The Church Council may allocate up to ten additional voting members among synods ~~in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution~~, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.
- 13.11. **The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church.**
- 13.22. **The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**
- 13.32. **The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office and shall be a voting member of a congregation of this church.**
- 13.42. **The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office and shall be a voting member of a congregation of this church.**
- 13.52. **The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office and shall be a voting member of a congregation of this church.**
- 14.12.02. The Church Council shall use parliamentary procedure in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the council.**
- 14.~~21.09.~~**12.03.** Proxy and absentee voting shall not be permitted at meetings of the Church Council.
- 14.21.11. The Church Council shall consult with and refer matters to the Conference of Bishops as well as receive reports from it. The Church Council shall act on resolutions from synod councils.
- 14.32. **With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.**
- 14.32.~~05.02.~~ **Advisory and Liaison** members of the Church Council shall have voice but not vote.
- 14.32.~~AH.A13.~~ **A member of the Church Council, upon invitation, may serve as a liaison for a the respective boards of trustees of a the separately incorporated ministries.**

**14.32.D05.B13.** *One voting member of the Church Council shall be selected in each biennium triennium to serve—in accord with ~~bylaw 17.31.11.~~ 16.12.D11.d.4.—as a member of the Advisory Committee for the Church Periodical.*

**14.41.11.** The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. . . .

**15.12.B130.** ***Responsibility for Ecumenical and Inter-Religious Relations***

*Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.*

a. An assistant to the presiding bishop/executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the assistant to the presiding bishop/executive for ecumenical and inter-religious relations shall:

. . .

**15.12.C130.** ***Responsibility for Federal Chaplaincy Ministries***

*Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop/director for federal chaplaincy ministries, who shall:*

. . .

**15.12.F130.** ***Responsibility for Synodical Relations***

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synodical relations, appointed by the presiding bishop, shall:*

. . .

b. *relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop/director for federal chaplaincy ministries;*

. . .

f. provide information, resources, and training concerning the prevention of sexual misconduct.

**15.12.G131.** ***Responsibility for Theological Discernment***

*Responsibility shall be exercised in the Office of the Presiding Bishop for serving the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church, including the Conference of Bishops, the seminary faculties, the convocation of teaching theologians, networks such as Lutheran ethicists and women theologians, the editorial staff of the ELCA*

*publishing ministry and publications, and all rostered leaders. This responsibility for serving the Church's theological work also shall encompass theological work in and commitment to discern, understand, and respond to racism, classism, and sexism and issues of justice for women in the Church and in society in order to advance full participation, equal opportunity, and justice for all. To fulfill these responsibilities the presiding bishop shall appoint an assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.*

**15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.07., and 16.12.14. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.

**14.21.07.16.11.01.** Consistent with applicable personnel policies, churchwide units and offices will have staff persons, some of whom shall be executive staff and others of whom shall be support staff. In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

**16.12.A113.** ***Congregational and Synodical Mission Unit***

*The Congregational and Synodical Mission unit shall foster and facilitate the work of synods, congregations, and partners in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; providing worship and liturgical resources; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity, fostering relationships with educational partners; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The Congregational and Synodical Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., ~~and~~ Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.*

...

*e. The Evangelical Lutheran Education Association (ELEA) is a separately incorporated ministry that provides service to early childhood education centers, elementary schools, and secondary schools of the synods and congregations of this church. ELEA also supports churchwide ministries in the use of schooling for mission.*

- 17.20.03.** The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for one six-year three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.
- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and retirement plans, and two to five at least four 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. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- ...
- 17.20.05.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.07., and 16.12.14. shall apply to this board.
- 17.20.06.** The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the salary compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- ~~**17.20.C11.** To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the 2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.20.03. shall be proposed to the 2013 Churchwide Assembly to provide that the board shall include at least four persons who are members of the plans, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.~~

- 17.30.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of at least nine but not more than 9–12 members persons; ~~who shall be~~ elected by the Churchwide Assembly for six-year three-year terms with the possibility of two consecutive re-elections ~~no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.~~ The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- 17.30.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees. The Executive Committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.
- 17.30.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06., and 14.21.07., and 16.12.14. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.40.01.** This publishing house shall have a board of trustees composed of 11–15 members; ~~persons~~ elected by the Churchwide Assembly for one six-year three-year terms with the possibility of two consecutive re-elections. ~~The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly~~ no consecutive re-election and with approximately one-third elected every two years as provided in Chapter 19.
- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. be composed of 14 ~~persons~~ on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment. ~~and o~~ Ordained ministers shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- . . .

- 17.40.02.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.03., and 16.12.14. shall apply to this publishing house.
- 17.40.03.** The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the salary compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- 17.50.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.06., and 16.12.14. shall apply to this organization. Bylaw 14.21.07. shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.
- 19.02.** **The members of the Church Council shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 12. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member two members 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. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.**



- 19.04. ~~Other than elections of officers and executive directors of units~~ Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without consecutive re-election, and with approximately ~~one-third~~ one-half of the members of the Church Council and of each board or advisory committee elected each ~~biennium~~ triennium.
- 19.05. Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions of this church*. Each nominee for an appointed position in the churchwide organization should be a voting member of a congregation of this church.
- 19.05.02. For purposes of nomination to and service on the Church Council or a board of a ~~churchwide unit~~ separately incorporated ministry, “synodical membership” shall be defined as follows:
- A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.
  - An ordained minister shall be recorded in the synod on whose roster such an ordained minister’s name is maintained.
  - A diaconal minister, associate in ministry, or deaconess shall be recorded in the synod on whose roster such a rostered layperson’s name is maintained.

#### 19.10. NOMINATION AND ELECTION CONSIDERATIONS

- 19.11.01. In the nomination and election process the following general considerations shall be observed:
- ...
- ~~Members of the 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.~~
  - ~~d.~~ Before electing a member to a vacancy on a board or committee, the Church Council shall consult with the board or committee.
  - ~~e.d.~~ On the final ballot for the election of the 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.
  - ~~f.e.~~ Each ~~biennium~~ triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.

- g. ~~The youth organization of this church shall elect for terms of three years two persons to serve as advisory members of the Church Council.~~
- h. ~~An advisory member of a board, committee, or the Church Council shall have voice but not vote.~~
- 19.21.02. The Nominating Committee shall nominate ~~two persons~~ at least one person for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. 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.
- 19.21.A~~9813~~. *The Nominating Committee shall strive to ensure that at least two ten percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall have been be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*
- 19.41.01. The terms of office of persons elected to regular terms on a committee or board by the Churchwide Assembly shall begin at the conclusion of the assembly at which such persons were elected. ~~The commencement of terms of office of persons elected to regular terms by the Churchwide Assembly on the board of trustees of the Publishing House of the ELCA and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.~~
- 19.51.01. The Churchwide Assembly shall elect all members of the board of trustees of the Publishing House of the ELCA, the board of trustees of the Mission Investment Fund, and the board of trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of ~~the unit~~ these separately incorporated ministries.
- 19.61.02. No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or ~~other~~ committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee ~~or board~~ of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs

- of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.
- 19.61.03.** No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, a program or an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)
- 19.61.04.** No person related to spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council, board, or a committee that oversees advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 19.61.05.** No person employed by an entity, agency, or institution supervised by a board or committee of the churchwide organization shall be a member of that supervising board or committee, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- 19.61.J0013.** 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 of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.

**20.40. MEMBERS OF CONGREGATIONS**

- 20.41.01.** The offenses for which a member of a congregation shall be subject to discipline are:
- a. denial of the Christian faith;
  - b. conduct grossly unbecoming a member of the Church of Christ; or
  - c. persistent trouble-making within the congregation.
- The offenses for which a member or members of a congregation may be disciplined are:
- a. persistent and public denial of the Christian faith;
  - b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;
  - c. continual and intentional interference with the ministry of the congregation; or
  - d. willful and repeated harassment or defamation of member(s) of the congregation.

- 20.41.02.** Discipline shall be administered by the Congregation Council on behalf of the congregation. The procedure which Christ instructed his disciples to follow (Matthew 18:15-17) shall be adhered to in every case, proceeding through these successive steps:
- a. private admonition by the pastor;
  - b. admonition by the pastor in the presence of two or three witnesses; and
  - c. written citation to appear before the Congregation Council, serving as a discipline hearing committee, having been received by the member at least 10 days prior to the meeting.

If for any reason the pastor is unable to administer the admonitions required by a. and b. hereof, the president (if not the pastor) or vice president shall administer such admonitions.

Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15-17), proceeding through these successive steps, as necessary:

- a. seeking repentance and reconciliation through private counsel and admonition by a pastor;
- b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;
- c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03;
- d. written referral of the matter pursuant to bylaw 20.41.04, by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.

- 20.41.03.** 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.

If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (i) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

- 20.41.04.** To assure due process and due protection for the accused as required in 20.11., members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. In addition, due process requires the following:
- a. the right to be given a specific written statement of the charges;
  - b. the right to a hearing by the Congregation Council;
  - c. the right of the accused to testify in person or remain silent;
  - d. the right to call witnesses;
  - e. the right to introduce documentary evidence;
  - f. the right to confront and cross-examine witnesses;
  - g. the right to a hearing closed to the public unless both the accuser(s) and the accused agree to a public hearing;
  - h. the right to a written decision as required by these bylaws;
  - i. the right to be treated with fundamental procedural fairness, which means:
    - 1) avoidance by council members of written communications to or from either accused or accuser(s) without copy to the other;
    - 2) avoidance by council members of other communications with either the accused or the accuser(s) outside of the presence of the other;
    - 3) maintaining proper decorum during the hearing;
    - 4) allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions;
    - 5) keeping a verbatim record of the hearing, made either by a stenographer or court reporter or by audio or video recording; and
    - 6) 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 may also participate in the proceedings.

If the counseling, censure and admonitions pursuant to bylaw 20.41.02. a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

- 20.41.05.** The accused can be found guilty by the vote of at least two-thirds of the members of the Congregation Council who are not disqualified and who are present and voting. Should renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:
- a. censure before the council or the congregation;
  - b. suspension from stated privileges of membership for a definite designated period of time; or

~~c. termination of membership.~~

~~A resolution of the council suspending or terminating the membership of a member of this congregation shall be delivered to the person in writing.~~

~~The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.~~

**20.41.06.** ~~Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.~~

~~The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.~~

**20.41.07.** ~~Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:~~

~~a. evidence that injustice has been done; or~~

~~b. evidence of repentance and amendment.~~

~~The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the congregation council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) ten days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing committee consists of six members plus the nonvoting chair.~~

**20.41.08.** ~~No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.~~

~~The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:~~

~~a. the hearing before the discipline hearing panel is intended to be informal;~~

~~b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;~~

~~c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;~~

~~d. only one Congregation Council member may participate in the proceedings as the council representative;~~

- e. the accused member(s) may choose to testify in person or remain silent;
  - f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;
  - g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;
  - h. the panel may conduct some of its sessions outside the presence of the parties to the case;
  - i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings;
  - j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.
- 20.41.09.** Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:
- a. suspension from the privileges of congregation membership for a designated period of time;
  - b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
  - c. termination of membership in the congregation; or
  - d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.
- 20.41.10.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.
- 20.41.11.** No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.
- 20.41.A09.** ~~***Rules for Appeals to a Synod Council***~~
- a. ~~*Any appeal to the Synod Council must be made by written notice within 30 days after the decision of the Congregation Council has been delivered to the accused member(s). The written notice of the intent to appeal must be given by certified or registered mail to the Synod Council (in care of the vice president of the synod), with a copy to the chair of the Congregation Council and the congregation's pastor.*~~
  - b. ~~*Any party who has appealed to the Synod Council for review of a decision of a Congregation Council may request a stay in the effective date or other provision contained in the decision pending the appeal. The request must be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Synod Council (in care of the vice president of the synod) with copy to the other party. The Synod Council may grant the other party an opportunity to respond in writing. The Synod Council may grant a stay for the period, and may*~~

~~renew the stay for further periods, as it determines to be appropriate. The Synod Council may make the grant of a stay subject to such conditions as it determines to be appropriate.~~

- ~~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:~~
- ~~1) the citation and specific written charges as served upon the accused member(s) prior to the hearing before the Congregation Council;~~
  - ~~2) the congregation's constitution, bylaws, and continuing resolutions and a copy of any rules governing the hearing before the Congregation Council;~~
  - ~~3) identities of the person(s) who prepared the written charges and of the members of the Congregation Council who heard the case;~~
  - ~~4) the verbatim record made by the stenographer or court reporter or the audio or video recording of the hearing before the Congregation Council;~~
  - ~~5) all documents or physical evidence presented at the hearing before the Congregation Council;~~
  - ~~6) the written decision of the Congregation Council;~~
  - ~~7) proof that the written decision was delivered to the accused member(s); and~~
  - ~~8) certification that the successive steps required by Matthew 18:15-17 were followed, as specified in bylaw 20.41.02. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.~~
- ~~d. If the Synod Council has reason to believe or doubt that a required action was taken by the Congregation Council, but the action is not revealed in the record on appeal, the Synod Council may solicit, by written request to the chair of the Congregation Council with copies to the accused member(s), written confirmation of the action. Copies of the confirmation shall be supplied to the accused member(s).~~
- ~~e. The party making an appeal must present a written statement of reasons why the decision of the Congregation Council should be reversed or set aside. The Congregation Council will then submit a written response to the Synod Council. The party making an appeal may present a brief written rebuttal. Appropriate page limitations and due dates for these statements will be established by the vice president of the synod. Parties shall promptly give each other copies of any written statements filed with the Synod Council.~~
- ~~f. Members of the Congregation Council and the accused members shall refrain from discussing appeals made to the Synod Council, except as required to discharge their duties under these rules. Members of the Synod Council shall refrain from discussing appeals, except as required to discharge their duty to decide the appeal. Members of the Congregation Council and the accused member(s) will not communicate with Synod Council members concerning the appeal unless all parties are included in the communication.~~



- ~~g. No member of the Synod Council may participate in any appeal if such a member is related to the accused member(s), to any witness who testified before the Congregation Council, or to a member of the Congregation Council, or where such Synod Council member is a current or recent member of the congregation. For good cause, a member of the Synod Council may voluntarily disqualify himself or herself from participation.~~
- ~~h. The Synod Council will meet in executive session and consider the appeal solely on the basis of the record and written statements. Normally, the Synod Council will meet and render its written decision within 60 days from the due date for the last written statement to be submitted by the parties.~~
- ~~i. The Synod Council will affirm the decision of the Congregation Council unless it finds that:
  - ~~1) the requirements of due process or fundamental procedural fairness were not met;~~
  - ~~2) the Congregation Council's decision was not supported by any evidence in the record; or~~
  - ~~3) the record on appeal is insufficient to make a determination.~~~~
- ~~j. Final decisions of the Synod Council require an affirmative vote by at least two-thirds of those present and voting. The decision of the Synod Council shall be delivered in writing to the accused member(s), the chair of the Congregation Council, the congregation's pastor, the synodical bishop, and the secretary of this church.~~

**21.01.** Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit ministry or of any other organization is subject to the provisions of section 21.02. . . .

**Constitutional Amendment to the Territory of the Synod  
Delaware-Maryland Synod (8F)**

*To recommend that the 2013 Churchwide Assembly approve the following action:*

To ratify the following amendment to the Delaware-Maryland Synod constitution; and

To amend bylaw 10.01.11. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* as follows.

†**S3.01.** The territory of this synod, as determined by the Churchwide Assembly, shall be: the state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, and Worcester in the state of MARYLAND; the congregations ~~of The Redeemer, Montgomery County, and~~ of Holy Trinity, Prince George's County, in the State of MARYLAND; the congregation of Mt. Joy, Adams County, in the Commonwealth of PENNSYLVANIA; and the counties of Accomack and Northampton in the State of VIRGINIA.

**10.01.11.** The names and boundaries of the synods shall be:  
Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA; the counties of Accomack, Northampton in the state of VIRGINIA.

*Constitution for Synods*

†S1.01. The name of this synod, **as determined by the Churchwide Assembly**, shall be (*name of synod*) of the Evangelical Lutheran Church in America.

†S3.01. [*See the ratification recommendation on page 27.*]

†S6.03. **To fulfill these purposes, this synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod. In fulfillment of this role, this synod shall:**

- a. Provide for the pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers of this church in this synod, including:**
  - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;**
  - 2) authorizing ordinations and ordaining on behalf of this church;**
  - 3) approving associates in ministry, deaconesses, and diaconal ministers of this church, which may be done through multi-synodical committees;**
  - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and**
  - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.**
- b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:**
  - 1) nurturing and supporting congregations and lay leaders;**
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;**
  - 3) making provision for pastoral care, call or appointment review, and guidance;**
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and**
  - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.**
- c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures in Chapter 20 of the constitution of the churchwide organization.**
- d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.**
- e. Plan for the mission of this church in this synod, initiating and developing policy and implementing programs, consistent with churchwide policy, including:**
  - 1) ecumenical guidance and encouragement;**
  - 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;**

- 3) leadership and encouragement of congregations in their evangelism efforts;
  - 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
  - 5) encouragement of financial support for the work of this church by individuals and congregations;
  - 6) provision for resources for congregational life;
  - 7) assistance to the members of its congregations in carrying out their ministries in the world; and
  - 8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.
- f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.
  - g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
  - h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
  - i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
  - j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
  - k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.
  - l. Foster supporting relationships with camps and other outdoor ministries.
  - m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of this synod.
  - n. Interpret the work of this church to congregations and to the public.
  - o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
  - p. Provide for archives in conjunction with other synods.
  - q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of this synod which can best be done cooperatively with other synods and the churchwide organization.
  - r. Elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America and according to procedures specified in the bylaws of this constitution.
- Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory.**

- In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:**
- a. Provide for pastoral care of congregations and rostered leaders in the synod;**
  - b. Plan for, facilitate, and nurture the mission of this church through congregations;**
  - c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.**
  - d. Interpret the work of this church to congregations and to the public on the territory of the synod.**
- †S6.03.01.** In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:
- a. providing for pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers in the synod, including:**
    - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;**
    - 2) authorizing ordinations and ordaining on behalf of this church;**
    - 3) approving associates in ministry, deaconesses, and diaconal ministers, which may be done through multi-synodical committees;**
    - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and**
    - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.**
  - b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:**
    - 1) nurturing and supporting congregations and lay leaders;**
    - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;**
    - 3) making provision for pastoral care, call review, and guidance;**
    - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and**
    - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.**
  - c. providing for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this constitution.**
  - d. providing for archives in conjunction with other synods.**
- †S6.03.02.** In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:
- a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;**

- b. leading and encouraging of congregations in their evangelism efforts;
  - c. assisting members of its congregations in carrying out their ministries in the world;
  - d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
  - e. providing resources for congregational life;
  - f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
- †S6.03.03.** In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:
  - a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region;
  - b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
  - c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
  - d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
  - e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
  - f. fostering supporting relationships with camps and other outdoor ministries;
  - g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
  - h. fostering relationships with ecumenical and global partners;
  - i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.
- †S6.03.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:
  - a. encouraging financial support for the work of this church by individuals and congregations;
  - b. participating in churchwide programs;
  - c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
  - d. providing ecumenical guidance and encouragement.
- †S7.21.** The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:
  - a. All ordained ministers under call on the roster of this synod in attendance at this Synod Assembly shall be voting members.
  - b. All associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers, under call, on the official lay rosters of this synod

shall have both voice and vote as lay voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item †S7.21.c.

- c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to this synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.
  - d. Voting membership shall include the officers of this synod.
- †S7.21.01.** Voting members shall begin serving with the opening of a regular Synod Assembly and shall continue serving until voting members are seated at the next regular Synod Assembly.

**S7.23.** 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.

**S7.26.** This synod may establish processes through the Synod Council that permit representatives of ~~mission settings formed with the intent of becoming recognized~~ congregations under development 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.

**†S7.31.** Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.

**†S8.13.** The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

†S8.16. **Conflicts of Interest**

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

...

- 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, including corresponding members of blended families and or in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

†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 organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

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

†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 by death or, following consultation with the synodical bishop, and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
  - 4) the physical disability or mental incapacity of the pastor;
  - 5) suspension disqualification of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) the dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through as a result of discipline proceedings for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may, or when such allegations have been brought to this synod's attention by an official recital of allegations by the



- Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall investigate such conditions personally together in company with a committee of two ordained ministers and one layperson, or
- 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition testimony shall be obtained. When a such disability or incapacity is evident to the committee, the bishop of this synod may with the advice of the committee shall declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the a disabled pastor to health, the bishop of this synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call field of labor.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from; all concerned persons shall be heard, after which the bishop of this synod together with the committee described in †S14.13.b. shall present their recommendations first decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action need shall be taken by the this synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above †S14.13.d., the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the this church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod.

- g.** If, following the appointment of the committee described in ¶S14.13.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of this synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

*Model Constitution for Congregations*

- \*C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Council Committees.]
- \*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 organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.
- \*C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.
- \*C8.05.d.** Membership in this congregation shall be terminated by any of the following:  
...  
d. disciplinary action in accordance with provision 20.40. and the accompanying bylaws by the Congregation Council;
- \*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 by death or, following consultation with the synodical bishop, and for the following reasons:
- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
  - 4) the physical disability, or mental incapacity of the pastor;
  - 5) suspension disqualification of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) the dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through as a result of discipline proceedings for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,

- 1) the bishop in his or her sole discretion may, ~~or when such allegations have been brought to this synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall~~ investigate such conditions personally ~~together in company~~ with a committee of two ordained ministers and one layperson, ~~or~~
  - 2) ~~when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.~~
- c. In case of alleged physical ~~disability~~ or mental incapacity ~~under paragraph a.4) above, the bishop's committee shall obtain and document~~ competent medical ~~opinion concerning the pastor's condition~~ testimony shall be obtained. When ~~a such~~ disability ~~or~~ incapacity is evident ~~to the committee~~, the bishop of this synod ~~may~~ with the advice of the ~~committee shall~~ declare the pastorate vacant ~~and the pastor shall be listed on the clergy roster as disabled~~. Upon ~~removal of the disability and the~~ restoration of ~~the a disabled~~ pastor to health, the bishop ~~of this synod~~ shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another ~~appropriate call field of labor~~.
  - d. In the case of alleged local difficulties that imperil the effective functioning of the congregation ~~under paragraph a.3) above, the bishop's committee shall endeavor to hear from~~; all concerned persons ~~shall be heard~~, after which the bishop ~~of this synod~~ together with the committee ~~described in †S14.13.b. shall~~ present their recommendations first ~~decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action~~ ~~need shall~~ be taken by ~~the this~~ synod.
  - e. If either party fails to assent ~~to the recommendations of the bishop's committee concerning the pastor's call~~, the congregation may dismiss the pastor ~~only~~ at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
  - f. If, in the course of proceedings described in ~~paragraph c. or paragraph d. above~~ ~~†S14.13.d.~~, the ~~bishop's~~ committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action ~~to the synodical bishop who may bring charges~~, in accordance with the provisions of ~~the this~~

~~church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod.~~

~~If, following the appointment of the committee described in \*C9.05.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of this synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).~~

**C10.02.** A special Congregation Meeting may be called by the pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of \_\_\_\_\_ [number][percent] of the voting members. The president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

**C10.03.** Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law, to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient. Electronic notice of meetings may be provided in addition to notice by regular mail.

**C10.05.** Voting by proxy or by absentee ballot shall not be permitted.

**C12.13.** The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

## **Chapter 15.**

### **DISCIPLINE OF MEMBERS AND ADJUDICATION**

**\*C15.01.** ~~Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council. If, for any reason, the pastor is unable to administer the admonitions required by a. and b. hereof, the president (if not the pastor) or vice president shall administer such admonitions.~~

Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of the congregation, or willful and repeated harassment or defamation

of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15-17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

- \*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. 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.

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 the counseling, censure, and admonitions pursuant to C15.01 do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.

- \*C15.03.** Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council who are not disqualified but who are present and voting, and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:
- a. censure before the council or congregation;
  - b. suspension from membership for a definite period of time; or
  - c. exclusion from membership in this congregation.
- Disciplinary actions b. and c. shall be delivered to the member in writing. If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the Committee on Discipline to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.
- \*C15.04.** The member against whom disciplinary action has been taken by the Congregation Council shall have the right to appeal the decision to the Synod Council. Such right may not be abridged and the decision of the Synod Council shall be final. The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- \*C15.05.** Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of a) evidence that injustice has been done or b) evidence of repentance and amendment. By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:
- a. suspension from the privileges of congregation membership for a designated period of time;
  - b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
  - c. termination of membership in the congregation; or
  - d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

- \*C15.06. For disciplinary actions in this congregation, “due process” shall be observed as specified in 20.41.04. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*  
The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.* The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.
- \*C15.07. No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.  
No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.
- \*C16.03. Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation’s members by mail of the proposal with the council’s recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*C17.01. Unless provision \*C17.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation’s members by mail of the proposal together with the council’s recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*C17.03. Any amendments to this constitution that result from the processes provided in \*C17.01. and \*C17.02. shall be sent by the secretary of this congregation to the synod. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. ~~The amendment shall become effective within 120 days from the date of the receipt of the notice by the synod unless the synod informs this congregation that the amendment is in conflict with the constitution and bylaws of the Evangelical Lutheran Church in America or the constitution of the *(insert name of synod)* Synod of the ELCA.~~



- \*C17.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a simple majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail **or electronic means, as permitted by state law**, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice and call such a meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.



**Office of the Secretary**  
**Evangelical Lutheran Church in America**  
God's work. Our hands.

***MEMORANDUM***

**To:** Church Council  
**From:** David Swartling  
**Date:** November 1, 2012  
**Subject:** Elections and the transition to a triennial Churchwide Assembly

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**BACKGROUND**

In August 2011, the Churchwide Assembly adopted amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* to provide for triennial meetings of the Churchwide Assembly rather than biennial meetings. These amendments resulted from practical and philosophical considerations and were spurred by the recommendations of the report of the *Living Into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (LIFT) Task Force*. The Churchwide Assembly overwhelmingly voted in favor of the new approach, but it also recognized that the change would mean many adaptations in traditional practices and follow-up evaluation of many issues. One such complex issue involves the election of persons to serve on boards, councils, committees, and other governing bodies elected by the Churchwide Assembly. Historically, members of the Church Council, the boards of separately incorporated ministries, and churchwide boards and committees were elected to one, non-renewable six-year term, with approximately one-third of the group elected each biennium.<sup>1</sup> Recognizing the need for an alternative approach as well as transition plans, the Churchwide Assembly adopted continuing resolution 12.31.A11 to address the issue of elections. This continuing resolution provides as follows:

To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.

This memorandum responds to continuing resolution 12.31.A11 and provides background and recommendations for elections to the Church Council and to the boards of trustees for separately incorporated ministries that have their trustees elected by the Churchwide Assembly. (This includes

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<sup>1</sup> The 2011 Churchwide Assembly eliminated program committees for churchwide organization units, so they need not be addressed in this memorandum.

Portico Benefit Services (“Portico”), The Publishing House of the Evangelical Lutheran Church in America (Augsburg Fortress, Publishers or “AFP”), and the Mission Investment Fund of the Evangelical Lutheran Church in America (“MIF”).

## CHURCH COUNCIL ELECTIONS

Currently, the composition of the Church Council, which is the board of directors and interim legislative authority of the ELCA, is provided for and described in Chapter 14 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. Constitutional provision 14.31 addresses the composition of the Church Council as follows:

The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons, elected by the Churchwide Assembly.

Constitutional provision 14.32 specifies that “Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.”

Chapter 19 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* provides nomination criteria and information. For example, continuing resolutions 19.21.B11 and 19.21.C05 prescribe a method of obtaining nominees for Church Council positions by Synod Assemblies on a rotating basis. Under these provisions, synods are paired and 11 synods each Churchwide Assembly cycle provide pairs of nominees in designated categories for election by the assembly. For the 2013 Churchwide Assembly, these pairs of nominees already have been provided or have been promised by the designated synods.

The Churchwide Assembly in 2011 also passed amendments to ELCA constitutional provision 19.02 addressing the nomination and election of persons to the Church Council other than those nominated by synods. The amendments, in pertinent part, provide as follows:

The members of the Church Council shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church’s commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations to specific categories for the remaining positions. Excluding the churchwide officers, there shall not be more than two

members of the Church Council from a synod. The Church Council shall have at least two members from each region. . . .

The analysis of the composition of the Church Council is taking place, as well as evaluation of the ways to address the transition to the triennial assembly. In this analysis, a number of underlying assumptions have been made. First, the commitment to the representational principles in Chapters 5 and 6 of the *ELCA Constitution* will be maintained. Thus, the composition of the Church Council shall consist of at least 60 percent lay persons, of whom as nearly as possible 50 percent are male and 50 percent are female. Ten percent of the council will be persons of color or whose principal language is other than English (ELCA constitutional provision 5.01.f). In addition, a goal exists to have ten percent of the Church Council be youth and young adults (ELCA continuing resolution 6.02.A09).

The second underlying assumption is to minimize the creation of special governing document amendments to implement the transition to triennial Churchwide Assemblies. To the extent possible, existing terms will be recognized, existing procedures for vacancies will be followed, and no one-time governing document amendments will be proposed.

With this background, the following approach is recommended to implement the transition to triennial Churchwide Assemblies with regard to the Church Council.

A. 2013 Churchwide Assembly

In accordance with ELCA constitutional provision 14.31, the Office of the Secretary recommends the election of 22 or 23 persons at the Churchwide Assembly in 2013 for positions on the Church Council. These will consist of 11 synod positions, for which nominations already have been or are being submitted, and an additional 11 - 12 positions, for which persons will be nominated by the Nominating Committee. These will be for six-year terms, except a proposed bylaw amendment provides that youth members will be elected for three-year terms.

These elections would provide for a Church Council of 49 - 50 persons for the two year period from 2013, following the Churchwide Assembly, until August 31, 2015. At that time, the terms of the 11 members of the class of 2015 would expire, bringing the Church Council to 38 or 39 members (approximately the current size).

Based on allocations already provided to synods, the composition of the 11 - 12 members of the Church Council nominated by the Nominating Committee would be as follows:

- Youth at least 2 positions
- Young adults at least 1 position
- Clergy up to 4 positions
- Other up to 5 positions

This group will need to include at least four persons of color, including a clergy person of color and/or whose primary language is other than English and a lay male person of color and/or whose primary language is other than English.

In addition, a preliminary evaluation of expertise and experience reflects the need to nominate persons with the following areas of expertise/experience: legal; development/fund raising; program evaluation; global mission work; congregational development; financial. It is also recommended that at least one of the clergy positions be designed for someone under the age of 30.

Because there is not a Churchwide Assembly in 2015, members of the Church Council whose six-year terms are scheduled to end that year will end their service as of August 31, 2015, in accordance with a proposed amendment to ELCA constitutional provision 19.02.

It is recommended that the Church Council be asked to examine these issues and to bring further recommendations to the 2016 Churchwide Assembly regarding the size, composition, and election of members to the Church Council. These recommendations should include assessment of whether the size of the Church Council should be altered, whether the current method of allocating positions to synods should be continued, whether the terms of members of the class of 2017 should be allowed to expire in a manner similar to the end of terms of the class of 2015, and related issues.

### **VICE PRESIDENT**

Vice President Carlos Pena was elected to a second six-year term by the Churchwide Assembly in 2009. His term is scheduled to end in 2015, a year when there will not be a Churchwide Assembly.

A recommended amendment to ELCA constitutional provision 13.32 will address the issue of the term of the vice president. The proposed amendment states: "The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office."

The addition of the last clause to this provision means that Vice President Pena, if he is willing, would serve until the 2016 Churchwide Assembly, when he is either re-elected or until a successor is elected. The current term would end on October 31, 2016, under this provision.

### **SEPARATELY INCORPORATED MINISTRIES**

Portico, AFP, and MIF are separately incorporated ministries governed by boards of trustees elected by the Churchwide Assembly. Provisions in the *ELCA Constitution* that address these separately incorporated ministries ("SIMs") are in Chapter 17.

Following the Churchwide Assembly in 2011, each of these separately incorporated ministries, in collaboration with the Office of the Secretary, undertook an evaluation of their governance in light of the change to a triennial Churchwide Assembly cycle. After substantial work and discussion, a similar set of proposed amendments to Chapter 17 were developed and approved by the boards of these organizations. Copies of the proposals are contained in the proposed amendments which will be considered at the meeting of the Church Council in November 2012. The significant aspects of these amendments are as follows:

- Trustees will be elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. This approach recognizes the desire of some of the separately incorporated ministries to have trustees serve for more than six years because of the steep learning curves required for trustees. Although not included in the amendments to the governing documents, these proposals also presuppose a process for trustee evaluations to be conducted by each SIM at least once every three years.
- Up to two trustees may be elected from churches with which the ELCA is in a relationship of full communion, provided that they are not from the same denomination. Several of the separately incorporated ministries advocated strongly for such an amendment, both as a way to strengthen the boards and as a way to build bridges to full communion partner churches.
- The amendments clarify that the composition of the board as a whole (including full communion partners) must comply with the representational principles in the *ELCA Constitution*.
- The amendments clarify that the terms of new trustees begin at the commencement of each board's meeting following the Churchwide Assembly.
- Proposed amendments also address issues of nomination designed to improve board governance and trustee recruitment. One proposed amendment provides for nomination "of at least one" person for each position to be elected by the Churchwide Assembly, instead of a requirement for two nominees, as currently exists. This eliminates a problem that sometimes occurs when only one nominee can be identified or when one nominee declines or becomes ineligible and there is insufficient time for the Nominating Committee to identify a second nominee. Another proposal provides that for full communion partner positions and for trustees who stand for re-election, only one nomination will customarily be provided. (Of course, there is the possibility of nominations from the floor.)

These proposed amendments also will necessitate transition provisions. The following process addresses trustee transition issues for separately incorporated ministries:

- Trustees whose terms expire in 2013 will complete their service. Each board will determine if any members of the class of 2013 will be allowed to stand for election to a three-year term.
- Trustees will be elected at the 2013 Churchwide Assembly for three-year terms. Given the anticipated sequencing of amendments to governing documents and elections, it is anticipated that the elections could include up to two persons who are members of full communion partner churches.
- At the expiration of the terms of trustees whose terms expire in 2015, vacancies will be created. The separately incorporated ministries may request the Church Council to fill these vacancies for one year, until elections can be held at the Churchwide Assembly in 2016. In this scenario, trustees whose terms expire in 2015 may be eligible for election by the Church Council to these one-year terms. Alternatively, the Church Council, at the request of the SIM board, could elect someone else to serve for that year. Such new trustee would be eligible for re-election to a three-year term at the Churchwide Assembly in 2016.
- Trustees whose terms are scheduled to expire in 2017 may be approached in 2016 and given the option to resign so that they may be eligible for election to a three-year term in 2016. Trustees who do not resign will have their terms expire in 2017, as scheduled, at which time the Church Council, at the request of the board, may elect someone to fill the position until the 2019 Churchwide Assembly.

- Elections will be held at the 2016 Churchwide Assembly for all trustee positions, except those positions held by trustees whose terms expire in 2017 and did not resign.

In evaluating these scenarios, it is important to point out that the ELCA governing document provisions for each of these separately incorporated ministries provide ranges for board sizes that were adopted in 2011. These provisions provide flexibility in determining whether to fill unexpired terms or to adjust their board size from time to time based on the needs of the organizations.

## **CONCLUSION**

This memorandum provides the recommendations regarding elections called for in continuing resolution 12.31.A11, in order to implement the transition to a triennial Churchwide Assembly. Because these recommendations include proposed governing document amendments, the Legal and Constitutional Review Committee will bring a recommended action to the Church Council at this meeting to endorse the proposals, to recommend adoption by the Churchwide Assembly of the proposed amendments, and to instruct the Nominating Committee to nominate individuals to the Church Council and the boards of trustees of separately incorporated ministries as provided herein.

**Patterns of Synodical Life that Effectively Support Congregational Missional Vitality**  
A Paper in Response to the Churchwide Assembly  
Living into the Future's Implementing Resolution (CA11.03.07)

The Living into the Future Task Force (LIFT) requested the Conference of Bishops, in consultation with synod leaders and the churchwide organization, to "prepare a report and recommendations for the November 2012 meeting of the Church Council for consideration by the 2013 Churchwide Assembly that describes patterns of synodical life in the ELCA that effectively support vital congregations, mission growth and outreach." The 2011 Churchwide Assembly affirmed this request and this paper is in response to the resolution.<sup>1</sup> It is for consideration by the Conference of Bishops.

**THE CONTEXT OF SYNODICAL WORK**

Synods are being asked to become catalysts for mission planning in very different contexts and with very different levels of resources. Ten synods, for example cover over 100,000 square miles while 22 cover 10,000 square miles or less. Twelve synods have over 200 congregations while 12 have 100 or fewer. The synods vary from 21 congregations per staff member (synod bishop, assistants, directors for evangelical mission) to over 100 congregations per staff member. Salaries/benefits range from about 20 percent of total synod expenditures to 37 percent of synod expenditures and churchwide mission support ranges from about 35 percent of total synod expenditures to over 55 percent. Grants vary from 7 percent of synod expenditures to 16 percent.

Every synod in the ELCA has experienced the same trends. These trends have been consistent regardless of the differences among synods in geographic context, expenditures, programming or emphases, or level of support for the churchwide organization. Put differently, no synod in the ELCA has discovered a way to set itself apart from these trends—a set of patterns that have produced a net gain in the number of congregations or in the vitality of existing congregations (when defined in terms of membership or their financial resources).

- In 1990, the average number of congregations per synod was 170 while in 2011, the average was 150.
- Since 1990, only one synod in the ELCA has experienced an overall gain in baptized membership (which was produced by the rapid growth of a single congregation).<sup>2</sup>
- On the other hand, the congregations in 8 synods have lost 10 percent of their baptized membership;
  - in 14 synods, congregations have lost between 10 and 20 percent of the baptized membership;
  - in 23 synods, congregations have lost between 20 and 30 percent of their baptized membership;
  - in 19 synods, congregations have lost 30 percent or more of their baptized membership.
- In 1990, there were a total of 10,000 or fewer in worship on a typical Sunday in 6 synods, while in 2012, 12 synods have a total of 10,000 or fewer in worship. In 1990, 33 synods had a total of 25,000 or more in worship, while in 2011, 12 synods have a total of 25,000 or more in worship.

This decline in the number and size of congregations has significantly impacted the capacity for missional vitality for each of the expressions of the church (congregations, synods, and the churchwide organization). Financially, small congregations cost more per member to operate and

<sup>1</sup> The primary author of this paper is Kenneth Inskeep with considerable assistance from Dee Peterson and Robert Bacher.

<sup>2</sup> It is the Southeastern Iowa Synod.



operating expenses (non-benevolence) as a proportion of total giving have climbed significantly. For most congregations, the proportionate increase in operating expense has impacted the amount congregations are able or willing to share. Without a significant change in the financial circumstances of congregations or a significant change in the traditional understanding of a congregation (a dedicated building and a full-time pastor), it is difficult to expect a change in the overall trend.

### SYNODS AND THE MISSIONAL VITALITY OF CONGREGATIONS

Before it is possible to examine the relationship between synods and the missional vitality of congregations, it is helpful to define missional vitality. One way to think about missional vitality is to understand it as aligning congregational ministry with God's mission in the world. A missionally vital congregation is a congregation that functions well along three dimensions.

1. Building and strengthening relationships between members (participants) and God (worship, spiritual growth and faith practices)
2. Building and strengthening relationships (internal) among members (caring and supportive)
3. Building and strengthening relationships between members and the community (external) (evangelism, social justice, local and global community service).

(These three aspects of missional vitality provide the basis for the emphasis of the churchwide Congregational and Synodical Mission unit on "Three Great Listenings": Listening to God, Listening to One Another, and Listening to Our Neighbor. These listenings are a way to build and strengthen the significant relationships that are critical to vitality.)

Various projects have been undertaken within the ELCA to assess the missional vitality of congregations. Each of these projects has its limitations but they have consistently called into question the missional vitality of ELCA congregations as a group.

The factors that influence a congregation's missional vitality are well known. Congregations with missional vitality have a widely shared commitment to reaching out into the community and a willingness to change as a means of reaching out. These characteristics are the product of strong adult faith formation programs that stress faith practices and spiritual growth. A reasonable estimate, based on previous studies, is that about a fifth of ELCA congregations share these characteristics compared to about a third of congregations in the U.S. as a whole.<sup>3</sup> This is not to suggest mission is not being carried out in all ELCA congregations, but some are more missionally vital than others.

What, if anything, can synods do to influence the missional vitality of congregations? At this point, there are no measurable synodical characteristics that can be tied statistically to the overall missional vitality of congregations on a synod by synod basis (based on congregational growth in membership, giving, or in congregational self-assessments of worship, music, or other programs). On the other hand, it is possible to identify what is **not** statistically related to the overall vitality of congregations in a synod. These items include:

- synod program expenditures (such as grants to congregations or other programmatic activities of a synod);
- synod expenditures for staff;
- the ratio of the number of congregations in a synod to the number of staff;
- the length of time a bishop has served a synod;
- whether or not a bishop was a congregational pastor immediately before being elected bishop;
- the vitality of the congregation served by a bishop immediately before becoming bishop.

<sup>3</sup> For example see, "The Religious Beliefs and Practices of Lutheran Lay Leaders in the Evangelical Lutheran Church in America", 2009 or the "2008 Faith Communities Today Survey of Evangelical Lutheran Church in America Congregations, 2009. These studies are available from Research and Evaluation of the ELCA by request.

## **SYNOD REVIEWS**

Over the years a number of synod reviews have been conducted. Each of these reviews identified congregational mission as a priority for pastors and members. A recent review conducted in a synod in the Midwest produced a typical conclusion. According to those participating in the review, it is very important for the synod office to work with congregations to deal productively with change and to help congregations cooperate with each other to maximize their capacity for mission. This same conclusion, however, was reached in a similar review of the synod conducted in 1998 and despite the best efforts of the bishop and staff, the 2008 review noted that there was little evidence that the 1998 recommendations had been substantially achieved or should be significantly altered despite the widespread acceptance of these goals throughout the synod.

### **THE LIFT SURVEY: SET IN OUR WAYS**

The lack of success of synods as catalyst for congregational mission has little to do with effort. The LIFT Survey of congregational leaders showed that people like their congregations just the way they are.<sup>4</sup> While these leaders said they like the theology of the ELCA, they do not believe there is anything unique about ELCA Lutherans (that distinguishes them from other Christians). The vast majority of congregational leaders also believe that changes in the broader culture have negatively impacted their congregations and there is little they can do to counter these changes. Less than a majority of both lay leaders and clergy ranked sharing the good news of the Gospel with the unchurched as one of the top three priorities of their congregation.

### **WHAT IS A SYNOD TO DO WHEN CHANGE IS HARD?**

Given the trends, it is easy (and reasonable) to slip into negative or deficit thinking. The trends have a 40 year history and no mainline church has countered these trends. The deficits are real and they should be well understood, but they are only useful if they set the stage for new possibilities or options.

At this point in time, ELCA Lutherans are actually faced with a significant opportunity. Several recent large scale surveys of religion in America suggest that organized religion, in all its variants, is waning.<sup>5</sup> A growing segment of the society perceives all religious institutions as narrow and moralistic. This perception is not completely misplaced. While a view of God and God's mission as narrow and moralistic is very popular among a vocal segment of the society, it is rejected outright by the majority born in the late 20th century. Put differently, moralistic religion has a constituency, but its future growth potential is limited. Because God is continually re-forming the church, Lutheran theology has the opportunity to speak a uniquely relevant message to these times.

Those who are rejecting organized religion are relatively young (but not exclusively so); many have never been married; they are predominately white, well educated and politically moderate. They believe religious people are hypocritical, judgmental, and insincere; that religions are too focused on rules particularly with regard to homosexuality, abortion, birth control, cohabitation, divorce/remarriage; that different religions may be partly true, but none are completely true; that religious leaders and institutions want money and power, not truth; and that religious people reject science in favor of superstition. In other words, those who are rejecting organized religion are doing so because they believe it represents values they reject. They may be biblically illiterate. They may

<sup>4</sup> "Report on the Open, Clergy, and Lay Leader Questionnaire", 2010. Available from Research and Evaluation, ELCA.

<sup>5</sup> For example, see Robert Putnam's *American Grace*, New York: Simon and Schuster, 2012.

be unable to differentiate one religious group from another, but their perception of organized religion is that it is out of touch, even antagonistic, to the daily reality of their lives.

Theologically, Lutherans can deal effectively with these criticisms. For example, Lutherans believe, by virtue of the law, that all people are hypocritical, judgmental, and insincere. Lutherans struggle with the fact that believers remain sinners, as imperfect human beings, but Lutherans are equally confident that in the gift of Jesus they become saints—that they themselves can be given to their neighbors as Christ was given to them—freely and without obligation. Lutherans believe that claiming not to be a hypocrite is hypocritical. When accused of being too focused on rules particularly with regard to homosexuality, abortion, birth control, cohabitation, divorce/remarriage, Lutherans believe what Luther taught—"that the gospel is really not a book of laws and commandments which requires deeds of use, but a book of divine promises in which God promises, offers, and gives us all his possessions and benefits in Christ".<sup>6</sup> When accused of wanting money and power, not truth, Lutherans can respond that such a claim provides the basis for the existence of the Lutheran church and being wary of such institutional predispositions is a Lutheran thing to do. When accused of rejecting science in favor of superstitions, Lutheran can legitimately respond they have no quarrel with science. Lutherans take the Bible very seriously, but they are not obliged to take it literally. In short, none of these critiques hold Lutherans back, because Lutherans have another understanding of God's mission in the world—that God is about redeeming it.

For Lutherans, the challenge is less theological than institutional. Lutherans like each other and they are not hospitable to outsiders. Lutherans do not like change particularly with regard to long, well established, institutional practices and this institutional rigidity has become an obstacle to proclaiming the good news. Lutherans have trouble translating the power and authority of their theology into practices that are recognizable or appealing in contemporary American society. Yet, at their core Lutherans believe that God is continually forming and re-forming the church and that Christians have a vocation in this world that demands their attention to it and their ability to engage it seriously and relevantly.

### A Methodological Approach to Change<sup>7</sup>

There is a method to change that includes three parts.

**Part One.** Because people are set in their ways, change begins with defining a clear, positive direction. This often means moving away from trying to fix a problem and moving toward better understanding what is already working.

Put differently, change is easier when the focus in on "bright spots". Bright spots "spark the hope that change is possible". Bright spots are the stories we hear and tell about what God is doing among us and around us in the world. Moving in a new direction often involves seeing bright spots as guides.

The experience of church people with bright spots is occasional. The Lutheran church is not accomplished in routinely and systematically telling stories or identifying what can be learned and applied from reports of God's activity in the world. The church has occasionally set direction based on its assets (rather than deficits) which has much in common with a focus on bright spots. Most of all,

<sup>6</sup> Martin Luther in "A Brief Instruction on What to Look for and Expect in the Gospels", 1521.

<sup>7</sup> The section draws heavily from Chip and Dan Heath's *Switch: How to Change Things When Change is Hard*. New York: Broadway Book, 2010. A more overtly religious use of an identity based model of change is presented in A Renewal Enterprise's *Seeing Through New Eyes*, Chicago, A Renewal Enterprise, 2010. Also useful is Tim Brown's *Change by Design*, New York: HarperBusiness, 2009 and David Daubert's *Living Lutheran*, Minneapolis: Augsburg Fortress, 2007.

however, this approach to change involves a significant shift in attitude. For Lutherans it means a focus on the promises of God, or on what it means to be a church that says "yes". It is a Lutheran understanding of faith "as a living, daring confidence in God's grace so certain that you could stake your life on it one thousand times. This kind of trust in and knowledge of God's grace makes a person joyful, confident and happy with regard to God and all creatures".<sup>8</sup>

**Part Two.** Change happens when it engages people's hearts and their emotions. People often know what they should do, but it is more comfortable emotionally (at least in the short-run) to follow habit. Change is hard because it goes against what is emotionally the easiest thing to do.

Regularly in the synod reviews noted above, pastors claimed to be tired or exhausted. Many have attempted to move their congregations and instead of being inspired by the work, they end up exhausted. In the midst of the exhaustion, they would prefer a bishop or synod council or a churchwide staff person (including researchers) not press the case for change. Instead, they want a bishop who is sympathetic to their personal story, their personal trials and tribulations. They want pastoral care. They prefer the status quo because it is routine. Being in a routine is comfortable because it takes less energy. Change uses energy—the energy expended in making decisions and the energy expended in living with the uncertainty built into decision-making because making a decision often means making a choice to do something different.

When faced with these circumstances, it is important to do several things, all of which build emotional capital intended to counter the emotional drain. First, it is important to point clearly to the destination—a destination that can move emotions. Second, it is also important to establish small, transitional, and achievable steps along the way. Success gives people hope. Third, it is important to distinguish between the two primary models of change. Most congregations operate using a consequence model which typically begins with a cost/benefit analysis. The first question in the consequence model is what will change cost? A better approach proceeds by asking a different set of questions focused on our Lutheran identity.

1. Who are we as a congregation and who does God want us to be?
2. It is at this point that the congregation needs to discern. The learning process should include "the three great listenings".
  - What does listening to scripture tell us about ourselves and about God?<sup>9</sup>
  - What do our traditions tell us about ourselves and God?
  - What does listening to our neighbors and our communities tell us about the community and ourselves? Put differently, we need a better handle on the kind of situation we are in.
3. What is God calling us as a congregation to do in this situation as we participate in God's mission?

The identity model of change is less emotionally draining because it forgoes the cost/benefit analysis. In fact, the focus on identity can be inspiring especially when a congregation begins to hope and dream. This kind of inspiration is based in a Lutheran understanding of God's grace. As Luther put it: "through faith in God's grace a person will do good to everyone without coercion, willingly and happily; serving everyone, suffering everything for the love and praise of God who has shown such grace".<sup>10</sup>

**Part Three.** It is important to shape the environment. People do things over and over again because the environment within which they act stays the same. Change means taking some control of the

<sup>8</sup> Martin Luther in "An Introduction to St. Paul's Letter to the Romans", 1522.

<sup>9</sup> One resources for discernment is "Story Matters: Claiming our Biblical Identity for the Sake of World" from CSM in conjunction with the Faith Practices Initiative, the Book of Faith Initiative, and Mission Development in the ELCA. Also see <http://www.elca.org/Growing-In-Faith/Discipleship/Mission-Planning.aspx> which is a mission planning Web site including resources develop synodically.

<sup>10</sup> Martin Luther in "An Introduction to St. Paul's Letter to the Romans", 1522.

environment. Changing the environment makes right behaviors easier and the wrong behaviors harder.

At the congregational level, this can be as simple as providing specific instructions on how to behave when engaging congregational visitors. It can mean regularly changing the patterns of a worship service or congregational meetings so people get used to change. It can involve asking the council to act differently to set an example for others. It can involve asking people to visit other congregations to see what they do. The goal is to think about behaviors and how they are habitually shaped by an unexamined routine.

### Bright Spots

"With God, one does not just make time, but one walks along a path." Dietrich Bonhoeffer, Reflections on Psalm 119.

While no synod (or churchwide unit, or independent consultant) can lay claim to having found the answer to congregational vitality, synods are trying new things that deserve attention. It is important to tell the story and learn from these bright spots. This review is based on three sources: synod bright spots identified by synod vice-presidents and two reports, one on impressions of synod websites and a second on the synod bishops' reports to their 2010 assemblies. When asked to identify bright spots, many of the synod vice-presidents labored. Perhaps they were not accustomed to thinking about bright spots. We are not intending the bright spots as best practices and we are not recommending any of the bright spots. Instead, we are trying to identify a set of competencies which we believe can help the church better participate in God's mission in the world.

Imagine a synod is what its name implies, namely, a shared journey. The word comes from the combination of two Greek words (and one Latin prefix): syn (with, along side, together) and hodos (way, journey, odyssey). A synod is a group of people walking together on a shared journey, a simultaneous odyssey. It follows, then, that what a synod needs is whatever God is calling it to do that moves it along the path together. There are two aspects of this: a path, movement in a direction, and a bonding agent, whatever helps to "bind" the fellow travelers together on the path.

The emerging path shares these characteristics:

- strategic thinking,
- new technologies,
- leader development,
- a missional focus,
- cooperative ministries among congregations,
- global relationships,
- resource development (financial campaigns),
- youth and young adult ministry,
- conflict (most recently the aftermath of the sexuality decision),
- interpretation.

**Strategic Thinking.** About one-third of the bright spots are the result of a period of strategic planning or thinking. Three things happened as a result of the process of planning.

1. The synod adopts a framework consisting of a vision, mission, operational guidelines or principles and sometimes values. To those who have not been involved in the process the language may seem either mundane or idealistic but to the participants the frameworks hold a deeper meaning and are often a point of reference for stronger relationships, decision-making and communication.
2. A sense of "we" is enhanced. The planning moves the synod along the path and simultaneously helps to bond together those doing the planning. The first part of the planning involves listening

as seen in the Rocky Mountain, Northern Texas-Northern Louisiana and Southwestern Washington Synods.

3. Specific projects identified during the planning process are launched, e.g. spiritual training for rostered leaders (Nebraska) and missional education and a financial campaign (Central States).

*Based on the methodology of change, these planning processes should give more direct attention to three identity questions noted in 2. A Synod Mission Strategy, page 10. Embracing our Lutheran curiosity with God's world and taking seriously the particular context in which God has placed us, this strategic thinking can reflect the distinctiveness of a Lutheran understanding of who we are and who God is calling us to be.*

**New Technology.** The use of new media by synods is at an early stage but is growing and showing some promise. The Oregon Synod has established an on-line conversation called "Soul Cafe" as a collaborative tool. The Southeastern Iowa Synod is revamping their entire communication program around new technologies. The Northwest/Lower Michigan Synod is moving to technologically aided classes in spirituality and theology across the synod (jointly with the Episcopalians). Synod websites show a few distinct trends: they are becoming more interactive and the bishops and staff are using them for theological reflection and Bible studies. Examples of interaction are the sharing of faith stories, slide shows of synod and congregational events (some can be downloaded) prayer lists and invitations to comment on ideas, events, and synod plans.

*Just as the advent of the printing press allowed new theological teachings to circulate across Europe in the 16<sup>th</sup> century, these new tools can be understood a resources through which the Spirit works in new ways in our time. They can sponsor change. They can be used to provide direction, to expose individuals and congregations to bright spots, to engage the emotions describing the destination, to publicize success stories.*

*These new tools can be used to provide connection, conversation, coaching, and counsel to rostered leaders. They can provide direct access to lay leaders for teaching and engaging them in thinking about the distinctiveness of a Lutheran understanding of who we are and who God is calling us to be.*

**Leader Development and Training.** Leadership development activities in synods are not new. What the bright spots show, however, is three emerging forms. Most frequent is the event which comes in many forms including leadership events for mission or ministry, congregational renewal events and a host of topical seminars of varying lengths for both lay and rostered leaders. The Nebraska Synod centers on spiritual development through the Institute for Spiritual Direction Formation. The Northern Texas-Northern Louisiana Synod is an example of a second type, namely, events that support a central theme or emphasis, in this case, discipleship. The South Carolina Synod is developing four leadership tracks in support of congregational mission. The third form is the recruitment, training, and support of volunteers for synod work. In the Rocky Mountain Synod and the Northern Texas-Northern Louisiana Synods the vice-presidents play a very active role on the synod leadership team.

*Leadership events are strengthened when they utilize the resources of the many partner ministries and institutions within the territory of the synod. These leadership events should be used to shift attitudes away from problem solving toward celebrating and learning from bright spots, with a specific emphasis on how change happens. Synod leadership training should be directly related to the synod's primary goals rather than training that tries to address a broad range of topics and interests. Most of all, these events need to be theologically oriented as they undergird the priesthood of all believers, affirm the daily vocation of Christians in the world, and show how Lutherans have an atypical understanding of who we are and who God is calling us to be (when compared to mainstream American religion).*

**A Missional Focus.** Five of the bright spots illustrate a strong to commitment to increasing the synod's ability to support mission: Northern Texas-Northern Louisiana (discipleship), Central States (become a missional church), Southwest Washington (director for evangelical mission dedicated to new starts), congregational renewal, and forming local planning communities around mission areas), Northwest Washington (sustained ministry with Asian American communities), and Eastern Washington-Idaho (congregational clusters and a Latino strategy).

*These efforts will be most effective when congregations engage specific activities that are relevant to their local circumstances. Opportunities abound for growing cross-cultural conversations and relationships, and for forming networks and partnerships that love and serve the neighbor in a particular context. Both synods and congregations need realistic and incremental projects that produce early successes that provide the basis for moving forward. Once again, this missional focus is grounded in participating in God's mission in the world, with a distinctively Lutheran understanding of who we are and who God is calling us to be.*

**Cooperative Ministry.** Communities change and congregations sometimes find it difficult to adjust to changing circumstances. Rather than close or relocate congregations (a costly project in human and financial terms) synods are developing ways to connect congregations to each other for cooperative ministry. The Alaska Synod declared an 80 mile corridor of rural Alaska as an area of special focus. After years of decline, congregations (Presbyterian, Lutheran, United Methodists and Episcopalian) are linked together as PLUME in cell groups for worship, service, and fellowship. The Minneapolis Area Synod has five projects called Partnerships for Mission of congregations covenanting around community needs and challenges. Synod staff work as advisors to emerging leaders in each partnership. Another strategy for building closer relationships between congregations and the synod is in the Sierra Pacific Synod where three synod offices are dispersed around the synod.

*These partnerships should be used by synods to help their congregations learn and develop change skills. The emphasis on interdependence, listening and accompaniment as an approach to all missional relationships is critical to our understanding of who we are as Lutherans.*

**Global Relationships.** It is not too surprising that when asked to share a bright spot, synods include their global companions. Both the Southwestern Minnesota and the Western Iowa Synods report the mutual benefits of their extensive contact with their companion synods in Southern Africa and Tanzania. Those benefits included the learning that comes from intense sharing across national boundaries, the humility that comes from seeing first hand what can be done with meager resources, the witness of faith to faith, the appreciation of differences yet the unity in common concerns and hopes, and the improvement in singing by American Lutherans after worshipping with African Lutherans. In the Western Iowa Synod, there is also the opportunity to share agricultural experience. There are also synod financial campaigns for companion synod projects, for example, by the South Carolina and the Northern Texas-Northern Louisiana Synods.

*These relationships (like the local partnerships) can be cultivated intentionally by synods. As relationships grow and as congregations welcome the gifts of others, congregations learn and develop change skills. Again, the emphasis on listening and accompaniment as an approach to all missional relationships is critical to our understanding of who we are as Lutherans.*

**Resource Development.** Four synods that have undertaken special financial campaigns shared as bright spots. A Mission Endowment Fund conducted with the Lutheran Foundation of the Southwest enables the Southwestern Texas Synod to support ministries along the Texas-Mexico border. The Western North Dakota Synod invited members to bring gifts (including quarter tubes) to the 2011 Synod Assembly. Funds went to the Ministry Trust Fund and became an opportunity for increasing awareness of mission. As part of its emphasis on being a missional church, the Central States Synod

has conducted a Mission Fund Appeal. Northern Texas-Northern Louisiana also in carrying out a special campaign as part of their DiscipleLife emphasis.

*All of our ELCA expressions and partners exist in interdependent relationships with one another. When our giving reflects the abundance of God's abundant gifts, all of our relationships are blessed. Synods unapologetically can encourage, ask, and even expect congregations to share resources as an expression of the interdependent relationships in this church and our Lutheran understanding of who we are and who God is calling us to be.*

**Youth and Young Adult Ministry.** Four synods held up their work with youth and young adults as a bright spots. The New Jersey Synod altered its documents to allow young people to vote in congregational meetings (following a similar change by the whole ELCA). They have seen an increase in the number of youth involved in congregational and synodical activities. Building on a strong tradition of participation in the ELCA Youth Gathering, the Northeastern Minnesota Synod has developed a multidimensional youth ministry program of leader training, faith development events, and service. The Virginia Synod has for over 40 years provided faith formation events for 5th graders through high school. Many of the present leaders of the synod were involved in these events. The Southeastern Synod has also been bring youth together each year for bible study, faith formation, and worship. Youth from across Georgia, Tennessee, Mississippi and Alabama participate.

*These youth events provide an opportunity to lift up and strengthen young leaders. They help adult leaders listen and better understand the emerging context. These events provide a rich opportunity for youth and young adults to ask tough questions and wrestle with faith. They make real the Lutheran conviction that God is continually reforming the church as we discern who we are and who God is calling us to be in this time and place.*

**Conflict.** The reports of the synod bishops to their 2010 assemblies contain many references to the ways in which synods addressed the difficult sexuality decision from the 2009 Churchwide Assembly. For example, the Southwestern Pennsylvania Synod made a concerted effort to openly discuss differences, held dialogues, and supported those who left with prayer and respect. Some people stayed not because they agreed with the decision but because of the way they were treated. One comment was "never has the Bible been so discussed". The Northern Illinois Synod established five synodically authorized worshipping communities for people who wanted to stay but found themselves in congregations voting to leave. One group returned to their congregation when the vote was rescinded, one group joined another ELCA congregation, and the remaining three are now congregations under development.

*As difficult as it has been, this decision has, and continues to provide a unique and significant opportunity to help Lutherans reconnect with their own distinctive and unique understanding of scripture, ethics, and ecclesiology. At the heart of this continuing conversation is the question of the characteristically Lutheran understanding of who we are and who God is calling us to be. At the heart of this conversation is the characteristically Lutheran capacity to talk and live together without having a simple answer.*

**Interpretation.** The well known problem of getting members to read or watch the numerous print, video, and now social media resources which interpret the work of the synod or churchwide organization is being addressed in four bright spots. The North Carolina Synod has conducted two every congregation visits with trained visitors and interpretive materials. The Metropolitan Chicago Synod has formed a group of mission interpreters to tell the story of synod mission. Can a synod budget be a vehicle for mission interpretation? The South-Central Synod of Wisconsin believes it can and has developed a take home version for congregational use. They converted the budget into a narrative story and provided financial data in a variety of forms to meet individual needs. A full time staff member in the Minneapolis Area Synod works in stewardship education. All these examples and



others illustrate that telling the story is as important as ever because storytelling is instrumental to seeing new possibilities while being grounded in practical reality.

*Synods are grounded in ways that allow them strategically to interpret what God is up to on their mission field in ways that are relevant, real, and believable for the congregations in their territories. Rostered and lay leaders in congregations value and respect the relationships they have with their synod bishop, officers, staff, council, and other leaders. Synod leaders help congregational leaders experience their connections to the wider church. These relationships fire the capacity of synods as catalysts for congregational missional vitality that takes seriously the distinctively Lutheran understanding of who we are and who God is calling us to be.*

## Competencies

Five competencies emerge from this review of the bright spots.

### 1. Theology in Context

Doing theology in context is the responsibility of the leadership of a synod. Good preachers must be theological astute and contextually aware. Lutherans find themselves atypical in a context that increasingly dismisses religion as an irrelevant waste of time. But Lutherans believe God is intent on redeeming all of creation and it is the pursuit of this mission that gives meaning to planning, gathering, and working together. Without this theological direction, which is the responsibility of clergy to clearly articulate, the Lutheran church has no distinct and justifiable existence.

It is also important to focus on faith practices and biblical literacy.

### 2. A Synod Mission Strategy

A Synod mission strategy, like the congregational strategy, should be identity based.

- Who are we as a synod and who does God want us to be?
- It is at this point that the synod needs to learn. The learning process should include "the three great listenings".
  - What does listening to scripture tell us about ourselves and about God?
  - What do our traditions tell us about ourselves and God?
  - What does listening to our neighbors and our community tell us?  
What kind of situation is this?
- What is God calling us as a synod to do in this situation as we participate in God's mission?

### 3. Intentional Assemblies

It is time for more intentional assemblies. Whole arrays of gatherings are needed beyond the present legislative assemblies for mission mapping, discernment on major issues, exploration of identity and vocational enhancement. These assemblies can provide the glue that helps hold people together in the synod.

### 4. Leadership Training

Synods already do much in the training leaders in the forms of workshops, seminars, conferences, institutes and academies. Some synods are preparing centers for synod training using advanced technologies. Much of this training seeks to address the missional vitality of congregations.

## 5. New Media

Using the new media means determining what, in the array of new tools, is an appropriate fit for a synod's vision, goals, style, history and resources. It means trial, error, evaluation, and trying again. Using the new media involves three steps: setting goals, identifying the right tools to achieve the goals, and implementation.

### A POSSIBLE ACTION PLAN

For the ELCA as a whole:

1. Revise the synod purpose (8.13) and responsibility (10.21) sections of the *ELCA Constitution* to focus on synods as agents of God's mission.
2. Review the internal structure of the Conference of Bishops to engage in discernment, doing theology, active advice-giving, and anticipatory planning (what is ahead that needs attention?), and adopt new goals together that reflect a more active orientation. Strengthen the relationship of the Conference to the Church Council.

For Synods:

1. Be clear about the distinctive and atypical nature of Lutheran theology particularly on the understanding of who we are and who God is calling us to be. Use this clarity as the basis for all of the following.
2. As appropriate, devote time as the synod's bishop and staff to understanding the theory and dynamics of organizational change. Practice the steps of change. Refine and adapt them for each synod context.
3. Work with the congregations of the synod to develop a **synod mission strategy** for the synod. This work should be transferable to congregations. (See Competency 2. above.)
4. Work with at least one other synod in the development of the **synod mission strategy**. Each synod would review one another's strategy, look for similarities and difference with particular attention to join missional opportunities, resource development, shared governance, shared program, shared leadership. Pilot several models of inter-synodical visitation by a small but representative group (lay and rostered, other bishops, persons who have good communication skills, and possess both vision and reality sensibility).
5. Use the synod mission strategy in synod/congregational decision-making, including but not limited to the following:
  - the selection of a bishop
  - staffing decisions
  - budget development
  - program development
  - call processes
  - leadership development
  - conflict mediation
  - mission support
  - stewardship
  - the possible reconfiguration of synod boundaries.
6. Gather and share wisdom on the development, use, and implications of the mission strategy as a means for change in congregations.

7. Gather and share wisdom on the use of non-legislative gatherings on discernment, theology in context, vocation, mission planning and preparation for legislative decisions as a means for change in congregations.
8. Develop a group of leaders and staff who would facilitate the above processes and build and promote a body of knowledge within the synod on change (including bright spots).

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## **Living into the Future Together (LIFT) Advisory Committee Progress Report**

### **Purpose Statement**

The purpose of the LIFT Advisory Committee is: 1) to assist the Office of the Presiding Bishop in its collaboration with the Church Council and the Conference of Bishops to continue the work assigned to the LIFT task force, and 2) to plan the future implementation of the LIFT Implementing Resolutions passed by the 2011 Churchwide Assembly. (CHURCH COUNCIL11.11.77)

### **Background**

The Task Force for the study, “Living into the Future Together: Renewing the Ecology of the ELCA” (LIFT) came into being as a result of the Evangelical Lutheran Church in America’s (ELCA) pursuit of its mission and vision goals. The ELCA Church Council authorized the appointment of a study design group in March 2009. The work of the study design group then resulted in the Church Council’s formation of the LIFT Task Force in November 2009. The task force met for the first time in January 2010 and presented its report to the ELCA Church Council in April 2011. After some revisions, the Church Council formulated recommendations on the basis of the report for the August 2011 Churchwide Assembly (CWA).

At the 2011 Churchwide Assembly in Orlando, Florida, this church referred seven items from the recommendations from the LIFT report to the Office of the Presiding Bishop for implementation, including a request for annual reports related to this work to be presented to the ELCA Church Council through 2013. The ELCA Church Council, at its November 2011 meeting, established the LIFT Advisory Committee with the following mandate:

To establish an Advisory Committee to assist the Office of the Presiding Bishop in its collaboration with the Church Council and the Conference of Bishops to continue the work assigned to the LIFT task force;

The ELCA Church Council further asked that the Lift Advisory Committee submit progress reports on the implementation of the seven recommendations to the Church Council’s April and November 2012 meetings.

### **Seven Recommendations referred by the 2011 Churchwide Assembly**

1. To facilitate review of the constitutional responsibilities of synods in order that synods continue and increase their roles as catalysts for missional planning;

In response to the LIFT recommendation regarding synod responsibilities, initial evaluative work was undertaken by the Conference of Bishops (CoB). The CoB delegated responsibility to evaluate and make recommendations regarding the role of synods to a task force of nine bishops (based upon a composition which consisted of one bishop from each region). The group of nine bishops undertook a preliminary study of the history and eChurch Councillesiology of synods and made preliminary recommendations to the CoB meeting in March 2012. Follow-up on those recommendations was assigned to the Executive Committee of the CoB.

At the same time, the Office of the Secretary, drawing on the structure and governance work of the LIFT Task Force, undertook an evaluation of the provisions in the ELCA governing documents that address synods. In an effort to clarify the role of synods, a proposal was developed to consolidate the list

of 17 non-differentiated responsibilities enumerated in the ELCA Constitution (ELCA 10.21) and the Constitution for Synods (+S6.03) into four primary constitutional responsibilities, followed by bylaws that contain the more detailed list. The revised list of foundational responsibilities of synods in the draft proposed amendments are as follows:

Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with the policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered leaders in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated and related with or to this church as well as ecumenical and global partners;
- d. Interpret the work of this church to congregations and to the public on the territory.

In addition to provisions relating specifically to the role of synods, other proposed governing document amendments relating to synods have been prepared in response to the LIFT task force report and recommendations adopted by the Churchwide Assembly. For example, provisions relating to the CoB will be moved into the chapter of the ELCA constitution on synods, and a mechanism for referrals to and from the CoB and Church Council is proposed. The underlying purpose of these proposals is to enhance governance and the role of the CoB in the ELCA, thereby indirectly supporting the role of synods as catalysts for mission within their territories.

These amendments have been reviewed preliminarily by the CoB and the Legal and Constitutional Review Committee of the Church Council. Subject to approval by the Church Council, they will be submitted to the 2013 Churchwide Assembly for adoption. Once adopted, along with the aChurch Councilompanying bylaws, it is anticipated that further work will be undertaken and proposals refining the responsibilities of synods brought to the 2016 Churchwide Assembly.

In addition to constitutional changes made by the Office of the Secretary and the work of the CoB, follow-up on recommendation 1 regarding congregational missional planning was implemented by the Congregational and Synodical Mission unit (CSM). The CSM worked with synods to facilitate the creation of mission tables to address missional planning. One of the LIFT actions of the 2011 Churchwide Assembly called upon congregations to prepare mission plans. CSM created [\*Guiding Principles for Congregational Missional Planning\*](#) that encourage congregations to work collaboratively with other congregations, ELCA-related organizations, and the synods in order to begin, develop, review, or redefine their unique mission plans by the end of 2012. Local mission tables in many places have been convened to move this process forward. In addition, the Operational Plan of the churchwide organization includes objectives to facilitate congregational missional planning. Also, a CSM implementation team to coordinate congregational missional planning across the unit has been created, consisting of synod bishops, directors for evangelical mission and staff of the churchwide organization.

To help facilitate the work of the CoB and CSM, the Lift Advisory Committee prepared a discussion paper on Patterns of Synodical Life that Effectively Support Congregational Missional Vitality (Exhibit I, Part 1). This paper was discussed at the October meeting of the CoB and Synod Vice Presidents and may be used as a springboard for discussion at synodical councils. It is anticipated that the Church Council will also discuss this paper during its Café Conversation time at this November, 2012 meeting.

The implementation of Recommendation 1 is not complete. Other items that may need further work include the possible redrawing of synod boundaries and the number and size of synods.

Recommendations regarding the sharing of financial resources through mission support are being studied by the Mission Funding Task Force.

2. To facilitate a broad-based process addressing legislative decision-making in this church;

As part of its work, the Communal Discernment Task Force has been looking at how decisions are made in this church. The process aims at fostering a culture and environment of trust for communal spiritual discernment and decision-making that engage not only rationality but also engage emotions in a positive and constructive way. The Task Force summarized its activities in a report for use in decision-making. Its work is being used by the Office of the Secretary to address legislative decision-making and the conduct of gatherings in this church. It is being modeled by the Church Council and the Conference of Bishops and will be incorporated in the 2013 Churchwide Assembly. It can also be used in the process for electing bishops. ([See the Office of the Secretary – Toolkit for Synod Bishop Elections](#))

The issue of broad-based processes highlighted in Recommendation 2 above has heightened sensitivity to processes already in use in the formulation of social statements. The social statement process is guided by commitments to being extensive, inclusive, and deliberative throughout the church. (*Policies and Procedures for Addressing Social Concerns*, page 12) Task forces internally strive toward a consensus model of decision-making and externally operate within the wider church using established practices that include identified means of listening, study and feedback, draft and feedback and consultation with the Conference of Bishops and other leadership groups. Both existing task forces, Criminal Justice and Justice for Women, have discussed ways to use technology and/or broaden established practices. As it begins the process for the development of a new social statement, the Justice for Women task force has discussed some ideas for new or varied means to broaden involvement and will be guided by the suggestions and recommendations of the work of the Addressing Social Concerns Review Committee.

Other measures to facilitate a broader-based process for legislative decision-making center around increased use of technology for gathering information, more realistic timetables, prioritizing issues on which synods can respond, increased meetings between the Conference of Bishops and the Church Council, and allowing more freedom for decision-making by the Church Council Executive Committee. These principles also will be utilized in the ongoing work by the Office of the Secretary as it seeks to continue to improve the process of gathering synodical memorials prior to Churchwide Assemblies.

3. To initiate a process to expand the consultative role of the Conference of Bishops that allows the Church Council to refer issues to it and the Conference of Bishops to make recommendations to the Church Council;

The initial step toward implementing Recommendation 3 is to have the chair of the CoB as a voting member of the Church Council. This is in addition to the presence of liaison bishops at Church Council meetings to offer input and share information from the CoB. In order to facilitate better communication between the CoB and the churchwide offices, the Executive Committee of the CoB has held meetings with the Administrative Team of the churchwide organization. Further communication will be fostered by ongoing meetings among the Executive Committees of the CoB and the Church Council, and the Administrative Team. The initial meeting of the group was August 18-20. They meet again at the beginning of December, 2012.

A proposal is being made to provide for the chair of the CoB to serve as a member of the Church Council Executive Committee. The manner in which the CoB advises and consults with the Church Council needs further development and clarification.

4. To explore the use of social media and technology in order to allow greater participation of ELCA members in meetings of the Church Council and the Churchwide Assembly;



New avenues being explored are increased use of technology in setting agendas for meetings and building in interactive times during Church Council meetings. Live streaming and social media are planned for worship and interactive sessions at the 2013 Churchwide Assembly. Research into the demand for particular resources will help determine which resources will be developed further. The increased use of Facebook is a tool to be further explored.

5. To initiate collaborative work by congregations, synods, the churchwide organization, institutions of this church, and others to create and support diverse non-legislative forums and events that bring together leaders of this church to address missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church;

Churchwide unit executive directors are currently being asked to prepare a summary of their units' efforts to increase non-legislative forums. In addition, Global Events, Youth Gatherings and other large events in this church are excellent examples of gatherings that can be explored as avenues for greater use of non-legislative forums. The Communal Discernment Task Force recommendations can also be helpful in the formation of and discussions within non-legislative forums. (See Recommendation 2 above.)

6. To request units of the churchwide organization to propose to the Church Council ways of receiving grassroots input on and disseminating information about their work through the use of emerging forms of communication, taking care to include those engaged in multicultural, ethnic-specific, justice for women ministries, youth and young adult networks, and various ministry partners;

Part of the Operational Plan of the churchwide organization (which itself was informed by the work of LIFT) calls for an inventory of networks in which churchwide staff participate. This inventory has been compiled and is being evaluated from the perspective of effectively messaging and communicating with grassroots constituents. With almost 100 networks identified, it appears that the use of networking is increasing. The networks bridge many parts of the ELCA ecosystem in sharing information and collaborating on tasks. What will follow are ideas and methods to further the process of increased grassroots input.

7. To request that annual reports related to this work be presented to the Church Council through 2013.

The Coordinator for LIFT Advisory Committee has prepared reports on its progress for the April and November 2012 meetings of the Church Council.

### **Ongoing Work of LIFT**

The ELCA Church Council provided for the process that resulted in the LIFT report and recommendations because it recognized that this church consists of "interdependent partners sharing responsibly in God's mission" (5.01c). The interrelationships have been described as an "ecology" because the relationships we share are living and changing. In establishing the LIFT task force, the Church Council defined its purpose in the task force charter as follow:

The purpose of the ELCA Ecology Study Task Force study is to recognize the evolving societal and economic changes of the twenty years since the formation of this church, and to evaluate the organization, governance and interrelationships among this church's expressions in the light of those changes. The intended result of the Ecology Study Task Force's work is a report and

recommendations that will position this church for the future and explore new possibilities for participating in God's mission.

The report of the task force was accepted by the ELCA Church Council, slightly revised and used to form the Church Council's recommendations to the 2011 Churchwide Assembly. Allowing for additional future work to be done, the 2011 Churchwide Assembly adopted the recommendations. The implementation of the seven recommendations described above was provided in CA11.04.21, while some of the recommendations in CA11.03.07 (including the role of regions, leader development, relationships with partner and companions, and increased development of networking across this church) represent additional future work. The Assembly noted its appreciation of LIFT and the Church Council's work. Although not universally known throughout the ELCA, the LIFT report was well received and generated enthusiasm for the missional activity of congregations.

The LIFT Advisory Committee looks forward to continuing to serve the purpose of 1) assisting the Office of the Presiding Bishop in its collaboration with the Church Council and the Conference of Bishops in continuing the work assigned to the LIFT task force, and 2) to plan the future implementation of the LIFT implementing resolutions passed by the 2011 Churchwide Assembly.

While assisting the Office of the Presiding Bishop and serving this church in the ongoing implementation of CWA recommendations, the Lift Advisory Committee urges that key functions identified in the LIFT charter continue to be pursued:

- 1) To tend the ecology of this church by regularly studying and evaluating the interrelationships among this church's expression in an environment that will continue to undergo rapid change. Tending the ecology may include tracking, analyzing, listening, asking questions, encouraging and connecting.
- 2) To "explore new possibilities for participating in Gods Mission" continuing to listen to what is happening throughout the ELCA, asking provocative questions and positing new visions. This final aspect of the LIFT charter remains unfinished business and is not assigned to any specific entity in our ecology, yet it is at the heart of the report and recommendations developed by the LIFT task force. It is an ongoing task that requires continuing attention.

The LIFT Advisory Committee submits the following recommendation to the ELCA Church Council for its consideration:

Recommended:

To receive with gratitude the progress report of the Living Into the Future Together (LIFT) Advisory Committee and to thank the members of the committee for their conscientious work in providing ongoing advice and evaluation regarding the LIFT report and recommendations and actions taken by the Churchwide Assembly in 2011 regarding LIFT;

To affirm that implementing the actions of the Churchwide Assembly regarding LIFT remains a work-in-progress and that the LIFT Advisory Committee should continue to provide important consultation and evaluation, as well as serving as a catalyst for missional planning and conversations across all expressions of this church regarding issues raised by LIFT;

To authorize the LIFT Advisory Committee to continue to fulfill these important roles in moving forward on the LIFT report and recommendations and the implementing resolutions adopted by the Churchwide Assembly, and to refer to it hereafter as the "LIFT II Committee";

To authorize the Executive Committee of the Church Council to adjust as necessary the size of the LIFT II Committee in order to facilitate its ongoing work; and

To request that the LIFT II Committee continue to provide periodic progress reports to the Church Council regarding the implementation of the LIFT report, recommendations, and implementing resolutions and the work of the committee.

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1  
2 **A message on....**  
3

## 4 **The Body of Christ and Mental Illness**

5 [Note: Sidebars are for illustrative purposes only and will not be in the text of the final message]  
6  
7

8  
9  
10  
11 *My God, my God, why have you forsaken me? Why are you so far from helping me, from*  
12 *the words of my groaning? O my God, I cry by day, but you do not answer; and by night,*  
13 *but find no rest. (Psalm 22:1-2)*  
14

15 When people suffering from mental illness seek solace in Scripture, they often turn to the  
16 psalms. The anguish and isolation expressed in such scriptures are all too familiar to  
17 anyone who has experienced depression, anxiety disorders, bipolar disorder, or cared for  
18 someone with a mental illness. The plight of the Gerasene man in the Gospel accounts  
19 (Luke 8, Mark 5), the despair of King David (2 Samuel 19), and the deep terror of Jesus  
20 in Gethsemane (Matthew 26, Mark 14) all vividly describe mental and emotional pain.  
21

Deleted: man with demons

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22 The mental and emotional pain of mental illness could be one of the most far-reaching  
23 issues the Evangelical Lutheran Church in America (ELCA) encounters. In their  
24 lifetimes, one-half of Americans will have a serious mental health condition, but fewer  
25 than half of them will receive treatment.<sup>1</sup> A study by the ELCA found 16 percent of male  
26 clergy and 24 percent of female clergy to be suffering from depression.<sup>2</sup>  
27

28 The need for understanding and treatment of mental illness is a crisis affecting the entire  
29 nation. For example, 10 years of extended overseas military campaigns have resulted in a  
30 large population of combat veterans who are experiencing mental health issues and are  
31 prone to suicide. At the same time, the veterans' health system is widely deemed  
32 inadequate to address the massive mental health needs among our troops.  
33

34 Despite how many others have shared and will share their situation, those with mental  
35 illness experience loneliness and isolation. These experiences are deepened by society's  
36 lack of understanding and stigma. For every person living with mental illness, an ever-  
37 widening circle of family and friends, coworkers and church members feels sorrow and  
38 despair.

### 39 **WHAT IS MENTAL ILLNESS?**

40 "A mental illness can be defined as a health condition that changes a person's thinking,  
41 feelings, or behavior (or all three) and that causes the person distress and difficulty in  
42 functioning."<sup>3</sup> The causes of mental illness are complex and not entirely known to  
43 scientists, but most scientists believe mental illnesses result from electro-chemical

44 disruptions in the brain. Genetic, environmental and social factors put some people at a  
45 greater risk than others for developing mental illness.<sup>4</sup> Physical trauma such as a  
46 traumatic brain injury seems to increase the risk of mental illness substantially. Mental  
47 illnesses range from the mild to the severe, from mild depression and anxiety to severe  
48 depression, bi-polar and schizophrenia.

49  
50 Mental illness can be disabling, but from a legal standpoint, some forms of mental illness  
51 may not be considered a disability. Mental illness, clearly, may be one of the possible  
52 sources contributing to living with disability.<sup>5</sup> Likewise, mental illness may contribute to  
53 contemplation of suicide but the two should not be equated. The ELCA has addressed  
54 pastoral and social questions about suicide in its 1999 social message on suicide  
55 prevention.<sup>6</sup>

56  
57 Mental illness is often complicated by and intertwined with addiction. Addiction raises  
58 additional moral issues that cannot be fully addressed in the setting of this message. It  
59 should be said that the presence of mental illness makes substance abuse more likely, and  
60 vice versa.<sup>7</sup> Proper treatment needs to address both.

#### 61 **WHY ADDRESS MENTAL ILLNESS NOW?**

62 Though the experience of mental illness is nothing new, the current economic and  
63 sociopolitical situation in the United States presents significant challenges to public  
64 health. State funding for treatment programs has been decimated by the recent economic  
65 downturn. The limited resources of the Veterans Affairs<sup>8</sup> are overcome by the challenge  
66 of treating the mental illness experienced by veterans.<sup>9</sup> As the U.S. engages in debate  
67 over ensuring health care coverage for all, the question of treatment for mental illness  
68 (and lack thereof) is polarized.

69  
70 The cost of not treating mental illness is enormous, and comes in many forms. The cost  
71 comes in terms of destroyed relationships and overwhelming stress, social humiliation,  
72 human dignity and, in fact, human lives. Collectively, society loses what would have  
73 been the contributions of intelligent and gifted people. These are losses that can't be  
74 enumerated. Financial loss, however, can be estimated, and it is in the billions.<sup>10</sup>

#### 75 **HOPES FOR THIS MESSAGE**

76 This social message hopes to proclaim the gospel's powerful news and offer up the body  
77 of Christ as a sign of healing and hope. It also intends to raise awareness in the church  
78 that mental illness, which is so often hidden away, is present in congregations and  
79 communities, and is a major public health issue. Additionally, it hopes to illuminate some  
80 of the effects that mental illness has, both on individuals and on familial and social  
81 networks.

82  
83 This message is a call for ELCA members to acknowledge the needs of those living with  
84 mental illness and for this church to claim the responsibility it has as a body of Christ.  
85 The body of Christ is incomplete if people experiencing mental illness are not integrated

86 as a visible part of the whole. The call challenges the ELCA to be a community seeking  
87 understanding that encourages individuals to pursue treatment, comforts them in their  
88 suffering, and supports them in their treatment and recovery. Such a community also will  
89 sustain caregivers and mental health professionals. It will raise its public voice in support  
90 of those living with the consequences of mental illness.

91 This church can rejoice in many examples of inspired service to the neighbor in need.  
92 Individually ELCA Lutherans have cared for those living with mental illness through  
93 their daily callings, in congregations and in their families. Our church also has ministered  
94 through pastoral and congregational care, Lutheran health care systems and social  
95 ministry organizations, specialized ministries such as pastoral counseling, and  
96 chaplaincy.

97  
98 At the same time, this message represents an opportunity for this church to reflect on how  
99 people living with mental illness and their families have been treated. The frequent  
100 mistreatment by society of those who suffer mental illness *must* be acknowledged. The  
101 church also has been responsible too often for reprehensible acts, for turning away and  
102 shaming people suffering from mental illness and for isolating them and their families.

103  
104 The church has the power to address many of the ravages inflicted by mental illness,  
105 whether through compassion to those affected, advocating for and improving access to  
106 treatment, supporting caregivers and practitioners, or making mental illness visible.  
107 Individually and collectively, ELCA members have the power to proclaim God's love,  
108 fight for justice, give care, and change the way people with mental illness are treated.

## 109 **WHAT ARE THE CHALLENGES?**

### 110 **CHALLENGES TO HUMAN DIGNITY**

111 Despite the prevalence of mental illness, its presence frequently is a shame-filled secret,  
112 left unacknowledged and often untreated. Or its exposure to daylight leads to isolation  
113 and alienation of everyone affected — alienation here means depriving a person of the  
114 consolation of human connection and communal support because that person has been  
115 named as “other,” as different or even frightening. Such alienation undermines human  
116 dignity.<sup>11</sup>

117  
118 Without human connection and communal support, an alienated person is subject to  
119 further assaults on dignity. Unique and gifted people are reduced to “patients,” whose  
120 only identity is an illness. Instead of honest appraisal of the complex causes of mental  
121 illness, which leads to a deeper understanding of the person, social categorization leads to  
122 identifying the alienated person simply as “mentally ill.” Their families often are blamed.  
123 Certain familial or social environments (poverty, for example) can increase the risk of  
124 mental illness, but risk factors are not inevitable causes. Every person merits the dignity  
125 of compassionate understanding rather than categorization and stigma.

126 **CHALLENGES OF TREATMENT AND ACCESS TO IT**

127 Mental illness presents a series of specific challenges to society. Accommodating the  
128 needs of people living with mental illness can be quite difficult. People suffering from  
129 mental illness may resist or be reluctant to take the medications they need to function,  
130 because the side effects can be debilitating. The two most common serious mental  
131 illnesses, bipolar disorder and schizophrenia, impair the sufferer's sense of self, making it  
132 difficult to persuade the sufferer that the medications are indeed necessary.  
133

134 In the United States, a move away from state-sponsored institutional care resulted in laws  
135 making involuntary commitment to institutional care difficult. The move was initially  
136 made to resolve a situation where mentally ill people were kept in vast institutions with  
137 questionable treatment. Some of the results have been salutary, but families of people  
138 with mental illness have also been frustrated by the difficulty of obtaining involuntary  
139 commitment.  
140

141 Involuntary treatment of mental illness raises such questions as what responsibility  
142 individuals bear for themselves and to society as a whole, what constitutes proper self-  
143 care, and the meaning of autonomy and rights. Each situation is different and deserves  
144 careful scrutiny, a scrutiny that this church believes should encourage freedom and  
145 autonomy as exercised through remaining in a right relationship with loved ones.  
146

147 Inability to access treatment is generally the most urgent issue for anyone experiencing  
148 mental illness. Unfortunately, the high rate of mental illness has not resulted in a  
149 corresponding availability of resources. The Health Resources and Services  
150 Administration estimates that from 2007-2009, mental health services were needed, but  
151 not received, by about 11.3 million adults annually.<sup>12</sup>  
152

153 Many find that while they have "coverage" for mental health, they lack meaningful  
154 access. Even those who have health insurance may find their coverage is insufficient to  
155 treat the mental illness from which they are suffering. The national decline in inpatient  
156 psychiatric beds means often there are no inpatient psychiatric beds available for those  
157 who need them.<sup>13</sup> Insurance might not have a contract with any hospitals in the  
158 individual's area. Many people live in areas where there are few qualified mental health  
159 practitioners or no mental health professionals who accept their insurance.  
160

161 The ways in which people find their access is limited are too many to count. To someone  
162 who is struggling to function at a minimal level, negotiating these obstacles is simply  
163 overwhelming.

164 **CHALLENGES OF INEQUALITY**

165 Access to services requires funding. Funding is not evenly distributed across the  
166 population, and neither is access to mental health care. Residents of rural areas may find  
167 that providers of mental health care simply don't exist. More than three quarters of the

168 counties in the U.S. experience severe shortages of mental health providers, and the more  
169 rural the county, the more likely this is the case.<sup>14</sup>

170  
171 The three principal problems of rural mental health care can be described as access,  
172 availability and acceptability, particularly among youth and the elderly. Rural residents  
173 often are under-diagnosed, and then cannot find treatment. When they find a practitioner,  
174 they may have to travel long distances for treatment.

175  
176 Other demographic determinants, such as race, class and cultural understanding, also  
177 affect access to mental health care. African Americans, for example, are just as much at  
178 risk for mental illness as their white counterparts, yet receive substantially less  
179 treatment.<sup>15</sup> U.S. Census Bureau data shows that in 2005, African Americans were 7.3  
180 times as likely to live in high poverty neighborhoods with limited to no access to mental  
181 health services.<sup>16</sup> Studies show that just under half of American Indians and Alaska  
182 Natives have job-based or other private coverage compared to approximately 83% of  
183 whites.<sup>17</sup>

184  
185 Income is also determinative of whether someone suffering from mental illness is able to  
186 get treatment.<sup>18</sup> The stresses of poverty increase the likelihood that environmental risk  
187 factors for mental illness are present.<sup>19</sup> Racial and economic injustice already present in  
188 society is magnified by mental illness and the needs it engenders.

189  
190 Veterans also experience difficulty in obtaining treatment. The Department of Veterans  
191 Affairs has been simply unable to keep pace with the high rate of mental illness among  
192 veterans. In April of 2012 a report by the inspector general for the Department of  
193 Veterans Affairs found that “less than half, or 49 percent, of the more than 370,000  
194 patients evaluated in fiscal year 2011 received their full evaluations within 14 days. For  
195 the remaining patients, the department took an average of about 50 days to provide the  
196 comprehensive evaluations ...”<sup>20</sup> Mental illness will not wait for 50 days. The ELCA’s  
197 social message *People Living with Disabilities* advocates for full funding of veterans’  
198 services. The difficulty in obtaining mental health care for veterans is another example of  
199 why full funding is so important.

## 200 CHALLENGES OF EVERYDAY LIFE

201 People who experience mental illness encounter challenges in addition to accessing  
202 treatment. Social networks and family relationships are under much more stress when  
203 mental illness is present. Finding and keeping employment is difficult. Symptoms can be  
204 misunderstood and misinterpreted. Law enforcement officers can be trained to respond  
205 properly to people exhibiting symptoms of mental illness, but that training is rare even  
206 though it can save lives.

207  
208 By any count, the rate of mental illness among people who are chronically homeless is  
209 markedly higher than among the general population.<sup>21</sup> Untreated mental illness makes

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Deleted: They may be treated by people who are not nearly as qualified to deliver mental health care as those in wealthier urban areas

Deleted: , particularly with regard to youth and the elderly.¶

Deleted: .



210 navigating the requirements of our social welfare system difficult, meaning the escape  
211 from chronic homelessness is much more difficult.

212  
213 Mental illness among people who are incarcerated is also far higher than in the general  
214 population. According to the Bureau of Justice Statistics, 56 percent of state prisoners  
215 and 45 percent of federal prisoners have symptoms or a recent history of mental health  
216 problems.<sup>22</sup> Jails and prisons, of course, are not built or administered with the purpose of  
217 treating mental illness and the situation is bleak.

218  
219 Mental illness makes people doubly vulnerable to abuse in the criminal justice system. It  
220 renders incarcerated people unable to comply with prison routines, resulting in discipline  
221 from security staff, and also makes them vulnerable to abuses by other incarcerated  
222 people. Security staff is not trained sufficiently to distinguish when misbehavior is a  
223 symptom of mental illness. Trained mental health staffing is stretched to the breaking  
224 point and turnover is high, screening and tracking is inadequate, and incarcerated people  
225 who receive care mostly have access to drug therapy alone rather than the full  
226 complement of services needed to combat mental illness.<sup>23</sup>

227  
228 | Prison systems may choose not to use newer, more effective medications because of their  
229 higher cost. They may also require patients to wait hours in line or to take the  
230 medications at times suitable for the prison administration, but not effective for treatment.  
231 Drug side effects are not monitored, and compliance with medication regimens is not  
232 monitored either. Little about the prison system enhances the possibility of successful  
233 treatment of mental illness.<sup>24</sup>

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## 234 CHALLENGES TO THE HEALTH CARE SYSTEM

235 Mental illness challenges the health care system in many ways: care for mental health is  
236 not given equal coverage (parity) with care for physical health. Benefits are often denied  
237 or are unavailable. The delivery system for mental health care, which needs to work in  
238 unison, is fragmented and lacks beds, resources and providers.

239  
240 Existing challenges within the health care system have been exacerbated by the impact of  
242 economic downturn and funding changes. Between 2009  
244 and 2011, for example, 15 states cut their budgets by 10  
246 percent or more. A decade prior to that, the federal  
248 government had devolved most funding to states, so the  
250 effect is particularly dramatic. With state budgets under so  
252 much stress, the availability of 24-hour treatment beds is  
254 constantly dwindling.<sup>25</sup>

The effect of  
deinstitutionalizing  
people with mental  
illness and transferring  
funding to states is  
detailed in *Crazy: A  
Father's Search through  
America's Mental Health  
Madness*.

256  
258 The economic crisis affects housing, case management,  
260 therapy, evidenced-based wraparound services, long-term  
261 services, psychiatry, and crisis services. In addition, the administrative support to ensure  
262 that safe, timely, and appropriate services are provided has been cut. Some of the most

263 recent effects of the cuts have been detailed in a report by the National Alliance on  
264 Mental Illness.<sup>26</sup>  
265

## 266 **WHAT PEOPLE WITH MENTAL ILLNESS NEED**

267 People living with mental illness most of all need access to high-quality, well-integrated,  
268 professionally trained care. Even with sufficient resources, care for individuals who are  
269 experiencing mental illness is multifaceted. Each person's experience of mental illness is  
270 highly individualized. Often several treatment combinations must be attempted before  
271 finding the best treatment. Some people suffering from severe mental illnesses avoid  
272 treatment altogether. As an added difficulty mental illness often occurs together with  
273 other illnesses, making treatment even more intricate and complex, and requiring a  
274 greater degree of integration of physical and mental health care.  
275

276 What people suffering from mental illness need from the health care system is time. They  
277 need time to reach a point of stabilization. They need time to try different medications to  
278 find what works properly. And they need care from trained professionals at all stages of  
279 this process. Currently, the mental health care system is designed to discharge patients as  
280 soon as possible, but if someone has not found the right treatment and been stabilized,  
281 progress is temporary, and the cycle of decline and seeking care begins again.  
282

283 People living with mental illness need relationship, even though mental illness presents  
284 considerable challenges to relationships. Mental illness is episodic, and loved ones must  
285 adjust constantly to the sufferer's current condition. Loved ones often become caregivers,  
286 and find themselves, even if temporarily, with authority that alters their relationship.  
287

288 Mental illness can affect social functioning, meaning it is difficult to develop and sustain  
289 a social network. Paradoxically, those who are living with mental illness have a great  
290 need for sustaining relationships. They particularly need friendships where mental illness  
291 is not at the center, and they can participate as someone who is a complete, gifted and  
292 unique human being, and not merely as a mental illness "patient."  
294

296 People living with mental illness still need to function  
298 according to their abilities. The presence of mental  
300 illness does not mean that a person has lost his or her  
302 intellect, talents or usefulness. People being treated  
304 successfully for mental illness can and should continue  
306 schooling, engage in meaningful work, and use their  
308 gifts to serve the neighbor.<sup>27</sup>

*"... if you think your task as  
comforter is to tell me that really, all  
things considered, it's not so bad,  
you do not sit with me in my grief  
but place yourself off in the distance  
away from me. Over there, you are  
of no help. What I need to hear from  
you is that you recognize how  
painful it is. I need to hear from you  
that you are with me in my  
desperation. To comfort me, you  
have to come close. Come sit beside  
me on my mourning bench.  
From Nicholas Wolterstorff's  
Requiem for a Son (p. 34).*

## 310 **WHAT DOES THIS CHURCH SAY?**

### 312 **THIS CHURCH'S CONFESSION**

314 In biblical times, symptoms of what we now call serious

315 mental illness would mostly have been attributed to demonic possession. Illness was  
316 frequently associated with root moral causes.<sup>28</sup> When Jesus heals the Gerasene man in  
317 Luke 8, he heals a man who has been living in tombs, alienated from his community, and  
318 bound by chains. After healing him, Jesus tells him to return to his original community to  
319 relate what has happened.

Deleted: demoniac

320  
321 Today, the mental health treatment community speaks of recovering or healing with  
322 respect to mental illness, as most mental illnesses are not cured. The hope is that people  
323 can emerge from the debilitating level of symptoms they are experiencing and move to  
324 healing and recovery.

325  
326 The church can be a powerful and welcoming place for people who are in recovery and  
327 experiencing healing, as they return to tell their stories of hope. The church can be a locus  
328 for proclaiming the good news of healing of body and relationships, not just *to* people  
329 living with mental illness, but *from* people living with mental illness.

330  
331 For the ELCA, examining the challenges of mental illness begins with confession. The  
332 way in which churches historically have excluded individuals who experience mental  
333 illness, and their families and caregivers, is distressing. This church confesses that its  
334 own pastors who suffer from mental illness are often afraid to seek help for fear of  
335 reprisal. Unfortunately, exclusion, fear and blame are often linked to misguided religious  
336 beliefs.<sup>29</sup>

### 337 **THE QUESTION OF SIN**

338 One of the most important correctives this church teaches is that the presence of mental  
339 illness does not indicate particular sinfulness in the person who is affected. Humans are  
340 free to ask why mental illness occurred, and seeking the cause is useful in terms of care  
341 and prevention. Yet the presence of mental illness is not a sign that one person is more  
342 sinful than another, or closed off to the possibility of grace, is weak, or lacks faith.  
343 (Romans 3:23)

344  
345 Mental illness is the result of a complex integration of factors, including inherited traits,  
346 biological factors, life experience, and brain chemistry.<sup>30</sup> Its social and environmental  
347 causes, such as abuse and trauma, often result from social ills such as poverty<sup>31</sup> and  
348 warfare. Rather than imputing mental illness to the character of the person experiencing  
349 it, Christians might properly describe the presence of mental illness in creation as a sign  
350 of "life's tragic brokenness."<sup>32</sup> *All* humans are finite and *all* live under the brokenness of  
351 sin. Mental illness is simply a sign of that reality.<sup>33</sup>

352  
353 While recognizing that human knowledge and power is always limited, ELCA social  
354 teaching encourages treatment for mental illness from trained practitioners. Lutherans  
355 understand creation to be open to human interaction. Exploration by medical sciences and  
356 pharmacology of healing for people suffering from mental illness is encouraged. Those  
357 suffering from mental illness and their caregivers should seek the help of medical

358 sciences as a gift from God to heal and relieve suffering. Seeking help should be  
359 encouraged, and not seen as a sign of weakness.

360  
361 ELCA social teaching on health constructs an understanding that: “Health is good for its  
362 own sake; it is also good for living abundantly in relationship with God and in loving  
363 service to our neighbor in the vocations to which God has called us.”<sup>34</sup> Illness “disrupts  
364 lives, limits activities, disturbs relationships, and brings suffering.”<sup>35</sup>

365  
366 The ELCA statement *Caring for Health* names the isolation that results from illness and  
367 it is that isolation that is most fearsome about mental illness. When people living with  
368 mental illness are at their most vulnerable, their relationships with loved ones are often  
369 severely compromised, their faith is shuttered, and they are unable to feel hope or  
370 companionship. The anguish of the psalms in feeling that God is removed is all too  
371 familiar. Their loved ones also may suffer from isolation and alienation, missing the  
372 company of their loved one, embarrassed to speak of the mental illness in their family.  
373 Such alienation is in contradiction to the fundamental exercise of the human dignity  
374 imbued in us by God.<sup>36</sup>

375  
376 Christians believe that humans exist not as the sum of physical parts or intellectual  
377 processes. Human status is located in being beloved creatures of God free to love and be  
378 loved.<sup>37</sup> Some of the most upsetting aspects of mental illness can be the loss of  
379 intellectual capacity, or dramatic change in social affect. To continue in the relationships  
380 that imply dignity when those relationships need to change constantly is a profound  
381 challenge for all involved. Nevertheless, people living with the most profound mental  
382 illnesses were created as an act of love, and are worthy of loving and being loved.

383  
384 And yet, those who care for someone suffering from mental illness must confront the  
385 question of the limits of their capacities and of their responsibilities. How much must  
386 they sacrifice to care for their mentally ill family members? Is there a point, if a family  
387 member refuses to seek treatment or take medication, or represents a danger to other  
388 family members, at which a caregiver should refuse to give some forms of care or  
389 support? What are the caregiver’s obligations to the person living with mental illness?  
390 What are that person’s obligations to the caregiver?

391  
392 When a person represents a danger to his or her family, no reasonable person would say  
393 the caregiver is obligated to put him or herself at risk. Caregivers also deserve to love and  
394 be loved. Family members of people living with mental illness face the extraordinary  
395 challenge of loving someone who can act truly unlovable.

396  
397 It is human and humane to implement reasonable limits on the expectations of caregivers.  
398 When someone refuses to participate in her or his own healing, for example, obligations  
399 of caregivers are more limited. Caregivers exist in the space between caring for and  
400 loving someone living with mental illness and being cared for and loved sufficiently for  
401 themselves.

402 **THE CALL TO COMPANIONSHIP**

403 No one can weather mental illness alone, whether that be the person diagnosed, the  
404 family member, or the practitioner. This church is called to challenge outdated views of  
405 mental illness and foster loving practices within our communities. In a society that  
406 stresses self-sufficient individualism and is ashamed of vulnerability, congregations and  
407 other ministry sites can be communities where illness and living with limitations are  
408 simply part of our communal reality. Jesus' ministry and that of the earliest Christian  
409 communities exemplify this communal response.

410  
411 In the gospel healing accounts, suffering *is not* treated as inevitable or definitive by Jesus.  
412 Being integrated into a community, however, *is* treated as definitive by Jesus. After  
413 healing the man possessed by demons, Jesus sends him back to his community to testify  
414 to the power of God's healing to re-integrate and restore human dignity. The parable of  
415 the lost sheep, interpreted as God's special care for the vulnerable illustrates that a  
416 Christian community missing even one of its members cannot be considered complete  
417 until that member is cared for.

418  
419 To live with mental illness is to live with uncertainty. The individual asks: Will this  
420 treatment work? When will the next episode occur? Will I ever recover? Family members  
421 ask: Will our family survive? Who will care for my child when I am gone? Congregation  
422 members ask: Can our congregation handle this? The chronic and episodic nature of  
423 mental illness can be profoundly challenging to the life of faith. Christians challenge  
424 uncertainty not with certainty but with companionship through the valley of the shadow  
425 of death.

426  
427 Heeding Galatians 6:2, ELCA social teaching advocates that Christians bear the burdens  
428 of one another.<sup>38</sup> To people who are experiencing mental illness, physical, prayerful  
429 companionship can be a sign of God's presence in a time when God's presence cannot be  
430 felt any other way. For caregivers and families, offers of help and presence are a tangible  
431 sign that they are still a part of the body of Christ.

432  
433 The consequences and the suffering of mental illness may well remain throughout life  
434 and yet by entering into them through companionship and care, members of our  
435 congregations can change the form and meaning of that experience. Sharing one  
436 another's burdens as part of baptismal vocation in the name of the Christ who died on the  
437 cross can signify God's presence to transform suffering even while it remains.<sup>39</sup> Through  
438 a Christian community acting as the body of Christ, the isolation and alienation of mental  
439 illness can be eased.

440  
441 Looking to God's future, Christians offer a vision of healing that takes the fullness of our  
442 relationships into account in the face of present realities: "Healing is restoration of  
443 wholeness and unity of body, mind and spirit. Healing addresses the suffering caused by  
444 the disruption of relationships with God, with our neighbors, and with ourselves."<sup>40</sup>  
445

446 ELCA social teaching deepens an understanding of the meaning of healing: “It involves  
447 curing when possible, but embraces more than cure. When we limit illness to disease and  
448 health care to cure, we miss the deeper dimensions of healing through restoration to  
449 God.”<sup>41</sup>

450  
451 Healing at its heart is about a restoration of relationships, and the promise of the gospel  
452 of Jesus Christ is a promise of restoration to God. In situations where a diagnosis of  
453 severe mental illness is present, such teaching about the true meaning of healing offers a  
454 realistic hope, not that life will ever be the same again, or that someone will be rid of  
455 mental illness, but that relationships can be mended and restored.

456  
457 ELCA social teaching offers a vision of health care as a shared endeavor, an endeavor in  
458 which individuals take appropriate personal responsibility for themselves, Christian  
459 ministry is about companionship, Christian vocation attends to the healing of others, and  
460 society adequately assists those who are vulnerable. Christians who are not practitioners  
461 or caregivers have a role to play in the healing process through companionship with  
462 caregivers and practitioners, advocacy, and participation in public deliberation.

## 463 **WHAT DOES THIS CHURCH DO?**

### 464 **BEING THE BODY OF CHRIST**

465 The most important thing the church can do is to live out its call as the body of Christ.  
466 Christians who have suffered from mental illness have related the power of knowing they  
467 are being prayed for. Praying on behalf of the person who cannot pray, praying for  
468 healing, praying for the health of the family, praying for the presence of God, are all  
469 ways of participating in the healing and restoring of relationships that God promises.

470  
471 As Christ was not afraid to be vulnerable, or to show his wounds, the church when living  
472 faithfully as the body of Christ is not afraid to be vulnerable and wounded. When people  
473 with mental illness are present as full members, as their true selves, the church as the  
474 body of Christ is both wounded and authentic. Their willingness to be present as  
475 vulnerable is a gift and is itself a form of service,<sup>42</sup> and a reminder to the church that true  
476 freedom is found in service.

477  
478 Friendship and communal support to the families of those who are living with mental  
479 illness can lighten the enormous burden of care giving. Congregations also can create a  
480 community by sponsoring support groups for people living with mental illness and for  
481 caregivers. Guidelines and instructions for facilitation are widely available.<sup>43</sup>

482  
483 The church can be a supportive community for providers of mental health care. Providers  
484 are expected to bear the burdens of people suffering from mental illness on behalf of all.  
485 In return, the church community can recognize and honor the importance of what they do,  
486 reinforce that their profession is a valued personal calling, and find ways to support some  
487 of the burden of their profession.

488

489 **THIS CHURCH'S HEALTHCARE**

490 The church has its own network of access to healthcare through parish nurses, church-  
491 related health systems and social ministry organizations, and the ELCA's own employee  
492 health network. Congregations frequently offer health fairs and screenings for their  
493 members and the surrounding community. Given the high incidence rate of mental  
494 illness, mental health is an essential part of community health screenings.

495  
496 The ELCA has a laudable history of developing health care institutions and social  
497 ministry organizations and providing innovative clinical and pastoral care to those living  
498 with mental illness. This church gives thanks for all those who serve in these institutions.  
499 Our church, however, is composed not just of institutions or organizations, but also is  
500 composed of any individual or group of caring, active individuals who have the ability to  
501 act. It is within the power of individuals to seek creative responses and solutions to health  
502 care challenges in their local situation.

503 **CLERGY PREPARATION**

504 A member of the clergy may be the first professional a person turns to for help in times of  
505 mental distress. A 1999 National Institute of Mental Health study found that clergy were  
506 more likely than psychologists or psychiatrists *combined* to have a person with a  
507 psychiatric diagnosis seek them out for help.<sup>44</sup>

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Deleted: someone with a psychiatric diagnosis turns to when seeking help.

508  
509 Training pastors to be open to talking about mental health as part of pastoral care and  
510 equipped with names and numbers of local health care practitioners is one way to  
511 prepare. Being able to recognize the symptoms of common mental illnesses is also part of  
512 good preparation for pastors, who should always refer to a qualified practitioner when  
513 they suspect mental illness.<sup>45</sup> Pastors likely to encounter veterans may want to engage in  
514 special training. Veterans' organizations and social ministry organizations offer special  
515 training to help pastors talk with veterans about mental health.

516 **PUBLIC VOICE**

517 The ELCA teaches that the vulnerable state of people experiencing mental illness means  
518 they deserve particular care from our social systems. Yet, at this time, state and federal  
519 budgets for mental health care are being continually decimated.<sup>46</sup> Systemic flaws present  
520 in the government and civil institutions permeate current laws, and cripple attempts to  
521 function with justice and mercy.

522  
523 As states cut their budgets in a time of economic crisis, as soldiers return from war in  
524 precarious states of mental health just as budgets are being slashed, as the public  
525 struggles with how to provide health care for the citizens of the United States, Christians  
526 as citizens must step up to be sure this society does not forget the struggles of people  
527 made vulnerable by mental illness.

528

529 In addition, the ELCA has an institutional voice to raise in support of appropriate and  
530 comprehensive care for mental health. All of society benefits when people with mental  
531 illness are treated and returned to their highest level of functioning.  
532

533 The church is called to stand especially with those made twice vulnerable by mental  
534 illness combined with race, gender or poverty: “Confession of faith ought to flow into  
535 acts of justice for the sake of the most vulnerable.”<sup>47</sup> While the ELCA’s health care social  
536 statement calls for equitable access to basic health care for all people, learning about the  
537 issue makes clear that equitable access for basic mental health care for all people is far  
538 from a reality. The ELCA’s health care social statement calls upon all people of good will  
539 to work together for equitable access. Access in the case of mental health care means  
540 well-trained professionals delivering high-quality care.

#### 541 ***CONCLUSION: COUNTERING DIS-GRACE AND ISOLATION***

542 Science uncovers more every day about the causes of mental illness, yet sufferers and  
543 their families still experience the dis-grace of encountering mental illness myths and  
544 misconceptions. Though research shows genetic and biological causes are at the root of  
545 mental illnesses, many still believe sufferers just need to “think positive” or work harder  
546 to “snap out of it” when what they really need is treatment, therapy and support.  
547

548 People with severe mental illness, such as schizophrenia, are often assumed to be  
549 dangerous and violent. In fact, “mental disorders are neither necessary, nor sufficient  
550 causes of violence. The major correlations of violence continue to be socio-demographic  
551 and socio-economic factors such as being young, male, and of lower socio-economic  
552 status.”<sup>48</sup>  
553

554 Most often, people with mental illness who are symptomatic are confused and frightened,  
555 and targets of violence rather than perpetrators.<sup>49</sup> Even though mental illness begins with  
556 a biological or physiological cause, parents find they are still regarded with suspicion  
557 when their children are diagnosed.  
558

559 Into this troubled and painful situation, the church is called to bring its gifts. Among  
560 those gifts would be a sense of hope that experiencing severe symptoms of mental illness  
561 need not be a permanent state. The world was created good, but not perfect, and humans  
562 are part of God’s ongoing creation. “The ELCA believes that this gracious God also  
563 endows human beings with insight and reasoning, and calls human beings to help order  
564 and shape, nurture and promote the creation so that it may continue to flourish.”<sup>50</sup>  
565

566 Treatment of the symptoms of mental illness can be difficult, and may have many ups  
567 and downs, but it is, for the most part, possible. Though some might understand affliction  
568 with mental illness as God’s will, ELCA social teaching would understand the act of  
569 seeking treatment for mental illness as God’s intention.  
570



571 The ELCA by virtue of its teaching about healing in its health care statement, offers an  
572 understanding of mental illness that is both hopeful and realistic. Treating mental illness  
573 requires care and attention, a sense of hopefulness, and a realistic sense of what is  
574 possible. Mental illness cannot always be “cured,” but it can be treated, and people who  
575 suffer its effects can experience recovery or healing, or alleviation of symptoms.  
576

577 The company of others also eases the alienation and dis-grace that people living with  
578 mental illness experience. By answering its call to enter into the companionship of  
579 suffering, the church eases the isolation and alienation experienced by those who suffer  
580 from the effects of mental illness. Answering this call is at the heart of the church’s  
581 response to mental illness.

582 **A WORD TO:**

583 **People Suffering from Mental Illness:** For a person experiencing mental illness to feel  
584 that God has withdrawn, or to be unable to pray or sense God’s presence is a common  
585 experience. This feeling of abandonment can never be forgotten and only be lessened by  
586 the healing of mental health and faith relationships.  
587

588 When someone suffering from mental illness seeks treatment, our church hopes to ensure  
589 that he or she has accompaniment in that endeavor. We also seek to be a place which  
590 commits to dispelling myths of mental illness, easing alienation, and restoring the human  
591 dignity of all people. *The ELCA commits as a church to accompanying you in your valley  
592 of the shadow, to advocating for your just and dignified treatment, and to praying for  
593 your healing and restoration.*  
594

595 | **Pastors:** A pastor is, often the first professional to whom someone suffering from mental  
596 illness turns. Pastors should consider themselves resources, but not mental health  
597 practitioners, and should always refer someone who is suffering from mental illness to a  
598 qualified professional for treatment. Pastors can prepare by knowing the symptoms of the  
599 most common mental illnesses and knowing where they can refer people for treatment.  
600 *As part of this church, we give thanks for your leadership as congregations grapple with  
601 honest and helpful conversations and fostering new practices of companionship. We also  
602 encourage you to treat your own mental health as essentially important in your life of  
603 baptismal vocation.*  
604

Deleted: Pastors are

Deleted: place

605 **Congregations:** Statistically speaking, there are people in all ELCA congregations  
606 experiencing some form of mental illness. When congregations encourage informed,  
607 factual discussion of mental illness, include screening for mental illness at health fairs,  
608 support individuals and families of those suffering from mental illness, and encourage  
609 their pastors to take the time to tend to their mental health, they begin to create powerful  
610 examples within the whole body of Christ. *As part of this body of the ELCA we commit to  
611 supporting you by common prayer and with grateful encouragement as you strengthen  
612 your ministries and mission to and with those who live with mental illness.*  
613

614 **Families and Caregivers:** We recognize that the suffering of caregivers and families is  
615 profound. Once mental illness has emerged, life will never be the same. *The ELCA as a*  
616 *church commits to accompanying you as families and caregivers with honest, hopeful yet*  
617 *realistic, and prayerful companionship.*

618  
619  
620  
621  
622

## Endnotes

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<sup>1</sup> National Center for Health Statistics. *Health, United States, 2010: With Special Feature on Death and Dying* (Hyattsville, Md., 2011), 19.

[www.cdc.gov/nchs/data/abus/abus10.pdf#114](http://www.cdc.gov/nchs/data/abus/abus10.pdf#114)

<sup>2</sup> Cindy Novak, “How Healthy Are Our Pastors,” *The Lutheran* (September 2002).  
[www.thelutheran.org/article/article.cfm?article\\_id=4464&key=19927294](http://www.thelutheran.org/article/article.cfm?article_id=4464&key=19927294)

<sup>3</sup> The Science of Mental Illness: NIH Curriculum Supplement Series — Grades 6-8.  
(Colorado Springs: BSCS, 2005).

<http://science.education.nih.gov/supplements/nih5/mental/guide/info-mental-a.htm>

<sup>4</sup> The Science of Mental Illness: NIH Curriculum Supplement Series — Grades 6-8.  
(Colorado Springs: BSCS, 2005).

<http://science.education.nih.gov/supplements/nih5/mental/guide/info-mental-b.htm>

<sup>5</sup> Evangelical Lutheran Church in America, *People Living with Disabilities* (Chicago: ELCA, 2010), Footnote 2.

<sup>6</sup> [www.ELCA.org/What-We-Believe/Social-Issues/Messages/Suicide-Prevention.aspx](http://www.ELCA.org/What-We-Believe/Social-Issues/Messages/Suicide-Prevention.aspx)

<sup>7</sup> More information may be found on the website of the National Alliance on Mental Illness at:

[www.nami.org/Template.cfm?Section=By\\_Illness&Template=/TaggedPage/TaggedPageDisplay.cfm&TPLID=54&ContentID=23049](http://www.nami.org/Template.cfm?Section=By_Illness&Template=/TaggedPage/TaggedPageDisplay.cfm&TPLID=54&ContentID=23049)

<sup>8</sup> The ELCA social message on *People Living with Disabilities* advocates for the adequate funding of the Veterans Affairs, formerly the Veterans Administration.

<sup>9</sup> Rand Corporation, “One in Five Iraq and Afghanistan Veterans Suffer from PTSD or Major Depression” (Press release, 2008). [www.rand.org/news/press/2008/04/17.html](http://www.rand.org/news/press/2008/04/17.html)

<sup>10</sup> “In 1996, the United States spent more than \$69 billion for the direct treatment of mental illnesses. Indirect costs of mental illness due to lost productivity in the workplace, schools, or homes represented a \$79 billion loss for the U.S. economy in 1990.” The Science of Mental Illness: NIH Curriculum Supplement Series—Grades 6-8. (Colorado Springs: BSCS, 2005).

<http://science.education.nih.gov/supplements/nih5/mental/guide/info-mental-c.htm> Loss figure is from <http://profiles.nlm.nih.gov/ps/access/NNBBHS.pdf>, 411. Incorrectly quoted in footnotes as 2000 Surgeon General Report on Mental Health, it is the 1999 Surgeon General Report.

<sup>11</sup> “While a person’s dignity is a gift of God, it is within individual relationships, families, communities and the larger society that human beings exercise that freedom. It is through participation in face-to-face relationships involving bodily actions, postures and mutual

recognition that human freedom and dignity become apparent.” ELCA, *People Living with Disabilities*.

<sup>12</sup> U.S. Department of Health and Human Services, Health Resources and Services Administration, “Women’s Health USA 2011” (October 2011), 66.

<http://mchb.hrsa.gov/whusa11/hsu/downloads/pdf/w11hsu.pdf>

<sup>13</sup> In 1986, there were 111.7 24-hour hospital/residential treatment settings and number of beds per 100,000 in the population. By 2004, that number was 71.2. Substance Abuse and Mental Health Services Administration, *Mental Health, United States, 2010*, table 46: 160. [www.samhsa.gov/data/2k12/MHUS2010/MHUS-2010.pdf](http://www.samhsa.gov/data/2k12/MHUS2010/MHUS-2010.pdf)

<sup>14</sup> “A 1-point increase in rurality on the 9-point Rural-Urban Continuum Code corresponded to an increase in unmet need of 3.3 percentage points.” Kathleen C. Thomas, Alan R. Ellis, Thomas R. Konrad, Charles E. Holzer, Joseph P. Morrissey, “County-Level Estimates of Mental Health Professional Shortage in the United States” *Psychiatric Services*, Vol. 60, No. 10 (October 2009): 1325.

<sup>15</sup> Surveying racial groups as categorized by the U.S. government reveals significant differences in the rate of treatment of mental illness. Of the 1 in 14 adults with a major depressive episode, whites received treatment at a rate of 71.9 percent, but other races were less likely to receive treatment: African Americans, Hispanics and Asians (54.5, 64.0 percent, respectively). \*\*\* no Asian number in 2010 — suppressed cell [www.samhsa.gov/data/NSDUH/2k10MH\\_Findings/2k10MH\\_DTables/Sect1peMHtabs.htm#Tab1.55B](http://www.samhsa.gov/data/NSDUH/2k10MH_Findings/2k10MH_DTables/Sect1peMHtabs.htm#Tab1.55B)

<sup>16</sup> U.S. Department of Health and Human Services, *Mental Health: Culture, Race, and Ethnicity — A Supplement to Mental Health: A Report of the Surgeon General* (Rockville, Md.: U.S. Department of Health and Human Services, Substance Abuse and Mental Health Services Administration, Center for Mental Health Services, 2001). [www.apa.org/about/gr/issues/minority/access.aspx](http://www.apa.org/about/gr/issues/minority/access.aspx)

<sup>17</sup> [See, for example this study done by the Kaiser Family Foundation in 2004. http://www.kff.org/minorityhealth/upload/American-Indians-and-Alaska-Natives-Health-Coverage-Access-to-Care.pdf.](http://www.kff.org/minorityhealth/upload/American-Indians-and-Alaska-Natives-Health-Coverage-Access-to-Care.pdf)

<sup>18</sup> “A \$1,000 increase in per capita income corresponded to a decrease in unmet need of 3.3 percentage points.” Kathleen C. Thomas et al, “County-Level Estimates of Mental Health Professional Shortage in the United States” *Psychiatric Services*, Vol. 60, No. 10 (October 2009): 1325.

<sup>19</sup> Carey Golberg, “Mental Health and Poverty: Does One Cause the Other?” *Boston Globe*, March 8, 2005. [www.boston.com/yourlife/health/mental/articles/2005/03/08/mental\\_illness\\_and\\_poverty\\_does\\_one\\_cause\\_the\\_other/](http://www.boston.com/yourlife/health/mental/articles/2005/03/08/mental_illness_and_poverty_does_one_cause_the_other/)

<sup>20</sup> James Dao, “Many Veterans Face Long Wait for Mental Health Evaluations, Report Finds” At War: Notes from the Front Lines *New York Times*, April 23, 2012. [http://atwar.blogs.nytimes.com/2012/04/23/veterans-face-longer-wait-for-mental-health-evaluations-report-finds/.](http://atwar.blogs.nytimes.com/2012/04/23/veterans-face-longer-wait-for-mental-health-evaluations-report-finds/)

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<sup>21</sup> Substance Abuse and Mental Health Services Administration, "Current Statistics on the Prevalence and Characteristics of People Experiencing Homelessness in the United States" (Rockville, Md.: SAMHSA, 2011), 4.

[www.nrchmi.samhsa.gov/ResourceFiles/hrc\\_factsheet.pdf](http://www.nrchmi.samhsa.gov/ResourceFiles/hrc_factsheet.pdf).

<sup>22</sup> Doris J. James and Lauren E. Glaze, "Mental Health Problems of Prison and Jail Inmates" (U.S. Dept. of Justice: Bureau of Justice Statistics, 2006), 1.

<http://bjs.ojp.usdoj.gov/content/pub/pdf/mhppji.pdf>

<sup>23</sup> Human Rights Watch, "Ill-Equipped: U.S. Prisons and Offenders with Mental Illness" October 22, 2003: 16. <http://www.hrw.org/node/12252/section/16>

<sup>24</sup> Ibid.

<sup>25</sup> In 1986, there were 111.7 24-hour hospital/residential treatment settings and number of beds per 100,000 in the population. By 2004, that number was 71.2 beds. Substance Abuse and Mental Health Services Administration, *Mental Health, United States, 2010*, table 46: 160. <http://www.samhsa.gov/data/2k12/MHUS2010/MHUS-2010.pdf>

<sup>26</sup> National Alliance on Mental Illness, "State Mental Health Cuts:

A National Crisis" (March 2011).

[www.nami.org/ContentManagement/ContentDisplay.cfm?ContentFileID=126233](http://www.nami.org/ContentManagement/ContentDisplay.cfm?ContentFileID=126233)

<sup>27</sup> "Health is good for its own sake; it is also good for living abundantly in relationship with God and in loving service to our neighbor in the vocations to which God has called us." Evangelical Lutheran Church in America, *Caring for Health: Our Shared Endeavor* (Chicago: ELCA, 2003).

<sup>28</sup> When Jesus encounters a blind man in John, he is asked: "'Rabbi, who sinned, this man or his parents, that he was born blind?'" (John 9:1)

<sup>29</sup> Stanley Hauerwas explains the tendency to locate causes of illness this way: "Our being able to associate our illnesses, at both a social and a personal level, with a causal system gives us a sense of control that seems to make their destructive outcomes less terrible." Stanley Hauerwas, *God, Medicine, and Suffering* (Grand Rapids: Eerdmans, 1994), 72.

<sup>30</sup> [www.mayoclinic.com/health/mental-illness/ds01104/dsection=causes](http://www.mayoclinic.com/health/mental-illness/ds01104/dsection=causes)

<sup>31</sup> Christopher G. Hudson, "Socioeconomic Status and Mental Illness: Tests of the Social Causation and Selection Hypotheses" *American Journal of Orthopsychiatry* Vol. 75, No. 1 (2005): 3-18. [www.apa.org/pubs/journals/releases/ort-7513.pdf](http://www.apa.org/pubs/journals/releases/ort-7513.pdf)

<sup>32</sup> Evangelical Lutheran Church in America, *A Message on Suicide Prevention* (Chicago: ELCA, 1999).

<sup>33</sup> See the ELCA social statement on genetics for a discussion of creation.

<sup>34</sup> Evangelical Lutheran Church in America, *Caring For Health: Our Shared Endeavor* (Chicago: ELCA, 2003).

<sup>35</sup> Ibid.

<sup>36</sup> "It is through participation in face-to-face relationships involving bodily actions, postures and mutual recognition that human freedom and dignity become apparent." Evangelical Lutheran Church in America, *A Message on People Living with Disabilities* (Chicago: ELCA, 2011).

<sup>37</sup> "... all people are God's creatures and, therefore, persons of dignity," Evangelical Lutheran Church in America, *For Peace in God's World* (Chicago: ELCA, 1995). For more on the "imago dei" see also *A Message on People Living with Disabilities* (Chicago: ELCA, 2011), footnote 5.

<sup>38</sup> "Family life also is supported when its members strive to meet reasonable expectations to forgive and to seek forgiveness and to bear each other's burdens responsibly." Evangelical Lutheran Church in America, *Human Sexuality: Gift and Trust* (Chicago: ELCA, 1995), 23.

<sup>39</sup> Terrence Fretheim, *Creation Untamed: The Bible, God, and Natural Disasters* (Grand Rapids: Baker Academic, 2010), 117.

<sup>40</sup> Evangelical Lutheran Church in America, *Caring For Health: Our Shared Endeavor* (Chicago: ELCA, 2003).

<sup>41</sup> Ibid.

<sup>42</sup> "There is no reason why even the suffering we undergo from illness, suffering that seems to have no good reason to exist, cannot be made part of the telos [goal] of our service to one another in and outside the Christian community. For example, the very willingness of those who are suffering from illness to be in the presence of the well is a form of service. Suffering and pain make us vulnerable, and often we try to protect ourselves by attempting to be "self-sufficient." The willingness to be present as well as to accept the assistance of others when we need help is a gift we give to one another". Stanley Hauerwas; *God, Medicine, and Suffering*, (Grand Rapids: Eerdmans, 1994) p. 88

<sup>43</sup> For example, such resources are available at the National Alliance for Mental Illness website ([www.nami.org](http://www.nami.org)).

<sup>44</sup> Robert H. Albers, William H. Meller, and Steven D. Thurber, (eds.), *Ministry with Persons with Mental Illness and Their Families* (Minneapolis: Fortress Press, 2012), 54.

<sup>45</sup> The National Alliance on Mental Illness ([www.nami.org](http://www.nami.org)) is a good place to start for basic information on mental illness.

<sup>46</sup> National Alliance on Mental Illness, "State Mental Health Cuts: A Continuing Crisis" (November 2011).

[www.nami.org/ContentManagement/ContentDisplay.cfm?ContentFileID=147763](http://www.nami.org/ContentManagement/ContentDisplay.cfm?ContentFileID=147763)

<sup>47</sup> Evangelical Lutheran Church in America, *Sufficient, Sustainable Livelihood for All* (Chicago: ELCA, 1999).

<sup>48</sup> Heather Stuart, "Violence and Mental Illness: an Overview" *World Psychiatry* (June 2003) Vol. 2 (2): 121-124. [www.ncbi.nlm.nih.gov/pmc/articles/PMC1525086/](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1525086/)

<sup>49</sup> Ibid.

<sup>50</sup> Evangelical Lutheran Church in America, *A Social Statement on Genetics, Faith and Responsibility* (Chicago: ELCA, 2011).

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**Addressing Social Concerns Review Task Force  
Preliminary Report to the Church Council**

Background

The Task Force has met at the Lutheran Center three times during 2012 and has also held several WebEx meetings to further our work. In our initial report to you in April 2012, I highlighted two understandings that are central to how we have approached our task:

1. The Task Force takes seriously the broad scope of its charge to review the many ways in which the ELCA addresses *social concerns*, not simply to review the process for the development, adoption and implementation of social statements.
2. The Task Force understands the review process to be focused toward the future life and mission of this church rather than a reactionary response to past decisions.

I also noted:

Recommendations either to change or to affirm our current policies and procedures will not be effective unless we are able to address fundamental issues of trust and mistrust.

Findings

Part of the charge to the Task Force was to engage the concerns (both positive and negative) expressed by members of this church. In the course of our work, we conducted an open web-based survey to which 4011 people responded. Survey data yielded the following insights:

- Addressing social concerns is a very emotional issue for many in our church. Some respondents felt strongly that the ELCA should stay out of social and political issues, while other respondents strongly commended the ELCA for its engagement in social and political issues.
- Although there are several opportunities for input in the process of developing social statements, many respondents are unaware of these opportunities.
- Many respondents are eager for resources to study social concerns and social statements and are unfamiliar with the resources that already exist.

The 1997 “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” proposed four “distinct yet interrelated” spheres of activity for the church in addressing social concerns:

1. Equipping and Nurturing Members (for their vocation in the world)
2. Encouraging Learning and Moral Discourse (forming communities of moral discernment)
3. Development and Enactment of Social Policy (social statements, messages, policy resolutions)
4. Public Policy Formation and Critique (interpretation and advocacy)

While the ASCR Task Force is not wedded to the “four spheres” language, we have found it a helpful framework for our conversations. It is our conclusion that the ELCA has been more effective in the work of spheres 3 and 4 than it has been in the work of spheres 1 and 2. (In part, this is a result of staff reduction over the years.) The ELCA has created a significant body of social teaching over the years, but the “products” of spheres 3 and 4 have not been as accessible to the membership of the church as they should have been. (As just one example of this, the average length of social statements approved before the 1997 review was 12 pages, while the average length of social statements approved since 1997 is 44 pages.)



## Recommendations

We offer these general recommendations as a framework for the specific recommendations that follow:

- to develop additional resources for equipping the faithful in their vocations in the world, including their vocation as citizens [sphere 1]
- to work diligently to increase participation in the processes of moral discernment [sphere 2]
- to make ELCA social teaching more accessible to and useful for the wider church [spheres 3 and 4]
- to increase or reallocate resources to interpret and help equip this church for responding to social issues, in word and deed, as part of its evangelical mission in the world

Our specific recommendations fall into two categories: enhancements of existing practices and substantive procedural changes.

### A. Enhancements

- Enhanced communication, including the use of social media, both to distribute information and to receive feedback from members
- Enhanced resources for individual and congregational engagement with social concerns (ideally, taking the form of ‘toolkits’ for each social statement or message, including study guides, video resources, a concise summary of the core convictions of each statement or message, case studies and success stories).
- Development of a cadre of mission interpreters for the church’s ministry of addressing social concerns. These might include teaching theologians, those working in social ministry organizations, those nominated but not selected for task forces, and those with particular interest or expertise in certain areas.
- Identification and implementation of two different kinds of hearings regarding social statements, a hearing intended to *introduce* members to the issues and to the draft and a different hearing intended to *gather feedback* from members regarding the draft statement. The current hearing format is the latter, but those who attend hearings at synod assemblies, rather than freestanding hearings, tend to need the former before they can be engaged productively.
- Regular review of existing social statements and social messages. The Task Force noted that health care and the economy are pressing issues at the moment. The ELCA has social statements on both of these complicated issues, but we wonder how widely these “old” statements are known and used. We recommend a cycle of regular review, including the possibility of adopting new implementing resolutions when appropriate.

### B. Substantive Procedural Changes

#### 1. Recommended Process for Addressing a Social **Concern**

The ELCA addresses social concerns in many ways, including study, preaching and teaching, advocacy, and direct action, as well as through policy resolutions, social messages, and social statements. Currently the development of a social statement is authorized by the Churchwide Assembly. We recommend a process of formal exploration of a particular social concern before a decision is made about the most appropriate way(s) of addressing that concern.

- a. *The Church Council initiates exploration of a social concern.*  
This may be in response to a Churchwide Assembly action, or may be at the impetus of the Church Council itself, or a request may come to the Church Council from another source.
- b. *An appropriate group is identified to explore the social concern.*  
This may be a group whose composition resembles the composition of a Task Force, but this may be another kind of group (churchwide staff, teaching theologians, etc.)
- c. *Study*
- d. *The exploratory group makes recommendations to the Conference of Bishops and the Church Council regarding appropriate next steps for responding to the social concern.*

Rationale:

- We think this process will defuse some of the misperceptions about social statements as an expression of a top-down political agenda.
- We think this process will strengthen the awareness that the ELCA responds to social concerns in multiple ways, hopefully reducing the perceived separation (or even antagonism) between ministries of service and ministries of advocacy.
- Some staff and former staff have expressed the view that we may be close to having a complete “body” of social statements and that a majority of issues that arise in the future can be dealt with by social messages drawing on existing social statements. This broadened process allows for the development of future social statements, when necessary, but does not privilege social statements as the most important way that the church addresses a social concern.

2. Change to the Process for Developing a Social **Statement**

(Please note that because of the first procedural change, and because of the already well-developed body of ELCA social statements, this is not something we anticipate happening with great frequency.)

When the exploratory process described above results in a recommendation to respond to a social concern by developing a social statement, we recommend the insertion of an additional step into the process. In the current timetable for the development of a social statement, a draft is released, hearings are conducted, and the Task Force proceeds to write the proposed statement. *We recommend that a draft not proceed to the stage of developing the proposed social statement without the approval of 40% of the synods of the ELCA (26 out of 65 synods), by majority vote of their synod assemblies. This vote shall be a vote to authorize the continuation of the process, not a vote for or against the content of the draft.*

Rationale:

- Many members of the ELCA have expressed a desire to have synodical or congregational ratification of social statements that have been adopted by the Churchwide Assembly. Given the potential for divisiveness, the Task Force does not think this is appropriate. Our recommendation allows a place for formal synodical input, but earlier in the process rather than as a kind of veto or dissenting opinion.
- We had long conversations about the appropriate percentage. Some may be concerned that we are requiring less than a majority vote. One very real factor in our consideration was that not all 65 synods may take action on a particular social statement process. We also think it makes sense that a significant, but not necessarily majority, vote be required for continuation of the process, while retaining the 66.66% super-majority required to adopt a social statement. In short, the bar is raised as the process continues.

- Most importantly, we hope this change will not only allow synods to have a formal voice in the process but will prompt more study and input early in the process. If synod assemblies will be voting on whether or not to move forward, voting members and their congregations may well be prompted to engage the draft and participate in hearings in greater numbers.

#### A Request for Your Feedback

The Task Force is particularly eager to receive your feedback to this second procedural recommendation because it raises a specific question of application. According to the Churchwide Assembly action that authorized the establishment of this Task Force [CA11.04.14], “During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 assembly.” This language suggests that the process can be altered for the justice for women social statement. Obviously, since the development of the justice for women social statement has already been authorized, our first recommendation is not relevant. However, the justice for women timeline would allow for the addition of the recommended ratification process between draft and proposed statement. The Addressing Social Concerns Review Task Force will need to make a recommendation about this, but we have not yet discussed it in any depth. On the one hand, inserting the ratification process may be seen as an attempt to stop the justice for women social statement. On the other hand, revising the social statement process but not applying it may undermine the sense of trust that this review process was intended to foster. We would welcome your thoughts on this matter.

On behalf of the Addressing Social Concerns Review Task Force,  
Yours in Christ,

The Rev. Dr. Kathryn A. Kleinhans  
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<b>CORPORATE SOCIAL RESPONSIBILITY ROLES AND RESPONSIBILITIES</b>							
<b>TASK</b>	<b>CSR Consultant</b>	<b>CSR Review Team*</b>	<b>CSM Exec Dir.</b>	<b>Conf. of Bishops</b>	<b>Church Council</b>	<b>ELCA-related Organizations**</b>	<b>Review Frequency</b>
<b>Social Screen/ Criteria for investment screening activities</b>	Develop with Portico input (Staff/CSRC)	Recommend	Authorize for consideration	Advise	Approve	Receive and/or implement within fiduciary responsibility	1 per year
<b>Issue papers with boundaries for voting proxies and filing resolutions</b>	Develop with Portico input (Staff/CSRC)	Recommend	Authorize for consideration	Advise	Approve	Receive and/or implement within fiduciary responsibility	3 per year
<b>Shareholder Resolutions</b>	Develop within boundaries adopted by Church Council	Recommend to file	Approve	Receive report annually	Receive report annually	Endorse as appropriate for implementation within fiduciary responsibility	Annual
<b>Dialogues</b>	Develop within boundaries adopted by Church Council	Prioritize and develop work	Receive report annually	Receive report annually	Receive report annually	Receive report annually	Annual
<b>Boycotts</b>	Develop within boundaries adopted by Church Council	Inter-unit review group research & recommend***	Receive report annually & authorize any potential boycott for consideration	Receive report annually and advise	Receive report annually and approve any boycott	Receive report annually	Annual

\*The CSR review team consists of the director for advocacy, director of the Lutheran Office for World Community, CSR consultant, director for studies, other staff of the churchwide organization, and staff of Portico Benefit Services (formerly known as the Board of Pensions of the Evangelical Lutheran Church in America). The latter will review screens, issue papers, and proposed resolutions but not make recommendations for these ELCA churchwide responsibilities.

\*\* ELCA-related organizations include, but are not limited to, separately incorporated ministries (Portico, the Mission Investment Fund of the ELCA, the Publishing House of the ELCA [Augsburg Fortress, Publishers], Women of the ELCA, the Endowment Fund of the ELCA), and other related organizations and agencies (e.g., ELCA seminaries, ELCA colleges and universities, Lutheran Services in America, and Lutheran Immigration and Refugee Service).

\*\*\* CSR review team with addition of expert staff from issue areas of concern.

Approved by Church Council xxxx



## LEASE LETTER

For requests to lease mineral rights where hydraulic fracturing is anticipated  
(draft 092612)

Dear :

As the Evangelical Lutheran Church in America, we are committed to caring responsibly for God's creation. We see caring for the environment as a way to celebrate God's gracious gift of creation. Almost twenty years ago, this church passed a social statement titled *Caring for Creation: Vision, Hope, and Justice*. This social statement affirmed that we are deeply concerned about the environment, locally and globally, and that we remain committed to participate in political, economic, and scientific discussions about how we can responsibly care for the earth.

Members, congregations, and synods within the Evangelical Lutheran Church in America have raised concerns about the process of hydraulic fracturing. These concerns include the effects of the process on air quality, water use and runoff, waste disposal, health consequences, and long lasting impacts on the local community. We know that industry "best practices" exist to address these concerns and to balance responsibly the energy needs of society and care for creation. For these reasons, the churchwide organization of the Evangelical Lutheran Church in America desires to obtain information from energy exploration companies proposing to engage in hydraulic fracturing before agreeing to lease property or to recommend the lease of property for those purposes.

In order to address the concerns of members of this church and their communities, we request that you provide us with information before we agree to proceed or recommend proceeding with entering a lease or other plan to engage in hydraulic fracturing. Therefore, we respectfully request that you answer each of the following questions. (If an answer is other than "yes," please explain the status of work to address the issue and the proposed timetable for completing it, so that a "yes" response can be provided.)

1. Have environmental, health, safety, and social risks been evaluated, and has a management plan been designed to assure issues are addressed? Have risks been disclosed to all stakeholders?
2. Is the surface footprint of any proposed project kept as minimal as possible, from the point of exploration to production and delivery?
3. Will drilling practices assure well integrity, with a goal of zero incidents of accidental leaks of gases and fluids? Is there a commitment that those responsible for a leak or spill will immediately undertake remedial efforts to restore the environment to its condition prior to such release?
4. Will planned chemical usage minimize the threat to human or environmental health? Will there be comprehensive disclosure of all chemicals used?
5. Will there be rigorous monitoring of water quality, both pre- and post-drilling, and will monitoring results be shared with the entire community?
6. Will fresh water usage be minimized, and will recycled and non-potable sources be used to the fullest extent practical?

7. Will waste water be stored in secure, closed containers and recycled and reused when possible? Will closed loop systems be used for solid waste and sludge to prevent contamination to the maximum extent possible?
8. Will air emissions be systematically identified and those that are harmful prevented/minimized? Will monitoring results be shared with the whole community?
9. Will companies in the supply chain and contractors and subcontractors involved in the project be held to the same standards of care as the company?
10. Will community consent be received prior to a project's start and grievance policies made available during the project? Will the imposition and payment of all fines, penalties, and the status of litigation related to the project be disclosed and available to stakeholders?

As a church committed to caring for creation, we believe that these steps represent a thoughtful and proactive way to assist in obtaining community support for a project involving hydraulic fracturing, as well as a way to assure our members that we are entering into a lease with a company that shares our values and is committed to acting responsibly. We would appreciate a response by \_\_\_\_\_, at which time we can proceed with negotiations for the lease of property as you have requested.

Sincerely,

## LEASE LETTER

For existing lease holders where hydraulic fracturing is taking place or is planned  
(draft 092612)

Dear :

As the Evangelical Lutheran Church in America, we are committed to caring responsibly for God's creation. We see caring for the environment as a way to celebrate God's gracious gift of creation. Almost twenty years ago, this church passed a social statement titled *Caring for Creation: Vision, Hope, and Justice*. This social statement affirmed that we are deeply concerned about the environment, locally and globally, and that we remain committed to participate in political, economic, and scientific discussions about how we can responsibly care for the earth.

Members, congregations, and synods within the Evangelical Lutheran Church in America have raised concerns about the process of hydraulic fracturing. These concerns include the impact of the process on air quality, water use and runoff, waste disposal, health consequences, and long lasting impact on the local community. We know that industry "best practices" exist to address these concerns and to balance responsibly the energy needs of society and care for creation.

In order to be responsive to our members and constituents, we in the churchwide organization are contacting companies with which we have mineral leases that involve hydraulic fracturing. We want to ensure that companies like yours know our commitment to environmental stewardship and to satisfy ourselves that our lessees engage in industry best practices. For these reasons, we request that you provide us with information regarding hydraulic fracturing on property that you are leasing from the Evangelical Lutheran Church in America. Therefore, we request that you answer each of the following questions. (If an answer is other than "yes," please explain the status of work to address the issue and the proposed timetable for completing it, so that a "yes" response can be provided.)

1. Have environmental, health, safety, and social risks been evaluated, and has a management plan been designed to assure issues are addressed? Have risks been disclosed in writing to all stakeholders?
2. Is the surface footprint of the project kept as minimal as possible, from the point of exploration to production and delivery?
3. Do drilling practices assure well integrity, with a goal of zero incidents of accidental leaks of gases and fluids? Is there a commitment that those responsible for a leak or spill will immediately undertake remedial efforts to restore the environment to its condition prior to such release?
4. Does chemical usage pose no threat to human and environmental health? Is there comprehensive disclosure of all chemicals used?
5. Is there rigorous monitoring of water quality, both pre- and post-drilling, and are monitoring results shared in writing with the community?
6. Is fresh water usage minimized, and are recycled and non-potable sources used to the fullest extent practical?
7. Is waste water stored in secure, closed containers and recycled and reused when possible? Are closed loop systems used for solid waste and sludge to prevent contamination to the maximum extent possible?

8. Are air emissions systematically identified and those that are harmful prevented/minimized? Are monitoring results shared in writing with the community?
9. Are companies in the supply chain and contractors and subcontractors involved in the project held to the same standards of care as the lessee?
10. Has community consent been received prior to a project's start and grievance policies made available during the project? Will the imposition and payment of all fines, penalties, and the status of litigation related to the project be disclosed to stakeholders?

As a church committed to caring for creation, we believe that these steps represent a thoughtful and proactive way to assist in garnering community support for a project involving hydraulic fracturing, as well as a way to assure our members that we have entered into a lease with a company that shares our values and is committed to acting responsibly. We would appreciate a response by \_\_\_\_\_. If you have questions, please contact \_\_\_\_\_.

Thank you in advance for your cooperation and for your commitment to caring for God's creation.

Sincerely,



**Draft 2012 revision**

**Tobacco 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 wellbeing, and caring for it is a matter of shared stewardship. Predecessor church body statements speak specifically to the role of nicotine and tobacco products as some of the most widely used and misused potentially dangerous drugs (Chemical Comforters and Drug Dependency [ALC, 1972]).

**Wording of the Screen:** The ELCA recommends no investment in firms involved in the production or marketing of tobacco.

**Definition of Problem:** Tobacco is a product that even when used in moderation is addictive and harmful. As early as 1964 the U.S. Surgeon General reported on its dangers<sup>1</sup>. The American Cancer Society has stated that non-smokers exposed to second-hand smoke absorb nicotine and other components just as smokers do<sup>2</sup>. In addition certain marketing practices, such as those aimed toward children, are particularly objectionable.

Recognizing that various investors will implement this along a continuum, for the purpose of this screen tobacco production and marketing might include: tobacco, cigars, chewing tobacco or smokeless tobacco as well as companies supplying key component elements to the tobacco industry (cigarette papers, flavorings, adhesives) or the sale and marketing of tobacco related products.

**Social policy and studies:**

Caring for Health: Our Shared Endeavor [ELCA, 2003]<sup>3</sup>  
Health, Life, and Death: A Christian Perspective [ALC, 1977]  
Chemical Comforters and Drug Dependency [ALC, 1972]

Approved by the ELCA Church Council – April 21-23, 1990  
Updated by the Advisory Committee on Corporate Social Responsibility – September 8, 2006  
Approved by the ELCA Church Council – November 2007  
Approved by the ELCA Church Council – xxx 2012/2013

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<sup>1</sup> [http://www.cdc.gov/tobacco/data\\_statistics/sgr/2004/](http://www.cdc.gov/tobacco/data_statistics/sgr/2004/)

<sup>2</sup> <http://www.cancer.org/Cancer/CancerCauses/TobaccoCancer/secondhand-smoke>

<sup>3</sup> <http://www.elca.org/socialstatements/health/>

**Draft August 19, 2012**

**EVANGELICAL LUTHERAN CHURCH IN AMERICA  
Corporate Social Responsibility Issue Paper  
Updated April 2008**

**Sufficient, Sustainable Livelihood for All: Sustainability**

**Background**

The ELCA social statement “Sufficient, Sustainable Livelihood for All” (ELCA, 1999)<sup>1</sup> is a benchmark for our role as Christians in economic life. Because of sin, we have fallen short of our responsibilities to one another 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 concerning sustainability. The multitudes around God’s global table are recognized as neighbors rather than competitors or strangers (pg. 17).

Sustainable development is about ensuring a better quality of life for everyone, now and for generations to come. Thus it combines ecological, social, and economic concerns and offers business opportunities for companies to improve the lives of the world’s people (see for example, the World Business Council on Sustainable Development<sup>2</sup>). The International Institute for Sustainable Development further develops the concept to include, “Sustainable production and consumption to mean using, disposing and transforming resources in a way that minimizes harm to the environment while supporting the well being of people.”<sup>3</sup>

Although the concept of sustainability continues to evolve, several instruments, guidelines, and benchmarks have been developed and are now being used in the governmental and corporate sectors. The first of these is the Global Reporting Initiative Guidelines<sup>4</sup>, a long-term, multi-stakeholder, international process with a mission to develop and disseminate globally applicable Sustainability Reporting Guidelines. Many corporations have embraced these guidelines as a way to organize voluntary reporting concerning issues of sustainability. Industry sector supplements, including one for non-profits, have been developed so that corporations have similar understandings for reporting metrics for their particular industry.

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<sup>1</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Economic-Life.aspx>

<sup>2</sup> <http://www.wbcsd.org>

<sup>3</sup> <http://www.iisd.org/susprod/>

<sup>4</sup> <https://www.globalreporting.org/reporting/latest-guidelines/g3-1-guidelines/Pages/default.aspx>

In 2003, the 3rd edition of “Principles for Global Corporate Responsibility: Bench Marks for Measuring Business Performance” was released. Faith-based investor groups from Australia, Hong Kong, Canada, South Africa, Colombia, and the United Kingdom, as well as the U.S.-based Interfaith Center on Corporate Responsibility, gathered to develop these principles and offer a long-range view for corporations focused on protecting the environment, creating sustainable communities, and ensuring human dignity.

With these tools, corporations are able to look at a “triple bottom line”—the integration of social, environmental, and economic performances. This integrated, holistic approach is also referred to as a corporation’s sustainability performance.

### **ELCA Social Policy**

“Sufficient, Sustainable Livelihood for All” (ELCA, 1999) develops this church’s vision of sufficiency and sustainability focusing on economic life for all, with an emphasis on those who are poor and disenfranchised. It particularly calls for companies to bear the wider social and environmental costs of what they produce (pg. 14). Numerous Church Council actions support standing with those who are poor and disenfranchised around a variety of environmental and social issues. ELCA advocacy plans have outlined a variety of taxation, environment, employment, globalization, and fair trade issues.

### **Corporate Response**

In responding to many converging calls for increasing disclosure, accountability, and transparency, many in the corporate world are responding by voluntarily reporting on sustainability and/or the triple bottom line. The call is not only for individuals to be called to high ethical practices but also for corporations to review their corporate ethics and the impact of their operations on peoples and communities in a public and verifiable manner.

The majority of the Fortune 500 companies have implemented some type of sustainability reporting. It is reasonable to ask all companies to begin looking at this type of reporting if they are not already doing so. Additionally, companies might be asked to increase the quality and relevance of triple bottom line reporting and/or use the format established by the Global Reporting Initiative. These measurements and reporting mechanisms could help companies identify ways to run operations more efficiently and identify problems that might result in liability for the company. A growing group of companies share their work with a variety of stakeholders for input prior to publication of such reports.

### **Social Criteria Investment Screens**

None currently apply to this paper.

### **Resolution Guidelines for ELCA**

1. We support public disclosure of information on corporate sustainability based on the format established by the Global Reporting Initiative.
2. We support the preparation of sustainability reports.
3. We support requests for policies reflecting the triple bottom line of environment, social and economic factors.

4. We support requests for sustainability policies and performance, including multiple, objective statistical indicators.
5. We support preparation of reports on a company's sustainable paper purchasing policies, including the costs and benefits of incorporating these policies into the supply chain.
6. We support reports on sustainable management of water including:
  - potential environmental and community impacts of all company and affiliate ventures that extract water from water scarce areas; and
  - regulatory, environmental and reputational risks associated with water as it relates to a company's operations and investments.

**Resolution guidelines for ELCA – General**

We support practices of good governance, specifically:

- \* A company having an independent chair or independent lead director;
- \* Reports on policies and procedures for political contributions and expenditures (both direct and indirect made with corporate funds);
- \* Reports on any portion of any dues or similar payments made to any tax-exempt organization that is used for an expenditure or contribution which might be deemed political; and
- \* Guidelines or policies governing the company's political contributions and expenditures.

*Recommended by Advisory Committee on Corporate Social Responsibility, September 6, 2003*

*Endorsed by Division for Church in Society Board, October 24, 2003*

*Approved by Church Council, November 2003*

*Updated by Advisory Committee on Corporate Social Responsibility January 11, 2008*

*Approved by Church Council, April 2008 [CC08.04.XXa]*

*Approved by Church Council, xxxx 2012 [CC12.xx.xx]*

**Draft August 19, 2012**  
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Corporate Social Responsibility Issue Paper**  
**Updated April 2008**

**For Peace in God’s World: Human Rights**

**Background**

“We of the Evangelical Lutheran Church in America share with the Church of Jesus Christ in all times and in all places the calling to be peacemakers” (“For Peace in God’s World” [ELCA, 1995], pg. 1<sup>1</sup>). We are called to promote respect for human rights by teaching, speaking out, and supporting effective ways to monitor and comply with human rights codes. Our church, through our predecessor bodies, has a legacy of peacemaking, and we are called to dedicate ourselves anew to pray and work for peace in God’s world. We have consistently supported the work of the United Nations in the area of human rights.

In 1948, the United Nations called for the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family by adopting the Universal Declaration of Human Rights<sup>2</sup>. This concern includes respect for human rights: “Human rights provide a common universal standard of justice for living with our differences, and they give moral and legal standing to the individual in the international community. We therefore will continue to teach about human rights, protest their violation, advocate their international codification, and support effective ways to monitor and ensure compliance with them.”<sup>3</sup>

In June 2011 the UN Human Rights Council endorsed the "Guiding Principles on Business and Human Rights: Implementing the United Nations 'Protect, Respect and Remedy' Framework" proposed by UN Special Representative John Ruggie<sup>4</sup>. The “Ruggie Principles” are organized under the UN Framework’s three pillars:

- The **State Duty to Protect** Human Rights
- The **Corporate Responsibility to Respect** Human Rights
- The need for greater **Access to Remedy** for victims of business-related abuse.

**ELCA Social Policy**

In 1995 the ELCA adopted the social statement “For Peace in God’s World,”<sup>5</sup> which calls the church to be a disturbing presence, a reconciling presence, and a deliberating presence to promote respect for human rights. This statement echoes the work of our predecessor church bodies expressed in “Human Rights: Doing Justice in God’s World” (LCA, 1978)<sup>6</sup> and “Peace, Justice, and Human Rights” (ALC, 1972)<sup>7</sup>. The ELCA document also discusses the relationship

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<sup>1</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Peace.aspx>

<sup>2</sup> <http://www.un.org/en/documents/udhr/>

<sup>3</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Peace.aspx>

<sup>4</sup> [http://www.ohchr.org/Documents/Publications/GuidingPrinciplesBusinessHR\\_EN.pdf](http://www.ohchr.org/Documents/Publications/GuidingPrinciplesBusinessHR_EN.pdf)

<sup>5</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Peace.aspx>

<sup>6</sup> <http://www.elca.org/Who-We-Are/History/ELCA-Archives/Archival-Documents/Predecessor-Body-Statements/Lutheran-Church-in-America/Human-Rights-1.aspx>

<sup>7</sup> <http://www.elca.org/Who-We-Are/History/ELCA-Archives/Archival-Documents/Predecessor-Body-Statements/American-Lutheran-Church/Peace-Justice-and-Human-Rights.aspx>

between economy, justice, and human dignity. “Justice points toward an economy ordered in ways that: respect human dignity; provide the necessities of life; distribute goods and burdens fairly and equitably; and are compatible with a life-sustaining ecosystem. Sustainable growth and fair distribution are vital in creating economic justice. Both should enable all to participate in the economy. Global economic integration should enhance economic well-being among and within nations. Fiscal policy, business practices, investment policies, and personal life styles, including patterns of consumption, should contribute to economic justice and the long-term sustainability of our planet.”

The ELCA’s 1999 social statement, “Sufficient, Sustainable Livelihood for All,”<sup>8</sup> considers the relationship between corporations and politics: “The economic power of large transnational corporations continues to grow, making some of them larger than many national economies. Along with this financial strength comes an inordinate potential to influence political decisions, local and regional economies, and democratic processes in society. The power they wield enhanced through mergers and buyouts, can have positive effects, but it can also hold others captive to transnational corporate interests. The global community must continue to seek effective ways to hold these and other powerful economic actors more accountable for the sake of sufficient, sustainable livelihood for all.”

In an effort to seek accountability, the ELCA and other investors have called for the establishment of informal and formal codes of conduct on human rights. Once the codes were created, the ELCA has joined others in teaching about these codes, speaking out about them, and supporting compliance with them.

### **Corporate Response**

In response to the impact of economic globalization, there has been a growth of concern within a number of corporations for the human rights of those who are most vulnerable. While we have been accustomed to governments setting boundaries to prevent human rights abuse, many countries do not provide these safeguards. As noted earlier, corporations are now called to set principles to promote human rights within their own operations, their supply chains and within the societies in which they operate. Many corporations have developed policies that support the Universal Declaration on Human Rights and the core conventions of the International Labor Organization (ILO). Corporations have addressed community engagement, safety and healthy working conditions, sustainable wages, and community engagement (especially with regard to indigenous community concerns). Some lay out criteria for selection of and withdrawal from a country of operation, as well as how their work in this area will be verifiable and transparent. These policies go beyond an individual work ethic to encompass the culture and ethic of corporate behavior.

### **Social Criteria Investment Screens**

None currently apply to this paper.

### **Resolution Guidelines for ELCA**

1. We support asking a corporation for the development, adoption, review, or implementation of its policies related to human rights for a company and its supply chain.

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<sup>8</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Economic-Life.aspx>

2. We support review of a company's operations in particular locations when our public policy position or partner churches and agencies express concerns about operations. This includes reports on risk assessment and policy on additional responses in areas experiencing civil strife or war.
3. We support requests asking a corporation to endorse the Universal Declaration on Human Rights.
4. We support requests for reports on policy and the implementation of a corporation's policy with respect to the 'Guiding Principles on Business and Human Rights: Implementing the United Nations Protect, Respect and Remedy Framework.' This may include international production facilities, international suppliers and commitment to independent monitoring of compliance with the policy.
5. We support requests for reports on policy and implementation of a corporation's policy with respect to the UN Declaration on the Rights of Indigenous Peoples<sup>9</sup>.
6. We support reports outlining policy, procedure and practices for obtaining free, informed and prior consent of Indigenous Peoples affected by corporate activities through their recognized and official governance structure, and policy to avoid contact with Indigenous Peoples living in voluntary isolation.
7. We support the adoption of a human rights policy including the prohibition of sexual exploitation of minors including comprehensive, transparent and verifiable sections to address provisions contained in 'the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism'<sup>10</sup>.
8. We support adoption of policy and practices as well as reports addressing modern day slavery in a company's global operations and supply chain to ensure the protection of fundamental human rights.
9. We support adoption of policy to include respect for and adherence to the preservation of the traditional knowledge rights of traditional agricultural communities, including enjoyment of their own means of subsistence.
10. We support the adoption of a comprehensive policy articulating the respect for and commitment to the human right to water<sup>11</sup>.
11. We support reports on systems to ensure a company contractor and suppliers are implementing human rights policies in their operations including monitoring, training, addressing issues of non-compliance and assuring that no modern day slavery concerns exist.
12. We support reports regarding the expectation to privacy and freedom of expression on the internet. Such reports may deal with individual situations, resisting demands for censorship, and when a company agrees to legally-binding government filters, data retention, or third party use of data.
13. We support asking a corporation to endorse any of the following sets of principles:
  - i. Bellagio Principles<sup>12</sup>
  - ii. Convention on the Rights of the Child, Article 32<sup>13</sup>
  - iii. Wood Sheppard Principles<sup>14</sup>

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<sup>9</sup> <http://social.un.org/index/IndigenousPeoples/DeclarationontheRightsofIndigenousPeoples.aspx>

<sup>10</sup> <http://www.thecode.org/>

<sup>11</sup> [http://www.un.org/waterforlifedecade/human\\_right\\_to\\_water.shtml](http://www.un.org/waterforlifedecade/human_right_to_water.shtml)

<sup>12</sup> [http://www.iisd.org/measure/principles/progress/bellagio\\_full.asp](http://www.iisd.org/measure/principles/progress/bellagio_full.asp)

<sup>13</sup> <http://www2.ohchr.org/english/law/crc.htm>

<sup>14</sup> <http://www.oxford.anglican.org/documents-and-reports/view-document-details/8002-equal-opportunities-wood-sheppard-principles.html?tmpl=component>

- iv. International Covenant on Economic, Social, and Cultural Rights<sup>15</sup>
- v. Beijing Declaration<sup>16</sup>
- vi. International Labor Organization Conventions<sup>17</sup>
  - 1. Convention 29, Forced Labour
  - 2. Convention 87, Freedom of Association and the Right to Organize
  - 3. Convention 98, The Right to Organize and Collective Bargaining
  - 4. Convention 100, Equal Remuneration
  - 5. Convention 105, Abolition of Forced Labour
  - 6. Convention 111, Discrimination [Employment and Occupation]
  - 7. Convention 135, Workers' Representatives
  - 8. Convention 138, Minimum Age
  - 9. Convention 169, Indigenous and Tribal Peoples
  - 10. Convention 182, Worst Forms of Child Labour

### **Resolution guidelines for ELCA – General**

We support practices of good governance, specifically:

- \* A company having an independent chair or independent lead director;
- \* Reports on policies and procedures for political contributions and expenditures (both direct and indirect made with corporate funds);
- \* Reports on any portion of any dues or similar payments made to any tax-exempt organization that is used for an expenditure or contribution which might be deemed political; and
- \* Guidelines or policies governing the company's political contributions and expenditures.

*Recommended by Advisory Committee on Corporate Social Responsibility, January 6, 2004*

*Endorsed by Division for Church in Society Board, February 27, 2004*

*Approved by Church Council, April 16-18, 2004*

*Updated by Advisory Committee on Corporate Social Responsibility, January 11, 2008*

*Approved by Church Council, April 2008 [CC08.04.XXa]*

*Approved by Church Council, xxxx 2012 [CC12.xx.xx]*

<sup>15</sup> <http://www2.ohchr.org/english/law/cescr.htm>

<sup>16</sup> <http://www.un.org/womenwatch/daw/beijing/platform/declar.htm>

<sup>17</sup> <http://www.ilo.org/dyn/normlex/en/f?p=1000:12000:0::NO>



**Draft August 17, 2012**

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**  
**Corporate Social Responsibility Issue Paper**  
**Updated April 2008**

**For Peace in God’s World: Violence in Our World**

**Background**

“We of the Evangelical Lutheran Church in America share with the Church of Jesus Christ in all times and in all places the calling to be peacemakers” (“For Peace in God’s World” [ELCA, 1995], Introduction, pg. 1<sup>1</sup>). To this end, the church is called to promote respect for human rights by teaching, speaking out, and supporting effective ways to monitor and comply with human rights codes. The ELCA, through its predecessor bodies, has a legacy of peacemaking and calls its members to dedicate themselves anew to pray and work for peace in God’s world. The ELCA has consistently supported the work of the United Nations in the area of human rights and in recognizing the inherent dignity of each person.

“Earthly peace means the relationships among and within nations that are just, harmonious, and free from war” (ibid.). The social statement “For Peace in God’s World” calls church members to dedicate themselves to work for peace in God’s world. Because the culture of peace can underpin sustainable development, environmental protection, and the personal well-being of each person, the United Nations declared an International Decade for a Culture of Peace and Nonviolence for the Children of the World. Manifesto 2000, written by Nobel Peace Prize laureates, began the program, calling for active nonviolence, rejecting violence in all its forms—physical, sexual, psychological, economic, and social—in particular towards the most deprived and vulnerable, such as children and adolescents.<sup>2</sup>

Violence pervades all aspects of life in our world, and its presence is felt during times of war as well as during times when war is absent. On an international level, this paper addresses such issues as antipersonnel landmines and other weapons with indiscriminate effects, as well as nuclear, biological, and chemical weapons. At a domestic level, violence manifests itself in community violence, sexual exploitation, and workplace violence.

**ELCA Social Policy**

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. In terms of global issues of human rights, the ELCA social statement “For Peace in God’s World” (pg. 14) and statements of the predecessor church bodies—“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<sup>3</sup>, calling for respect and dignity for each person. This effort calls the church to be a disturbing, reconciling, and deliberating presence in word and deed in order to create an environment conducive to peace (see footnote 1, pg. 1). This statement on peace

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<sup>1</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements/Peace.aspx>

<sup>2</sup> [http://www3.unesco.org/manifesto2000/uk/uk\\_manifeste.htm](http://www3.unesco.org/manifesto2000/uk/uk_manifeste.htm)

<sup>3</sup> <http://www.un.org/en/documents/udhr/>

develops the global perspective for individuals and our church body to join with others in searching for what makes for peace (see footnote 1, pg.1).

In terms of domestic issues of violence, the ELCA Church Council has also adopted three messages that pertain to aspects of this issue. The 1994 message on “Community Violence”<sup>4</sup> deals with such issues as proliferation of guns and the culture of violence. Depictions of violence in the media and mediation toward just and peaceful solutions to conflict are also addressed. The 1996 message on “Sexuality: Some Common Convictions”<sup>5</sup> describes misuses of sexuality, including pornography and sexuality in media and advertising. And in the 2001 message on “Commercial Sexual Exploitation,”<sup>6</sup> pornography and sex trafficking are examined, calling the church to look at corporations whose earnings come from making, selling, promoting, or profiting from the pornography industry. ELCA Churchwide Assembly actions have included other issues relating to violence.

### **Corporate Response**

These issues address the variety of aspects of violence in all its forms: physical, sexual, psychological, economic, and social, both internationally and domestically. In order to counter the culture of violence that pervades the national culture and media in this country, all of society—including the corporate world—must find creative ways to work toward peace and nonviolence. Sometimes it is simple, such as a corporation having a policy not to display guns and ammunition in family friendly areas. Other times, especially when national security and weapons are involved, it is more complex. The call to corporations is to recognize their role in the problem and to work to become part of the solution.

### **Social Criteria Investment Screens**

The social criteria investment screen on weapons<sup>7</sup>, revised and approved by the Church Council in 2007, responds to this issue. The social criteria investment screen on gambling<sup>8</sup>, revised and approved by Church Council in 2008, responds to this issue. The social criteria investment screen on pornography<sup>9</sup>, revised and approved by Church Council in 2007, responds to this issue.

### **Resolution Guidelines for ELCA**

1. We support requests to establish policies renouncing involvement in the production, sale, and use of antipersonnel landmines, cluster bombs, and other weapons with indiscriminate effects.
2. We support requests to establish policies renouncing involvement in the production, sale, and use of biological and chemical weapons.
3. We support reports describing involvement in the use of depleted uranium.

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<sup>4</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Messages/Community-Violence.aspx>

<sup>5</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Messages/Sexuality.aspx>

<sup>6</sup> <http://www.elca.org/What-We-Believe/Social-Issues/Messages/Commercial-Sexual-Exploitation.aspx>

<sup>7</sup> <http://www.elca.org/Our-Faith-In-Action/Justice/Advocacy/Corporate-Social-Responsibility/CCA-3-ESCI-3-Military-Weapons-Social-Criteria-Screen.aspx>

<sup>8</sup> <http://www.elca.org/Our-Faith-In-Action/Justice/Advocacy/Corporate-Social-Responsibility/CCA-3-ESCI-6-Gambling-Social-Criteria-Screen.aspx>

<sup>9</sup> <http://www.elca.org/Our-Faith-In-Action/Justice/Advocacy/Corporate-Social-Responsibility/CCA-3-ESCI-4-Pornography-Social-Criteria-Screen.aspx>

4. We support requests for reports describing involvement in the production of nuclear weapons.
5. We support reports concerning involvement in space-based weapons.
6. We support requests to establish policies to make arms sales open to public scrutiny and reduce the arms trade including reports on foreign sales of weapons-related products and services.
7. We support requests for formal written workplace anti-violence policies.
8. We support requests for reports on policies and procedures aimed at stemming gun violence.
9. We support requests to report involvement in the pornography industry and policies to reduce involvement.
10. We support requests to disclose policies aimed at stemming the production and sale of violent video media, including video games.
11. We support policies aimed to eliminate slavery.
12. We support policies aimed to halt commercial sexual exploitation.
13. We support reports on policies prohibiting the sexual exploitation of minors.
14. We support reports on policies to address the negative effects of gambling and programs to assist individuals who have a gambling addiction.

**Resolution guidelines for ELCA – General**

We support practices of good governance, specifically:

- \* a company having an independent chair or independent lead director;
- \* reports on policies and procedures for political contributions and expenditures (both direct and indirect made with corporate funds);
- \* reports on any portion of any dues or similar payments made to any tax exempt organization that is used for an expenditure or contribution which might be deemed political; and
- \* guidelines or policies governing the company's political contributions and expenditures.

*Recommended by Advisory Committee on 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 on Corporate Social Responsibility, January 11, 2008*

*Approved by Church Council, April 2008 [CC08.04.XXa]*

*Approved by Church Council, xxxx 2012 [CC12.xx.XX]*



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

## ***MEMORANDUM***

To: Members of the Program and Services Committee  
From: Else Thompson  
Subject: New Personnel Policy for the Churchwide Organization  
Date: October 11, 2012

Attached you will find the draft of a new personnel policy. The policy deals with the issue of using an electronic device to conduct ELCA business while driving. The purpose of this policy is to make clear that churchwide organization employees should not put themselves and/or others in an unsafe situation by conducting ELCA business using an electronic device while they are driving.

The revisions have been reviewed by ELCA legal counsel, by the Administrative Team, by the Senior Leaders and by the churchwide organization policy review committee.

I will be meeting with you prior to the November Church Council meeting and will be glad to offer more background about the proposed changes as well as to answer any questions that you may have. Then, per the ELCA Constitution (14.21.06), I will ask that you send the changes forward to the church council for approval.

Thank you for your time and attention to this matter. I look forward to our time together.

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## **Cell Phones, Tablet Computers and Other Electronic Communications Devices**

Whether their cell phone, smart phone, tablet computer or other electronic communication device is provided by the ELCA or paid for by an individual employee, ELCA staff members are expected to observe the following guidelines in their use of electronic communications devices for ELCA related business:

- Employees are required to abide by the law or ordinance of a particular jurisdiction with regard to the use of all electronic communication devices while driving a motor vehicle, and will be solely responsible for any traffic violations relating to such use.
- Safety must always be of paramount concern, and employees should never place themselves or others at risk to fulfill work-related needs.
- Employees should never attempt to create, send or review text, video or email messages while operating a motor vehicle.
- Employees are encouraged to place calls either prior to driving or while on rest breaks, and to pull off to the side of the road and safely stop before accepting calls.
- Employees should always be conscious of their surroundings and refrain from discussing confidential matters in a public setting or under circumstances where their conversation could be overheard or their screens viewed by others.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH COUNCIL  
November 9-11, 2012  
Exhibit J, Part 4b  
Page 2

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# **Evangelical Lutheran Worship**

## **Prayerbook for the Armed Services**

*For Chaplains and Other Military Personnel*

This ancillary resource in the Evangelical Lutheran Worship family has been in development since 2008. At that time, ELCA and Augsburg Fortress worship staff met with chaplains at one of their semiannual gatherings in San Diego and gathered comments and suggestions for the shape and content of a prayer book that would serve both as a resource for chaplains and as a companion for all who serve.

Compilation and editorial work began in earnest in 2011. Prayer and liturgical resources that would be of particular interest and need were solicited from the intended audience. Liturgical, theological, and practical review of the proposed contents was carried out in 2012 under the leadership of the ELCA Director for Worship Formation and Liturgical Resources. Review participants included military and institutional chaplains, pastors (notably those serving congregations with significant membership of military personnel), bishops, and active service members.

The following is the complete table of contents of the proposed resource, together with a sampling of the prayer resources that have been gathered or newly developed specifically for this resource. Beyond this sampling, the contents are primarily extracted and/or adapted from other resources in the Evangelical Lutheran Worship family, especially the pew and leaders editions (2006), *Evangelical Lutheran Worship Pastoral Care* (2008), and *Evangelical Lutheran Worship Occasional Services for the Assembly* (2009).

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- Unit Life



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National Life  
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Small Catechism of Martin Luther  
Bible Reading Plan

## Introduction

When you pray, you pray with the whole church; you are not alone. This prayer book has been prepared especially as a guide for an individual's use, but also contains prayers, services, hymns, and other resources for use in corporate settings, so that service members may add their voices to the prayers offered throughout the church.

Since at least the First World War, Lutherans in North America have provided prayer resources for those serving in the armed services. This edition continues that tradition, adapting prayers from many years past as well as resources for worship and prayer from *Evangelical Lutheran Worship* for use by members of the Evangelical Lutheran Church in America who serve as military personnel and chaplains in the United States armed forces. Although much of this volume may be useful for members of the Evangelical Lutheran Church in Canada, it has not been adapted for the service branches of Canada.

The arrangement of *Prayer Book for the Armed Services* reflects its use in ever-widening spheres. First are materials for use by an individual, including Morning Prayer, Evening Prayer, and Night Prayer, and prayers for various circumstances. Following this are prayers for use in corporate settings, settings of Holy Communion and Baptism, Life Passages, and the Prayer Offices. Psalms, a topical index of suggested readings, and hymn texts are provided for use in many of these services. The volume concludes with a section for personal reflection, which includes Martin Luther's Small Catechism and a plan for daily reading of scripture.

In days of joy and anticipation as well as times of struggle and fear, you will find this prayer book a helpful companion in faith and vivid reminder of Christ's love for you. Whether you develop a pattern for daily use or turn to this volume for occasional use, you may be assured that the prayers of the church go with you. Whatever your circumstances, may this prayer book strengthen you in faith and deepen your commitment to living in response to the grace and mercy of God.

## 2. Prayers for Various Circumstances

[NOTE: ONLY SELECTED PRAYERS ARE INCLUDED IN THIS SAMPLE PREPARED FOR THE ELCA CHURCH COUNCIL]

### PRAYERS FOR INDIVIDUAL USE

#### *Inner Life*

##### **Anxiety, apprehension, fear**

Lord Jesus, as you stilled the wind and rough sea so long ago and brought calm to your terrified disciples, so care for me now and calm my heart. Rescue me from fear and grant me courage to do my duty. Walk with me each step of the way and keep me in your unending care. You know me far better than I know myself. You have been with me from the beginning. You have made me your disciple. Assure me by your Spirit that you will hear my prayer, for you have promised to be with me always. Amen.

##### **Conflict, crisis, disaster**

Merciful God, when the storms of war and violence threaten, awaken my faith to know the power of your peace. Deliver me from fear and ease my anxiety. Help me to endure times of uncertainty and give me strength to face the challenges ahead. Give me the assurance of your presence even in this time, so that I can cling to your promise of hope and life shown through Jesus Christ, my Savior and Lord. Amen.

##### **Despair, desperation**

Almighty God, do not let me sink into the deep hole of depression and sorrow. Give me a glimpse of hope and grant me the strength to seek help. You know that I live in fear and dread. Sometimes I do not even know if I have the courage to face tomorrow. Rescue me through your Spirit. Motivate me to seek help, guidance, and comfort from others, so that I may continue with renewed hope trusting in your unending mercy and love. Hear me, I pray, through Jesus Christ my Savior and Lord. Amen.

Heavenly Father, the pain I feel is so overwhelming that I want to die. Help me now to reach out to others who can help me. Please, O God, stop my suffering, give me hope, and show me that life can be worth living. Hear me, I pray, through Jesus Christ my Savior and Lord. Amen.

##### **Grief at the death of a compatriot**

God of all compassion, console me in my grief. As I mourn the loss of one in my unit and entrust *her/him* to your abiding care, sustain me in my sorrow. Give me the confidence to face another day and the challenges that await. With faithful service, enable me to honor those who have served with such dedication, even to the giving of their life for the sake of justice and peace. Amen.

##### **Loss of limb, loss of sight, other major losses**

Lord Jesus Christ, you came into the world as one of us and suffered as we do. As I face new trials in life, with the loss of *limb/sight/other*, help me to realize that you are with me at all times and in all things; that I have no secrets from you; and that your loving grace enfolds me for eternity. In the security of your embrace I pray. Amen.

O God my refuge, when human senses fail, you alone remain my sure hope and defense. In the knowledge of your love, grant me courage and strength. I commend myself into your hands, confident that nothing, not even the loss of *hearing/sight/otherloss*, can separate me from your love, in Christ Jesus my Lord.

### **Pain**

As Jesus cried out on the cross, I cry out to you in pain, O God my Creator. Do not forsake me. Grant me relief from this suffering and preserve me in peace; through Jesus Christ my Savior, in the power of the Holy Spirit. Amen.

### **Temptation**

Lord Jesus, you know the temptations that I face this day. Even you faced temptation—to abuse the power and authority entrusted to you—and you found the strength to resist it. So guard and keep me now that I may not be deceived or misled into false belief, despair, shame, or vice. Help me in this time of testing, and give me strength to do what is good and right, for your love’s sake. Amen.

### **Retirement, discharge**

Gracious God, I thank you for the work and witness you have permitted me to do to enrich the life of this unit and to bring gladness to colleagues and friends. Now bless and preserve me at this time of transition. Day by day, guide me and give me what is needed, friends to cheer my way, and a clear vision of that to which you are now calling me. By your Holy Spirit be present in my pilgrimage, that I may travel with the one who is the way, the truth, and the life, Jesus Christ my Lord. Amen.

### **Family Life**

#### **Children during the separation of deployment**

God of comfort, my *child/ren* look to you in this time of change and confusion. Hold them close when they are afraid about the future. Chase away the darkness with the light of your love. Give them the courage of Christ to face each new day. By your Spirit help their *mother/father* and me to make sound decisions, and to love name/s unconditionally. We pray in the name of Jesus, our Savior and our brother. Amen.

Almighty God, you have blessed me with the joy and responsibility of *child/ren*, and my heart longs for *them* when I am far away. Help me to trust that you watch over *their* going out and *their* coming in, and that *they* are as dear to you as to me. Make *them* ever mindful of my love, my eagerness to be with *them*, and my hopes for our future, that my homecoming may be anticipated with gladness; through Jesus Christ our Lord. Amen.

### **Separation from families**

O God, our times are in your hand. Look with favor on my *daughter/son*, name, on this occasion of *her/his birth / first step / birthday / graduation / other milestone*. My heart is grieved to be absent, and I pray that our shared sacrifice is justified by the results of this *deployment / time away*. Make *her/him* ever mindful of my love and my desire to be present in *her/his* life; through our Lord and Savior, Jesus Christ. Amen.

Lord Jesus, you wept upon hearing the news of Lazarus's death, so I know you understand the grief I feel being absent at the death of my *friend/family member*. There are so many things I wish I could have said, and I now lay them before you, trusting that you hold *her/him* in the palm of your hand forevermore. Comfort me with the knowledge that you gather all the faithful into your presence, through Jesus Christ our Lord. Amen.

Holy God, watch over and strengthen my *friend/parent/spouse* today, who works so valiantly to hold everything together while I am away. *She/He* is a treasured blessing and I give you thanks for bringing *her/him* into my life. I entrust *her/him* into your unfailing care, and look forward to the day we are reunited; through Jesus Christ our Lord. Amen.

### **Fidelity in marriage and personal relationships**

Blessed God, I give thanks to you for the blessing of name, my *wife/husband/friend*. I rejoice in the warm thoughts of *her/him* that bring me cheer and comfort far from home. May the love we share strengthen me in the promises I made to *her/him* throughout the loneliness and isolation of my *deployment / time away*. Lift up *her/his* heart also with the sure knowledge of my love. Watch over *her/his* going out and *her/his* coming in, and keep *her/him* in safety and hope until we meet again. Amen.

### **Prayer partners**

*The following prayer is intended for use by congregations and families back home with an agreement that the deployed serviceperson is using the same prayer.*

Holy God, the mystery of communion you share as Father, Son, and Holy Spirit includes in communion all who cling to you regardless of the distance that separates us. You care for us day by day during this deployment, and with you as our companion we are never alone. Grant to us fulfillment in life, confidence in your steadfast love, and support in the community of your people; through Jesus Christ, our Savior and Lord. Amen.

### **Unit Life**

#### **Circumstances that degrade honor and respect for life**

Blessed are you, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you take delight. You created all people in your image, and with mercy higher than the mountains you cherish us as your own. Even so, during the chaos and ferocity of battle it is easy to forget this. My service to country often leads me into the valley of death. Give me the courage to do what I must, and the grace to respect the dignity of human life. Preserve me from a hardened heart with the promise that one day I will again be with those I love; for the sake of Jesus Christ, my Lord. Amen.

### **Compatriots facing difficult times**

O God, the heavens declare your glory and tell of your work in creation. From you come the gifts of our bodies and minds, our skills and abilities, and the opportunities to use these gifts in sustaining our lives and in helping our neighbors. I pray for the members of my unit who feel insecure; for those who bear heavy burdens and face stressful decisions; for those whose work is tedious or dangerous; for those who have experienced failure or loss; and for all who face any difficulty in their service. Surround them with your never-failing love; free them from restlessness and anxiety; keep them in every perplexity and distress; and renew them in facing the opportunities and challenges of daily life and work; through Jesus Christ, our Savior and Lord. Amen.

### **Before a mission or operation**

Lord God, watch over and guard me during this *mission/operation*. Calm my nerve, train my eye, steel my courage, and guide my decisions so that I do nothing to betray my faith in you or to dishonor my country; through Jesus Christ my Lord. Amen.

Heavenly Father, help me to be mindful of the serious responsibility that rests upon me in operating this vehicle [or on this operation]. Direct my eyes that I may be vigilant; guide my hands and feet with purpose; and preserve me from carelessness and distraction. Watch over and guard my compatriots, and give me the peace that comes from the assurance that you hold my *family/friends* at home in your care, that when I come to the end of this *operation/mission* I may be thankful for your loving care and tender mercies; through Jesus Christ my Lord. Amen.

### **Cry for help after a critical incident**

I started out so bravely and now I am sinking, I am afraid. Lord, save me! I was so self confident, so sure, and now I trust nothing and do not know where to turn for help, and so I cry out to you, O God, even when I am not sure I believe in you or in your power to rescue me. Lord, save me! When Peter called out for you to save him from sinking, you stretched out your hand and caught him. Stretch out your hand, Savior, to me. Catch me and hold me fast! Amen.

### **Before military testing, testing for promotion**

O God, you are the source of all knowledge and truth. I give you thanks for moments of insight and learning, for instructors and resources that help me to progress in my work, and for your never ending love and guidance. Help me to know your presence now as I take this exam. Grant to me your peace, so I may approach each question with clarity; through Jesus Christ my Lord. Amen.

### **When meeting a promotion board**

O God of grace, our help in ages past and our hope for years to come: As my records are presented to this promotion board, help me to remember that you have brought me to this day. You have given me strength to serve my country, and you have guided me through times of challenge and growth. As I face the possibility of promotion, help me keep my focus on serving you and others; through Jesus Christ my Lord. Amen.

### **When meeting a medical discharge board**

Almighty God, strength of the weak and healer of the sick: you have been my rock and my fortress throughout the challenges I have endured. Now as my medical records are reviewed, help me to see that my future is in your hands. Whether I remain in the service of my country or am discharged, I remain your child and will continue to serve you and all of your children. Grant me [and my family] peace; through my Lord and Savior Jesus Christ. Amen.

### **When meeting a discharge or involuntary separation board**

O God of hope, I come to you as I face this *discharge/involuntary separation* board. Just as you have called me to be a good steward of the many blessings you have given me, I know the leaders of our government must also be careful stewards of the resources they oversee. As my continuing service hangs in the balance, be with me [and my family] as I meet this board. Help me hold fast to your grace in this time of uncertainty; through Jesus Christ my Lord. Amen.

### **When receiving military discipline**

O God of mercy, I come to you with deepest humility as I face this military discipline. I am ashamed of my actions and realize I have sinned against you. Forgive me, and stay near me as I seek to walk in the right paths from this day on. When I falter, raise me up; when I am discouraged, give me hope; when I feel no worth, remind me that I am your loved child and you lead me into your hopeful future; through Jesus Christ my Lord. Amen.

### **Before giving military discipline or non-judicial punishment**

O God of justice, I humbly come before you as a leader of people in service to our nation. For the sake of good order and discipline I often must make the decision to dispense punishment. Help me to discern what is right and just for all, and as I prepare to deliver this *discipline/non-judicial punishment* to remain steadfast in my conviction. Give to me your spirit of compassion for my subordinate who I correct this day, and help us both to see this is an opportunity for growth and continued service; through Jesus Christ our Lord. Amen.

### **Morally challenging missions**

Deliver me, O God, from the dread of memory, from the violence that fills my eyes and has not left my heart. Lift from me distressing dreams, regrets, doubts, and speculation. The past is done. Help me to lay it in your compassionate and forgiving hands and to entrust myself and all others to your mercy. Let gladness and a joyful heart return to me, and let me never forget that your love for me endures even when I cannot love myself. Amen.

### **Moving to a new position**

God, you led your people as a pillar of fire by night and a cloud by day: go before us also, as we are on the move to a new camp. Light our way in the darkness; shelter us in the heat of day and the weariness of travel; be with us at every step and at every mile lending us your strength for our journey, and your Spirit to lift up our hearts. Amen.

### **Redeployment, change of duty station**

Steadfast God, you led your people through many lands and through many challenges, and everywhere you were with them to guard and guide them in your way. Accompany me now in this *redeployment/change of duty station*. Bless to me those I leave behind and the new

compatriots ahead. Bless the work I completed, all I must leave unfinished, and the tasks that are to come. Lift me up in your strength and your Spirit of hopefulness, that I may serve faithfully in every place and always walk with honor in your sight. Amen.

### **Thanksgiving for compatriots**

O God, I give thanks for the courage of these brothers and sisters in arms. For the strength of their backs and their wills, for their grit and their trustworthiness, for their spirit and determination, for their integrity and their skill, I give you thanks. May I be to them as good a colleague as they have been to me, and may your strong arm defend and empower us daily. Amen.

### **Voyage prayer**

Eternal God, who set the bounds of the deepest oceans and filled them with all manner of swimming things, I give you thanks. More majestic than the thundering waves is your everlasting presence and love, which are ever near. Watch over me during this voyage and all aboard this ship, and the fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that at journey's end we may we return safely home to praise and glorify your holy name, through Jesus Christ my Lord. Amen.

### **Flight prayer**

Taking the wings of the morning, I give you praise, O Lord. You spread the sky like a tent over me; you fold the mountains and stretch the deserts and the seas below; in the delight of space and speed I thank you; even here you are with me, lending me your wings and your sure protection. At my flight's end give me fair weather, a clean landing, and a welcome home, through Jesus Christ my Lord. Amen.

## **PRAYERS FOR CORPORATE USE**

### ***Unit Life***

#### **Before delivering a death notification**

Merciful God, your Spirit intercedes for us even when we do not know how to pray. Be present with us now, as we bring to this family the tragic news of the death of name/s. Give us strength and compassion as we fulfill this solemn obligation and sacred calling to provide dignity, honor, and respect for our fallen compatriot, and care, service, and support to *her/his* family; for the sake of Jesus Christ, our Savior and Lord. Amen.

#### **Change of command**

O Lord our God, we give thanks this day and commend to your care our departing *commander/commanding officer* name [and *her/his* family]. As *they* leave to take up new challenges, may your Spirit of peace and care go with *them*. As name [together with *her/his* family] assumes command this day, fill *her/him* with your spirit of wisdom, that *she/he* may lead with integrity, energy, justice, and honor. Grant us your grace, that we faithfully tend to the welfare of all who depend upon our service, for the sake of him who came among us to serve, Jesus Christ our Lord. Amen.

Holy and mighty God, who provides for all our needs, we give you thanks for the gift of leadership. We thank you for giving us departing commander's name



[and *her/his* spouse name ] and for the care *they* provided your unit motto name people. Accompany your *servant/s* in *their* transition to service at next assignment . May your spirit of concern and compassion also rest upon new commander's name [and *her/his* spouse name ], who now will lead unit name . Grant *her/him* diligence in leadership, energy in service, clear vision, and sound judgment to be an effective commander. As we transfer the names and responsibilities of this command, grace us with your presence so that we may do our duty toward our country and toward you, our heavenly Father, for the sake of Jesus Christ, our Savior and Lord. Amen.

### **Commendation of the dying**

Holy God, whose peace surpasses all understanding, we pray that you will free name from all earthly cares, pardon *her/his* sins, release *her/him* from pain, and grant that *she/he* may come to dwell with all your saints in everlasting glory, for the sake of Jesus Christ, our Savior and Lord. Amen.

### **Dignified transfer of remains**

Almighty and merciful Lord, today we welcome home name and express our gratitude for *her/his* selfless service to our nation. We pray that *she/he* now may rest in peace, and ask that you would comfort *her/his* family in their suffering through our expressions of care and support. Watch over all who continue to serve in harm's way. Give them courage and strength, and bring them safely home, for the sake of Jesus Christ, our Savior and Lord. Amen.

Lord, we commit to your unfailing care all who have fallen in the service of their country, especially name/s . *She/He/They* gave the ultimate sacrifice, and this homecoming reminds us of the high cost of our calling to the profession of arms. Comfort the family, friends, and unit members paralyzed by grief today. May each find, in their own time, some measure of meaning in this tragic loss. Embrace each with your love, care, and grace sufficient for our every need. Watch over all who continue to serve in harm's way, and lead us to a just and lasting peace, so that all of your children may one day return safely to their families, for the sake of Jesus Christ, our Savior and Lord. Amen.

### **A missing person**

Lord Jesus, our shepherd, in the waters of holy baptism you have found us by your grace and have generously poured out on us your new and abundant life. Bring name safely home and back into our midst once again. In any danger, protect *her/him* . In any conflict, give reconciliation. In any fear, give *her/him* your peace, for your love's sake. Amen.

### **Protection in danger**

O God, the strength of all who trust in you, we plead this day for your courage and care of those who struggle in war. Protect those in danger, give help to the wounded, liberty to the captives, recovery to the sick, rest and peace to the dead, and comfort to those who mourn. In your mercy, restore quickly upon us and all people the blessings of peace, for you live and rule eternally. Amen.

### **The wounded**

O God of all compassion and friend of those who suffer: visit with your Spirit of hope and help the wounded and the afflicted. Wherever there is a sufferer's prayer, hear with compassion their plea and shine upon them the light of hope. Brighten with your mercy hillside and hospital wherever there is agony or bloodshed. Grant restoration and healing to all in need and bring them a vision of your comforting mercy, through Jesus Christ our Savior and Lord. Amen.

### **Those who have given their lives**

We praise you, eternal God, for the devoted sacrifice of your servants who have laid down their lives that we might live. Into your holy keeping we commend them and humbly pray that we, like they, may give generously and never count the cost, asking no reward except the knowledge of your abiding love, through Jesus Christ our Savior and Lord. Amen.

God of glory, in whose hands are the living and the dead, we give you thanks for [name] and all those who have laid down their lives in the service of our country. Give us a sense of your will and purpose, that we may understand that the work you have begun in them will be perfected through the one who has laid down his life for our sake, in whom all strife is resolved, Jesus Christ, the Prince of peace. Amen.

### **Congregational Life**

#### **Before deployment, change of duty station**

Steadfast God, you led your people through many lands and through many challenges, and everywhere you were with them to guard and guide them in your way. Accompany name now in this *deployment / change of duty station*. Bless those *she/he* leaves behind and the new colleagues ahead. Bless the work *she/he* has completed, all *she/he* must leave unfinished, and the tasks that are to come. Lift *her/him* up in your strength and your Spirit of hopefulness, that *she/he* may serve faithfully in every place and always walk with honor in your sight. Amen.

Into your care, almighty God, we place our beloved name, asking you to be *her/his* tower of safety and strength, *her/his* comfort and refuge in danger. Watch over *her/him* wherever *she/he* goes. Stand at *her/his* side in battle. Keep *her/him* safe from enemy and accident. Defend *her/him*, waking and sleeping. Bless *her/him* during travels and let our love be an anchor and a joy for *her/him* through the time we are apart; and then, return *her/him* to us in safety. We ask this in your holy name. Amen.

#### **Congregations sending service members, and during deployment**

Almighty God, we commend to your gracious care and keeping all the men and women of *our armed forces*, and all who serve this country at home and abroad, especially name/s. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils that surround them; and grant them a sense of your abiding presence wherever they may be; through Jesus Christ, our Savior and Lord. Amen.

Lord God of grace and power, stretch forth your almighty arm to strengthen and protect all those in the armed forces of our country, especially name/s. In the day of battle, watch over them; when peace prevails, guard them from evil; and in good time, bring them safely home. Give

them courage and loyalty, and grant that they may serve without reproach; through Jesus Christ, our Savior and Lord. Amen.

### **When a congregation's pastor is called up as a chaplain**

Almighty God, we commend to your gracious care and keeping our pastor, name. Defend *her/him* day by day with your heavenly grace; strengthen *her/him* during trials and temptations; give *her/him* courage to face the perils that surround *her/him*; and grant *her/him* a sense of your abiding presence wherever they may be. As *she/he* has been a blessing to us, so now send *her/him* forth to be a blessing to others, until that day you bring *her/him* safely home; through Jesus Christ, our Savior and Lord. Amen.

### **After returning from deployment**

God of steadfast love, you are always present with your abundant blessing. We are especially thankful this day for your grace active in the life of name as we celebrate *her/his* homecoming after number of days/years of deployment. Fill *her/him* with tenderness and patience, and give *her/him* love toward you, toward friends and family, and toward the world. Be with *her/him* today and always, until that day when all the faithful arrive at your mansion of many dwelling places; through Jesus Christ, our Savior and Lord. Amen.

### **National Life**

#### **The armed forces of the nation**

Almighty and everlasting God, whose providence guides your people in diligent service, bless the officers and enlisted women and men of the Army, Navy, Marines, Air Force, and Coast Guard as they perform the duties of their calling. Give them not only true love of country, but also love of you and an understanding of your love for all people; so that, relying upon your guidance, they may courageously defend our nation from every foe, promote justice, honor, and unity among our people, and be a means of fostering mutual respect and understanding among all peoples of the world; through Jesus Christ, your Son and our Lord. Amen.

#### **The Army, the Marine Corps**

O God, you are a shield to all who trust in you. Stretch out your mighty hand over the *Army / Marine Corps* and those who serve within it, that, strengthened by your guidance, they may overcome every threatening danger, and be to our nation a sure defense against all our foes. Remember especially those in harm's way and sustain them in the pursuit of their duties, so that the day of peace may come quickly. Hear us as we pray in faith and hope. Amen.

#### **The Air Force**

O God, you have taught us to be mindful of you wherever we go. Graciously protect the men and women of the Air Force of our nation. Guide them in their assigned undertakings. Endow them with skill and courage, keeping them ever conscious of your sustaining presence as they fly on the wings of the morning or travel to the uttermost parts of the earth. Enable them to pursue their duties with untiring dedication for the protection of this nation and the pursuit of lasting peace. Amen.

### **The Navy and Coast Guard**

Almighty God, you make a way in the sea and a path in the mighty waters: mercifully remember with your protecting care those who go to the sea to defend our nation. Be their strength and, in the hour of danger, may their hearts be fixed on you. Defend them against all the perils of the deep, and as you came to the disciples in the storm at sea, so may they hear your assuring voice. Grant patient and trustful hearts until that glad day when every path of the sea shall be one of peace, and ocean shall join ocean in bearing the needs of all nations at peace. Bring us to that day when all lands shall bow before you, Ruler of earth and sky and sea, and confess in concord your holy name. Amen.

### **The National Guard**

Almighty God, we commend to your gracious care and keeping all the men and women of the *National Guard / Air National Guard* serving this country at home and abroad. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils that surround them; and grant them a sense of your abiding presence wherever they may be; through Jesus Christ, our Savior and Lord. Amen.

### **The President and those in authority**

Almighty and everlasting God, guide the President of the United States, *her/his* counselors, and all others in authority over us, that they may be just in purpose, wise in counsel, and unwavering in duty. In the administration of their solemn responsibilities, may they uphold the honor of our nation and secure the protection of our people. Hear us as we pray through Jesus Christ our Savior and Lord. Amen.

### **Those in the country's service in a time of war**

Almighty God, let your protection be upon all those who are in the service of our nation. Guard them from all danger and harm; sustain and comfort those at home, especially in hours of anxiety, loneliness, and sorrow. Prepare the dying for death and the living for your service. Uphold those who bear arms on land and sea and in the air; and grant unto us and all nations a speedy, just, and lasting peace, to the glory of your holy name. Amen.

### **Veterans**

Almighty and ever-living God, we give you thanks for the men and women who have served and defended our country and the values of freedom and justice we hold so dear. Help us be mindful of the sacrifices they made and the hardship endured by their families and friends, so that we never take for granted the privileges they have secured for us. Hear us, we pray, through Jesus Christ our Lord and Savior. Amen.

### **Those who have died in service**

Eternal God, as we gather this day, we give thanks for all those who have shown the greatest love by laying down their lives for others. We especially thank you for those in our military throughout history who have sacrificed their lives for their fellow citizens and for us, who came after. As we remember their service, keep us mindful of all those for whom this day is a burden and send your spirit of comfort to them. Be present with all the women and men who are serving in the military today. (Though they are at war) let them live for the peace known only from you. Help us to be we worthy of their legacy and keep us mindful of their service that in all things we

may live our lives in praise and thanksgiving to you through Jesus Christ our Savior and Lord.  
Amen.

**Those who suffer from war**

Merciful God, you grieve amid the pain, fear, and suffering of your children: look with compassion on all who endure the miseries of war. Be mindful, too, of those who day and night face peril in defense of our nation. Guide them in their duties as they seek justice for those subjected to tyranny and liberty for those who are oppressed. Eternal Protector of the helpless, hear the cry of the distressed and grant speedy deliverance in a new day of peace and concord.  
Amen.

**In a time of war**

Eternal God, whose steadfast love never ends, we ask that you look upon the nations now engaged in war and hasten the day of peace. Look in mercy on those exposed to peril, conflict, sickness, and death; and show compassion to the dying. In your good providence, remove all causes and occasions of war. Incline the hearts of all people to follow the path to peace and concord, that war may cease and the day of reconciliation may come quickly, through Jesus Christ our Lord. Amen.

**LITANY FOR THE NATION IN TIME OF WAR**

O God, the Father in heaven,  
**have mercy on us.**

O God, the Son, Redeemer of the world,  
**have mercy on us.**

O God, the Holy Spirit,  
**have mercy upon us.**

O Christ, merciful Savior, hear us in this hour:  
**O Christ, visit us with your compassion.**

For our sins by which we have grieved you;  
for the ways in which we forget your steadfast love;  
for our indifference to the gospel and the witness of your Church;  
for our apathy toward your call to faith;  
for our failure to see the spiritual needs of those around us:  
**we beg your forgiveness, O Lord.**

O Christ, forgive us.  
**O Christ, deliver us.**

That our nation may remember you as the God of mercy and truth;  
that the fulfillment of your will may be our desire;

that we may be healed from the motives of greed and revenge;  
that we may discover through you a deeper experience of prayer;  
that we may offer unselfish devotion to the well-being of our nation;  
that you would uphold and guide our President and all in authority;  
that you would defend and preserve our soldiers, sailors, and air force;  
and that all our people may seek courage and a spirit of endurance:  
**we ask this, O Lord.**

To comfort those under the constant strain of apprehension;  
to remember those in captivity;  
to bind up the wounded, sheltering them under your care;  
to stretch out your arm to all who are lonely, tempted, or discouraged;  
to have mercy upon all who trust in you:  
**we ask this, O Lord.**

To hasten the day of peace; to cast away the threads of hate;  
to forgive our enemies;  
to scatter any who delight in war;  
and to renew steadfast faith within us:  
**Hear us, good Lord, and receive our prayer.**

O Christ, spare us.  
**O Christ, heal us.**

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**DRAFT ONLY—CONFIDENTIAL**  
**Theological Foundation for a New Expression of One Lutheran Diaconate in the  
Evangelical Lutheran Church in America**

**The tri-fold character of our life in God**

Those who love and know God through the Good News of Jesus Christ and the movement of the Holy Spirit intuitively practice a life of proclamation-thanksgiving-service (*Kerygma-Eucharistia-Diakonia*). Proclaiming the gospel of justification, joyfully offering thanksgiving even with every breath and serving the neighbor near and far simply because love cannot help but do so, is the desire of every Christian. It is also the rhythm “down deep” in every corner of creation, as the biblical writers, mystics, and Martin Luther himself proclaimed. The practice is not sequential, however. It is organic. Just as there “is” no God the Father without the Son and Spirit, no one without any of the others, so also proclamation never arrives without thanksgiving and service. No one of these three actions exists without the other. This is simply the character of the full Christian life. Divine love let loose in the world through any individual or institution will not be abated, else either God’s desires for intimate reconciliation, wholeness, justice, and peace have been fully satisfied or the church has ceased to exist, which may or may not be one and the same occasion.

The character of the Christian life depends upon the very character of God. Christians are baptized in the name of the Father, Son, and Holy Spirit. God is the eternal event of the three divine persons living for each other and through each other as the consummate expression of inexhaustible love. The love of, in, and from God Trinity has no bounds. The flow and flux and flowering of love in God cannot be contained even in God. It is not enough for God to enjoy the love within; the love must create and sustain others. To know and confess that God is love, then, is to state that *diakonia*, too, is innate and integral to the character of God. *Diakonia* flexes and flows and flowers. *Diakonia* within God ensures that the creation by God is respected, loved, and served. The character of the full Christian life reaches ever outward with diaconal care for the neighbor and all the creation. This is also a part of what it means for the human being to be created in the very image of God.

**Diakonia includes apostolicity**

Another aspect of the Triune life is the “sentness” of the divine persons. As the very energies of God Trinity go ever beyond God to and through all that God loves, all who are sent by God are impelled by God’s essential apostolicity. As the divine persons are sent, so also are God’s children. As we are sent, so also are we charged by the same apostolicity that energized the prophets and disciples. Apostolicity belongs to the language and vocation of our baptism into Christ. A robust missional imagination, then, characterizes all who would daily live from the joy and impulse of our baptism. Therefore, this missional imagination, apostolicity, “sentness,” are also integral to diaconal service.

In turn, diaconal service strengthens this church’s right emphasis on evangelical mission as an enfolded expression of the love of God that sends and receives. God’s children-servants daily find Jesus’ promise of human fulfillment fulfilled when we give ourselves away and then receive ourselves and more in return. Likewise, *diakonia* does not possess itself while it serves others. *Diakonia* is always a giving and sending of one’s self to the other, especially for and to the other however and wherever the other is. Indeed, when God’s servants are sent, we carry not our selves, but God’s strength clothed in weakness to serve precisely the weak. In this cruciform way God sends God. We who also are in and with God are sent out to wherever those who need God’s love through us are, however they are. Sent-ness and self-giving all redound with the wonderful



urgency of God's love that is always outward bound. And God's love is urgent because of the urgency of all who are bound by suffering, those whom God loves so particularly.

### **Sent to serve at the cross**

So we proclaim, we thank and we serve. This Christian "tri-fold rhythm" within the Triune life clearly indicates God's character. It also shows what God intends for our life and where we find our life wanting. *Diakonia* is precisely the call to the disciple to serve because on the mortal side of eternity it denotes the practical need to fulfill that to which *Kerygma* and *Eucharistia* aspire, even as we already live in the fullness of God's grace. At the root, in the cracks, on the edges, and at the center of the daily grind everywhere and anywhere, God intends abundant and peaceful life. This is also the meaning of the Lutheran "Theology of the Cross." The *theologia crucis* is rooted in God's diaconal character. God in Jesus Christ is Emmanuel with humankind in all our situations. God suffers where any suffer. Yet, despite, in, and beyond suffering, God promises resurrection. Resurrection begins with God's healing of the creation now, whenever and wherever the Gospel is received. The new life transforms into the celebration of perfect peace, justice, and joy forever. This is the presumption of every formalized Lutheran theological theme. God in Christ through the Holy Spirit lives in intimate solidarity with every suffering person. Therefore, wherever one works to announce God's forgiveness, to heal, to bring peace, to establish justice, to harbor hope and proclaim promise—especially at the suffering places where stands the crucified God—there one serves Christ himself and there the servant makes visible to the served the God who insistently and selflessly is with us. "Whatever you did to the least of these who are members of my family, you did also to me" (NRSV Matthew 25:40). To the "least of these" and more—all in their uniqueness of spirit, time and place—the Christian in gratitude is sent and self-giving. Would that all Christians, all the church, be more evidently so diaconal.

### **By what authority?**

So who is it who makes Christ visible so trenchantly in the suffering places and easily in the joyous places? And by what authority? All Christians are called by God to serve wherever Christ's cross is planted. This poses a problem for the self-preserving church, that church which prefers its own maintenance over its God-given mission. To acknowledge that mission comes before self-preservation does not mean that there is no place for self-care. Self-care is necessary insofar as it empowers mission and is mandated by mission. This is as true for healthy institutional forms as it is for individual persons. But God's desire that all are to serve poses also a freeing possibility for the church to be "a church for others." When Jesus bid us to follow him, he did not provide rubrics and caveats as to who is or is not qualified to serve. In the ultimate sense, personal or learned qualifications have nothing to do with the matter. Only Christ's grace and Christ's call matter. Whomever Christ graces, Christ calls; and all whom Christ calls Christ graces: all whom Christ has called to serve and all who have heard that call have been given the gifts to love, serve, heal, forgive, proclaim; to be and to present Christ himself.

Christ's call to serve is the ultimate authority. If we do not love and follow in response, without condition, it is only because we have not yet or again not heard. All Christians are called to bring their and God's joy to every place of suffering and shame, the cruciform places, whereby the God who bears the pain of our darkness will be revealed as the God of greater light. God's light overcomes the darkness and perfect love casts out all fear. The authority to serve and "be" Christ is the authority of God's own creative life-giving love uttered as the call for those who love God to love all others: daily, randomly, regularly, systematically and even institutionally.

It is the tragic truth, though, that only the naïve and innocent can love and serve with pure abandon. Even then, those who are served by love need service appropriate to their circumstances. They need a knowing love and response-able service. Because of sin, "our age-old

rebellion,” none really are innocent, and love in service to the neighbor must therefore be all the more enabled by God’s grace and resourced by human wisdom. Thus the church through the ages has rightly not only organized and re-organized itself to serve the neighbor but has educated and re-educated itself on how best to do so given the challenges of its ever changing contexts. At various times in the life of the church, the degree of dramatic change in the cultural context has called for urgent and dramatic re-shaping of the church’s witness and service. For such a time, that for which the church stands and its public means for doing so need to be clear, simple, and coherent with its own and the Great Tradition. The church’s convictions and the ways by which the convictions are expressed also must be adequate to the needs of the newly urgent time.

### **To serve in this time**

This is such a time. Technologized globalization has brought the neighbor from afar to within our daily consciousness, she with her hijab and he with his aggressive secularity. Yet both and all previously “others” appear to us as more regularly gracious and surprisingly “human” than stereotypes entertain. Today the parable of the Good Samaritan is far less an abstraction from another culture and far more a daily opportunity for concrete neighborliness. Close friends and real faces speaking from what only a generation ago were unknown value systems make real for us the challenges and opportunities of post-modernity: that there is no longer a “universally accepted” religious disposition or common story, but only one massive and diverse public market wherein values, meanings and commodities all are the stuff of campaigns to buy and vote.

To compound the challenge of this popular philosophical shift that has returned the Areopagus (Acts 17:22ff) to this digitized day with even more pluralism than recognized by St. Paul, the literature of the educated “millennial” generation today redounds with nihilism and insignificance. Given the dour and connected global economy, as well as the over-abundance of “options” for self-meaning construction (from a surplus of fundamentalisms to a surplus of mere metaphors), life for too many today is experienced as if the presence of so much means the endurance and eternal meaning of nothing. How shall Christianity answer this but by way of beginning again with what only has “worked” in every previous urgent time: gospel-inspired acts of simple love that bring healing and comfort to the needy, the *diakonia* which for St. Francis was proclamation before words? Post-modernity, religious and philosophical pluralism, multiculturalism, globalism, the complexification of life: all call for clearer and simpler forms (offices) of modeling service that can more readily be understood within and beyond the church.

The complexities of this post-modern time notwithstanding, there is clear understanding within and beyond the church—even surprising agreement—as to what the office of “pastor” means. For Lutherans, this is expressed in the ordained Ministry of Word and Sacrament and is provided its “constitutional” basis in the Augsburg Confession, particularly Articles 5 and 7. While the office of pastor through the ages has, of course, borne the character of *diakonia*, it is fair to say that the pastoral office by design emphasizes much more the formal presentation of *kerygma* and *eucharistia*. There has not been such a clear understanding of *diakonia*/service, however, as a public office in the Lutheran tradition. While there is no explicit commendation for a ministry of service in the early Lutheran movement, Luther and the reformers did not shrink from advocating faith active in love to neighbor. Indeed, one can argue forcefully that much of Luther’s energy for reform was driven precisely because the current practice of the church hierarchy inhibited the active love of neighbor. This is precisely because its rules for salvation by “works” were so overwhelmingly burdensome to the individual conscience that one was never free from the personal anxiety about one’s own future. Once faith was freed from the errant clergy, on which most reforming energy was necessarily spent, Luther could see nothing more natural and right than a Christian serving one’s neighbor. Put otherwise, Luther could not even

imagine the “humanity” of anyone who would not care for his or her neighbor, even when directly threatened by a plague. Luther did on occasion advocate for a formal diaconate to aid the poor, as well as to free priests of “the burden of temporal matters.” But any following of his encouragement was as sporadic as the counsel itself. The first goal of the Lutheran movement was for faith to be freed so we can be active in love for the neighbor and the world. If focus was therefore more necessary on a clerical restructure so that evangelical preaching and care could abound, faith, with reason (!), would find its own way to love the neighbor.

Very early with the Reformation, Lutheran ministry also became defined by two German words, *Pfarrer* (which primarily meant pastor-preacher) and then also by *Amt* (service). The two ways of seeing the one renewed reality of the ministerial office perhaps already showed, too, that it was difficult to distinguish public neighbor-care from the priestly liturgical role. In other Protestant experiments, as with John Calvin’s project in Geneva, ministry was more explicated to include a formal role for *diakonia*. With Lutheranism, sometimes the pastoral office has assumed the role of service (mostly as circumstances demanded). The absence of a formalized public order for *diakonia* was noted and corrected in the work of pioneers like Theodore and Fredericke Fliedner in Kaiserwerth, Johannes Wichern in Hamburg, and Wilhelm Loehe in Neuendettelsau, all in Germany in the early 19th century. Deacons and deaconesses have had a wonderful, though largely underappreciated, presence in Lutheranism since then, thanks especially to the founding work of John Passavant and Sister Elizabeth Fedde, among many others. The ordained office of deacon belongs to the order of other Christian traditions, as with, for example, in the Norwegian, Swedish, Finnish, and Icelandic Lutheran churches. It is noteworthy, too, that ecumenical full-communion partners have instituted the ordained diaconate. For the ELCA today, 20 years of Diaconal Ministers, along with the longer lived numbers of Associates in Ministry and the Deaconness communities, have demonstrated a growing, significant, but still small part of the public office representation of *diakonia*. These stand alongside and within the many excellent institutional ways that service to and for the neighbor has been carried forward, as with hospitals, rehabilitative and convalescent services, homeless shelters, orphanages and the outstanding ministries of Lutheran Social Services.

These are all celebrated and needed forms of *diakonia*. They must be sustained so they can prosper. But they also, perhaps with some irony, do not convey the immediacy and integral necessity of service within the tri-fold rhythm of full Christian life. They are not even necessarily visible as acts from and within our congregational centers of Christian life. Too often they can be regarded only as para-church agencies deserving of a congregation’s financial support (to be sure!), though not necessarily expressive of one’s “personal” stake in their missions. How might we better model, honor, and grow the daily life of the Christian with fulsome proclamation-praise-service? And—surely also an important matter—how might we honor and grow those already in the ELCA who serve in roles of *diakonia*, the unification of whom can mean more common and effective witness/service for them and a clearer, even evocative, opportunity of formal service for others in discernment about their own vocational futures?

The very nature of the church’s mission, those already who serve formally in diaconal ministries in the ELCA and “the times” suggest that this church would do well to clarify and make more compelling the ways by which we serve the needs of God’s world, always for this day. We are also free to do so in whatever ways prove adequate, as the history of the church has shown, even on “ad hoc” bases, as the circumstances of *diakonia*’s formalization in Acts 6 show. Beyond ensuring that the Word is properly proclaimed and the sacraments rightly administered by way of the ordained Ministry to Word and Sacrament, the church must and is free to arrange its other ministries as best fits the day, as best evokes response in daily vocations and as best sets example for how all the baptized can fulfill our vocations. There is nothing more theologically and confessionally right to do than this, even if the role of *diakonia* is less explicitly addressed in

our confessions than in our theological premises. There is enspirited genius already in the “constitution” of the Lutheran movement to be so. Articles 5, 6, 7 and 28 of the Augsburg Confession taken as a group call for the Gospel to be proclaimed and structures freely adopted to serve the Gospel’s advance. We infer, with the vast majority of the tradition, that to proclaim the Gospel and serve the neighbor more robustly, we are free to adopt new structures and ways of “performing” faith-freed-to-love that neither subtract from what is essential to our confession nor add new essentials to it. We seek rather to perform our catholic faith with our ever-reforming Lutheran attitude. Indeed, we believe on theological grounds that we best “perform” God’s character—that is, practice faithful discipleship—by sharpening the shape and emphasizing the content of public diaconal ministry.

Many write today about what is required for the church’s renewal. This is not a new phenomenon. All church history is composed of new voices singing variations on one song and of what happens when the song becomes unrecognizable. Sometimes creativity for its own sake turns the ear away, particularly when what is familiar and loved is not honored. Sometimes ancient, even not so ancient, rote does the same with what may be so familiar but appears to have no bearing on one’s present personal and public life. This inevitable dynamic of history is recognized and respected by the Lutheran movement’s principle of *semper reformanda*, always reforming. We reform freely so to be true both to the Gospel and to present ears, eyes, mouths: all persons and all senses, wholly. We change—which is to reaffirm daily, for this day our baptismal covenant—so to perform our faith expressly for this day like no other day. We change to address and love this day because we really do want to face head-on “wearied religions” and a “wearied planet” and because we believe “God does not heal without human hands.” We believe down deep in our life in God that we are meant for neighbor-service, *diakonia*. And we need servants who are both neighbor-servants and exemplars, hands-on diaconal coaches to be with us and all fellow-sufferers wherever we are on the daily journey. For today, this age-old expression of Christian service may indeed look like something wholly in keeping with our history and yet emergent with a new vigor and face for this day.

### **Conclusion**

We believe that the world, as well as this church, would be better served were a new unified diaconal ministry to stand alongside the Ministry of Word and Sacrament. It would be a ministry that is “flexible enough to offer a wide range of ministries and models for supporting the baptized in daily life.” Such a diaconal ministry is biblically rooted, historically informed, ecumenically related, and missionally driven. The Evangelical Lutheran Church in America lives from a theological foundation that allows for a Ministry of Word and Service. More significantly, this foundation and the trajectory it has propelled in the ELCA’s young life commend that we adopt and adapt such a ministry for the empowering of all who proclaim-give thanks-and serve as the right rhythm of our life together in God.

**Members of the Lay Roster Task Force II**

- |                           |                                 |
|---------------------------|---------------------------------|
| 1. Said Ailabouni (Chair) | Ordained Minister               |
| 2. Amy Wiegert            | Ordained Minister               |
| 3. Madelyn Busse          | Diaconal Minister               |
| 4. Rebecca Kolowe         | Diaconal Minister               |
| 5. Sylvia Countess        | Deaconess                       |
| 6. Melinda Lando          | Deaconess                       |
| 7. Maretta Hershberger    | Associate in Ministry           |
| 8. James Valentine        | Associate in Ministry           |
| 9. Bill Gafkjen           | Bishop                          |
| 10. Duane Larson          | Theologian                      |
| 11. Sue Rothmeyer         | <i>New</i> Churchwide staff, OS |
| 12. Greg Villalon         | Churchwide staff, CSM           |
| 13. Cherlyne Beck         | New Churchwide staff, CSM       |



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

# Stand for Welcome Sunday

**Stand for Welcome Sunday** offers an opportunity for congregations of this church to remember our immigrant roots and give thanks for the many gifts migrants and refugees bring to our communities. Through worship, conversation and study this observation will encourage congregations to engage in opportunities for mission and ministry with newcomers.

## Lutheran Immigration and Refugee Service

For more than seven decades, Lutheran Immigration and Refugee Service has been a champion for migrants and refugees from around the globe. As the ELCA's immigrant and refugee national ministry partner, LIRS's legacy of courageous and compassionate service has made a difference in the lives of hundreds of thousands of people who have sought safety and hope in America's communities. The history of LIRS not only reflects American Lutherans' deep immigrant roots and passionate commitment to welcoming newcomers, but also Lutherans' hope for a future that embraces everyone in our communities as equals, in the way God welcomes us with the power of the Holy Spirit through Christ.



Lutheran Immigration  
and Refugee Service

For materials, more information, videos, publications, etc., please visit Lutheran Immigration and Refugee Service website: [www.lirs.org](http://www.lirs.org)

## Engaging in the topic

Encourage your congregation to engage in discussion about immigration issues and share the tools to speak up for migrants and refugees through faith-based advocacy and prayer. Resources from Lutheran Immigration and Refugee Service (LIRS), listed below, will equip you to turn discussion into action on your **Stand for Welcome Sunday**. Also find online at [www.lirs.org/sfwsunday](http://www.lirs.org/sfwsunday)

*Resources to lead discussions and understand the connection between faith communities and welcoming the newcomer:*

- [Bulletin Insert](#)—Help your members learn more through stories and respond through action and prayer.
- [Be Not Afraid Bible Study](#)—This three-part study may be done in one or more sessions to discuss faithful responses.
- [DREAM Sabbath Guide](#)—Consider devoting a service or event to the challenges and hopes of young immigrants.

*Resources to engage in advocacy grounded in faith, reminding policy-makers and others that Lutherans stand for welcome:*

- [Postcards to Congress](#)—Download and print on card stock of any color. Have members add their information to three postcards (one each for their representative and two senators) and personalize as desired. Mail to LIRS (122 C Street NW, Suite 125, Washington, DC 20001) either individually or packaged together in one envelope. **Please mail by January 30** so we can hand-deliver them to your elected officials early in the new year.
- [Stand for Welcome campaign](#)—Join LIRS’s online campaign to stay informed about issues impacting migrants and refugees and to advocate through our online [Action Center](#) at [www.lirs.org/sfw](http://www.lirs.org/sfw)
- [Immigration and Refugee Mythbusters](#)—Share the truth about migrants and debunk misinformation. Use as a bulletin insert, make handouts available, to send to your elected officials, or post in your church.

## Ideas and Resources for Worship

Congregations that have a yearly observance of their founding may consider their celebration an opportunity to engage in this issue. Particularly in communities whose inception was in ethnic communities—immigrant communities, such a celebration can be an opportunity to recognize the need for the whole church to stand for welcome.

There are also a number of Sundays throughout the church year where the readings from the Revised Common Lectionary offer images and stories that speak to the current need for this church to stand for welcome.

The texts for the Fourth Sunday after Epiphany (Epiphany 4) in each of the three years of the Revised Common Lectionary offer an occasion for congregations to mark a Sunday each year as **Stand for Welcome Sunday**.

## Readings

Year A - Fourth Sunday after Epiphany

Micah 6:1–8	<i>The offering of justice, kindness, humility</i>
Psalms 15	<i>LORD, who may abide upon your holy hill? (Ps. 15:1)</i>
1 Corinthians 1:18–31	<i>Christ crucified, the wisdom and power of God</i>
Matthew 5:1–12	<i>The teaching of Christ: Beatitudes</i>

Year B - Fourth Sunday after Epiphany

Deuteronomy 18:15–20	<i>The prophet speaks with God’s authority</i>
Psalms 111	<i>The fear of the LORD is the beginning of wisdom. (Ps. 111:10)</i>
1 Corinthians 8:1–13	<i>Limits to liberty</i>
Mark 1:21–28	<i>The healing of the one with an unclean spirit</i>

Year C - Fourth Sunday after Epiphany

Jeremiah 1:4–10	<i>A prophet to the nations</i>
Psalms 71:1–6	<i>From my mother’s womb you have been my strength. (Ps. 71:6)</i>
1 Corinthians 13:1–13	<i>Without love, a noisy gong</i>
Luke 4:21–30	<i>The prophet Jesus not accepted</i>

## Other possible readings

Genesis 18:1-8	<i>Abraham welcomes three guests</i>
Exodus 22:21	<i>You were aliens in Egypt</i>
Leviticus 19:33-34	<i>Welcoming the stranger</i>
1 Kings 17:8-16	<i>God feeds Elijah and the Widow</i>
Psalms 9	<i>The Lord is revealed in acts of justice (Ps. 9:16)</i>
Psalms 10	<i>You have heard the desire of the afflicted. (Ps. 10:17)</i>
Psalms 105	<i>When they were sojourners in the land. (Ps 105:12)</i>
Psalms 137	<i>How shall we sing the Lord's song upon alien soil (Ps. 137:4)</i>
Psalms 146	<i>The Lord lifts up those who are bowed down. (Ps. 146:8)</i>
Psalms 147:1-6	<i>The Lord lifts up the lowly. (Ps. 147:6)</i>
Isaiah 56:1, 6-8	<i>A house of prayer for all</i>
Jeremiah 22:3-4	<i>The prophet's call to act with justice</i>
Ezekiel 47:22	<i>Equal allotment of the land</i>
Jonah 3-4	<i>Repentance at Nineveh</i>
Zachariah 7:9-10	<i>Render true judgments</i>
Matthew 10:40-42	<i>Welcome Christ in those Christ sends</i>
Matthew 25:31-46	<i>The Son of Man will separate the sheep and the goats</i>
Mark 7:24-30	<i>The Syrophenician woman's daughter is healed</i>
Luke 6:17-26	<i>Jesus Speaks blessings and woes</i>
Luke 10:25-30	<i>The Good Samaritan</i>
Luke 14:1, 7-14	<i>Invite the poor to your banquet</i>
2 Corinthians 9:6-8	<i>Sharing abundantly</i>
Romans 11:1-2a, 29-32	<i>God's mercy to all, Jew and Gentile</i>
Galatians 3:23-29	<i>Clothed with Christ in baptism</i>
Galatians 6:7-10	<i>Working for the good of all</i>
1 John 4:7-21	<i>Loving one another</i>

## Suggested Hymns

400*	God of Tempest, God of Whirlwind
546	To Be Your Presence
548	Rise, O Church, like Christ Arisen
641	All Are Welcome
643	We Are All One in Christ <i>Somos uno en Cristo</i>
650	In Christ There Is No East or West
704	When Pain of the World Surround Us
706	The People Walk <i>Un pueblo que camina</i>
712	Lord, Whose Love in Humble Service
720	We Are Called
725	When the Poor Ones <i>Cuando el pobre</i>
843	Praise the One Who Breaks the Darkness

\*Numbers correspond to *Evangelical Lutheran Worship*

Additional hymns and songs may be found in the COMMUNITY IN CHRIST and JUSTICE, PEACE sections of *Evangelical Lutheran Worship* hymns.



## Worship Resources

### Litanies and Laments

The following litanies may be downloaded from the LIRS website...

<http://www.lirs.org/worship-tools>

A Litany for Ministry with Uprooted People

A Litany for People Seeking Asylum

A Litany for Refugees Separated from their Families

Six laments by Gail Ramshaw can be downloaded from the ELCA worship page

<http://www.elca.org/Growing-In-Faith/Worship/Resources.aspx>

### Prayers of Intercession

The following petitions may be adapted for use during the prayers of intercession:

#### *The human family*

O God of all, with wonderful diversity of languages and cultures you created all people in your image. Free us from prejudice and fear, that we may see your face in the faces of people around the world; through Jesus Christ, our Savior and Lord. Amen. (*Evangelical Lutheran Worship*, page 79)

#### *The human family*

O God, you made us in your own image and redeemed us through Jesus your Son. Look with compassion on the whole human family; take away the arrogance and hatred that infect our hearts; break down the walls that separate us; unite us in bonds of love; and, through our struggle and confusion, work to accomplish your purposes on earth; so that, in your good time, every people and nation may serve you in harmony around your heavenly throne; through Jesus Christ, our Savior and Lord. Amen. (*Evangelical Lutheran Worship*, page 79)

#### *Social justice*

Grant, O God, that your holy and life-giving Spirit may move every human heart; that the barriers dividing us may crumble, suspicions disappear, and hatreds cease; and that, with our divisions healed, we might live in justice and peace. We pray especially today for the work of Lutheran Immigration and Refugee Service, a ministry partner with the ELCA, committed to the welcome of refugees and immigrants in our midst. We pray this through your Son, Jesus Christ our Lord. Amen. (*Evangelical Lutheran Worship*, page 79)

#### *The oppressed*

Look with mercy, gracious God, upon people everywhere who live with injustice, terror, disease, and death as their constant companions. Rouse us from our complacency and help us to eliminate cruelty wherever it is found. Strengthen those who seek equality for all. We pray especially today for the refugees and migrants, often shadowed in our communities, who fled great peril in their home lands for protection in the United States. Grant that everyone may enjoy a fair portion of the abundance of the earth; through your Son, Jesus Christ our Lord. Amen. (*Evangelical Lutheran Worship*, page 79)

### Holy Communion – Thanksgiving at the Table/Eucharistic Prayer

Gathered and sent from the table set by Christ we reflect on the hospitality of Jesus' ministry as a helpful reminder to the assembly that God's invitation is, indeed, extended from East to West to North to South. Thanksgivings at the Table IV (p.111) and VIII (p.67-68) from *Evangelical Lutheran Worship* use images and language from scripture that would be appropriate for this celebration.

**A Proposal  
for Observance in the Evangelical Lutheran Church in America  
of the 500th Anniversary of the Evangelical (Lutheran) Reformation**

November 10, 2012

**1. Purpose**

As it observes the 500<sup>th</sup> anniversary of the evangelical (Lutheran) Reformation of Christian teaching and practice in sixteenth-century Europe, the Evangelical Lutheran Church in America (ELCA) will initiate and participate in activities that serve the ELCA's evangelical vocation — that is, both its mission and its identity — in all its relationships.

*Relationships*

**North American.** The religious and cultural experience of North America is the primary context for the ELCA's vocation. It will be the primary point of reference for thinking and planning the ELCA's observance of the 500<sup>th</sup> anniversary. The manifold relationships within the ELCA as well as relationships with other Lutherans, ecumenical partners, other religious communities and the larger American public provide abundant opportunities to make an evangelical witness that draws on the heritage and continuing vitality of the evangelical Lutheran reformation.

**Global.** At the same time, the ELCA has important and rich relationships with communities around the globe: the Lutheran World Federation, its member churches and other Lutheran communities; other Christian churches and communities through the World Council of Churches, in international dialogues, including those with the Catholic and Orthodox churches, and other alliances; other religious communities and their representatives; and institutions and alliances with whom the ELCA collaborates in activities that “promote justice, relieve misery, and reconcile the estranged ... further human dignity, freedom, justice, and peace in the world ... and minister to people in spiritual and temporal needs” (4.03.g, l, m). All these relationships provide opportunities to join others in observing the continuing significance of the evangelical Reformation for our shared work.

**2. Goals**

In all these relationships activities will be “an occasion for the joyful celebration of the power of the Lutheran witness to the gospel and at the same time a space for the self-critical acknowledgment of failures in faithfulness and of the continuing pain of division among Christians” (LWF Strategic Plan).

Within the ELCA, but also in activities with others, the ELCA will honor its stated principles of being an inclusive and interdependent church (5.01.b-c).

Specifically, the ELCA will:

- a. continue to encourage and support participation in the observances planned by the Lutheran World Federation for 2015-2017 and the EKD Luther Decade (2008-2017);

REVISED November 10, 2012

- b. encourage and support initiatives by congregations, synods and other institutional expressions of the ELCA that observe this anniversary;
- c. collaborate with ecumenical partners and others, where and when appropriate, in activities that promote a witness of the Gospel that is both repentant and evangelical;
- d. initiate and support activities throughout the entire ELCA ecology that serve the ELCA's evangelical vocation without dictating a uniform plan or assuming responsibility for planning or approving all local, regional, or other collaborative initiatives that begin in 2013 and continue beyond 2017;
- e. plan and implement a schedule of featured events from the 2016 churchwide assembly to October 31, 2017, that allow ELCA members to participate in observance of the 500<sup>th</sup> anniversary through worship, learning, service.

### **3. Activities**

Although the ELCA churchwide organization will not have responsibility for planning and dictating the observances of every ELCA congregation, synod, and associated institution, it will accept responsibility for the following activities.

- a. Receiving and distributing information about activities and initiatives planned throughout the ELCA and in its relationships with others, and inviting participation and support of these activities (including the Luther Decade and LWF observance).
- b. Planning and implementing a schedule of featured events from the 2016 churchwide assembly to October 31, 2017, that allow ELCA members to participate in observance of the 500<sup>th</sup> anniversary through worship, learning and service.
- c. Convening and supporting initiatives in the areas such as and convening teams to lead the work for these initiatives. (See Appendix A)

### **4. Planning Team**

The ELCA churchwide organization will be responsible for convening a planning team and providing appropriate resources (staff and funding). This planning team will represent the diversity of ELCA membership and institutional ecosystems. It will also meet the ELCA's representational commitments. A planning team will be appointed by the Executive Committee in consultation with the Conference of Bishops. The planning team may include:

- 1-2 Church Council members
- 1-2 synod bishops (including a bishop from Ecumenical and Inter-Religious Relationships liaison committee)
- Director for Theological Resources and Networks, Office of the Presiding Bishop

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a representative of Augsburg Fortress Publishers  
representatives of ELCA seminaries and colleges, including a member of the Association of Teaching Theologians  
representative of ELCA social ministry agencies  
additional members

## 5. Provisional Timeline

Nov 2012	Consideration of proposal by ELCA Church Council
Dec 2012	Appointment of planning team
Jan 2013	Planning team meets Initial communications plan or principles adopted; continuing work on implementation
Spring 2013	Initiative teams convene and begin work
Spring 2013	Initial reports to COB and Church Council
Summer 2013	Report to Churchwide Assembly, beginning of communications plan (coordination with 25 <sup>th</sup> anniversary?)

## Appendix A: Sample “Trajectories” or Initiatives (NOT decided; for illustrative purposes only)

### 1. Bible

Book of Faith project members interested in continuation convene to develop a trajectory related to broader availability and evangelical use of the Scriptures.  
Possible outcome: new translation or edition with Lutheran study resources available in all electronic formats (iPad apps, etc.).  
Possible target: September, 2022 (500<sup>th</sup> anniversary of Luther’s “September Testament,” a translation of the New Testament in the language of the people)

### 2. Catechesis

After initial consultation with bishops, Augsburg Fortress staff and others, a team convenes to develop a trajectory related to the renewal of catechesis for all ages in the spirit of Luther’s Small and Large Catechisms.  
Possible outcome: multiple and diverse new approaches and resources for learning the catechism (Commandments, Creed, Lord’s Prayer). Age-specific, including adult, and inter-generational; text, visual, experiential approaches; individual, small-group, congregation-wide, secondary and college-level resources; etc.  
Possible target: 2029 (500<sup>th</sup> anniversary of publication of Luther’s catechisms)

### 3. Vocation and Service

Focused consultation with multiple groups and initiatives moving toward an initiative to rectify one of the most prominent indictments of Luther and the Lutheran movement: “quietism” with regard to social injustices and reform.

Possible outcome: a renewed statement and expression of engagement with socio-economic life of society that draws constructively from an evangelical Lutheran theology and respects both diverse political convictions and diverse passions and gifts for engagement.

Possible target: 2025 (500<sup>th</sup> anniversary of the Peasants Revolt and Luther's marriage, a milestone in reframing Christian vocation).

#### **4. Persons of other faiths**

Consultation with Ecumenical and Inter-religious staff and networks moving toward initiatives to rectify a second prominent set of indictments of Luther and the Lutheran movement: schism in the Christian community; persecution of other Christians and Jews (and Muslims?).

Possible outcome: broadened implementation of current agreements and undertakings ("reception")

Possible target: 2021 (500<sup>th</sup> anniversary of Luther's excommunication, etc.)

#### **5. Other possible trajectories or initiatives**

Planting 500 congregations. Possible target: 2017.

Lutheran theology in conversation with other traditions: Catholic, Reformed, "Radical," etc.

Possible targets: May, 2018 (500<sup>th</sup> anniversary of Heidelberg Disputation), 2020 (500<sup>th</sup> anniversary of Luther's three reformatory treatises) or 2025 (500<sup>th</sup> anniversary of Luther's debate with Erasmus re free/bound will).

Missiology. Rectify the allegation that there is no missiology inherent in Lutheran witness of the Christian faith.

## **Staff Report of the ELCA Consultation on Justice for Women**

*Submitted by Roger A Willer*

*This report provides a summary of the consultation event held January 21-22, 2012 on the Justice for Women Social Statement project. It serves primarily as initial guidance for the task force and as a basis for governance oversight. This report consists of this introductory explanation, a brief background, and "summary guidance" including a series of points that can serve as reference for ongoing work. It is accompanied by an addendum with notes on consultation "methodology" and a roster of participants.*

*The ELCA Task Force on Justice for Women and the project shall be conducted in accord with ELCA protocol and practice for social statement development as provided in Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns, 2011 (or any subsequent versions). Benchmarks for the work include providing study or draft material by February 2015 and delivery of a proposed social statement text in February 2016. The proposed statement will be delivered by the task force through the Executive for Theological Discernment in the Office of the Presiding Bishop to Church Council (CC), which will consider and approve a recommended text for submission to 2016 Churchwide Assembly.*

### **Background**

The 2009 ELCA Churchwide Assembly authorized "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." (CA09.06.31) Following common practice, staff in the Theological Discernment Team of the Office of the Presiding Bishop hosted a consultation of individuals with particular backgrounds and areas of expertise to help identify key issues, provide critical perspectives, suggest themes and help indicate some realistic scope for addressing these challenges in a social statement. The consultation was held January 21-22, 2012 at the Lutheran Center.

The following concerns were the focus of conversation among participants (see roster at end of this document):

- The moral, legal, social, pastoral and theological challenges posed in terms of contemporary issues around justice for women in this church and in society;
- How these challenges could be understood and interpreted by this church as affecting members' lives and the society in which the ELCA ministers;
- How these challenges might be adequately addressed in an ELCA social statement and what theological resources and social analysis might be considered.

This summary of that conversation is provided to the ELCA Task Force on Justice for Woman as "guidance" for its careful consideration as it begins its work.

### **Guidance from the Consultation**

*Summary:*

Convergences emerged among consultation participants that the ELCA needs a social statement providing an integrated theological and ethical framework for addressing the problems of sexism, the just and fitting relationships among humankind that advocate the full personhood of all. This framework and analysis should be sensitive to realities of power and privilege and the intersections of race, ethnicity and socio-economic factors with gender. At the same time the statement *must* address, or provide impetus to address, concrete topics such as violence against women, economic inequality, vulnerability and such realities that devastate lives on a daily basis.

While primarily an address to social issues and the social context, the statement must name honestly the bias and discrimination found sometimes within this church's practices and theological tradition even while celebrating the life-giving resources also present. There must be a pastoral sensitivity and an inviting character to the document in order to bring everyone into this long-term work.

**Process guidance:** (No priority is intended by the order of points)

- It is absolutely critical to recognize that this work is not about "women" alone, but about all people and that the ultimate goal is an articulation of faith to the issues that lifts up mutuality, equity and the full humanity of all people;
- The task force should probe early on the question whether the term "justice for women" is the correct title for this work and whether it adequately represents the challenges that must be addressed. For example, might it be that the challenges are more about the effects of sexism and patriarchy than is suggested by "justice for women" with its connotation of economic and legal equality?;
- It should be recognized that this exploration takes place within established commitments of the ELCA as represented by Women of the ELCA and the existence of a Director for Justice for Women as well as conversation about fundamental change, such as the decision to ordain women some 40 years ago;
- The task force is encouraged to think creatively about communication and forms of study documents or materials that open up multiple entry points for different audiences--in short, be creative;
- Attention needs to be given to past worldviews and the theological tradition. Previous patterns of thought offer resources for today but too often have not been life-giving;
- The task force's initial study must include attention to both historical sources and contemporary social analysis;
- Be sensitive to the fact that these questions and insights affect not only the church's ministry in congregations, synods and the churchwide organization, but also to all ministry sites such as social ministry organizations, hospitals, chaplaincies, etc.;
- While the statement's focus should be directed primarily to the U.S. setting, the task force cannot ignore global interconnections and should maintain ecumenical and international sensitivities even while attention may be focused domestically;
- It is important to note that this is a social statement focused on addressing social issues, but also that the directive is explicit that this should be a statement that addresses *justice in church* as well as in society.

**Social issues guidance:**

- In broad terms, sexist patterns in society belittle and restrict women. Women often find themselves alone in shouldering responsibilities. (e.g. dominant responsibility for maintaining marriages, housework, child care, care of elderly parents/disabled family members, care for communities such as friendship circles, community groups and congregations, etc.) Morally, women often are evaluated and judged in terms of sexual identity and value as evident in the media. Economically and legally, discrimination remains harmful even though gains have been made;
- In specific terms there are many ways to list particular issues but one list from the consultation included but was not limited to:
  - violence against women
  - economic injustice and poverty

- racism
- health care disparities
- jobs
- education
- child care
- sexual trafficking
- leadership status in society and in religious settings;
- "Intersectionality must be addressed" (e.g., poverty, race and being female compounds the difficulties of each of those isolated issues);
- Particular issues, such as domestic violence, cannot be disconnected from wider systemic patterns including thought patterns. It is imperative that specific topics, solid data, and careful analysis are connected to questions about systemic problems and the larger picture.

**Theological themes guidance:** (No priority is intended by the order of points)

- Current teachings about the relational doctrine of the Trinity which argue that the Trinity is a reciprocal and mutual relationship of three persons (rather than a monarchy);
- The doctrine of creation when understood dynamically, rather than statically, which is full of mutuality and complex diversity;
- Christian teachings about the image of God in humans viewed primarily in terms of relationality and creativity not rationality or dominion;
- The significant--contextually speaking--New Testament affirmation of women within the Jesus movement and early Christian communities;
- Traditional Lutheran themes such as justification by grace alone;
- Given the contribution of theological traditions to sexism, the matter of language about human beings and about the divine will need attention;
- The question should be considered whether the gospel itself (a promise of God's unconditional gift of love in Jesus Christ to women and men) is at stake when sexism and inequality is present.



## **Addendum**

### **Consultation Methodology**

1) Consultation parameters:

- Staff members would be present to take copious notes in order to distill patterns and summaries from the discussion into a document that task force members will find valuable for guidance and reflection.
- Participants included persons whose knowledge, experience, background and perspectives would provide ethnic diversity and a reasonable breadth of church leadership and disciplinary specialty.
- Papers prepared in advance were encouraged but the format emphasized time for conversation. There also was an emphasis on a lively exchange among participants.

2) The consultation agenda focused on the following questions:

(Day one devoted attention to the first two bullet points. Day two gave primary attention to the last two.)

- What are the dominant contemporary and foreseeable moral, legal, social, pastoral, and theological challenges related to a statement on justice for women?
- What resources from Scripture and the tradition of Christian thought might be especially valuable for framing and directing this address?
- What are the available resources (data sources, conceptual, etc.) to help address these various issues? Where are the likely controversies & sources of resistance?
- What competencies and characteristics would I think necessary in task force composition? What three or four major topics a task force should study initially?

3) On the first day, participants were grouped into “panels” and given time to share their insights, followed by general comment and discussion of all participants. (Most had prepared papers or “think” pieces in advance.) The second day’s format was informally one of “round robin” comment, followed by general discussion.

### **Participant Roster**

- **Jeff Barrow**, bishop
- **Marie Failinger**, lawyer
- **Kathryn Kleinhans**, theologian
- **Mary Lowe**, theologian
- **Mary Hunt** (RC), activist, gender non-profit
- **Jenny Michael**, President, Women of the ELCA
- **Carmen Richards**: rural church leader
- **Prairie Rose Seminole**, political activist
- **Mary Streufert**, theologian, church staff
- **Beverly Wallace**; theological ethicist/former synod staff
- **Mary Wiberg**, government social service

Staff

1. **Roger Willer**, Director for Theological Ethics, OPB
2. **Marcus Kunz**, Executive for Theological Discernment, OPB

## **Congregational and Synodical Mission (CSM)**

*Submitted by Stephen Bouman*

The Congregational and Synodical Mission (CSM) unit of the ELCA carries the work of five former units and is basically the “Domestic Mission” unit of the ELCA. These past six months, CSM has been actively engaged in cultivating and nurturing ministry partnerships and strengthening our missional initiatives that have led to the following key results:

- Participated with the Planning & Evaluation Committee of the Church Council on our unit review in April 2012.
- Realigned unit staffing to include a Director for Unit Operations and Programs.
- Initiated and implemented a staff survey, conducted by Research and Evaluation (RE). The survey results will be used by the CSM Leadership Team to improve unit operations and program in the coming months.
- Reaffirmed our partnership and role with the Global Mission (GM) unit for Glocal Mission Gatherings.
- Expanded the conversation with The Episcopal Church about additional shared ministry and staffing opportunities.
- Initiated a process for the development of synod area mission strategies with accompanying resources.
- Organized and hosted the ELCA Youth Gathering, with 33,309 participants and 2,000 volunteers (including 500 young adults). The Gathering was held July 18-22, 2012, in New Orleans, Louisiana. The theme, “Citizens with the Saints,” focused on learning to love like Jesus by practicing discipleship through peacemaking that works for justice.

***Goal 1: The ELCA is an evangelizing, multicultural, multigenerational church growing in faith, and witnessing to God’s mission locally and globally, with more people worshipping in new and renewed congregations and living out their faith in the world.***

### **1. A Growing Church and Mission Support Income**

- Directors for Evangelical Mission (DEMs) are organizing local mission tables under the leadership of the synod’s missionary bishop.
  - A Mission Strategy Table
  - A New\Renewing Ministry Table
  - A Mission Support Table
- Research and Evaluation (RE), in their unit review of CSM in April 2012, found that 47 synods have new mission starts tables, 41 synods have renewal mission tables and 49 synods have mission support/stewardship education tables formed.
- A proposal “DEM Employment Classification Proposal” developed by Human Resources was shared with DEMs and the Conference of Bishops in October 2012. This proposal articulates the transition of all current and new DEMs to term contracts that coincide with their bishop’s term of service.
- The program directors of the ethnic-specific ministries have convened new starts and renewal teams with DEMs and CSM staff.
- There are approximately 104 African National Ministry groups recognized by synods. The nurture, guidance and support of DEMs in partnership with the program director of

African National Ministries are quite instrumental in strategic planning and capacity building.

- CSM, in partnership with synods, have approved 32 new ministry sites in 2012 which are located in 22 synods and all nine regions.
- The CSM Renewing Congregations Review Table approved 166 renewing congregation grants for funding in 2013.

## 2. **Accompanying congregations in mission planning**

- A “Framework for Developing an Area Mission Strategy” is now in development and being “tested” in several strategic locations. Some locations include East Portland, Oregon Synod; Detroit, Southeast Michigan Synod; Kansas City, Central-States Synod. Coaching, monitoring and support of these efforts are components of the development of these strategies.
- The worship team developed a resource article and study session to help congregations discover the clear and important connections between worship and mission as they begin discussions about mission planning.
- A Latino Strategy Team, in partnership with the program director for stewardship is working with Latino congregations in developing a stewardship resource.
- CSM hosted members of the ELCA African National community for a “Building Capacity for Sustainable Ministries” consultation focusing on the strengths and needs of some of our ELCA Oromo, Swahili speaking, Liberian and Sudanese communities primarily in Minnesota and Nebraska.
- The Interunit Implementation Team for Mission Planning has developed a Mission Planning website <http://www.elca.org/Growing-In-Faith/Discipleship/Mission-planning>. The website includes the newly developed “Guiding Principles” for Congregational Mission Planning. A session was presented to the Synod Vice-Presidents at their gathering in October 2012.
- Form C of the 2012 Parochial Report will collect data on the progress of Congregational Mission Plan development.

## 3. **Becoming a multicultural church**

- A Racial Justice Leadership retreat was held for the CSM Leadership Team.
- A webinar on congregational missional planning and cross-cultural conversation was held on September 4 and 6, 2012.
- Staff are working with the Southeastern Synod in their “Setting the Table” events. These events are intended to equip congregations for multicultural outreach and evangelism.
- Of the 2012 approved new-start ministries, 57 percent are located in ethnic-specific or multicultural settings.
  - African American/Black - 1
  - African National - 1
  - American Indian/Alaska Native - 1
  - Asian/Pacific Islander - 2
  - Latino/Hispanic - 6
  - Multicultural – 7
- Of the current renewing congregation grants, 46 percent of are in ethnic-specific settings.

- Regions 9 and 3 have begun a process to incorporate cross-cultural dialogue into their development of synod mission planning strategies.

4. **Leadership support and development**

- Partners in Worship network – Synodical bishops and partners have been surveyed about the current status of the network. Based on the information gathered in these surveys, the worship team has been working to develop a clearer understanding of the role and expectations of this network. They are also beginning the development of resources that address the needs expressed by the partners in the survey.
- New Worship resources – The review of a new resource *Evangelical Lutheran Worship: Prayer Book for Armed Services* intended for use by chaplains and military personnel was completed. This resource is now in the production stage. Worked with the Resource Management Team (ELCA Worship team and Augsburg Fortress Worship and Music team) in review of a new education resource for congregations on worship, *Worship Matters: An Introduction to Worship* which is completed and available for purchase.
- A consultation was held with professors of worship from the eight ELCA seminaries to begin a conversation about the relationship between Holy Baptism and Holy Communion.
- Leadership among young adults through the implementation of the HIV/AIDS Strategy was developed. The HIV/AIDS Strategy Team sponsored five young adults from ELCA congregations to participate at the Interfaith Pre-Conference and the International AIDS conference in Washington, D.C. They are committed to being spokespersons among their peers in spreading the word about HIV/AIDS prevention and treatment.
- In response to attending an HIV/AIDS Leadership training conference in Chicago in November, 2011, a team of young adult leaders from the Metro Baltimore area has developed and proposed a strategy for addressing HIV in African-descent communities in Baltimore.
- The Community Development Services program and Arab & Middle Eastern ministries conducted a conference for “Women and Youth of Arab and Middle Eastern heritage” in leadership development.
- The annual Hunger Leaders event invited people of color and people whose primary language is other than English to the training event where the question “What does ELCA World Hunger mean/bring to ethnic-specific and multicultural ministries?” was explored. Models of ELCA World Hunger awareness raising and leadership within ethnic-specific communities were explored.
- Conversations are being held with the president of the Evangelical Seminary in Puerto Rico (and the Lutheran Center at the Evangelical Seminary) concerning the Lay Leadership Academy’s second stage.
- The biennial assembly for the Asian and Pacific Islander community was convened in Monterey Park, California in April 2012 with 120 people present.
- The Hmong Caucus was held in Minneapolis in August 2012 with 250 people attending.
- The Laotian Caucus was held in Nebraska in August 2012 with 50 people attending.
- The Chinese Caucus was held in California in September 2012 with 45 people attending.
- The Arab and Middle Eastern Association convened their biennial assembly October 2012 with 50-60 people attending.
- The American Indian and Alaska Native Association and the European American Lutheran Association convened their biennial assemblies together in Minneapolis in October 2012.

- Liberian Lutherans in America met in Minneapolis in August 2012 with 80 people attending.
- The Leadership for Mission Team is testing a pilot program in Region 9 focused on enhancing missional focus in the candidacy process. The project design team is comprised of candidacy staff persons, directors for evangelical mission, seminary faculty, churchwide staff and young adults who have had recent experience with the candidacy process.
- The Lay Missional Leadership Centers program is relatively new. It incorporates long-standing elements while also reconfiguring them with some new efforts to embody the ELCA's affirmation of "the universal priesthood of all its baptized members" (ELCA Const. 7.11). The long-time elements include lifelong learning, ministry in daily life, and networks of practitioners in the area of lay theological education and training. New elements include programs of study for specific roles for the laity in mission development, churchwide recognition of lay missional leaders, and developing a Horizon Fellowship, which makes a connection between one's baptismal call and one's daily life and work. The task is to create a web of support and learning for the flourishing of lay leaders, who are an integral part of the work of this church and its mission, in the church.
- The Book of Faith Initiative (BFI) and the Faith Practices Task Force have jointly developed "Story Matters," a resource that combines BFI methods and the proposed five Faith Practices, enabling congregations to identify a biblical story that unpacks a congregation's story and mission to undergird their mission planning.
- Four non-Lutheran elected presidents of our colleges and universities came to the Lutheran Center for orientation: Laurie Joyner (Wittenberg), Thomas Krise (PLU), Maurice Scherrens (Newberry), and Gregory Woodward (Carthage). Each new president affirmed the values of Lutheran higher education and the importance of keeping his/her school tied to the mission of the ELCA and leadership development.
- Leadership team staff provided support in two search processes that resulted in the election of new seminary leaders, President James Nieman at the Lutheran School of Theology at Chicago and Provost Clayton Schmit at the Lutheran Theological Southern Seminary.
- Significant attention is being given to working with the eight ELCA seminary deans as they design adjustments to their M.Div. programs. These adjustments have the potential to improve access to quality theological education while also tending to issues of costs borne by students.
- The Stewards of Abundance project, funded by the Lilly Endowment, completed its first year of experimental programs to: (1) increase financial understanding/wellness of seminarians, and (2) test strategic scholarships designed to help more students graduate with modest levels of debt.
- The fall 2012, First Call Assignment process took place on October 3, 2012. There were 73 candidates in that assignment.
- For 2012, it was agreed that we would conduct four Assignment Consultations. We would continue with the two larger consultations in February and October and add two smaller consultations to address urgent assignment matters in June and December. This decision was made in an effort to be able to answer the needs of the church by assigning candidates that are ready and able to serve, more frequently.

- The Multicultural Youth Leadership Event (MYLE) was held from July 16–18, 2012, New Orleans, Louisiana with 600 participants. The theme was “We all Dat! Citizens with the Saints” (Ephesians 4:13–14).
- The Definitely Abled Youth Leadership Event (DAYLE) was held from July 16–18, 2012, New Orleans, Louisiana with 50 participants. The theme was “Apostle + Prophets: Citizens with the Saints”
- From April through October 2012, ELCA Advocacy Staff have hosted or spoken with 14 congregational, college, seminary and synod forums. These classes and conferences focused on the theological rationale for and community-based practices of Lutheran advocacy.
- State Public Policy Offices hosted and/or cohosted advocacy days in several state capitols.
- The Advocacy staff designed and engaged youth, chaperones and other participants at the 2012 Youth Gathering in New Orleans with an e-advocacy sign-up, letter-writing, “speak out” poster board and interactive displays on the U.S. budget.
- The Advocacy staff hosted two single parents from Minnesota and West Virginia at the Youth Gathering Advocacy space to tell their stories and engage youth participants.

**5. Ecumenical relationships and other partnerships**

- In July, Stephen Bouman met with the chief operating officer for The Episcopal Church, Bishop Stacy Sauls, regarding the exploration of joint ministry partnerships including the possibility for joint staffing of a Campus Ministry position. Currently, we have a shared International Advocacy position in Washington, D.C.
- The Director for Worship attended the 77th General Convention of The Episcopal Church and spoke at the meeting of the Ecumenical Committee to a resolution regarding our practice of Authorized Lay Ministers. While there, he also attended committee meetings and hearings of the Prayer Book, Liturgy and Church Music Committee as well as the Evangelism Committee. Time was also spent with other ecumenical guests at the convention.
- Worship staff participated in the following: “Everybody Sings”, an event of The Episcopal Church; the Association of Lutheran Church Musicians Regional Conferences in June and July 2012; and six Augsburg Fortress Music Clinics.
- The National Council of Churches Racial Justice Working Group has joined the faith community in examining the issue of mass incarceration and the impact on people of color. The program director for Racial Justice Ministries is the NCC RJWG co-chair for 2012. The work of the ELCA’s draft social statement on criminal justice has greatly shaped and encouraged ecumenical conversation and advocacy to reduce racial injustice in the criminal justice system.
- The program director for Racial Justice Ministries has worked with the director for Studies, the ELCA Criminal Justice task force, anti-racism teams and churchwide office staff to address the impact of racism as a major part of understanding the Criminal Justice system.
- The program director for African Descent Ministries hosted the Committee on Black Congregational Ministry (CBCM) at the Lutheran Center in October 2012. The CBCM is a committee of the Education and Leadership Ministries Commission of the National Council of Churches.
- New ethnic-specific ministry conversations are taking place with our ecumenical partners (Episcopalians in Kansas and United Church of Christ in Ohio).

- State Public Policy Offices are discussing ways to further deepen ecumenical advocacy work, particularly with The Episcopal Church.
- The Lutheran Office for World Community has joined others in the new Faith Forum on the Middle East which consists of churches and church-related organizations that seek peace with justice in the Middle East.

**6. Expanding global engagement of this church**

- We continue to connect the local and global. Our partner, LIRS, sponsored the Lutheran Immigration Leadership Summit which convened a diverse group of denominational leaders, ministry representatives, and local activists from the ELCA, Lutheran Church–Missouri Synod (LCMS), and the Latvian Evangelical Lutheran Church in America (LELCA) to be advocates in advancing the national and local dialogue on justice for immigrants.
- Plans are underway for the 7th biennial gathering of the Asian Lutheran International Conference scheduled for January, 2013 in Chiang Mai, Thailand. Eighty adults and 40 young adults/college students from Asia and the U.S. are expected to attend. The theme is “Being Asian, Being Christian.”
- During the summer of 2012, CSM placed 28 young adult camp counselors from international partner churches in ELCA-affiliated summer camp programs to work as camp counselors.
- CSM staff participated in ten Glocal Mission Gatherings and have begun planning for the development of 2013 workshops. Staff participated in Dialogical Workshop training for workshop developers.

***Goal 2: The ELCA is contributing to the alleviation of poverty and hunger globally and within the United States, and to achieving just, peaceful and sustainable livelihoods for impoverished and vulnerable people and communities.***

**1. International development**

- Leading up to the United Nations Conference on Sustainable Development (“Rio+20”), the Lutheran Office for World Community shared information with ecumenical partners in the Action by Churches Together (ACT) Alliance.
- The ELCA Washington Office is reaching out to synod leaders who facilitate companion synod relationships for their priorities and suggestions for building and engaging networks in their synods.
- The Lutheran Office for World Community (LOWC) has begun collaborating with “Beyond 2015,” a global campaign aiming to influence the creation of a post-2015 development framework that succeeds the current UN Millennium Development Goals.

**2. Disaster preparedness and response to domestic and international disasters and other humanitarian crises**

- Rev. Michael Stadie began as the program director for Lutheran Disaster Response in June 2012; Rev. Joseph Chu began his work as the associate director in September 2012.
- Continuing response efforts are taking place in Minot, North Dakota; Joplin, Missouri; Northern Alabama and the Eastern states affected by Hurricane Irene.
- In the last few months, efforts have been focused in the following places: Colorado in response to the wildfires and the Aurora Theater shooting; Duluth, Minnesota in response

to flooding; and the Gulf Coast area following Hurricane Isaac. Lutheran Disaster Response is planning to make significant investment in the recovery efforts in the Gulf Coast areas impacted by the hurricane.

- The Lutheran Office for World Community (LOWC) continues to share UN-related information about humanitarian issues with other advocacy staff at the LWF and in the Global Mission and Mission Advancement units.
- LOWC also continues to raise humanitarian concerns in regular meetings with Member States of the UN Security Council.

### 3. **Alleviating poverty and injustice in the United States**

- We have received 492 grant requests from congregations and organizations meeting the needs of marginalized people in their communities. Funds will be awarded to assist them in building their capacity to respond to those needs.
- In 2013, 17 of the renewing congregation grants (11 percent of total) will be in communities of poverty.
- “Courage to Connect”, a summit for leadership and evangelical justice, was held in Philadelphia, Pennsylvania, September 17-19, 2012. The summit brought together missional leaders from across the ELCA who do ministry with people experiencing homelessness.
- The ELCA Washington Office staff planned and hosted a June 2012 meeting for 60 Ohio grassroots leaders with Senator Brown’s (a Lutheran) office on anti-hunger and rural development ministries and policy.
- The ELCA Washington Office has worked with Circle of Protection partners to obtain a video short on addressing hunger and poverty in the U.S. from each of the Presidential candidates. These videos are being highlighted on ELCA.org, the advocacy webpage, and the subject of an ELCA news release to encourage participation and discussion among ELCA membership.
- State Public Policy offices advocated for the alleviation of hunger and poverty during the 2012 legislative sessions in state capitols across the country.

***Goal 4: The churchwide organization is achieving a growing and sustainable revenue base through strengthening mission funding and planned giving.***

#### 1. **Mission Support Income**

- The Macedonia Project, funded in part by a Thrivent Financial for Lutherans’ grant, assists synods in enhancing efforts to grow stewards, giving and mission support. Through biblical reflection, one-on-one conversations, a relational ask and more, this initiative strives to equip steward leaders for God’s work. To date, 33 synods are participating. We expect an additional 15 synods to join this effort in 2013.
- We are planning to implement one of the recommendations of the World Hunger audit that relates to reframing the domestic hunger program.



***Goal 6: The churchwide organization is characterized by strong and inclusive leadership, a competent and well-supported staff team, efficient and effective systems and processes and a culture of continuous improvement and learning.***

**1. Systems and process improvement**

- We are continuing to work with the social ministry organizations and synod bishops to complete the ministry partnership reviews. Our next review is with the Minneapolis Area and Saint Paul Area Synods.
- We welcome the new President/CEO of Lutheran Services in America, Charlotte Haberaecker.
- Staff of LOWC have worked closely with Global Mission as they have realigned responsibilities within the core group for implementation of the Peace Not Walls Campaign.

## ELCA Campus Ministry Annual Report Fall 2012

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### **Background**

*Campus Ministry Policies and Procedures*, Section V.B.4.b states that the Churchwide Campus Ministry Team is to provide an annual summary report to the Congregational and Synodical Mission Unit and the Church Council.

*Policies and Procedures* clarifies the ways in which 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 who 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 twelve categories. This summary is intended to highlight both strengths and deficits of each program as a way of providing feedback to the churchwide and synod offices. The 2012 annual report was identical in form and content to those from 2010 and 2011 in order to clarify observable trends and statistical patterns. Data was collected from 148 campus ministries who submitted information using the electronic Annual Report form.

#### **1. Worship**

- a. Worship remains a vital centerpiece to campus ministry. A large majority (86%) reported that Holy Communion was provided for students one or more times per week. Just over half (53%) report providing 1 to 5 worship services per month, while nearly a third (32.4%) provided 6 to 10 services. A substantial minority (11.5%) reported 11 or more. These patterns have held steady through the last several years.
- b. There is great variety in the materials used for worship. The ELW (67.6%), Holden Evening Prayer (52%), Taizé (41%), and With One Voice (35%) continue to be the most

- popular. Over half the sites reported using liturgies that were developed by students and/or campus pastors, either as new compositions or adaptations from existing material.
- c. Paperless worship and music is increasingly popular, as is the use of liturgical resources shared on the Internet. The ELCA's Sundays and Seasons remains in wide use.
  - d. Student attendance at worship has continued to hold steady. Over a quarter (27.7%) report 1 to 10 students on average per week; nearly half (45.3%) report 11 to 25 students per week; twenty-six sites (17.6%) report 26 to 50 students per week; and eleven sites (7.5%) report over 50 students on average per week.
  - e. Worship continues to be a creative and collaborative exercise for students on many campuses. Traditional liturgies have resurged in popularity even as they are adapted, re-imagined and deployed in unique contexts. Pastors at a number of sites have used ancient practices—daily prayer, cyclical monastic prayers, and the daily office, for example—to great effect.

## **2. Evangelism and Outreach**

- a. Ministries reported 29,261 initial contacts with students last year, continuing an upward trend observed in each of the past three years. This represents an overall increase of 23.4% from 2009.
- b. Personal invitation from other students was reported as the most popular way to make the ministry known to the community, reported at nearly every site (97%). Electronic communication continues to rise in popularity as a tool for outreach and evangelism, with almost all ministries using e-mail, a website and social networking sites to connect with students. A large majority (85%) also have an active presence at student orientation at the beginning of the school year. Traditional media, such as print mailings, phone calls and newspaper ads, are still used widely but have declined in popularity.
- c. Peer ministers continue to be an important outreach tool for a majority of sites (61%).
- d. Ministries reported 20 baptisms of adults over the age of 18.
- e. Evangelism and outreach has continued to be connected closely to hospitality and community-building, as well as justice and advocacy.

## **3. Christian Education and Faith Development**

- a. Lutheran campus ministries employ a wide variety of materials for Christian education. Biblical texts and Lutheran writings were studied alongside works by contemporary authors such as Henri Nouwen, Rob Bell, Kenda Dean, and Diana Butler Bass. Various ELCA resources, such as World Hunger materials, were also utilized widely along with documentaries, films, skits, and music.
- b. The breadth and depth of materials employed for education and faith development shows great creativity on the part of campus pastors and student leaders alike. Many sites have sought out materials in order to answer difficult questions about vocation, grace, doubt, ecumenism, orthodoxy, pluralism and other critically relevant topics.
- c. Nearly all sites (90%) report offering Bible studies for students, while an increasing number (42%) are offering them for faculty and staff.

## **4. Hospitality and Community Building**

- a. A large number of ministries (81%) offer weekly meals for hospitality and community building. Over half (51.4%) offer informal gathering space on a daily basis, with an additional 29% offering space weekly. There was a slight decrease in the frequency of

reported annual or semi-annual retreats and trips, which many have attributed in part to the decreased availability of funding.

- b. Interfaith dialogue (63%) continues to be a strong component of community-building in Lutheran campus ministry. Designation as Reconciling in Christ (39.2%) or as a safe zone (38.5%) has also contributed strongly. Many sites report that they are one of only a few, if not the only, religious organizations on campus which extends hospitality to LGBT students.
- c. The availability of informal gathering spaces, shared meals, education events, recreation and other fellowship activities and services not centered exclusively on worship have helped in the efforts of campus ministries to reach out to underserved and marginalized populations on campus.

## **5. Community Service**

- a. Campus ministries have been engaged in a wide variety of service projects. Participation remains robust, with 34.4% drawing 6 to 15 students at least once, 34.4% drawing 16 to 50 students, and 19% drawing over 50 students. Ten sites (6.7%) reported the participation of over 100 students.
- b. The most popular kinds of service projects were those remaining close to the campus community, including working with children and youth (21% on a weekly basis, 44.6% on a monthly or per semester basis) and working at a food kitchen/shelter/pantry (11% on a weekly basis, 54% on a monthly or per semester basis).
- c. Over half of sites reported offering a service-learning opportunity involving travel (54.7%). On average, these trips drew between 6 and 15 students.
- d. Service-learning trips frequently involved group reflection during the trip, pre-departure education sessions, post-return discussion, time for individual reflection, community-building, group Bible studies and group activities to thank those who donated time or money to the trip.

## **6. Justice and Advocacy**

- a. Many ministries report that their justice and advocacy efforts are directly connected to the kinds of educational opportunities they offer. In addition, many places have observed that hospitality and community-building efforts, particularly to those who are marginalized or unpopular, are inseparable from justice and advocacy.
- b. Attention to issues related to hunger (67.6%) and poverty and wealth (61.5%) increased over last year. Remaining significant issues are sexuality and gender (57%), homelessness (53%) and environmental issues (38.5%). Activities related to peace and war (25%) declined somewhat over last year.
- c. With respect to justice and advocacy, ministries participated primarily in discussion (72%), direct action (59%) and educational programs (48.6%). Bringing in speakers with specialized knowledge (43%) saw a slight increase over last year.

## **7. Pastoral Care**

- a. Nearly all ministries report that pastoral conversation was a means of care (95%), as well as counseling via electronic communication (90%). Most ministry staff offer regular office hours (73.6%) although this has declined slightly over recent years. Several ministries cited reduced funding, the elimination of office space, or changes in university administration as a reason for not holding office hours as frequently. The amount of time

per week dedicated to pastoral care conversations has held steady at around 8 hours per week.

- b. The training of peer ministers continues to be a robust and effective method of pastoral care (55%), especially in situations where the campus pastor is present only part-time. An increasing number of pastors are serving on university care or emergency response teams (45%).
- c. There was a drop in the number of marriages performed by campus pastors (126, down from 148 in 2010-2011). Pre-marital counseling also saw a drop from last year's anomalous high (213, down from 369 in 2010-2011).

## **8. Leadership Development**

- a. Lutheran campus ministries continue to provide ample opportunities for student leadership. A large majority report students assisting in worship (91%), coordinating events (90%), planning programs (83%), participating in university-sponsored events (80%) such as panels on religion and society or interfaith dialogue, and being represented on local boards (72%).
- b. Enrollment in seminary has risen among campus ministry-involved students who have graduated within the past five years (177, up from 158 in 2010-2011). The number in the candidacy process has also increased (143, up from 129 in 2010-2011).
- c. Participation in ELCA-based volunteering programs (Lutheran Volunteer Corps, Young Adults in Global Mission) as well as non-ELCA programs (Peace Corps, AmeriCorps) continues to be popular, with 158 students involved.

## **9. Stewardship and Fundraising**

- a. Approximately half of campus ministry sites report having a strategic plan for fundraising (49%).
- b. The most popular strategies for raising support remain fundraising letters (69%), e-mails (59%), face-to-face solicitation (55%), print newsletters (51%) and electronic newsletters (44%).
- c. Ministries have raised funds primarily through congregations and congregation-based WELCA groups (79%) and, increasingly, through grants (74%). Annual appeals (67%) and special events (58%) are also popular. Slightly more than a third of sites also have funds available from an endowment (37%).
- d. Ministries which encourage student giving principally do so via worship offering (64%).
- e. Trends have held steady in time devoted to stewardship and fundraising: 40% of sites devote less than ten percent of their staff time to those activities, 34% devote eleven to twenty percent of their time to it and a decreasing number devote more than twenty percent of their time to it (24%, down from 29% the preceding year).

## **10. Vision and Planning**

- a. A large number of campus ministries continue to set annual goals (86%). For those that do, students are almost always involved (91%), as well as CMA boards (83%) and site staff (76%).
- b. Ministries report a significant increase in student input and board input in the Campus Ministry Annual Report (62 and 61% respectively, up from 52 and 48% the preceding year).
- c. Most ministry sites report having a mission or vision statement (88%).

## **11. Ecumenical and Interfaith Cooperation**

- a. Ecumenism and interfaith issues continue to increase in importance on college campuses. Lutheran ministries continue to cooperate closely with Episcopal ministries and coordinate events among Protestant groups. Many members of Lutheran campus ministry staff serve in ecumenical groups or interfaith panels at their respective universities (72%).
- b. There is increasing interest in (and emphasis on) interfaith educational events on the part of campus administrators, and many sites have reported helping organize or participating in these events. The President's Interfaith and Community Service Campus Challenge was another impetus for interfaith work this year.
- c. Ministries increasingly engage in joint service projects (65%) and shared meals (64%) as part of these cooperative efforts. The past three years have seen a continual increase in joint sponsorship of speakers (54% this year, up from 47 and 41% in the preceding years). Joint worship is also popular (57%) but slightly less so than the previous year.

## **12. Building Relationships**

- a. Campus ministries have continued to develop cooperative networks on campus, within the church, and in their broader communities. More than half participate in summer orientation (52%), and many ministries continue to work with synodical boards (40%), on committees (39%), in the classroom (38.5%), on crisis teams (36.5%) and with outdoor ministries (30%).
- b. Most campus ministries maintain a presence or set up displays at synod assemblies (85%) as a way of communicating the ministry to synods and congregations. Other popular methods include leading worship or youth ministry in local congregations (65%), writing articles for congregational or synodical newsletters (62 and 50%), working locally on service projects (59%) and working on synodical committees (51%).

## **Demographic and Site Information**

- c. *Site*: 34.5% of sites reported being ELCA congregation-based, 29% report being ELCA center-based (a slight drop from the previous year), 27.7% report being ecumenical center-based, and 6% identify as Cooperating Congregations in Campus Ministry.
- d. *Ethnic and racial background*: 95% of ministries reported working with white/Caucasian students, 58% with black/African-Americans, 40% with Asian/Pacific Islanders, 37.2% with Hispanic/Latinos, 25% with Middle Eastern/Arab-Americans, and 12.8% with American Indian or Alaska Natives.
- e. *Religious background*: 95% reported working with Lutheran students, 93.2% with non-Lutheran Protestants, 59% with Roman Catholics, 19% with Muslims, and 17% with Jewish students.
- f. *Sexual orientation*: 72% reported working with students who identify as gay/lesbian/bisexual/transgender.
- g. *Disability*: 29% reported working with disabled/differently-abled students.

## **Final Summary**

1. ELCA campus ministries have faced a great deal of transition, turnover and flux in recent years. This is especially evident with respect to funding. Ministries have become, by necessity, increasingly creative in developing outreach, hospitality and justice-oriented efforts which fit

within a constrained budget. There is considerable concern about the effect these funding cuts will have over the long term.

2. Sites were asked to report which areas they believe should be the top three priorities for the Churchwide Campus Ministry Team in the coming year. The most popular were stewardship and fundraising (37%), board development and corporate governance (35%) and building relationships with synods and congregations (33%). These are unchanged from the previous year.
3. Some sites have reported difficulty in making initial connections with students who are members of Lutheran congregations. Better-coordinated efforts between congregations, synods and campuses would help ministries find people in their midst who might discover an interest in campus ministry if a personal invitation could be extended to them.
4. Regional issues play a significant role in defining the discussions, concerns and questions which arise in the context of ministry. Immigration was a dominant issue at campuses in Arizona, New Mexico and Texas; state politics were prominent in Wisconsin and North Carolina; natural gas drilling and hydraulic fracturing are hot topics in Pennsylvania and Ohio; and natural disasters faced campuses from Texas to North Dakota to New York. Nonetheless, several issues remain widely debated regardless of geography: state budget cuts to higher education, the Occupy movement, same-sex marriage, interfaith dialogue, suicide and mental health, poverty, and the use of university resources for athletics instead of academics, in addition to a whole host of thoughtful theological questions.
5. The unique hospitality offered by Lutheran campus ministry is especially apparent in light of the ever-increasing presence of para-church organizations at public universities. Many students and pastors have reported that they are concerned by the unwelcoming face which these organizations present to gay & lesbian, non-Christian, and/or non-religious students. In turn, they observe that Lutheran campus ministry is frequently a place of community and hospitality for those who otherwise might not experience fellowship with a Christian organization.
6. The work of campus ministry remains a vital field of mission within the ELCA. Pastors, students, boards, and congregations continue to shape the work of ministry with creativity, thoughtfulness, and generosity, while asking hard but necessary questions about what ministry support will look like in the near- as well as long-term future.

## **Reports of Regional Coordinators**

### **Region 1**

*Submitted by Mark Nelson*

I have been on board as the newest regional coordinator for just over three weeks now. Our Region 1 governing council meets in two days, from which I could write a more complete report. I'm afraid that my report to you at this point will be quite brief.

The Oregon Synod Council met September 28-29, 2012. Bishop Brauer-Rieke led a very informative discussion on the realities of what changing congregations in changing contexts need from the synod. This reality check was followed by staff reports and plans that target a changing environment and the missional imperative. Of note is the partnership with the Congregational and Synodical Mission unit (CSM) in developing a Northeast Portland consortium that involves 10-12 ELCA congregations.

The Eastern Washington – Idaho Synod continues their work, “A Way Forward”, triggered by the LIFT recommendations. From November 2-3, Bishop Wells will convene a core group of synod leaders along with a representative from each of the neighboring synods, the Region 1 Coordinator, and Ms. Debby Chenoweth who served on the LIFT task force. A plan will be developed that will offer a framework for missional leadership, oversight, partnerships and staffing in this large geography.

Of course there is good activity among our partners in the other four synods, but I have not heard their own reports as yet. The energy for mission in this busy fall season in Region 1 seems solid to me, and I am enjoying moving into this good service as coordinator.

### **Region 2**

*Submitted by Margy Schmitt Ajer*

Region 2 has one of the largest geographic areas and the smallest number of synods of any region in the ELCA. We cover the southwestern quarter of the U.S. plus Hawaii. 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 (CLU) and Pacific Lutheran Theological Seminary (PLTS), as well as networks of advocacy offices, social service agencies and outdoor ministries.

In the past year, the synods of region 2 have continued to foster partnerships around a wide variety of mission and ministry in the following ways:

- We are in our 15th 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 continue to work together to make the mobility and call processes more helpful.
- We continue a very collaborative relationship with PLTS in working with ministry candidates around Lutheran year, diaconal ministry and other preparation issues.
- We completed our third session of CREDO, a theological education experience for lay leaders.
- Our annual regional consultation focused on best practices for synods implementing LIFT recommendations



- We have worked on transition and networking as we welcome Bp. Jim Gonia and new staff to the Rocky Mt. Synod

We anticipate the following for our work in 2013:

- A consultation with a variety of young adults
- A candidacy consultation to work with the many changes in preparation of missional leaders for the church
- An exploration of developing a network of theological education and leadership development for all leaders.

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. Thanks be to God.

### **Region 3**

*Submitted by Paul Baglyos*

In last year's report to the Church Council, I commented about the role of regional coordinators as "conveners." I find those comments to be just as timely for this year's report. Since the beginning of the current calendar year, my assessment of the ways in which regional coordinators best serve our life together in the ELCA has been repeatedly confirmed in remarks made to me by Rollie Martinson, academic dean at Luther Seminary where the Region 3 office is located. Early in the year, Rollie asked me to serve on one of the task forces designated to carry forward the redesign of Luther Seminary's M. Div. curriculum; specifically, Rollie asked me to serve on the task force charged with vetting curriculum redesign proposals among various Luther Seminary stakeholder and constituent groups. He said that I, as coordinator for Region 3, held a key position for such vetting because, in his words, regional coordinators are like "electricians" of our church, "tending to the connections." More recently, following specific occasions of the work that he asked me to do, Rollie has remarked to me about the regional coordinators' "power to convene" vital gatherings and conversations in our church. He also has said that our role helps to ensure the "organic" interdependence to which we aspire.

Rollie's remarks well describe the ways I intend and experience my work as Coordinator for Missional Leadership in Region 3. As our church moves more deeply into looming changes in theological education and candidacy for rostered ministry leadership, I perceive the role of regional coordinators to be crucial to the broad understanding and implementation of those changes and their significance for our life together in God's mission. As we continue to develop new structures and systems of support for our campus ministries, I likewise perceive the role of regional coordinators to be crucial to those needs and efforts. Similarly, I perceive the role of regional coordinators to be crucial as we work together to nurture and multiply our centers of missional education and training for lay leaders. Again similarly, I perceive the role of regional coordinators to be crucial as we attend to the trajectory of leadership formation that extends from congregational catechesis to lifelong learning and continuing education.

The work to which I have been called and in which I find myself engaged as coordinator for Region 3 is daily and deeply satisfying to me, and I am grateful for the opportunity to serve our church in this call.

## **Region 4**

*Submitted by Herb Palmer*

Region 4 includes the Nebraska Synod, the Central States Synod, the Arkansas-Oklahoma Synod, the Northern Texas-Northern Louisiana Synod, the Southwestern Texas Synod and the Texas-Louisiana Gulf Coast Synod. Each synod has its vision for leadership development and continues to work toward creating leadership schools for mission.

The Covenant Cluster, which includes Regions 4, 5 and 6 met at the Austin Presbyterian Seminary in Austin, Texas in February 2012 with the theme of “Developing Culturally Intelligent Communities.” Dr. Justo Gonzales was the primary presenter. Participants went into the city for immersion experiences at the University of Texas, Texas Lutheran University and immigration assistance sites.

Glocal events had a unique presence in our region. In the Southwestern Texas Synod, participants had the opportunity to find ways to serve locally and globally. Issues of immigration were highlighted. In the Northern Texas-Northern Louisiana Synod, the Glocal event was incorporated into the Synod Assembly.

The Region 4 Global Mission Consultation was hosted by the Arkansas-Oklahoma Synod. Each synod sent global mission leaders to strengthen networks within the region and with representatives from the churchwide organization. Participants learned what is new in global and hunger ministries and shared resources.

Synod Vice Presidents, Directors for Evangelical Mission, and synod staff continue to find ways to communicate with one another, grow relationships and partner through regular tele-conference calls.

Three synods discerned the calling of their bishops. Bp. Ray Tiemann and Bp. Kevin Kanouse were re-elected to serve. Bp. David deFreese made the announcement that he would not be available to serve another term as bishop of the Nebraska Synod. Bp. Brian Maas was elected to serve. He was installed in Grand Island, Nebraska on September 22, 2012.

Campus Ministry continues to have an important presence in the region. Twenty-four sites affiliate with our Lutheran Campus Ministry. Two new full-time staff persons were called this year and a third campus ministry site is in the process of calling a full-time staff person.

Several part-time ministry sites have been re-staffed. Region 4 campus pastors came together for a retreat in February and gathered in New Haven, Connecticut for the Global Chaplains Conference. Quadrennial Reviews continue to serve as a resource for missional conversation for campus ministry sites.

Region 4 hosted the ELCA National Youth Gathering in New Orleans, Louisiana in July 2012. Bp. Mike Rinehart was a speaker for the Gathering.

Synod Candidacy Committees have met regularly with persons discerning a call to ministry and to work alongside those students who are in the candidacy process. Each Candidacy Committee schedules meetings throughout the year, as well as an annual retreat for study, worship, and relationship building with candidates and the committee. Students who have been assigned to Region 4 to serve in First Call sites are being called by congregations.

A Behavioral Interview Training in Tulsa, Oklahoma, led by churchwide staff, was attended by eight participants from Region 4. Those participants will now lead interviews to identify missional leaders.

## **Region 5**

*Submitted by Carl Richard Evenson*

The twelve synods of Iowa, Illinois, Wisconsin and Upper Michigan are gathered into Region 5. This large community makes its way with a limited amount of mutual dialogue, diversity in synods and bishops, yet a common commitment to our life together.

In the past year regional coordination of our campus ministries has included a good deal of financial struggle as the region, along with boards and committees, find their way forward in a time of lean resources. Personnel changes and vacancies have occurred. It has not been possible for the regional office to carve out more than the minimum amount of time and energy to service campus ministry. Yet our campus ministries remain vibrant.

Much of my time continues to be spent in the area of candidacy, and regional synod bishops continue to caution against reduction in attention to this process. Candidacy decisions affect the church for years into the future and mutual discernment is best when it includes candidate, churchwide organization, seminary and synod committee representation.

Our assignment of seminarians to synods has gone well enough, but the system is complex for candidates, bishops, and synods. High trust among bishops in Region 5 makes assignment time successful without jostling or jousting.

The key strategic direction for Region 5 continues to be to *assist this church to bring forth ...leaders...* To this end I have worked for the last eighteen years as Region 5 Coordinator. As I move to retirement at the end of 2012. I celebrate the leaders we have brought forth and the careful discernment we have brought to the process. The task of the region and the regional coordinator's presence is to keep all parties working toward the goal of raising faithful and prepared leaders to serve the church.

As we look to 2013, adjustments are on the horizon in candidacy, campus ministry and the assignment of candidates for call. A new Region 5 leadership will emerge to take on these challenges and bring fresh dimension to this sacred corner of the Evangelical Lutheran Church in America.

I leave my regional coordinator call confident of its necessity. I remain evangelical about the regional coordinator's place in this church as a bridge, a communicator, an ambassador, and the connective tissue among the church's expressions. My prayers go with the Church Council and all who will serve this church so well. Thank you for the privilege and responsibility of this call.

## **Region 6**

*Submitted by Marilyn McCann Smith*

Region 6 of the ELCA serves synods and congregations of Southeast Michigan, North/West Lower Michigan, Indiana-Kentucky, Northwestern Ohio, Northeastern Ohio and Southern Ohio.

The region's primary mission is to connect, resource, support and network those serving in leadership in our synods and congregations. The following examples represent the work of the region:

Global Gathering is a 48-hour meet-up where invited campus ministry staff and student representatives, synod leaders from global mission committees, companion church groups, world hunger committees, malaria task forces, synod staff, directors for evangelical mission, those interested in Young Adults in Global Mission and developers of ethnic-specific ministries gather to meet with churchwide staff and global guests who are connected to these areas of ministry. This year we met in the winter and will meet again in mid-November 2012. Campus Ministries are becoming a significant partner in this consultation.

Candidacy and Assignment of First Call Candidates is a primary area of responsibility for the regional coordinator. Attending all candidacy meetings, convening Theological Review Panels and Competency Assessment Panels and interfacing with the seminary faculty demonstrate that candidacy is a shared responsibility and a churchwide process. Additionally, I meet with seminary seniors and with bishops to prepare for and carry out the twice-yearly assignment of first call candidates.

First Call Theological Education is a natural extension of candidacy's preparation of rostered leaders. The first call assignment process also works to match candidates' gifts with congregations' missional needs. Working regionally to provide opportunities for learning, nurture and fellowship strengthens and supports these newly rostered leaders and enhances the synods' First Call programs.

Campus Ministry is a significant opportunity for the ELCA to be engaged in intentional ministry with young adults. Those leading ministry on our campuses, also are valuable resources to the congregations and synods as they seek to grow in their ministry with persons in this age cohort. The regional coordinator meets with staff, boards and committees to provide ministry reviews, support and strategic planning.

Missional Leadership Conversations and Networking is a growing aspect of regional work. The coordinator facilitates conversations and meetings of the Region 6 Directors for Evangelical Mission and other partners as we seek to identify appropriate opportunities for mission and preparing leaders for new and renewing ministries. In recent months, we have met with our ELCA Church Council representatives and leadership at Trinity Lutheran Seminary. Plans for a missional curriculum consultation are now underway.

## **Region 7**

*Submitted by Peggy Wuertele*

The ELCA Constitution states: "This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities." (18.01) There are nine regions of the ELCA, and Region 7 consists of the synods of New Jersey, New England, Metro New York, Upstate New York, Northeastern Pennsylvania, Southeastern Pennsylvania and Slovak Zion. It is my privilege to work with the bishops and their staff of those synods in a variety of ways, serving as a point of coordination between them, the churchwide offices in Chicago and the Lutheran Theological Seminary at Philadelphia (LTSP).

Last year was a time of transition for the Region 7 office. With the Northeastern Pennsylvania Synod, we moved to our new office in the Lutheran Center in Northeastern Pennsylvania, located in Allentown. It is a lovely space in the newly renovated building that once was the home of Christ Lutheran Church in Schoenersville. It is more centrally located in the region than the former office on the campus of LTSP. Bishop Zeiser and the synod staff have provided a warm welcome and the region has the service of Rita Sodano a few hours a week to assist the coordinator.

My work this year has included working with the candidacy committees throughout the region and with students at LTSP to help prepare new leaders for the church. Our annual candidacy consultation was held at the seminary in October, to provide in-service for the synod candidacy leaders.

I have continued to work closely with campus ministries throughout the region, to help them build closer relationships with their synods, as the churchwide campus ministry structure has diminished significantly. We held a regional campus ministry gathering in February 2012 on

Staten Island with participation from campus ministers from most of the synods. I also helped administer churchwide campus ministry funds this year.

Another change this year was a renewal of our First Call Theological Education event. We have changed it from the Institute for Congregational Ministry to the Region 7 Leadership Guild, to better reflect the current needs of new leaders as they move from a time of preparation to rostered leadership. A planning team worked for two years on the new design, and while we will continue to refine it for next year, we were pleased with our results. A team of 11 facilitators were trained in November 2011 and will continue to work with the 100 first call leaders throughout the year.

Other work that I do in support of the synods of Region 7 includes helping to coordinate bishops' visits to the eight ELCA seminaries each fall, the assignment of new candidates for ministry (Region 7 received 40 new leaders last year) and annual regional gatherings of global mission leaders and youth ministry leaders. Someone has said that the nine regional coordinators of the ELCA are the "connective tissue" of our church, and as I reflect on all the different things we do, I think that is an apt description!

## **Region 8**

*Submitted by Nancy Gable*

It is important for churchwide, synodical and congregational leaders to ground their understandings of regions using Chapter 18 of the ELCA Constitution which defines regions "as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities," (September 2011 ELCA Constitution, 18.01, p. 129), going on to state that the function of the "regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region," (18.11.11, p. 129).

In addition, it is the perspective of the Region 8 bishops that it is not the region that creates program. The region works with programs that others recognize as valuable to fulfill the Constitution's description of the Region's role. With that in mind, what follows is a brief description of several activities in Region 8.

While not all regions operate in this manner, Region 8 finds value in cooperating on some key aspects of the First Call Theological Education (FCTE) program. Primarily, this means the planning and implementing of a Region 8 FCTE Annual Conference. The office works with a region-wide advisory council in planning. I also take primary responsibility to arrange this event: publicity, contracts, registration, evaluation and hospitality. In addition to the conference, each synod also provides more synod context opportunity.

In addition to my service at every synod's candidacy committee meeting, I serve as the 'go to' person for candidacy. This varies from month to month but includes arranging Theological Review Panels and Candidate Assessment Panels (as well as the follow-up report writing) and responding to the particular questions that often stymie synod staff. Each year, we hold a region-wide candidacy gathering for each synod's candidacy staff and committee chair. Also invited are various colleagues in ministry from across the region. In 2012, Sr. Sylvia Countess gave an overview of the deaconess community's candidacy process. Several colleagues from Lutheran Theological Seminary at Gettysburg discussed the changes in the guidelines for Masters of Divinity degrees from the Association of Theological Schools and those implications for candidacy. This resulted in an agreement to work cooperatively on a Region 8 project in the areas

of candidacy and theological education. Region 8 bishops unanimously support this ongoing work and we anticipate having a plan in place by early 2013.

The region hosted two region-wide consultations during this past year. The focus of the first was the determination of areas where we might think in new ways about the church and its structures, identify interesting ways for synods in Region 8 to relate with one another and do their work, and consider concerns related to finances and partners. The second focused on ways the region's congregations are served by Word and Sacrament ministry. During this conversation, participants also discussed various partnerships across synod lines where work could continue.

I also hosted several other meetings, such as a Region 8 Bishops meeting for discussion of first call assignments, Region 8 Bishops visit to the LTSG campus, the ELCA Presiding Bishop's visit to the LTSG campus, a Region 8 CSM Unit gathering, and the Region 8 Global Mission/World Hunger/Companion Synod/Malaria Campaign gathering.

### **Region 9**

*Submitted by Harvey Huntley Jr.*

Since the last report submitted to the Church Council in November 2011, there have been a number of new developments in Region 9 worthy of being highlighted.

1. At the instigation of the Congregational and Synodical Mission Unit, Region 9 has been invited to develop and implement a pilot project in candidacy focused on missional leadership. For that purpose a planning team has been formed consisting of the following: DEMs in the region, Candidacy Committee representatives from each synod, eight candidates selected by their synod or seminary, three seminary representatives (LTSS, LTSG, and Luther Seminary), three churchwide staff, and the regional coordinator. The design team has met twice since its formation and will have a final meeting in the spring of 2014. To date, the pilot project has written a final draft of guidelines for missional leadership that are being widely shared with candidacy committees, seminary faculty, presidents, deans, DEMs, bishops, regional coordinators and others. Resources for candidacy focused on missional leadership will be field tested and evaluated by candidacy committees in Region 9 and other regions of the ELCA during the 2013-2014 period. The pilot was introduced formally to candidacy staff and committee chairs in Region 9 at LTSS on October 9-10, 2012 in a special consultation arranged for this purpose. Funding for this pilot is a combination of churchwide funds and endowment funds from the North Carolina Synod.

2. A new partnership for mission with American Indian/Native American people in the Southeast is being formed between Region 9 and the Southeastern Jurisdiction of the United Methodist Church. This partnership has been in the making for about two years. It was formally launched and introduced at a press conference in Raleigh, North Carolina, in May 2012. Currently a steering committee is being finalized. A proposal for a shared staff person serving with the two denominations has been partially funded at this point. One local site in South Carolina is receiving a grant from the churchwide organization for a joint Word and Sacrament ministry between the two traditions. The vision is to develop an infrastructure through this partnership that will expand mission with Native American people across the Southeastern United States.

3. A Mission Review Table has been formed in the region consisting of staff and representatives from the following areas: DEMs, ELCA Foundation, MIF, campus ministry, synod stewardship

staff, Lutheran Planned Giving of South Carolina and the regional coordinator. The table will meet in January 2013 for the purpose of discussing missional priorities and ways of collaborating among the various partners in the region.

4. In campus ministry there have been several new sites identified, notably at the University of Georgia and Vanderbilt University. There have been staff transitions at Atlanta University, NC State, Appalachian State, James Madison and Duke. Each February the region holds a staff retreat at the Isle of Palms that is well attended by campus ministry staff from across the region. Quadrennial reviews have been completed at Duke, Georgia Tech, UNC-Chapel Hill, and the College of Charleston. Two additional reviews will be completed at Winthrop and Elon Universities in 2012.
5. The regional coordinator began serving as a member of the board of directors for the Stewardship of Life Institute in May 2012.
6. The James R. Crumley Jr. Archives became more distinct from LTSS in personnel matters as an outgrowth of the merger between LTSS and Lenoir Rhyne University. The Archives has also contracted with a part-time development person for the purpose of both short-term and long-term financial support for its expanding needs.

## **Report of the Global Mission Unit**

*Submitted by Pr. Rafael Malpica Padilla*

*The Global Mission unit provides integrated support of this church's work in other countries and is the means through which churches in other countries engage in mission to this church and society.*

*The governing description of this unit appears in continuing resolution 16.12.B10*

The Global Mission (GM) unit conducts its work in three functional areas: Global Community, Diakonia and Global Formation.

### **GLOBAL COMMUNITY**

#### **Orientation and Summer Missionary Conference**

Sixteen longer-term missionaries completed a two-week orientation in July 2012 at the Canadian Churches Forum in Toronto, Ontario. More than 100 mission personnel, their children, staff and presenters attended the Summer Missionary Conference at Carthage College. This year's theme was the 'diakonia of reconciliation.' A commissioning service for new missionaries was held at the closing worship service.

#### **Regional Gatherings**

Global Mission staff along with representatives from World Hunger, Missionary Sponsorship and the Malaria Campaign, are currently conducting Regional Gatherings with synod global mission, companion synod and World Hunger leaders to provide mutual updates on their efforts and to bring together independent actions into commonly agreed upon goals.

#### **Young Adults in Global Mission**

This past April, the YAGM program invited 63 young adults to the annual "Discernment-Interview-Placement Event" in Williams Bay, Wisconsin. After a summer of fundraising, deployment paperwork, visa applications, and an orientation program, 56 young adults – a 12% increase from any previous year – entered into service in nine country programs.

Six volunteers launched the newest YAGM program in Madagascar and are accompanying our global companion, the Fiangonana Loterana Malagasy (FLM). Volunteers in Madagascar work throughout the country in placements supporting women's ministry, teaching English at a local seminary, assisting with rural healthcare and environmental education.

Four former YAGM volunteers are currently crisscrossing the country as 'Short-Term Recruiters.' They are making presentations and connecting their international mission service to Scripture as they preach and engage in a variety of conversations at colleges and universities, Campus Ministries, congregations and synod events not only to interpret the YAGM program, but also to promote other types of Global Mission service.

#### **International Leadership Development Program**

The Global Mission unit provides annual financial awards to global companions to support the short- and long-term academic training of established and emerging leaders in companion churches and institutions. Study programs are chosen to match the leadership development goals of companion churches and institutions. Although most scholarship recipients pursue advanced theological study, other disciplines of study include medicine, library science, communication and hospital management. In 2012, Global Mission granted education and training awards to 46 individuals representing 24 ELCA global companions. Half of awardees are studying in contexts within their home region, and the other half are studying in the US, mostly at ELCA seminaries.



The international leadership development program is conducting a major program review that has involved surveys of international students, companion institutions and ELCA seminaries. Staff are now reviewing the survey results and drafting recommendations that will result in a proposal for new directions, expected to be implemented in 2013. The revamped program will result in the ELCA being better positioned to respond in a deeper and more effective way to the leadership needs of our global companions.

### **Latin America Theological Consultation**

A 'New Wine, New Wineskins Consultation on Theological Formation' was held August 7-11, 2012 in Bogota Colombia, and brought together leaders representing Lutheran churches, seminaries and other educational institutions across Latin America and the Caribbean. They explored new models of leadership development to shape the kinds of lay and ordained ministries that can strengthen the capacity for mission in the 21st century. The Global Mission unit sponsored this consultation, creating space for a dialogue that also addressed the changing religious landscape in Latin America and the Caribbean. More information can be found at <http://www.elca.org/latinamerica>.

### **Global Updates**

The ELCA is actively engaged in a ministry in Siberia through a partnership with the German mission society, the Evangelical Lutheran Mission Hermannsburg. ELCA pastor Bradn Buerkle serves as pastor of a Russian-speaking congregation and is working to nurture and guide a new generation of young Russian pastors serving in the remote areas of Siberia.

Lutheran identity continues to be a focus for our companions in Asia. The ELCA has been invited to conduct leadership training for pastors and lay leaders in Indonesia, Myanmar, Malaysia and India in the areas of catechism, worship and theological education from a Lutheran perspective. The ELCA is accompanying churches in Singapore in their mission outreach to Cambodia, and with Malaysian churches in their outreach to Myanmar. Our companions continue to explore ways to strengthen and grow the Lutheran communion within Asia.

Zimbabwe has suffered violence and intimidation from the time of colonialism. Men and women still feel the impact of their past experiences under colonialism. In recent years, economic (70% unemployment rate), social and political crises have caused major conflict and instability in the country. To address these issues, a group of ecumenical church leaders have come together for the purpose of peace building and reconciliation and have conducted workshops on conflict prevention, conflict management, conflict resolution and community transformation. Through grant support, the ELCA accompanies the ecumenical church leaders who play a critical role in bringing peace and reconciliation to communities that are facing conflict.

The conflict in Syria poses the difficult question of how we interpret World Hunger priorities to share resources with churches in responding to vulnerable Christian populations. Although the ELCA is committed to serving all vulnerable populations regardless of confession or creed, in this particular case Christians are not able to access aid through 'normal' channels. The best avenue for delivering aid in this conflicted environment is through local churches.

### **Mission Personnel Statistics**

Two hundred thirty-eight mission personnel currently serve in 45 countries: 85 Long term; 15 Contract; 14 Global Mission Two-Year; 23 Global Mission Associate; 3 Horizon Intern; 2 Global Sabbatical; 37 Volunteer (of which 9 are shared personnel placements with ELCA synods); 56 Young Adults in Global Mission; and 3 GM Co-workers—3 (third country nationals).

## **DIAKONIA**

### **Grant Management**

Global Mission has fully implemented the new grant application and project monitoring and evaluation processes for all World Hunger and Malaria Campaign funded projects, including an expedited grant application process for requests under \$6,000. By 2014, the same will be phased in for all other GM grant requests. These processes enable GM to better monitor and measure change and demonstrate project impact.

Roll-out of the new processes included a two-day training in July 2012 for GM program staff, GM Regional Representatives, and World Hunger Appeal colleagues.

GM Area Program Directors are intensifying work with companion churches to build capacity to utilize the planning/budgeting tools in the grant application packet.

### **Malaria Initiative**

The Southern Africa region programs in Angola, Malawi, Mozambique, Zambia and Zimbabwe are piloting programs under the guidance and technical support of the Lutheran Communion in Southern Africa (LUCSA).

Key results year to date:

- 1) In **Zimbabwe:**
  - 3,107 people were reached through training programs on prevention methods, signs and symptoms, environmental management and treatment.
  - 692 community members were trained in malaria treatment methods including Rapid Diagnostic Testing, Intermittent Preventative Treatment and early treatment-seeking behaviors.
- 2) In **Malawi:**
  - 16 health talks on prevention, control and environmental sanitation were conducted to sensitize and influence community members and malaria services in their areas.
  - 159 loans have been disbursed to five communities as part of the “sustainable livelihoods” program, which seeks to increase household income in order to increase access to health services.
- 3) In **Zambia:**
  - 1,099 church, community and traditional leaders were trained and 6,300 information, education and campaign materials were distributed on behavior change.
  - 4 open clinics were conducted and 2,031 people with malarial symptoms were tested resulting in the treatment of 1,484 cases of malaria (after testing positive).
- 4) In **Mozambique:**
  - 330 people trained on mosquito nets, sanitation and hygiene in the first quarter
  - in the past six months, malaria cases have decreased by 43 percent.

A new Program Director for Health Care has been hired and will start in late November; their early principal focus will be on accelerating malaria programming in the five LUCSA countries while also moving forward in the remaining six countries of Central African Republic, Nigeria, Liberia, South Sudan, Uganda and Tanzania.

### **Disasters**

The Evangelical Lutheran Church in Tanzania (ELCT) finalized a strategy to reduce the impact of food insecurity through training on emergency management, food security and strategic planning to enable each diocese of the ELCT to establish a sustainable livelihoods strategic plan to reduce vulnerabilities to natural disasters and more effectively manage emergencies. GM was approached to partner in the training of 60 individuals (20 women leaders, 20 youth leaders and 20 diocesan planning officers). GM is continuing similar capacity building with companions in India, Madagascar and in

Central America. The purpose is to build our companions' capacity for managing emergencies and to reduce vulnerabilities brought on by climate change or reoccurring disasters.

GM supports the work of the LWF-Department for World Service for the implementation of its global emergency response strategy, emphasizing increased preparedness, decisive action, strategic partnerships and better-equipped staff. A major element of the LWF's new strategy was the creation of three Regional Emergency Hubs, located in San Salvador, Nairobi and Kathmandu. The team leaders and key staff positions in the hubs have been filled. Since May, the hubs have begun work to establish their operational systems and review emergency response protocol in each country. A global Emergency Training Workshop was held for members of the following groups: Regional Emergency Hubs, the Emergency Roster, selected LWF-related agencies, selected ACT-related (Action by Churches Together) agencies, and LWF member churches from Kenya, Tanzania, Ethiopia and Madagascar took place in Nairobi (May 2012). GM staff also participated in order to better support the formation of this new structure. In addition to fiscal support to this initiative, GM staff also participated in an LWF-created an advisory team.

GM has also responded with funding for Ivory Coast refugees in Liberia (February), Pakistan floods (February), Philippines Typhoon Washi (February), South Sudan crisis (February), Sahel drought (May), Syria refugee crisis in Jordan (June), violence in Assam, India (August), floods in Assam, India (September), and earthquake in Yunan Province, China (September).

## **GLOBAL FORMATION**

*Building Capacity in the ELCA*

### **Events**

Mutuality in mission means receiving the gifts of companions, which increase the ELCA's capacity to be faithful and effective in mission. The ELCA Global Mission unit, in collaboration with the Congregational and Synodical mission unit, has developed and piloted new ways to engage with synods and congregations through smaller, congregationally-focused "Glocal Mission Gatherings" that equip groups/teams within participating congregations to deepen their mission engagement, both globally and locally.



### **Glocal Mission Gatherings:**

1. Musicians training event - January 2012
2. Ecumenical Advocacy days - March 2012
3. Northern Texas-Northern Louisiana Synod Assembly - April 2012
4. Canadian Forum Consultation with Formation Team - May 2012
5. Minneapolis GMG - May 2012
6. Cincinnati - June 2012
7. Indiana-Kentucky Synod Assembly - June 2012:
8. First Glocal event with The Episcopal Church - March 2012
9. New England Synod Assembly - June 2012:
10. Sioux Falls, South Dakota GMG - June 2012
11. International Companion Program (ICP) Orientation, Chicago - July 2012
12. PeaceJam-ICP at the National Youth Gathering, New Orleans - July 2012
13. Milwaukee GMG - August 2012
14. Story-Based Strategy meeting - September 2012

15. Chicago GMG - September 2012
16. Portland, Oregon GMG, First coordinated a Crop Hunger Walk with ELCA World Hunger and Church World Service – September 2012
17. UCC and Disciples of Christ Missionary training, Mission narratives – September 2012

**Remaining events**

18. Clive, Iowa – November 2012.
19. San Bernardino, California 2012- November 2012
20. ELCA Missionary orientation – January 2013

**Accompaniment Resource**

ELCA Global Mission continues to develop resources to assist ELCA members and congregations to deepen and expand their understanding of *accompaniment in mission* through such resources as:

- the handbook for congregational participants in Glocal Mission Gatherings;
  - Accompaniment – The why and how of mission
  - Accompaniment as a lens – Worldviews
  - Accompaniment in glocal song – Worship that includes glocal voices
  - Accompaniment in cross-generational ministry
  - Accompaniment through short-term mission
  - Accompaniment – Mission as radical hospitality (Young Adult-led)
- ELCA – Global Mission brochure.

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**Report of the Mission Advancement unit**

*Submitted by Ms. Christina Jackson-Skelton*

*The Mission Advancement unit is responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts and constituent data management. The governing description of this unit appears in continuing resolution 16.12.C11.*

The work of Mission Advancement is carried out across five teams – The ELCA Foundation, Mission Funding, Constituent Support, Marketing Communications and *The Lutheran* magazine. Highlights of recent work are detailed below.

**ELCA Foundation**

Through August, the ELCA Foundation has written 55 charitable gift annuities totaling \$1.6 million, seven charitable remainder trusts totaling \$2.9 million and has received gifts from bequests totaling \$6.7 million, for a total of \$11.2 million in dollars for mission. The Foundation oversees more than \$189.0 million in the deferred gifts pool and stewards more than 700 participants in the Endowment Fund Pooled Trust - Fund A. Assets currently total \$424.0 million, which represents an increase of over 10 percent since the end of 2011.

The Foundation continues its efforts to expand giving opportunities to congregations, synods, churchwide ministries and related entities by increasing the focus on major gifts as well as planned gifts. The addition of a director of major gifts further underscores the Foundation's plan to implement and execute a "moves management" program designed to help members and congregations create life-long giving habits that will support the ELCA, in all its expressions, for years to come.

Three new gift planners have been hired to help provide needed coverage to the Pacific Northwest, Iowa and Illinois. They bring a diversified portfolio of gift development talents and have been enthusiastically welcomed by the synods they cover. Additional gift planners are being sought for Western North Dakota, Western Minnesota and Florida.

**Mission Funding**

The Mission Funding Team carries churchwide responsibility for Mission Support conversations and consultations and for developing and executing other specific fundraising strategies, as well as providing for World Hunger education and constituency support. The focus is on supporting the major funding appeals that have been requested by this church through assembly action, detailed below.

Mission Support

Mission Support is the undesignated financial support given by congregations for synodical and churchwide ministries. It is based on the principle of interdependence among congregations, synods and the churchwide organization. The 2012 Mission Support budget is set at \$48.8 million and we are expecting to meet or slightly exceed that goal. Many synods have seen strengthening of Mission Support over the past nine months.

Synod-churchwide Mission Support consultations are opportunities to discuss the work of each synod in strengthening Mission Support in the congregations of the synod, as well as discussions on our shared responsibility to provide funding for domestic and global mission and ministry. In 2012, there will be 17 synod consultations plus consultations in two regional gatherings of synods. Pr. Craig Settlage has recently retired as director for mission support and a replacement has not yet been identified.

Mission Advancement is collaborating with Congregational and Synodical Mission to provide for greater integration between stewardship resources and mission interpretation, and to incorporate our new messaging and identity language in key resources. Plans for a "stewardship toolkit" are underway. The

new Stories of Faith in Action resource was recently released and makes a good complement to other stewardship activities in congregations.

#### ELCA Fund for Leaders

The ELCA Fund for Leaders was created by the 1997 Churchwide Assembly with a goal to create an endowment large enough to provide full-tuition funding for all ELCA candidates enrolled in one of our eight seminaries. The hope was to entice the best candidates to consider a call to rostered ministry in the ELCA, knowing that they would have the support and backing of the whole church. This year, more than 180 ELCA seminary students will receive scholarships through the ELCA Fund for Leaders, totaling more than \$1.1 million in support. These scholarships range in size from \$500 synod scholarships to the 16 full-tuition awards provided each year. The full-tuition scholars were honored at a banquet last month that included synod bishops and vice presidents, seminary presidents and some major contributors to the Fund for Leaders. Through the support and partnership of this church, we can ensure that the next generation of rostered leaders can serve without the burden of student debt.

#### Vision for Mission

This funding program increases the ELCA's capacity to carry out its vital ministries in the United States and throughout the world as our church responds to opportunities for mission where most needed. The plan for 2012 includes a reduction from six to four direct mail appeals, with a more intentional focus on ministry stories. An opportunity to grow the Vision for Mission constituency through a special premium was offered in October 2012. As of today, income results are favorable and we expect to achieve or surpass the \$1.3 million goal for the year.

#### ELCA New Congregations

The ELCA Church Council will be considering a proposal to rename the Mission Founders program to ELCA New Congregations in order to make it more easily understood and consistent with other ELCA churchwide funding programs. ELCA New Congregations will retain the original design of Mission Founders as a way for individuals and congregations to directly support the development of new congregations. As has been the case historically for this program, churchwide efforts will focus primarily on direct engagement with members and congregations and less on direct mail. Congregational, synodical and churchwide leaders who work with developing congregations will be equipped with resources to tell the story of this church's investment in new congregation development. We also will use our existing communication channels and giving opportunities to feature ELCA New Congregations as well as develop new collateral and response cards that specifically highlight this opportunity.

#### Missionary Sponsorship

The Missionary Sponsorship program has had a staff transition since the last meeting of the ELCA Church Council. Pr. Lanny Westphal began serving as director in early June 2012. Several initiatives are underway with the goal of stabilizing the decline in missionary sponsorship income, which realized a decrease of 17 percent last year. Wedgeworth Communications has been engaged to assist and consult in the development of a strategic plan for 2013 to increase the number of new donors, improve services for existing donors, and better utilize existing channels of communication. One early strategy is inviting neighboring congregations to consider sponsoring the same missionary, in effect creating "clusters" of sponsoring congregations.

In order for our fundraising efforts to accurately reflect our comprehensive approach to global mission work, the ELCA Church Council will be considering a proposal that ELCA Missionary Sponsorship refresh its identity and name. In addition to supporting missionaries, donors will be invited to provide support for international scholarship recipients and this church's global companion ministries.

The proposal is for ELCA Missionary Sponsorship to become ELCA Global Church Sponsorship. The name reflects our new reality with an emphasis on “Church” so as not to detract from our relief and development work supported through ELCA World Hunger and Disaster Response. “Sponsorship” is continued in the name to retain the intimate level of donor engagement with missionaries—and now students and global church companions as well.

### ELCA World Hunger

Income for ELCA World Hunger is ahead of the same period in 2011 and also favorable to budget. Higher-than-anticipated giving for the ELCA Youth Gathering "100 Wells Challenge" for water projects has had an especially positive influence on World Hunger results.

During November 2011 through May 2012, ELCA World Hunger was reviewed by Chris Grumm Consulting Group to evaluate its competitiveness and consider opportunities for sustained growth in revenue and programming. The primary objectives of the review were to:

- Assess the comparative strength of ELCA World Hunger as a key avenue of engagement and support by congregations and members responding to hunger in the world.
- Recommend ways the core identity and messaging for ELCA World Hunger can be shaped to reinforce clear differentiation from like causes in the minds of constituents.
- Recommend ways to strengthen the World Hunger program to more effectively encourage participation of ELCA members and congregations.

The consultants had very positive feedback on the program and focused their recommendations on organizational issues that included optimized staffing and infrastructure, shared mission and vision, funding implementation and impact reporting. Among the insights identified by the consultants’ work were the following:

- Philanthropy: There is good growth potential in the funding and program work over the next five years.
- Strengths: Trust in ELCA World Hunger, the Lutheran identity, ethical strategies, comprehensive understanding of hunger, longevity of work, strength of network and knowledge of staff were among the twelve major assets identified.
- Challenges: Growth is limited by the need for functioning out of abundance thinking, greater fundraising expertise and training by staff and volunteers, integration of the program-wide work into an integrated whole and staff into a seamless team, and a way to match technology potential with networking opportunities.
- Impact Data: While there are strong elements of transparency already in place, there is not an established system for communicating results, and this is likely impacting ability to increase gifts as well as attract new donors.
- Networking: One of the strongest aspects of ELCA World Hunger is its potential to reach to greatness through networking.

The consultant review supports and reinforces the growth potential and opportunity and lays out areas that will need addressing in order to successfully advance the mission. A planning team has been formed to further review recommendations and develop strategies.

### ELCA Disaster Response

Total income through the first half of 2012 for ELCA Disaster Response exceeded \$1.5 million, with over 60 percent entrusted in a way that allowed the program units a degree of flexibility to determine which responses are most pressing. The greatest designated disaster giving has occurred for U.S. storms and for the drought in Africa. In late August, an E-Alert was sent regarding the increased flow of



refugees into Jordan from Syria, closely followed by a message lifting up the impact of Hurricane Isaac. Several press releases on disasters have kept the church informed regarding this church's responses and provided an opportunity for a wider audience to know of the ELCA's caring presence in this area of work.

The former joint ministry of Lutheran Disaster Response between the Lutheran Church–Missouri Synod and the Evangelical Lutheran Church in America has ended on a national, church-to-church level. Lutheran Disaster Response has strong brand recognition for many of our domestic volunteers, service recipients, and our domestic partner agencies and affiliates. It is important that our branding efforts enhance these relationships. The ELCA owns the registered trademark of Lutheran Disaster Response and going forward, we will be using this brand to represent both the domestic and international disaster work of this church, replacing ELCA Disaster Response. The current Lutheran Disaster Response logo will no longer exist and the brandmark will be replaced by the ELCA emblem.

### ELCA Malaria Campaign

Since its approval at the 2011 ELCA Churchwide Assembly, the ELCA Malaria Campaign has been enjoying great momentum among congregations and synods. To date, \$4.7 million has been raised for the ELCA Malaria Campaign. So far in FY2012, \$2.4 million has been received, including a positive response to our World Malaria Day electronic appeal. We are in a very strong position to exceed our \$4.0 million income goal for 2012.

Volunteer leaders are the backbone of the ELCA Malaria Campaign. Of our 65 synods, 57 have synod malaria teams and malaria coordinators in place, creating and implementing synod strategies. Additionally, regional volunteers and members of our National Leadership Team are taking leadership roles in their areas. The National Leadership Team holds its second meeting in November 2012. ELCA college and campus ministry leaders are planning educational and fundraising activities.

Malaria resources have been well received by congregations. The newest congregational resource is the Congregation Action Kit that helps congregations plan, implement and celebrate a malaria campaign.

### **Comprehensive Campaign**

The ELCA Church Council-appointed Mission Funding Task Force recommended consideration of a 25<sup>th</sup> anniversary campaign for the ELCA that is focused on giving to mission and ministry and lifts up specific giving opportunities. A proposal for a comprehensive campaign has been prepared and was presented to the Conference of Bishops, receiving strong support. The campaign is comprehensive and designed to support all expressions of the ELCA in telling the story of this church and raising support for our shared priorities in a way that can have a measurable impact on ministry both locally and globally. The ELCA Church Council will act on the proposal at this November 2012 meeting.

### **Constituent Support**

The Constituent Support team includes the ELCA Constituent Information System (ECIS), the Contact Center, Mail Services and the coordinator of ELCA resource centers. Work has focused on improving the quality of data in ECIS. Over the past several months, thousands of duplicate records have been merged and over 150,000 phone numbers, e-mail addresses and birth dates were added. Addresses on our constituent records are updated three times every year. Our objective is to have the most accurate, up-to-date and complete data on our constituents in order to communicate with them through multiple channels. A redesign of ECIS security for internal users has been completed and a project to design an ECIS site security plan for ELCA synods was initiated. The goal is to have all synods using ECIS by the end of 2013. This will help improve the quality of our data in ECIS. The ECIS team is also working to import more databases into ECIS. In the last year, more than ten databases were imported. We are working with Information Technology and other units to ensure that ECIS is used as the primary data source throughout the organization.

## **Marketing Communications**

The Marketing Communications team leads the churchwide organization in connecting with ELCA members through coordinated messaging and engaging communication that increases their understanding and involvement with God's mission through this church.

In 2013, the ELCA will celebrate its 25<sup>th</sup> anniversary. The theme for the year-long celebration is "Always being made New." It is also the theme of the 2013 ELCA Churchwide Assembly and was unveiled to rostered and lay leadership in August 2012. A new microsite, [ELCA.org/25years](http://ELCA.org/25years), features more information about the anniversary theme, as well as an interactive timeline detailing the history of the ELCA. Resources will continue to be developed and the anniversary theme will be woven across churchwide communication efforts between now and the end of 2013.

The ELCA Facebook page has experienced growth, moving from 27,000 fans in 2011 to more than 30,500. Two to three posts are offered daily and the average weekly reach is more than 65,200 unique individuals. The total universe of our likers and their friends exceeds 8.1 million unique people, offering an expanded opportunity to share ELCA content.

The [LivingLutheran.com](http://LivingLutheran.com) site provides new daily content of stories and blogs. More than 780 blogs have been featured on the site, illustrating the voices of our members and leaders across this church, and about 500 feature stories and entries from *Seeds for the Parish* have been published. On average, more than 7,000 visitors engage the site per month.

To date, more than 60 news releases for 2012 have been posted as part of our media relations engagement. Specifically-targeted media outreach to major national and regional news outlets yielded ELCA stories, articles and contributions in a variety of television, radio and newspapers across the country.

An enterprise-wide strategy and rebuild of ELCA.org is underway and is expected to be complete by August 2013.

## ***The Lutheran Magazine***

*The Lutheran* magazine continues to develop and refine campaigns to address circulation issues. Paid circulation is down 5.5 percent from a year ago, but the magazine is still operating with net revenue over expense.

A consultant has been engaged to work with the staff, leadership and *The Lutheran* Advisory Committee to set a positive and strategic course for the future. The process has engaged subscribers and leaders from across the church and addresses issues and options for the magazine's future service to the ELCA. A report was produced for consideration by the magazine's Advisory Committee at its October 2012 meeting and a full day of planning by the Advisory Committee produced a direction to further develop and pursue in the next twelve months. A briefing for the ELCA Church Council Planning and Evaluation Committee is scheduled for this meeting.

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

*Submitted by Donald J. McCoid and Kathryn M. Lohre*

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

### ***Full Communion Relationships***

#### **Coordinating Committees**

*Formula of Agreement (FOA): Presbyterian Church USA, Reformed Church in America, United Church of Christ*

In 2010 the Reformed Church in America (RCA) invited the ELCA, the Presbyterian Church (USA), and the United Church of Christ – partners in the Formula of Agreement – along with the Christian Reformed Church, the Disciples of Christ, and the Moravians “to engage in a consultation on the interpretation and use of Scripture in moral discernment and ethical decision-making.” This consultation completed its third and final meeting September 20-22, 2012 at the Lutheran Center. By mid-October the consultation expects to have compiled the papers that explore three areas of convergence: Jesus is Lord; Scripture and Decision-Making in the Church; and Practices for Moral Discernment in Christian Community. The final document will be shared through the proper channels in each of the Formula of Agreement churches. This fall the FOA partners will begin planning future work in the area of ministry.

*Called to Common Mission (CCM): The Episcopal Church and The Moravian Church*

A joint meeting of the Lutheran-Episcopal (LECC) and Lutheran Moravian Coordinating Committees (LMCC) was held in Chicago at the Lutheran Center May 29-31, 2012. Separately, each group explored the future of its work. LECC undertook an appreciative inquiry and asset-planning process to cast a vision for the next three years. LMCC also reviewed and revised its strategic direction through 2015. Together they explored possible future collaboration around youth and young adults, employee services and training programs, along with staffing and structural needs. The Coordinating Committees made plans to meet again during the LMCC meeting in July 2013, in conjunction with the Moravian Music Festival in Bethlehem, Pennsylvania. The next meeting of LECC will be in February with the Joint-Anglican Lutheran Committee in Canada (JALC). LECC and JALC have worked on Epiphany devotions that are recommended for use in US and Canadian Lutheran and Episcopal churches. (Available at: [www.elca.org/ecumenical](http://www.elca.org/ecumenical))

*Called to Common Mission (CCM): United Methodist Church*

The United Methodist Coordinating Committee will meet on October 22, 2012 at the Lutheran Center. Further development of a three-year plan is central to the agenda.

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

#### ***Mennonite Church USA Conversation***

Don McCoid and Kathryn Lohre participated in a Lutheran-Mennonite Day of Conversation on April 10, 2012 at the Associated Mennonite Biblical Seminary in Elkhart, Indiana. Hosted by the Rev. André Gingerich Stoner, Director of Holistic Witness and Interchurch Relations for the Mennonite Church USA, the purpose of the day was to “commemorate several years of Lutheran-Mennonite dialogue.” Events included an ecumenical tree dedication with representatives from both churches; dialogue on continued relations and engagement; a dinner with special guests including Bishop William Gafkjen. The day concluded with a lecture entitled, “Grace and Gratitude: Reconciliation among Mennonites and Lutherans,” given by Dr. Kathryn Johnson, former Assistant General Secretary of the Lutheran World Federation.

*Catholic Dialogue*

Bishop Hanson addressed the US Conference of Catholic Bishops Ecumenical Committee on May 1, 2012 during their meeting at the Lutheran Center. Bishop Madden, the new chair (replacing Archbishop Gregory) invited Bishop Hanson to share information about the ELCA. Bishop Hanson was very warmly received and engaged, even as some of the relational challenges (e.g. marriage amendments, ethical/moral decisions) were discussed. Bishop Madden addressed the ELCA Conference of Bishops meeting in October 2012.

*Lutheran-Orthodox Dialogue*

Donald McCoid co-chaired a meeting of the Lutheran-Orthodox Dialogue in London, May 4-10, 2012, addressing the "Understanding of Ministry/Priesthood in light of Holy Scriptures and the early Church." Several areas of agreement were explored, even as differences will need to be addressed in future meetings.

*ELCA-Roman Catholic Round Dialogue*

The second meeting of the ELCA-Roman Catholic Round Dialogue Round XII was held May 24-27, 2012 at the Conference Center of the University of St. Mary of the Lake in Mundelein, Illinois. Participants engaged in rigorous discussion of eight scholarly papers exploring the theme "Ministries of Teaching: Sources, Shapes, and Essential Contents." These documents present excellent opportunities for local study, dialogue, and engagement.

*Various Conventions*

We were represented at the following conventions over the summer: United Methodist Church, African Methodist Episcopal Church, Reformed Church in America, African Methodist Episcopal Zion Church and The Episcopal Church.

*North American Lutheran Church (NALC)*

Marcus Kunz and Don McCoid attended the North American Lutheran Church Convocation (Assembly) in Minnesota August 16-17, 2012 at the invitation of the NALC. The NALC has over 300 congregations and an annual budget of around \$1.4 million.

*Evangelical Lutheran Church in Canada (ELCIC)*

Don McCoid attended the Church Council meeting of the Evangelical Lutheran Church in Canada in Winnipeg, Canada September 6-8, 2012, offering support and accompaniment in this difficult time.

*Lutheran Church–Missouri Synod (LCMS)*

At its last meeting, the Lutheran Church-Missouri Synod and the ELCA Committee on Lutheran Cooperation agreed to work on an agreement about the purpose of continuing meetings. Wyvetta Bullock and Don McCoid were appointed to represent the ELCA. The LCMS has been contacted a number of times to initiate this work. The last indication was that this would be postponed until November.

### ***Conciliar Relationships***

#### ***Lutheran World Federation (LWF)***

The Lutheran World Federation Council met in Bogotá, Colombia, June 12-20, 2012 addressing several pressing global issues. In August the Rev. Dr. Kaisamari Hintikka from Finland began her work as the new ecumenical director. LWF council members and advisors representing the ELCA are considering some constitutional recommendations to define better the relationship that the ELCA has with the LWF, our communion of churches.

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

Churches Uniting in Christ had a meeting at the Lutheran Center May 22-23, 2012, which resulted in a renewed commitment to the work of anti-racism in church and society. The CUIC Coordinating Council will arrange a consultation around racial issues that have been a part of CUIC's history. This council also will seek input from each member communion about particular issues of race and ministry. The ELCA is not a member of CUIC, but a partner in dialogue and mission.

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

At its meeting September 17-18, 2012, the Governing Board of The National Council of Churches of Christ in the USA approved a proposal to re-envision and restructure the NCCC, which will result in significant changes to streamline governance and organizational function. Kathryn Lohre is serving as president, providing leadership to these processes. Transitional General Secretary Peg Birk will be leading the work of implementation over the next 15 months.

#### ***Christian Churches Together (CCT)***

A meeting of the steering committee of Christian Churches Together – USA took place at the Lutheran Center September 26-27, 2012. Bishop Claire Burkat provides leadership on behalf of the historic Protestant family. The Rev. Carlos Malavé is the new Executive Director.

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

The World Council of Churches (WCC) Central Committee was hosted at the Orthodox Academy of Crete in Kolympari at the invitation of the Ecumenical Patriarchate of Constantinople. The meeting focused on preparations for next year's global assembly in Busan, South Korea under the theme, "God of Life, Lead Us to Justice and Peace." A draft statement on Christian Unity was presented; an affirmation of mission (the first since 1982); and a faith & order convergence text – only the second since "Baptism, Eucharist, & Ministry" – entitled "The Church: Towards a Common Vision" – were presented. All of these will come before the assembly in 2013. Action on the membership application of the Evangelical Lutheran Church in Jordan and the Holy Land will be taken by the Executive Committee in March 2013.

### ***Synodical Partnerships***

The National Workshop on Christian Unity was held April 16-19, 2012 in Oklahoma City, Oklahoma. Synodical representatives who comprise the Lutheran Ecumenical and Inter-Religious Representative Network (LERN) made significant contributions to the workshop and shared best practices for ecumenical and inter-religious work in the synods.

On June 1-3, 2012, the Montana Synod Assembly met under the theme: Ecumenism – My Neighbor's Faith and Mine. A full day of the assembly was held as a theological conference. Bishop Jessica Crist gave a workshop on her experience as part of the ELCA delegation to the Vatican in February. Kathryn Lohre served as keynote speaker.

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

In late 2011, complimentary copies of a 6-disc DVD series entitled *Discover Islam*— produced by Discover Islam—USA and endorsed by the Islamic Society of North America—were mailed to ELCA synods offices, seminaries, and members of the Lutheran Ecumenical Representatives Network (LERN). The ELCA Consultative Panel on Lutheran-Muslim Relations developed a study guide, authored by Carol LaHurd, which is available for download on our website: [www.elca.org/ecumenical](http://www.elca.org/ecumenical). Complimentary DVDs can be ordered at [www.discoverislam.com/elca](http://www.discoverislam.com/elca) in exchange for feedback.

In response to the shootings at the Sikh Temple in Oak Creek, Wisconsin on August 5, 2012, Bishop Hanson wrote a letter of sympathy and concern to the World Sikh Council – America Region. In this letter, he extended an invitation for dialogue with our Sikh neighbors. Bishop Hanson and Kathryn Lohre participated in a press conference call with other interfaith leaders and were quoted in a number of national newspapers.

The ELCA submitted written testimony in a “Statement for the Record” that was read aloud at the US Senate Judiciary Committee hearing on hate crimes and domestic extremism on September 19, 2012. Chaired by Senator Durbin (D-Ill.), the hearing was held in response to the exponential growth of hate crimes and hate groups in the US in recent years and was spurred by the Oak Creek shootings. Bishop Hanson and Kathryn Lohre co-authored an op-ed published in the online *Washington Post* commending the hearings.

Bishop Hanson wrote letters to Dr. Maher Hathout of the Muslim Public Affairs Council, Los Angeles; Dr. Sayyid M. Syeed of the Islamic Society of North America, Office of Interfaith and Community Alliances, Washington, D.C.; and His Grace Bishop Serapion of the Coptic Orthodox Diocese of Los Angeles, Pomona, California, in response to violent events and hate demonstrations in Egypt, Libya, and elsewhere, including the death of Ambassador Christopher Stevens. The letters expressed sadness over these events and solidarity with each of these leaders and Muslim and Coptic Christian communities in the US and beyond.

The Consultative Panel on Lutheran-Jewish Relations and the Consultative Panel on Lutheran-Muslim Relations will have their first joint meeting in October 2012 to explore possible collaborations.

### ***Other Updates***

On July 4, 2012, Randall Lee, former director for ecumenical and inter-religious relations, passed away. We mourn with people throughout the ecumenical movement the loss of a great colleague, friend, and mentor. In late August, Donald McCoid moved back to Pittsburgh with his wife, Sandy. He will continue his work on a half time basis, sharing roles and responsibilities with Kathryn Lohre, until his retirement after Churchwide Assembly in 2013.

## **Synodical Relations**

*Submitted by Walter S. May, Jr.*

### **15.12.F10. Responsibility for Synodical Relations**

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

## **Welcome**

On behalf of the Office of the Presiding Bishop and its responsibility for Synodical Relations, I extend a warm welcome to you. We are pleased to provide service and assistance to the Church Council in your ministry and work to strengthen relationships between the Church Council, synods, synodical bishops and the churchwide organization. We are grateful for your commitment and service.

Your colleagues in the Office of the Presiding Bishop, the Synodical Relations Team, are thankful for your partnership and your ministry. We are ready to be of help to you in any way possible.

With all the transitions and staff changes occurring at the churchwide office over the past two years, it gives me great joy to announce we have not experienced any staff changes in the past year.

My thanks to Pastor Eric Wester who serves as Assistant to the Presiding Bishop, Director for Federal Chaplaincy Ministry. Eric continues, along with Terry Viscardo, to manage our Washington D.C. Bureau for Federal Chaplaincy Ministries.

My thanks to Marcia Johnson who serves as Program Director/Synodical Services. I am extremely thankful for Marcia and her dedication and commitment to the ministry of this church. I look forward to our continued work as we plan and prioritize new ways of doing ministry.

My special thanks to Gail Liggett-Watson for her work and service, especially for planning, organizing and help in implementing our Conference of Bishops gatherings.

My thanks to Tchad Harris, who serves as Administrative Services Coordinator for Synodical Relations. Tchad plans and coordinates the Administrative Assistants Gathering, manages my travel, assists with the budget, works on updates to the Synodical Relations webpage and takes care of many other additional duties and responsibilities.

As always, I am honored to serve in this role and grateful for the people who work and serve with me. Here are some updates on our work.

## **Synodical Support**

### **2013 Bishop Elections and New Bishops Formation**

We are busy planning for synodical bishop elections in 2013. We have 25 elections in 2013 and are expecting between 10-11 new bishops. We have sent out the request forms for churchwide representatives to synod assemblies. Marcia Johnson and I are working on the 2013 churchwide representative list to present to the Presiding Bishop. We are starting with the 25 synods holding bishop elections. Because of the number of elections, honoring all the requests from synods for churchwide representatives will be more difficult in 2013 than in 2012.

In 2012, five new bishops were elected and we welcomed them to the Lutheran Center for New Bishops Formation on June 24-28, 2012. They are Ann Svennungsen, Minneapolis Area Synod; James Gonia, Rocky Mountain Synod; Brian Maas, Nebraska Synod; Shelley Wickstrom, Alaska Synod; and James Hazelwood, New England Synod. We do know that we will have many new bishops elected in 2013 and will be planning for New Bishops Formation in June of 2013.



### **Gathering of Administrative Staff to Synodical Bishops**

We were pleased to host 41 administrative assistants who attended this event at the Lutheran Center from August 20 – 22, 2012. Pastor Susan Briehl served as worship leader throughout the three-day event. The event also included presentations from churchwide and Portico staff. Topics included archiving, time management, benefits, candidacy/roster lists, Churchwide Assembly planning and “Creating Healthy Boundaries”, amongst others. These panel discussions, workshops and informational seminars provided the opportunity for the administrative assistants to connect one-on-one with churchwide staff and gather information which was applicable to their roles in the synod. During this time, the administrative staff also had the opportunity to network, share ideas and methodologies.

### **The Vice Presidents Gathering**

We welcomed 50 of the 65 Synodical Vice Presidents to the Lutheran Center from October 5 - 7, 2012. During their time at the Lutheran Center, the Vice Presidents met with the bishops and seminary presidents, with churchwide staff and officers and had time to reconnect and learn from each other. The theme of the gathering was “Exploring Leadership through the Book of Exodus.” We were glad to welcome Diane Jacobson as our bible study leader.

### **The Assistants to Bishops Gathering**

The planning for the Assistants to Bishops Gathering to be held March 7-10, 2013 in San Antonio, Texas is underway! The presenters for this gathering are Alan Roxburgh, a pastor, writer and consultant who leads the Roxburgh Missional Network, and Pastor Anna Madsen, the Director of the OMG Center for Theological Conversation. Their focus will be to help us better understand our missional context and learn from each other.

### **Bishops Academy**

The Bishops and their spouses have accepted an invitation from Bishop Felipe Lozada-Montañez and the people of the Caribbean Synod to come to San Juan, Puerto Rico for the next Bishops Academy. The theme of this Academy is, “Listening to and Engaging the Voices from the Margins.” The presenters will be Luis Rivera-Pagan, Emeritus Professor of Ecumenics at Princeton Theological Seminary and Daisy Machado, Dean of Academic Affairs and Professor of Christian History at Union Theological Seminary in New York. The bishops and their spouses will also have opportunity to worship with many congregations in the synod and are invited to a Celebration of Epiphany at San Pablos in San Juan.

### **Synod Assembly Participation**

In collaboration with Presiding Bishop Mark Hanson, the synodical relations staff has begun preparing for the 2013 synod assemblies. Together, we will assign a churchwide representative to each assembly and will prepare these leaders for their time there. The assemblies begin in April and run through early July 2012.

The Office of the Secretary and synodical relations have created materials to assist these synods that will be holding bishop elections. In addition to printed materials, Secretary David Swartling and I will have phone conversations with leaders from the synods that will be holding bishop elections. In these conversations, we will discuss processes that are unique to each synod, answer questions from leaders and gain helpful information to benefit the person who will preside at the election.

### **Bureau for Federal Chaplaincy**

Reverend Eric Wester serves as Assistant to the Presiding Bishop, Director for Federal Chaplaincy. Chaplain Wester provides pastoral care to 203 full- and part-time federal chaplains and assists ELCA pastors and seminary students in discussing God’s call to serve in Chaplaincy.

At the October 2012 Conference of Bishops meeting, Chaplain Wester highlighted the major events of the year including our first joint Lutheran-Episcopal Chaplain’s Conference and plans for a second conference. On

August 2, 2012, Brigadier General Howard Stendahl, an ELCA military chaplain in the U.S. Air Force was promoted to the rank of 2-star general.

Thank you for the opportunity to serve in this capacity. I remain very hopeful for the future of our church, because with God, we are always being made new.

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## **Theological Discernment**

*Submitted by Marcus Kunz*

### **1. Addressing Social Concerns Review (ASCR) Task Force**

The Addressing Social Concerns Review (ASCR) task force was formed by Church Council in response to action by the 2011 Churchwide Assembly. At its November 2011 meeting, the Council approved the task force charter, and the Executive Committee appointed task force members at subsequent meetings.

Since the Council's April 2012 meeting, the task force continued work in several sub-groups before meeting in person again August 25-26, 2012. At that meeting a critical distinction between the larger question of how the ELCA addresses social concerns and the more focused question of how the ELCA develops social statements was the basis for re-imagining the current process. Task force chair Kit Kleinhans presented an interim report with two proposed recommendations to the Conference of Bishops for consideration at their October meeting. Synod vice-presidents, who were meeting at the same time in Chicago, also had opportunity to review the proposals in an interest group. Discussion among the bishops was led by Bishops Chris Boerger (Northwestern Washington Synod) and Dave Zellmer (South Dakota Synod). The report to the Council at this meeting reflects the task force's consideration of the comments from synod bishops and vice-presidents, as well as other sources. Jodi Slattery, Roger Willer, John Hessian and Marcus Kunz have provided staff support from the Office of the Presiding Bishop.

### **2. Social Statements and Messages**

#### *Criminal Justice social statement*

The Draft of a Social Statement on Criminal Justice was published March 15, 2012. Hearings on the draft and similar opportunities for learning and discussion have been held in many synods. In October 2012, members of the task force began digesting hearing reports and responses from individuals and groups. The task force meets this month (November 2-3) and in January as it moves toward presentation of a proposed social statement in March for consideration by the Church Council in April and the Churchwide Assembly in August 2013. More information, including a copy of the first draft, is available at [www.elca.org/criminaljustice](http://www.elca.org/criminaljustice).

#### *Social message on mental illness*

Development of a social message on mental illness was authorized by the Church Council at its November 2009 meeting (CC09.11.86c), and the Rev. Kaari Reiersen was contracted to lead the process. After an initial consultation on March 16, 2012 a first draft was prepared and made available for comment during August. A revised draft was made available to the Conference of Bishops and was discussed by the Theological and Ethical Concerns Committee at its meeting on October 4, 2012. The proposed text to be considered by the Program and Services Committee of the Church Council is available on the Net Community website in **Exhibit J**.

#### *Justice for Women social statement*

A social statement on justice for women was authorized by the 2009 Churchwide Assembly (CA09.03.09e). An initial consultation was held in Chicago January 21-22, 2012. Over the spring and summer task force nominations and applications were reviewed, and the Executive Committee made appointments. The first meeting of the task force was held September 28-30, 2012 and a second meeting is scheduled for November 30-December 1. Mary Streufert and Roger Willer, both members of the Theological Discernment staff in the Office of the Presiding Bishop, share staff responsibility for this task force. Churchwide Assembly action is anticipated in 2016. More information, including a listing of task force members, is available at [www.elca.org/jfwss](http://www.elca.org/jfwss).

### **3. *Other***

#### *Staffing*

Since the Church Council last met in April 2012, two new staff have joined the Theological Discernment team. James Echols began work in May as Director for Theological Resources and Networks. In addition to lead responsibilities for developing theological conversations and networks in the ELCA, the Rev. Echols will also serve as the Editor for the Journal of Lutheran Ethics ([www.elca.org/jle](http://www.elca.org/jle)). Margaret Olson began work in October as Administrative Services Coordinator for the Theological Discernment Team. In addition, Heather Dean, a Lutheran Volunteer Corps (LVC) staff volunteer, began her one-year service with the Justice for Women program in late August; LVC volunteer Melanie Massnick concluded her one-year service in late July.

## **Human Resources**

*Submitted by Else Thompson*

Human Resources, a section of the Office of the Presiding Bishop, includes staffing, compensation and benefits, payroll, training and development, employee relations, volunteer coordination and art management for the churchwide organization as well as international staffing and payroll for ELCA missionaries.

Human Resources is committed to serving the mission of the churchwide organization by serving its people—those here, those deployed and those who formerly served. The section accomplishes its goals by working with other units in staffing positions, meeting needs for training and development, managing fair compensation and benefit systems and promoting positive relationships.

The HR web site can be found at [www.elca.org/humanresources](http://www.elca.org/humanresources); information regarding positions in Global Mission can be found at [www.elca.org/globalserve](http://www.elca.org/globalserve).

### ***Staffing***

In 2011, HR migrated to a new HR information system (HRIS) called Ultipro. This system provides a more secure environment while allowing for more user-driven access for employees. It will, when in full use, create greater efficiencies and effectiveness in HR business systems. The first function activated was payroll. That was followed by the time management module. Early in July 2012, employees of the churchwide organization who were seeking to fill vacant positions or to apply for an open position began using the recruitment module. Access to the recruitment module and the new 'jobs board' is available at [www.elca.org/careers](http://www.elca.org/careers). This fall, the performance management module will be available and employees will enter 2013 goals using this new tool.

### ***Compensation, Benefits and Payroll***

HR continues to encourage employees to take advantage of a direct deposit feature that allows their pay to go directly into the bank account of the individual's choice. One hundred percent of mission personnel and 98 percent of the churchwide staff take advantage of this benefit—saving both time and paper.

### ***Training and Development***

In response to the ELCA Churchwide Organization Operational Plan 2011 – 2013, HR is coordinating the development of a leadership development process. The plan for development includes four *Action Phases*: 1) A formal series of program meetings on core churchwide leadership capabilities; 2) Identification of individual leadership strengths and development needs; 3) Informal discussions on current topics of interest, context setting in the organization, and 4) Integration of the learning and activity into real life situations. Work on this process is ongoing.

## **Research and Evaluation (RE)**

*Submitted by Kenneth Inskip*

The primary responsibility of the staff of Research and Evaluation (RE) is to provide decision-makers in this church with relevant and useful information through quality empirical research.

Research and Evaluation completed a report on synods and congregational vitality on behalf of the LIFT Advisory Committee to the Conference of Bishops ([See Exhibit I](#)).

RE continues its work with the “Stewards of Abundance” project on seminarian student debt. Several projects are well underway, including an evaluation of the impact of financial counseling with seminarians, a survey on the decision-making process of young adults who have been encouraged to consider ministry as a career and a series of interviews with seminarians on the impact of debt on their view of ministry.

RE is working with the World Hunger Network to field an evaluation survey. RE also completed a significant review of the other major denominational and non-profit agencies focused on the alleviation of hunger.

RE is continuing to work with Congregational and Synodical Mission (CSM) on a review of the Evangelizing Congregations Mission Plan, including the role of the Directors for Evangelical Mission and in support of an evaluation of the Macedonia Stewardship Project for synods. RE is also working on a significant candidacy project in Region Nine. RE is also about to present to CSM the findings of a major staff review of the CSM unit. Finally, RE is about to release an initial report on new congregational developments in the ELCA.

RE is in the middle of a major study of the impact of the 2012 Youth Gathering.

RE is working on an analysis of synod salary guidelines aimed at determining the financial capacity of congregations in synods to afford a first call pastor.

Currently, RE is developing a questionnaire to assess congregational vitality. The results will be presented this fall to the Religious Research Association.

RE has completed several reports for synods including a report on the Southwestern Washington Synod. RE has also provided mission support charts based on annual report data to many synods.

Considerable time is devoted by RE staff to the Integrated Database Project (ECIS) related to the submission of congregational annual reports and the provision of data from the system for analysis. 2012 data for ELCA congregations is now available on the RE website.

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

The staff also responds daily to questions about the demographic context of the church, including many reports developed to support of work of the Directors for Evangelical Mission in CSM.

*Revised November 11, 2012*

### **Church Council Member Synod Visit Summary**

The Church Council of the Evangelical Lutheran Church in America is committed to building relationships between the churchwide organization and synods, congregations, and institutions and agencies. According to the “Report on Governance” prepared for the 2005 ELCA Churchwide Assembly by the Church Council of the Evangelical Lutheran Church in America (2004), “Church Council voting members . . . interact with synods in their region in various ways, including attending at least one synodical council meeting per year, visiting congregations, and participating in synodical assemblies, especially in years when a synod is nominating people to the Church Council.”

At its November 2011 meeting, members of the Church Council prepared assignments for “[Church Council contacts with synods: 2011-2013](#).” The chart with the assignments is in Net Community under the Current Information tab.

Members are encouraged to report on synod visits regularly. A notebook including the full texts of reports submitted is available on the materials distribution table. Following is a summary of the reports received since the April 2012 meeting of the Church Council.

<u>Synod Name</u>	<u>Representative</u>	<u>Event</u>	<u>Date of Event</u>
Southeast Mich/ NW Lower Mich	Paul Archer	Joint Synod Assembly	5/17-5/19/12
Nebraska	Susan Langhauser	Synod Council/Assembly	5/31-6/2/2012
Region 6	Paul Archer	Region 6 DEMs Meeting	7/31/12
NW Washington	Mark Johnson	Synod Council	9/15/12
Pacifica	Mark Myers	Synod Council/Assembly	5/16-5/19/2012
Grand Canyon	Mark Myers	Synod Council/Assembly	5/29-6/1/2012
Lower Susquehanna	Stephen Herr	Synod Council/Assembly	12/1/2011, 4/28/2012, 5/31-6/2/2012
Upper Susquehanna	Stephen Herr	Synod Assembly	6/16/2012



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**Evangelical Lutheran Church in America**  
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## **Church Council Member Ecumenical Visit Report**

**Name: Paul G. Archer**

**Meeting: General Synod Council of the Reformed Church in America**

**Place: Grand Rapids, Michigan**

**Date: October 12-14, 2012**

I was happy and privileged to join the General Synod Council (GSC) of the Reformed Church in America (RCA) for their semiannual meeting in Grand Rapids, October 12-14. Since being appointed as the Ecumenical Liaison to the RCA, I had met with the GSC during an abbreviated meeting in February 2012, but this was my first opportunity to attend a “full” meeting of the GSC.

This fall meeting was held in conjunction with meetings of 10 of the 11 Commissions of the RCA General Synod (equivalent to the ELCA’s Churchwide Assembly, but still held annually). Although the Commissions report directly to the General Synod each year in June, meeting at the same time and in the same place as the GSC encourages collaboration among the groups as well as fellowship, such as in common worship and meals.

In addition to receiving reports from the General Secretary and other officers and reports from the three racial-ethnic councils (Hispanic, African-American, and Pacific & Asian-American Ministries), responsibilities of the GSC which I presume to be “routine”, there were two major topics of discussion during the weekend which I found to be most interesting. The first of these is the continuing conversations around the concluding events in the RCA’s 10-year process of discernment for the future of the denomination. As a follow-up to the RCA’s “Conversations” event in February (a churchwide gathering of about 500 lay and clergy volunteers in communal discernment of the mission and ministries of the RCA) much emphasis was placed on an upcoming series of smaller, more local “Discovery” events, which hope to give all members of RCA congregations an opportunity to be part of the larger discussion. Members of the GSC were strongly encouraged to be present for as many of the Discovery events in their regions as possible.

From my limited involvement with this process in the last year and mostly watching “from the sidelines”, I have been impressed with the scope and purpose of this process, with the coordination and planning of the events which comprise the process, and with the efforts made to include as many individual voices as possible in the discernment of the future path of the RCA. The RCA has a much smaller membership than the ELCA

(about 150,000 I believe), but I wondered to myself if and how a similar process might work in our church.

The second major topic dealt with the RCA's position and practices regarding homosexuality. I do not have a solid background knowledge of the history of this topic in the RCA, although I have read their Position Paper on Homosexuality and understand that the RCA believes that homosexual behavior is a sin according to Scripture and deemed as "disciplinable" any person, congregation, or assembly which advocates homosexual behavior or provides leadership for a service of same-sex marriage. In my previous meeting with the RCA and in discussions with other GSC members, I had developed an impression that this was still a current topic and that there were voices among the RCA membership calling for change in these policies. Although I was not in attendance at the General Synod meeting in June, it came to my attention that, without it being a part of the official agenda, the issue of homosexuality and the church became a contentious topic of discussion.

The outcome of the discussion was essentially a statement reaffirming the RCA's official stance on homosexual behavior and same-sex marriage. The General Synod also called for the creation of an eight-person committee with one representative appointed by each of the eight regional synods in the RCA. The committee's charge is to pray and work together for a way forward for the denomination given the disagreement in the RCA about homosexuality. This committee will bring a report with practical recommendations to the 2013 General Synod. The names of the eight members of the committee were reported to the GSC.

There was concern expressed by several members of the GSC about the makeup of the committee (now referred to as the "Way Forward Committee"), particularly regarding the lack of diversity among the members, all of whom are Caucasian. Since the charter for the committee called for the members to be chosen by each of the Regional Synods, there was no attempt made to adhere to any representational principles, which might normally be employed. The general sense among the GSC members was that the committee makeup was a *fait accompli*, but that they had hopes for positive, practical outcomes. In my remarks to the Council, I assured them that their brothers and sisters in the ELCA would be holding the RCA in prayer as they continued to struggle with this difficult issue. I also suggested that there is a great deal of collective wisdom among the leadership of the ELCA on the challenges of addressing topics of sexuality in the church which could be of benefit to the Way Forward Committee, should they wish to ask.

I continue to enjoy my role as liaison to the GSC, and have expressed to them my appreciation for the way in which I have been welcomed and accepted as a colleague in ministry.

Respectfully and dutifully submitted,

Paul G. Archer,  
Ecumenical Liaison to the General Synod Council of the Reformed Church in America

## **Publishing House of the ELCA (Augsburg Fortress)**

*Submitted by Beth A. Lewis*

### **Resources for Congregations**

Both [Augsburg Fortress](#) and [sparkhouse](#) (our 2+ year-old ecumenical publishing division) receive accolades from congregations across North America for our innovative faith formation resources for children, youth and adults as well as our dynamic new worship and music resources. Among the many congregational resources that we have launched in 2012 are the following:

For young children: [Holy Moly! Sunday School](#) with pre-reader and reader content for children in grades K through 4. Invite a child to watch some of the [sample videos](#) with you and you'll see why this innovative resource with videos, learner leaflets, Bible story booklets (for pre-readers) and the *Connect NRSV Bible* (for readers) and easy-to-use leader guides is a hit!

For tweens: Ask any teacher of children in grades 5 & 6 (known as tweens) if they are "different" than teaching younger children or teens, and they will quickly respond in the affirmative. Kids in this age range want to grow up! However, they are still children in so many ways. At sparkhouse, we thought they deserved something of their very own for Sunday school. So this year, we launched [Connect!](#) a video-based curriculum just for tweens! [Samples](#) of the videos and print resources including the [Connect NRSV Bible](#) that grounds their study in scripture are available on the [wearesparkhouse.org](#) website.

Also, with the success of [Spark Sunday School](#) (ages 2-grade 6), first launched in 2009, we have continued to add content for the classroom, lectionary and rotation formats, both in print and to [Spark Online](#).

For teens: Our [re:form](#) youth resources continue to be selected for use by congregations across North America for use in confirmation and a variety of youth faith formation settings, either as stand-alone resources or in concert with our popular [Herewestandconfirmation.org](#). Earlier this year, we published [re:form Ancestors New Testament](#). While it was intended for teens, we have reports of its use in campus ministries and adult forums as well.

For adults: Pastor Nadia Bolz-Weber received rave reviews for her preaching at the ELCA Youth Gathering this past summer. In addition, she and six other pastors from across the church assisted us in creating an innovative 7-session, video-based adult faith formation resource, [Animate: Faith](#). In addition to looking at the sample videos, be sure to explore the learner journal and leader guide [samples](#). These are definitely not your mother's Bible study resources! Imagine using *Animate: Faith* in a "theology on tap" or coffee shop setting.

Also for adults is [Go, Make Disciples: An Invitation to Baptismal Living](#), an ecumenical handbook with optional CD-ROM for those wanting to incorporate the catechumenate in the life of their congregation. This resource is a part of our [Washed and Welcome](#) series of baptismal resources.

Church musicians across the ELCA are delighting in [Prelude Music Planner](#), our new web-based subscription resource for liturgical music exploration, planning and purchase. Do you know a church musician or two? Please encourage them to try our free 14-day trial offer and attend one of our [free Prelude webinars](#). They will thank you!

### **Resources for Higher Education**

[Fortress Press](#) is well known for the publication of superb textbooks and reference resources for undergraduate and graduate education in colleges, universities and seminaries. A few of the many new Fortress Press books published since the April Church Council meeting include:

[1 Enoch](#) (Hermeneia) by George W.E. Nickelsburg and James C. VanderKam

[2 Chronicles: A Commentary](#) by Ralph W. Klein

[2 Maccabees: A Critical Commentary](#) by Robert Doran

[American Civil Religion](#) by Gary Laderman

[\*Caiaphas the High Priest\*](#) by Adele Reinhartz  
[\*Caring Liturgies\*](#) by Susan Marie Smith  
[\*Christian Social Teachings, Second Edition\*](#) by George W. Forell , Editor Revised and Updated by James M. Childs  
[\*The Christological Controversy\*](#) Translated and edited by Richard A. Norris Jr.  
[\*Clothing\*](#) (Compass Series Christian Explorations of Daily Living) by Michele Saracino  
[\*The Collected Sermons of Dietrich Bonhoeffer\*](#) Edited and Introduced by Isabel Best  
[\*The Cry of Tamar, Second Edition\*](#) by Pamela Cooper-White  
[\*Dem Dry Bones\*](#) by Luke A. Powery  
[\*Dorothee Soelle: Mystic and Rebel\*](#) by Renate Wind  
[\*Ecumenical, Academic, and Pastoral Work: 1931-1932, Vol. 11\*](#) by Dietrich Bonhoeffer  
[\*Ethics of Hope\*](#) by Jürgen Moltmann  
[\*Exodus and Deuteronomy\*](#) by Athalya Brenner and Gale A. Yee, Editors  
[\*Introduction to Christian Liturgy\*](#) by Frank C. Senn  
[\*Irenaeus\*](#) by Sara Parvis and Paul Foster, Editors  
[\*Jewish Interpretation of the Bible\*](#) by Karin Hedner Zetterholm  
[\*Luke 3: Commentary on 9:28-24:53\*](#) by Francois Bovon  
[\*Making Love Just\*](#) by Marvin M. Ellison  
[\*Martin Luther, the Bible, and the Jewish People\*](#) by Brooks Schramm and Kirsi I. Stjerna, Editors  
[\*Moral Choice\*](#) by Dolores L. Christie  
[\*Moral Issues and Christian Responses, Eighth Edition\*](#) by Patricia Beattie Jung and L. Shannon Jung, Editors  
[\*Onesimus Our Brother\*](#) by Matthew V. Johnson, James A. Noel and Demetrius K. Williams, Editors  
[\*Paul: Apostle to the Nations\*](#) by Walter F. Taylor  
[\*The Political Aims of Jesus\*](#) by Douglas E. Oakman  
[\*The Practice of Hope\*](#) by Néstor O. Míguez  
[\*Religions of the World\*](#) by Lawrence E. Sullivan, General Editor  
[\*Soundings in the Religion of Jesus\*](#) by Bruce Chilton, Anthony Le Donne and Jacob Neusner, Editors  
[\*The Theology of Martin Luther\*](#) by Hans-Martin Barth  
[\*Thinking Christ\*](#) by Jane Barter Moulaison  
[\*The Trinitarian Controversy\*](#) Translated and edited by William G. Rusch  
[\*The Violence of Scripture\*](#) by Eric A. Seibert

Watch for our new, more contemporary branding of Fortress Press! We will launch it at the AAR/SBL international teaching theologians' conference in late November 2012.

### **New website features**

In the past several months, we have been upgrading our websites. While this is a continual work-in-progress, we are pleased that our customers can now log in to a "My Account" section on our website to track orders, download invoices, etc. I also am delighted that we now offer [Gift Cards](#) for purchase via our website, perfect for your favorite pastor, seminarian or church musician!

### **Summary**

With the rapid changes in sales channels and delivery media, it is an exciting though challenging time to be in the ministry of publishing. We welcome suggestions from our partners in ministry from across this church. Please send your ideas to Beth Lewis at [ceo@augzburgfortress.org](mailto:ceo@augzburgfortress.org).

**Augsburg Fortress, Publishing House of the ELCA Digest of Board Actions**

*Submitted by Beth A. Lewis, President and CEO*

Dates of Board Meetings: April 20-21, 2012; August 15, 2012; October 26-27, 2012

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

Voted to accept the draft report from the Governance Task Force, and to authorize the Executive Committee of the Board of Trustees to take the necessary steps to prepare the proposal and necessary constitutional changes for presentation to the full Board of Trustees in anticipation of the 2012 fall meetings of the ELCA Conference of Bishops and the ELCA Church Council. (PH.12.04.02)

Voted to endorse the concept and direction of the governance proposals contained in the draft amendments to the ELCA governing documents as outlined in Exhibit A. (Potential Amendments to the ELCA Governing Documents Relating to Augsburg Fortress, Publishers, 2013 Churchwide Assembly, Version 8/6/2012) (PH.12.08.03)

Voted to consider board members from the class of 2013 among the nominees for the incoming board, and to nominate at least one incoming board member from a full communion partner church body. (PH.12.10.05)

**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 October 21-22, 2011 Board of Trustees meeting in open session. (PH.12.04.01)

Voted to approve the minutes of the April 20-21, 2012 and August 15, 2012 Board of Trustees meetings in open session. (PH.12.10.04)

**Executive Session actions**

Voted to approve the minutes from the October 21-22, 2011 and December 15, 2011 meetings of the board of trustees in executive session. (ES/PH.12.04.01)

Voted to receive the 2011 financial statements audit report as submitted. (ES/PH.12.04.02)

Voted to reappoint McGladrey as external auditors for the audit of the 2012 and 2013 financial statements of Augsburg Fortress, the Publishing House of the Evangelical Lutheran Church in America. (ES/PH.12.04.03)

Voted to approve the minutes of the April 20-21, 2012; June 4, 2012; and August 15, 2012 meetings of the board of trustees in executive session. (ES/PH.12.10.04)

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

None

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## **Portico Benefit Services, a Ministry of the ELCA**

Submitted by Jeffrey D. Thiemann, President and CEO

This Portico Benefit Services' summary of activities provides a brief overview of a number of topics, including: Financial Well-Being enhancement, Health Care Reform changes, Seminary Pilot Project, *EmployerLink* and *MyPortico* website creations, 2013 Health Plan rates, and Update on the Funded Ratio for the ELCA Participating Annuity Investment Fund.

### **Financial Well-Being**

*Ernst & Young (EY)*: The member engagement with EY financial planners has been tremendous. EY financial planners deliver unbiased guidance representing a leading financial education provider, are experienced in church benefit plans, understand ELCA benefits, do not sell investments or financial products, and are salaried, not paid on commission. There is no out-of-pocket cost to those who utilize the services of EY. The cost for this service is included in the administrative fees for all ELCA Retirement Plan accounts. The service is available to all ELCA Retirement Plan members from the privacy of their own homes (replacing the Retirement Planning Group, which served those members age 50+). Only 16 percent of employers plan to adopt or promote personalized savings and investment management through a third-party adviser, despite evidence of its positive impact on employee savings and investing behavior, according to a Schwab Retirement Plan Services study released earlier this year. The EY service, already available, places ELCA plan sponsors in a select group of the top 16 percent that provide third-party support for the financial well-being of their employees. Since mid-April 2012, when the service became available, 1,096 plan members have contacted EY. EY and members have had a total of 3,210 calls.

While some calls deal with more than one topic, here are the top six matters addressed:

- 1) retirement planning — 1,066
- 2) general inquiry (e.g. initial contact to see what services are available) — 997
- 3) investment planning — 728
- 4) income tax planning — 213
- 5) estate planning — 111
- 6) insurance planning — 95.

*New Mailing*: Portico has recently mailed a new brochure called, *Is Your Retirement Income at Risk?* It was sent to approximately 13,000 members who received a Retirement Readiness Report this summer. Based on scenarios we have encountered with Portico members, the brochure summarized common retirement traps that often affect many people, and how our members can avoid them.

### **Health Care Reform**

Health care reform will likely bring significant change to the ELCA health plan in 2014. As we navigate the evolving health care landscape, know that Portico is working on behalf of this church to minimize plan member disruption, identify opportunities for employers to save money and preserve a wellness focus for the sake of ministry. Brad Joern, Portico Vice President of Products and Services, will continue to update members, employers, and leaders in this church as we move into late 2012 and 2013. In addition to working with other denominations through the Church Benefits Association and the Church Alliance, Portico is looking at the ELCA Philosophy of Benefits and underlying principles for administration of the ELCA Pension and Other Benefits Program. A Church Council authorized advisory group (including persons from Churchwide leadership, Church Council, Portico, and the Conference of Bishops) is engaged in this effort. Other stakeholders will also be brought into the review and advisory process with an anticipated 2013 report to the Church Council.

### **Seminary Pilot Project**

Seminary presidents asked Portico to creatively address the unique needs of seminaries to better manage their health care costs as part of their overall compensation and benefits strategies. Portico submitted to the seminary presidents a Proposal for Providing Health Benefits to Faculty and Staff of



ELCA Seminaries. The ELCA Church Council approved a pilot program that provides for greater flexibility in plan design, contribution policy, and eligibility and cost-sharing options. The pilot proposal provides two design options under one health plan for seminaries to offer to their employees — the current PPO (Preferred Provider Organization) option and a high deductible option with health savings accounts. For 2013, only Luther Seminary has chosen to implement the high deductible option. This option has a higher annual deductible and lower reimbursement rates than the current PPO option. Both medical and pharmacy costs accumulate toward the deductible. Participating members may enroll in a health savings account, into which Luther will make contributions toward covering out-of-pocket medical expenses. Employees may also contribute to the account on a pre-tax basis. The seminary pilot is timely in light of anticipated changes brought about by health care reform — most notably the technological and operational capabilities required to administer more than one health plan design. Our experience with this pilot will enhance our ability to lead the entire ELCA through the upcoming changes expected as health care reform provisions become effective in 2014.

### ***EmployerLink and MyPortico***

*EmployerLink* is a new website portal created specifically for ministries that sponsor employees in the ELCA benefits program. With this portal, employers will be able to conduct business online.

*EmployerLink* currently features the following: registration, online bill payment, and user profile management. More features are on the way. The portal will soon include features that will allow employers to view, manage and update sponsored employees' benefits. The new functionality will provide for online reporting of salary changes and enrolling new employees.

*MyPortico* is Portico's new website portal designed to help members take full advantage of their benefits in a secure, convenient way. After registering, members are able to do the following: review reported income; view Retirement Readiness Report; update member pretax contributions; and receive personalized, timely updates to help get the most from benefits. Two additional features soon to be added include updating personal information and making flexible spending account elections. Other features will be added in the future. As of October 2, 2012, 70 percent (5,185) of all employers have signed up on *EmployerLink*, and of that number, 25 percent (1,296) are making online payments. As of the same date, 11 percent (1,391) of active sponsored members have signed up on *MyPortico* in just the first two weeks after launch. Both numbers are increasing daily.

### **ELCA Participating Annuity Investment Fund**

In addressing the economic downturn of recent years and its impact on the funded ratio (the ratio of the market value of the net assets to the projected benefit distributions as of a particular date) for the ELCA Participating Annuity Investment Fund (the Fund), reductions in annuity payments were made. Initially, the expectation was that annuity payments would be decreased by 9 percent each year in 2010, 2011, and 2012. Because of market investment returns the actual reductions were: 9 percent in 2010; 6 percent in 2011; and 3.8 percent in 2012. For fully funded status, the funded ratio of the Fund should be 1.00. In each of the three years referenced, the funded ratio was below 1.00. As of August 31, 2012, the Fund's funded ratio was 1.02. The monthly funded ratio reflects the net assets and projected benefit distributions as of the last day of the month, and is calculated and posted after the eighth business day of the following month. At the November 2012 Portico Benefit Services Board of Trustees meeting, trustees will look at the September 30, 2012 funded ratio of the Fund and determine the 2013 annuity adjustment.

**Portico Benefit Services Digest of Board Actions**

*Submitted by The Rev. Jeffrey D. Thiemann, President and CEO*

Meeting Dates: August 2-4, 2012 and November 2-4, 2012

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

August 2012 amendments

**Approved** amendments to the ELCA Medical and Dental Benefits Plan relating to Health Care Reform, ELCA Seminary Coverage and Retiree Coverage. (Approval by Board of Trustees, effective upon ELCA Church Council approval—*CC acted on September 18, 2012, via teleconference*)

**Approved** amendments to the Restated ELCA Medical and Dental Benefits Trust clarifying trust assets can be used to provide wellness-related programs and activities for members of the ELCA Pension and Other Benefits Program. (Approval by Board of Trustees, effective upon ELCA Church Council approval—*CC acted on September 18, 2012, via teleconference*)

September 2012 Electronic Votes

**Approved** the revised Appendix to the ELCA Medical and Dental Benefits Plan to be effective January 1, 2013, upon ELCA Church Council approval. (*CC acted on September 18, 2012, via teleconference*)

**Approved** the revised Contribution Rate for the Seminary High Deductible Health Plan design option to be effective January 1, 2013, upon ELCA Church Council approval. (*CC acted on September 18, 2012, via teleconference*)

November 2012 resolutions/actions

**Approved** resolution concerning recommendations of Portico Governance and Election ad hoc committee for 2013 Churchwide Assembly.

**Adopted** resolution proposing a partial slate of potential nominees to fill Portico Benefit Services' trustee vacancies, to be elected by the Churchwide Assembly in August 2013. The Nominating Committee was delegated the authority for completing the full slate, and staff was directed to forward the complete slate to the Office of the Secretary of the ELCA.

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

August 2012 amendments

**Approved** amendments to incorporate the Portico Benefit Services name throughout the documents as appropriate for: (Approval by President)

ELCA Retirement Plan  
ELCA Medical and Dental Benefits Plan  
ELCA Disability Benefits Plan  
ELCA Survivor Benefits Plan  
ELCA Flexible Benefits Plan  
ELCA Master Institutional Retirement Plan  
ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society

ELCA 457(b) Deferred Compensation Plan  
ELCA Supplemental Retirement Plan for Government Chaplains  
ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plans

Restated ELCA Retirement Trust  
Restated ELCA Medical and Dental Benefits Trust  
Restated ELCA Survivor Benefits Trust  
Restated ELCA Disability Benefits Trust  
Restated ELCA Master Institutional Retirement Trust  
Restated ELCA Master 457(b) Deferred Compensation Trust  
Restated ELCA Benefits Contribution Trust  
Restated ELCA Supplemental Retirement Benefits Trust  
ELCA Participating Annuity Trust

**Approved** amendments for purposes of clarification, to reflect minor system changes, and to reflect compliance with regulatory changes for: (Approval by President)

ELCA Retirement Plan - Sections 2.26, 3.03, 5.01, 5.02, 5.03 and 9.02  
ELCA Flexible Benefits Plan - Sections 3.03, 4.02, 4.04, 4.05, 4.06, 5.02, 5.05, 5.06 and 7.17  
ELCA Survivor Benefits Plan - Sections 2.04, 3.03, 3.08  
ELCA Disability Benefits Plan - Sections 2.04, 3.03, 5.07

**Approved** amendment to the ELCA Retirement Plan to formally comply with Puerto Rico Internal Revenue Code provisions, which does not involve a change in policy or a change in cost of benefits. (Approval by President)

November 2012 amendments

**Approved** amendment to the ELCA Retirement Plan for The Evangelical Lutheran Good Samaritan Society (effective January 1, 2013) to allow a member with an account balance of \$20,000 or less to take withdrawals without obtaining notarized spousal consent. (Approval of Board of Trustees.)

**Approved** amendment to ELCA Master Institutional Retirement Plan (effective January 1, 2013) to allow a member with an account balance of \$20,000 or less to take withdrawals without obtaining notarized spousal consent. (Approval of Board of Trustees.)

**Approved** amendments to the ELCA Flexible Benefits Plan to add a Health Savings Account (HSA) option for members with ELCA-Primary high deductible health coverage and to add a Limited-Purpose Health Flexible Spending Account for members with a HSA. The amendments include language clarifying any monthly premiums paid by members for health coverage can be withheld from their pay on a pre-tax basis. (Approval of Board of Trustees.)

**Approved** amendment to the ELCA Retirement Plan to incorporate the phrase “pretax retirement contribution.” (Approval by President.)

**Approved** amendment to the ELCA Medical and Dental Plan to make minor changes to the seminary health plan provisions and provide clarifications on members with ELCA-Primary high deductible health coverage participating in the personal wellness account. (Approval by President.)

**Approved** amendment to the Master Institutional Retirement Plan (MIRP), which clarifies that MIRP members may be charged an account fee. This is not an additional fee, but a different way to allocate record keeping costs. (Approval by President.)

August 2012 Resolutions/Actions

**Approved** resolution relating to Bylaw sec. 9.4 Signature Authority.

**Approved** resolution endorsing the strategy and direction for the re-design of the ELCA Survivor Benefits Plan.

**Approved** resolution endorsing the direction concerning the review of the ELCA Philosophy of Benefits.

**Approved** 2013 Contribution Rates for the Survivor, Disability, and Medical and Dental Benefits Plans, and Retiree Support.

November 2012 Resolutions/Actions

**Approved** resolution designating a portion of 2013 remuneration as rental/housing allowance for the following Board of Pensions' employees:

Pr. Robert D. Berg  
Pr. Richard J. Bruesehoff  
Pr. Paul E. Aebischer  
Pr. Sandra L. Rothschiller  
Pr. Jeffrey D. Thiemann

**Approved** resolution designating retirement and disability payments as rental/housing allowance for 2013.

**Approved** resolution amending 2012 budget.

**Adopted** 2013 Budget.

**Approved** resolution establishing the annuity adjustment (1.1%), dividend (12%) and interest-crediting rate (5.6%) for 2013 for the ELCA Participating Annuity of the ELCA Retirement Plan.

**Approved** resolution amending the Social Purpose Guiding Policies Applicable to All Funds.

**Approved** resolution amending the Social Purpose Retirement Funds Investment Policy Statement.

**Category III. Other procedures and board actions.**

May 2012 Electronic Vote

**Approved** the retention of PricewaterhouseCoopers as the independent auditor for the year ending December 31, 2012.

June 2012 Electronic Vote

**Approved** Board of Trustees Committee assignments.

August 2012 resolutions/actions

**Approved** resolution relating to the Augustana Annuity Trust.

**Approved** resolution relating to Thendra, Inc.

September 2012 Electronic Vote

Investment Committee **approved** revisions to the “Illiquid Investments Policy – Daily Valued Retirement Funds” document.

November 2012 resolutions/actions

**Approved** resolution regarding Consent Agenda Use and Guidelines.

**Approved** changes to the Charters and Calendars for the Appeals, Audit, Corporate Social Responsibility, Executive, Finance, Investment, Nominating, and Products & Services Committees.

**Received** Porticos’ 2012 August and November Management Reports.

## **Lutheran Men in Mission**

*Submitted by Doug Haugen*

The vision of Lutheran Men in Mission is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. Lutheran Men in Mission lives out that vision through the resources we publish, the events we produce and ongoing leadership development.

### **Events**

Lutheran Men in Mission has conducted seven "One Year to Live" retreats in the past six months. "One Year to Live" is a retreat model developed by Lyman Coleman in cooperation with Lutheran Men in Mission. The retreat is designed to help men take an honest look at their faith, what is keeping them from experiencing God more fully, and what they believe God is calling them to do for the rest of their lives within the safety of a small group. The retreat is completely lay-led as all the small group facilitators and staff members have been participants in earlier retreats. The intent is to eventually bring this to every synod.

Planning is underway for the Lutheran Men in Mission Assembly (business meeting) July 17-18, 2014 and the Lutheran Men's Gathering, July 18-20, 2014. Both events will take place at the Loews Vanderbilt Hotel in Nashville, TN.

### **Leadership**

Lutheran Men in Mission has conducted Building Men for Christ workshops. Building Men for Christ is training designed to help rostered and lay leaders, male and female, to see ministry with and to men as an integral part of overall congregational ministry and helps them reach and activate men for the congregation's ministry and outreach. Like "One Year to Live", this one day workshop continues to spread to new areas. Please go to [www.lutheranmeninmission.org](http://www.lutheranmeninmission.org) for the updated schedules of One Year to Live and Building Men for Christ.

Synod LMM leaders will come together for the Leadership Summit October 12-13, 2012. The leadership of Lutheran Men in Mission plans to make this an annual event.

### **Resources**

The *Master Builders Bible for Men* continues to be our strongest resource, with over 52,000 in circulation. Along with the study questions written in the margins, what makes this resource unique is the thirty-two page section for men's ministry leaders.

LMM continues to distribute *El Nuevo Testamentos* to Spanish-speaking ministries through our synod and congregational men's ministries.

ManTalk is a deck of playing cards designed to help men engage in meaningful (and fun) conversation. Four categories of questions deal with relationships, sports and leisure, lessons and reflections, and ethics and spirituality.

The most recent issues of the *foundations* newsletter have focused on how to do Bible study with men and asset-based thinking/leadership. *foundations* is distributed to approximately 8,000 men.

### **Inter-Generational Ministry**

Lutheran Men in Mission's Young Men's Ministry Specialist and Young Men's Ministry Council has produced a strategy to develop leaders among young men in congregations and synods. The training includes a three step movement: learn (theology, discipleship, leadership), listen (discernment) and live (living out your calling). This takes place through assigned readings, internet/conference calls, in-person discussions and coaching. The role of the Young Men's Ministry Council is to work with the LMM

leaders in designing ministry that will engage younger men and assist in training middle and older aged men in developing meaningful relationships with younger men. Lutheran Men in Mission promotes the “I-Go” model- Identify, Invite and Invest, first published in *Coming of Age*, the study done with young men published in 2006.

**Mission Investment Fund of the ELCA**  
**Submitted by Eva M. Roby, President and CEO**

**Financial Update**

The Mission Investment Fund (MIF) continues its tradition as a strong, stable financial institution. Our total assets rose to \$668.2 million as of August 31, 2012, up from \$642.4 million at year-end 2011. Net assets, or equity, rose to \$183.3 million at August 31, 2012, up from \$179.2 million at year-end 2011. Our capital ratio, a good indicator of financial strength and stability, remained constant at 27.4 percent.

Outstanding loans increased to \$451.2 million at August 31, 2012, up from \$446.0 million at year-end 2011. At August 31, 2012, MIF had 758 outstanding loans, about even with year-end 2011.

Total investment obligations increased to \$479.9 million as of August 31, 2012, up from \$458.3 million at year-end 2011. The number of total investors in MIF grew to 14,618, with 10,479 individual investors, 3,402 congregations and 737 ELCA-related ministries.

**Loans and Real Estate**

MIF is benefiting from a strengthening economy. Outstanding loans have increased, and the number of applications for new loans remains strong.

Our delinquency ratio (the percentage of total loans 90 days or more past due) decreased to 1.73 percent as of August 31, 2012, from 2.34 percent at year-end 2011. We monitor these loans diligently and work closely with these borrowers to return their payments to the terms of their original loan as quickly as possible. We provide loan modifications—temporarily changing payments or terms of a loan—for those congregations that are struggling financially. Today, we are providing far fewer loan modifications than during the past few years.

As of August 31, 2011, MIF held approximately \$20.9 million in real estate, before a \$6.8 million allowance for losses. Of the \$20.9 million, \$11.8 million continues to be held for future congregational use, and \$9.1 million is being held for sale. Through August 31, 2012, MIF purchased two new properties and sold five properties.

**Marketing**

Our marketing efforts remain focused on increasing awareness of MIF and increasing participation of ELCA congregations, members and ministries. To provide greater visibility for the MIF brand, we launched a new website in late September, [www.mif.elca.org](http://www.mif.elca.org).

In July, MIF brought our message directly to the approximately 35,000 young people and adult leaders attending the 2012 ELCA Youth Gathering in New Orleans, where we hosted an interactive photo booth.

MIF is conducting an eight-week advertising campaign in traditional Lutheran markets (Minneapolis/St. Paul, Rochester, Milwaukee, Philadelphia), and continuing traditional direct mail campaigns to existing customers and prospects.

**Key Initiatives**

MIF will finalize its new strategic plan for 2013 through 2015 at its upcoming Board of Trustees meeting. We spent much of 2012 inviting input from MIF senior managers, staff members, Board of Trustees members and ELCA leaders. The new plan will detail the goals to guide our business going forward.

We are also on track to implement a new core operating system on January 1, 2013. The new system will offer greater convenience for our customers and greater efficiency for MIF.



### **Partnerships**

MIF continually reaches out to our ELCA partners on key initiatives to help grow our church. We continue to work alongside the ELCA's Congregational and Synodical Mission (CSM) to support the "new wine" ministries, which are the remaining members of congregations that left the ELCA and have been designated as new-start congregations.

Supporting the youth ministries of this church is always a priority for MIF. In advance of the ELCA's 2012 Youth Gathering last July, MIF provided a \$100,000 grant to enable 103 young people and 38 adult leaders to attend the event. Our grant, helping to cover registration fees as well as costs of travel, food and lodging, provided the vital assistance that some teens and adults needed in order to participate.

We continue to forge stronger ties with our full-communion partners' church extension funds to determine if we can assist them in providing loans or other services to their member congregations. In recent months, we have partnered most closely with the Episcopal Church Building Fund. Work in this area broadens our capacity to provide loans and expands our mission to do God's work in the world.

## **Women of the ELCA**

*Submitted by Linda Post Bushkofsky*

The women's organization continues its strong ministries in global education, scholarships, racial justice, grants, Bible study, cross-cultural immersion and stewardship. The organization's award-winning publications, *Gather*, *Interchange (Intercambio)*, *Café*, and its two websites assist and inspire the women of the church. The work of the churchwide staff of Women of the ELCA is to support the organization's participants as they live out our mission of mobilizing women to act boldly on their faith in Jesus Christ.

This is accomplished while honoring those women who have been committed members for many years and the ministries in which they are engaged while also creating a community where other women, including younger women, can be challenged and nurtured to carry out the mission and purpose of Women of the ELCA. To ensure a healthy and mission-filled future for Women of the ELCA, women of all ages in the ELCA need to talk with one another, sharing their struggles and joys, ideas and inspirations, frustrations and fears. The churchwide staff creates spaces and places where those conversations can take place.

The organization began a yearlong celebration of its 25<sup>th</sup> anniversary in June 2012. The organization has launched a special 25<sup>th</sup> anniversary appeal with 50 percent of the total offerings designed for the ELCA Malaria Campaign. Those dollars will be earmarked for medicine, clean water and advocacy efforts. A limited edition pewter Christmas ornament celebrating the anniversary is available, with \$6 of the \$12 purchase price going to the appeal.

The current Bible study appearing in *Gather* magazine, "Gathered by God," written by Dr. Audrey West, has been well received across the organization. The summer 2013 three-part study will be written by Audrey Novak Riley, ELCA World Hunger staff, and is called "All Who Hunger, Gather Gladly." The 2013-2014 Bible study, "In Good Company: Biblical Stories of Women," will be written by the Rev. Kay Ward, the first female bishop of the Moravian Church in North America. This will also be the first Bible study in the magazine's history written by someone other than an ELCA member.

At its annual convention in May 2012, the Associated Church Press (ACP) honored *Gather* with several awards. *Café*, our e-zine, also received an award from the ACP along with an award of excellence from the Religion Communicators Council for its podcast. The Religion Communicators' Council (RCC) also recognized *Daily Grace*, our iPhone app, with an award of excellence. The RCC honored other marketing efforts as well.

In our annual grants program, 21 domestic grants totaling \$47,525 and six international grants totaling \$10,000 were awarded this spring. Twenty-three scholarships were awarded to Lutheran women in May 2012.

The organization's health initiative, Raising Up Healthy Women and Girls, is making available \$50,000 in seed grants for congregational units. The grants, ranging up to \$1,000, are used for health initiative programs that intentionally involve women across generations and are easily replicable by other units. Applications are due December 15, 2012.

The organization participated in three significant ways at the ELCA Youth Gathering in July: facilitating a workshop led by a grantee of our organization, hosting an interactive center hot spot and hosting a spa space for adult leaders. The latter was the most successful and allowed direct contact with about 1,000 adult leaders, the bulk of whom got to know Women of the ELCA in a whole new way.

Twenty-four of the organization's program resources are now available in Spanish. They are published at [www.womenoftheelca.org](http://www.womenoftheelca.org) along with other free, downloadable resources we offer. In June 2012, we held a weekend consultation involving a diverse group of women, reviewing research on our resources, brainstorming ideas on the use of them, examining and analyzing the types of resources produced and offering new program and author ideas.

A training session for racial justice advocates in our peer network, Today's Dream: Tomorrow's Reality, took place in May.

The 2012-2013 Stewardship Guide was published in September 2012. Training for newly-elected synodical treasurers took place in April.

Training for women serving as triennial gathering promoters was held in August.

A new [www.womenoftheelca.org](http://www.womenoftheelca.org) was launched in June, following many months of analysis, planning and preparation. It met our goals of better organization and easier-to-find features. The average number of monthly visitors is up by about 1,000; new visitors have grown from 39 percent to 53.7 percent; and visitors stay 25 percent longer on the new site and view 25 percent more pages.

**Women of the ELCA Digest of Board Actions**

*Submitted by Linda Post Bushkofsky*

**Meeting date: April 20-21, 2012 (Itasca, Illinois)**

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

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

Established the delegate count for the Ninth Triennial Convention (July 22-24, 2014 and established a rank order process to be used in the election of triennial delegates

Received and acted upon four recommendations from the 2012 Conference of Synodical Presidents

Endorsed the Lutheran World Relief 2013 Quilt Campaign that challenges Lutherans to create 500,000 mission quilts in 2013, representing a 25% increase in the average number of quilts created for LWR in any given year

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

Engaged in both racial justice and stewardship education

Received a report from Church Women United and heard from vice president JoAnn Fuchs and Deborah Calvert, associate executive director, who represented Women of the ELCA at the CWU Common Council (November 30-December 1, 2011)

Learned of president Jennifer Michael's involvement in an ELCA consultation in January 2011 relating to the development of a social statement on justice for women

Prepared for board members' participation in the 2012 conventions of synodical women's organizations

**Meeting date: October 19-20, 2012 (Charlotte, North Carolina)**

**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)

Received a referral from the Eighth Triennial Convention of Women of the ELCA (July 12-14, 2011) on gender justice that asked the board to consider United Nations Security Council Resolution 1988, and in response

- The organization joined the International Campaign to Stop Rape & Gender Violence in Conflict ([www.stoprapeinconflict.org](http://www.stoprapeinconflict.org))
- The board encouraged all participants to take the Campaign's pledge
- The board encouraged all synodical women's organizations to advocate for gender justice through and within their companion synod relationships

Expressed its solidarity with the elected leadership of Liberia as they continue the work of peace-building; committed the organization and its participants to praying for those leaders "so they will not grow weary or become unduly discouraged in their invaluable work of forging a new nation" (please see attached resolution which is forwarded by the churchwide executive board to the ELCA Church Council, for its information)

Encouraged all participants to “familiarize themselves with the work of the 57<sup>th</sup> Commission on the Status of Women [to be held March 4-15, 2013] so that they may support the elimination and prevention of all forms of violence against women and girls throughout the world.”

Adopted a \$2,294,000 budget for fiscal year 2013; received the FY2011 audit

Adopted a \$888,700 budget for the Ninth Triennial Convention to be held in Charlotte, N.C., July 22-24, 2014

Established a policy for the appointment of at-large delegates needed to achieve the mandate of the Women of the ELCA Churchwide Constitution (Article XI, Section 5, Item 2) that requires that at least 10 percent of the delegate body be women of color or women whose primary language is other than English

Adopted a \$960,650 budget for the 2014 Triennial Gathering, also to be held in Charlotte; in June the board had set the theme for the gathering as “of many generations” and selected Isaiah 58:12 as the theme verse

Received the report and recommendation of the Executive Director Evaluation Committee and acted upon the same

Recommended to the executive director the annual distribution from the India endowments

Approved changes to the constitutions of three synodical women’s organizations (Indiana-Kentucky, Southwestern Washington and New Jersey)

Selected Minneapolis, Minnesota as the site for the Tenth Triennial Convention and Gathering, to be held in 2017

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

Installed three new members along with a new churchwide treasurer. (Ely Smith, of Fircrest, Wash., already a board member, was installed as treasurer for the remainder of this triennium. Ely is from the Southwestern Washington Synodical Women’s Organization (1C). Joan Iverson of Lamberton, Minn., Southwestern Minnesota SWO (3F); Jody Smiley of Blacksburg, Va., Virginia SWO (9A); and Dawn Smith of Midland, Mich., North/West Lower Michigan SWO (6B) were installed as board members. These women were recently appointed to these roles following the resignation of the treasurer and two other board members.)

Elected three members to the executive committee of the board. (Those elected were Syd Brinkman, of Allison, Iowa; Gwendolyn King, of Philadelphia, Penn., and Gwendolynn Edwards, of Bellevue, Neb. They will serve one-year terms. They join the four officers of the organization to comprise the executive committee. The officers are Jennifer Michael, president, of Pensacola, Fla.; JoAnn Fuchs, vice president, of West Columbia, Tex.; Jackie Wilson, of Hot Springs, Ark.; and Ely Smith, of Fircrest, Wash.)

Engaged in both racial justice and stewardship education

Received a report from Church Women United



**Women of the ELCA's support of efforts for peace and justice,  
especially within Liberia**

*Adopted by the Churchwide Executive Board of Women of the Evangelical Lutheran Church in America, meeting in Charlotte, North Carolina, October 19-20, 2012.*

Whereas, American Lutheran women have a long-standing relationship with our Liberian Lutheran sisters, having prayed for and with each other over the decades, together, each in our own mission fields, sharing the redeeming and transforming love of God through Jesus Christ; and

Whereas, our commitment to stand with our Liberian Lutheran sisters is more critical today than ever as they restore peace to their war-ridden land. Their struggle is our struggle, their quest for peace is our quest for peace; and

Whereas, since at least 1916, American Lutheran women have shared financial support in Liberia, with Women of the ELCA serving as the current custodian of two endowment funds created for support of education and health ministries in Liberia; and

Whereas, as one means of observing the 25<sup>th</sup> anniversary of Women of the ELCA, our organization is sponsoring a trip to Liberia where we will accompany women of the National Lutheran Church Women Fellowship of Liberia (the women's organization of the Lutheran Church in Liberia); and

Whereas the 57<sup>th</sup> Commission on the Status of Women of the United Nations (March 4-15, 2013) will address the elimination and prevention of all forms of violence against women and girls; and

Whereas, in its 1994 Message on Community Violence, the Church Council of the Evangelical Lutheran Church in America (ELCA) stated that it is often "those in power" who extend "their

racial, sexual, economic, and/or political domination through violent means” and it has been largely women and the girl child that have suffered from rape in Liberia, knowing that “Short-term measures to counter violence are needed, as well as long term measures to counter social and economic inequalities and the brokenness that contribute to violence...” and

Whereas, we echo the ELCA’s Social Statement “For Peace in God’s World”, in that “we share with people everywhere hope for a more peaceful and just world,” and where it is further stated that it is “through the Law” that “the sovereign God of the nations holds all responsible for their neighbor, protects community, and blesses creation ever anew...”; and

Whereas, the “For Peace in God’s World” social statement also reminds us that “The Gospel of peace (Ephesians 6:15) heals our broken relationship with God, removing the ultimate root of violence and injustice” as it “breaks down the dividing walls of hostility among people,” showing that it is “The peace of the Gospel [that] is the final peace God intends for all”; and

Whereas, this statement also reminds us that the people of God and the church are to be a faithful presence fulfilling “the mandates of its divine calling” as “it helps in word and deed to create an environment conducive to peace” and “through the cross of Christ, God calls us to serve the needs of our neighbor, especially of those groups and individuals who suffer and are vulnerable” and that “the cross assures us that even in our vulnerability, suffering, and death, God’s power is active through us” and “in the cross we recognize that forgiveness, reconciliation, and love of enemy are essential to our efforts to build earthly peace”;

Whereas the United Nations reports that women’s voices and their participation in all aspects of society are more important than ever and has called on world leaders to advance women’s involvement in politics and empower them economically; therefore

**BE IT RESOLVED** that the churchwide executive board of Women of the ELCA, the women’s ministry of the Evangelical Lutheran Church in America, on behalf of the whole organization, expresses its solidarity with the elected leadership of Liberia from President Ellen Johnson-Sirleaf to the Nobel Peace Prize winner Leymah Gbowee and church leaders such as the Rev. D. Jensen Seyenkulo, bishop of the Lutheran Church in Liberia, and the women of the National Lutheran Church Women Fellowship of Liberia as they continue the work of peace-building in Liberia; and

**BE IT RESOLVED** that this organization, within all of its expressions, hold Liberia and its civic and religious leaders in deep prayer so they will not grow weary or become unduly discouraged in their invaluable work of forging a new nation; and

**BE IT RESOLVED** that Women of the ELCA, in all of its expressions, advocate for justice as may be requested by these leaders; and

**BE IT FURTHER RESOLVED** that Women of the ELCA participants are encouraged to familiarize themselves with the work of the 57<sup>th</sup> Commission on the Status of Women of the United Nations so that they may support the elimination and prevention of all forms of violence against women and girls throughout the world.