

Exhibit List

EXHIBIT A Reports of Leaders

- Part 1: Report of the Presiding Bishop
- Part 2: Report of the Vice President
- Part 3: Report of the Secretary
- Part 4: Report of the Treasurer (including IT and MS)
- Part 5: Report of the Executive for Administration (see Exhibit K, Part 4 for HR and RE)
- Part 6: Report of the Conference of Bishops

EXHIBIT B Synodical and CWA Actions

- Part 1: Synodical Resolutions for Referral to the Church Council
 - Part 1a: Synodical Resolutions for Referral to the Church Council - NONE
 - Part 1b: Proposed Responses: Synodical Resolutions Previously Referred to Churchwide Units
- Part 2: Churchwide Assembly Actions
 - Part 2a: Churchwide Assembly Actions for Referral to Churchwide Units - NONE
 - Part 2b: Churchwide Assembly Actions: Responses from Units to Church Council

EXHIBIT C Nominations

EXHIBIT D En Bloc Items

- Part 1: Board Development Committee
- Part 2: Budget and Finance Committee
- Part 3: Executive Committee
- Part 4: Legal and Constitutional Review Committee
- Part 5: Planning and Evaluation Committee
- Part 6: Program and Services Committee
- Part 7: Other Items

EXHIBIT E Board Development Committee

- Part 1: Café Conversation Items
- Part 2: John Scherer Materials

EXHIBIT F Budget and Finance Committee

- Parts 1-17: Financial Statements

EXHIBIT G Executive Committee

- Part 1: Theological Education Advisory Council Report

EXHIBIT H Legal and Constitutional Review Committee

- Part 1: Luther Seminary Bylaws

EXHIBIT I Planning and Evaluation Committee

- Part 1: LIFT II Report

EXHIBIT J Program and Services Committee

- Part 1: GM Personnel Policies
- Part 2: Criminal Justice Social Criteria Screen
- Part 3: Word and Service Letter to Rostered Leaders
- Part 4a: Youth and Young Adult Ministries
- Part 4b: Disabilities Ministries
- Part 5: Campaign for the ELCA Report

EXHIBIT K Report of Churchwide Ministries

- Part 1 Global Mission Unit Report
- Part 2 Congregational and Synodical Mission Unit Report
- Part 3 Mission Advancement Unit Report
- Part 4 Office of the Bishop Areas Report: Ecumenical and Inter-Religious Relations,
Human Resources, Research and Evaluation, Synodical Relations and Theological
Discernment

EXHIBIT L Church Council Items

- Part 1: Synod visits by Church Council members

EXHIBIT M Congregational and Synodical Mission

EXHIBIT N Global Mission

EXHIBIT O Mission Advancement

EXHIBIT P Separately Incorporated Ministries

- Part 1a: Augsburg Fortress Unit Summary
- Part 1b: Augsburg Fortress Summary of Digest of Board Actions
- Part 2a: Portico Benefit Services Unit Summary
- Part 2b: Portico Benefit Services Summary of Digest Board Actions
- Part 3a: Lutheran Men in Mission Unit Summary
- Part 4a: Mission Investment Fund Unit Summary
- Part 5a: Women of the ELCA Unit Summary

Report of the Presiding Bishop

Thank you, Mr. Vice President.

We're trying to figure out and your input on this will be important for us here in the Churchwide Organization, what kind of reporting is reporting. I'm going to try to organize my report around something I think that might be helpful. As you know, we've worked with a consultant, Lyla Rogan, as we developed the operational plan for this triennium and for the annual goals. One thing we learned is that our written reports basically tell you what we've been doing and we don't know if that is effective reporting or if you want us to say how we are moving against our own goals or the goals we've established in the operational plan. It would be helpful if you could talk with us as we make our reports and reflect on what would be most useful.

Having said that, here it goes. I like to organize my remarks first of all by talking about the four emphases that I have been sharing. People have been wondering if I have a vision. That's been the constant question. And I think these four emphases contain that vision and they're beginning to get traction. Before I could even list them at the Congregational and Synodical Mission unit all-staff meeting, the new Director for Evangelical Mission from the Florida-Bahamas Synod said, "We're church. We're Lutheran. We're church together. We're church for the sake of the world." I think we're starting to get that, and I will continue to unpack what those emphases mean.

When I talk about being church, I talk about how we are really clear on how we are formed, informed, motivated and sent out into the world. My understanding is that worship is (and I know people hate this word now) actually a missional activity as well as a devotional one. Worship needs to be the center of our life together and at the center of our worship needs to be the crucified and risen Christ.

We do wonderful, wonderful things as the ELCA and I don't want us to stop for a minute. You'll hear about those wonderful things over the course of this weekend. And you're doing them in your own congregations, your own agencies and your own synods. This is happening. But we need to be able to be clear and also to say this out loud, "How are we different? How are we differently motivated from morally upright, compassionate, justice-seeking atheists?" If our folks can't understand that, then we've got some work to do.

Also as you can see here, in the front of this room, we have the Word and Sacrament sort of highlighted. It's a candle, baptismal bowl and Bible. We're trying to see ourselves as a community of communal spiritual discernment. You'll be hearing more about that from Bishop Crist, Pastor Kunz and Bill Horne.

We all need to be intentional about regular spiritual disciplines or practices, which we may in fact be doing, but we don't tell each other or we're not intentional about this. We should be about prayer and silence and solitude and Scripture study (not for the sake of sermons, all of you clergy types). Separate from that is regular corporate worship, giving, hospitality, service. All of that is part of who we are. I'm trying to make how we're being a church an emphasis. I'm proud that we're a public church and I'm proud of the work that former Presiding Bishop Hanson did to move us there. Now we need to also emphasize *the church*, as well as the public church. Goal one works well with that in the Operational Plan. (Goal One: Congregations are growing, vibrant in their worship life and diverse, and worshippers increase their engagement in and support for God's Mission, locally and globally.) I know also that Scott Weidler and the late Peter Perella were working on a Worship Jubilee, which will be held in July of 2015. Some of us bishops when we've traveled around to congregations in our synods find that worship ought to be transcendent and in some cases, it's not transcendent. Is that delicately put? (Laughter) How can we equip and help our people see that that's who we are and that moment as a community together, intentionally and in the presence of God, giving praise and glory to God, and then receiving the forgiveness and grace is an important thing?

We should borrow every best practice that we can from secular agencies where they do a lot of things a heck of a lot better than we do. Hence, we finally for the last two cycles have adopted an operational plan. But some of the things that we do, we don't need to move to strategic planning right away. In fact, what we should do is engage in this community of communal spiritual discernment so that other voices can be heard who don't process as quickly. We can listen to the Holy Spirit and then be guided that way so we can go to strategic plans. Pr. Amy Reumann, ELCA state public policy director in Pennsylvania, was talking about this this past week in Washington, D.C. and she said, "For coming to decisions, this is pure gold." So it's already getting traction across the church.

We need to be Lutheran. If we're not really clear about who we are, how can we engage in an authentic, meaningful relationship with somebody else? All of us, and I'll speak for our tradition, and this is not to take away from any of our full-communion partner traditions because we need to hear clearly from you, who you are. But if we're not aware who we are, we're missing something. The Lutheran voice has a distinctive timbre that can add to the conversation, not only within our organization, but ecumenically, in interfaith discussions and in our secular discussions, and therefore in the public square. To that end, the churchwide organization will embark on a study of the Small Catechism. Pr. Marcus Kunz, with a focus group, is trying to work toward a way to help folks, current employees and new employees, to understand the Lutheran language, what it talks about. The way we're going to do that is through a study of the Small Catechism.

The work of the Theological Education Advisory Council (TEAC) will also help us to have an authentic and unapologetic Lutheran voice for our work as we're moving toward the 500th anniversary/observance of the Reformation. And you'll be hearing more about that as we go along.

We're also church together and we have a lot of goals addressing that emphasis. How are we church together, internally, within the ELCA? How do we do that among the Church Council, the Conference of Bishops and the Administrative Team? We've already established some dates anticipating developments during the Church Council retreat where we can start to have conversations beyond this council and to engage our partners. My goal is for us to understand that we're Team ELCA, and Jesus is the captain. But too often, we are necessarily, and sometimes rightly, very immersed in our particular context or in the particular way that we serve. Even within this building, we don't automatically think that what we're doing will have an impact on somebody else in the next cubicle or the next unit or that maybe we could gain from another person's wisdom. We're trying to find ways to make that more possible.

Being church together also means we're working on the relationship between all expressions of the church. Our relationships have not been as sanguine or robust as they could be. One of my goals for 2014 is to work on the relationship between the Conference of Bishops and the Churchwide Organization. We did start that with a retreat just for the bishops the day ahead of the Conference of Bishops meeting, which means they gave up an extra day to spend in retreat and to start to look at how the Conference of Bishops functions, and how the Conference can then be in better partnership with the Churchwide Organization.

One of the ways is looking at the agenda for the Conference of Bishops' (CoB) meetings. Since the bishops are all in Chicago for the CoB at the same time and the Churchwide Organization staff are in Chicago, except for the deployed folks, how do we keep the integrity of the meeting for the bishops? It is a separate meeting, but at the same time, this is a chance for us as partners together to have conversations and do planning and dreaming together. Some suggest that we might just have a Churchwide Day and then have meetings all day and then have separate time at the same meeting for the Conference of Bishops. We're looking at different configurations. We'll be working with the Executive Committee of the Conference of Bishops and the Administrative Team to see how we can find some way to work together and not miss that opportunity.

We're also church for the sake of the world. We do a lot of work around that. Our social statements are important for that. Part of being a public church is the important advocacy work the ready benches do. Thirty-two bishops were in Washington, D.C. at the end of March having meetings with members of

Congress. Most of the meetings we had—I think there were 70 separate meetings—were with *the* Congress person, which is unusual because you often meet with staffers.

Our advocacy office in Washington, D.C. is a wonderful group of people who help to advise bishops; bishops help to advise them. We try to work with governmental agencies. We also have deployed state public policy offices around the country, our Lutheran Office for World Community in New York and also we have something here called the Public Policy and Procedures Group (PPPG) and that draws upon the wisdom of our advocacy folks from Washington, D.C., New York, and our units here. But in order for us to have a more focused and perhaps greater impact, it's been my decision and they've begun work on this, to do an audit of all the letters that I've signed since coming to office. I'm going to be signing fewer letters I think than previous bishops. The audit will help us see what kinds of letters I am signing. Are they always on the same topics? And who else are signatories? So if it's just us and our wonderful ecumenical friends, people just say, "OK. That's the usual suspects." But could we sign letters on issues like immigration reform or criminal justice or even Israel and Palestine and develop a coalition of the National Association of Evangelicals to co-sign or the U.S. Conference of Catholic Bishops or various Jewish or Muslim organizations? We're going to be working on that to build these coalitions and be a lot more targeted in the approach of letters I sign and to come up with a ranking. What sorts of letters need a signature from the Presiding Bishop? Which letters need a signature from unit executives or other officers? We will continue to look at this approach.

We're involved in all kinds of ecumenical and inter-religious work. Most important right now is working up to 2017 and the US Lutheran/Roman Catholic that lifts up all the places in our years and years of dialogue where we have come up with some substantive agreement in one place and it's called *Declaration on the Way*. It's still a work in process but the hope is that the Lutheran World Federation and the Vatican will affirm this is a resource where Lutherans and Roman Catholics already agree. This is very important.

Stephen Bouman, executive director for the Congregational and Synodical Mission unit, was appointed by former Presiding Bishop Hanson nearly seven years ago to be a part of the [Peace Research Institute Oslo](#). This is a group that has dialogue between US and Iranian religious and political leaders. This group has been in dialogue for so long that one participant is now the chief of staff for the new Iranian president. I had the chance to be a participant this past March in Switzerland. We come from our own faith traditions. When we try to find ways to engage with each other or to have exchanges even, it's from the basic understandings of our Abrahamic traditions, our Abrahamic understandings and our Abrahamic faiths. It's a very different way of doing discussions.

You might be aware or familiar with our understanding of accompaniments. That's also a way where we can be the church for the sake of the world without thinking we know more about it than everybody else in the world. That's been important.

So those four emphases have been my vision. We're church. We're Lutheran. We're church together. We're church for the sake of the world.

Activities

Another important piece of work—some of you have your buttons on—is the launch of the *Always Being Made New: The Campaign for the ELCA*. This has been the work that you recommended to the Churchwide Assembly. It was passed by the 2013 Churchwide Assembly and was launched February 1. When we rolled this out for folks working in this building to make commitments, we received over \$270,000. The Conference of Bishops is also working toward making their commitments to the Campaign for the ELCA. The campaign actually fits with those four emphases that I have. Everything rolls right in and we'll do the work we need to support that together. Christina Jackson-Skelton, executive director for the Mission Advancement unit, has put together the campaign team and it will be fully staffed around June 1.

There's a lot going on in the church. I counted it up and I've been in 12 synods for specifically synod-related activities since November 1. It has been great for me to see how the church functions. I've also been engaged in a Christian-Jewish summit, where those of us from our denominations who signed a letter asking for Congress to investigate the government of Israel for potential war crimes in the use of our military aid really upset a lot of our Jewish partners. The summit achieved a great outcome. It was a God thing. We thought we could come up with a process that would lead to a process where maybe we could start talking to each other. In the end, we all agreed that we just need to meet, face-to-face. So we're going to do that on an annual basis. That was a huge breakthrough for us.

Ongoing Projects and Concerns

We had LWF General Secretary Martin Junge, Bishop Phaswana from South Africa and Bishop Halmerson from the Evangelical Lutheran Church in Canada come to meet with us in a three-part process trying to see how we, the Church of Sweden and the Evangelical Ethiopian Church Mekane Yesus can find ourselves back into greater partnership. It was a very good conversation. It happened with the Conference of Bishops at our meeting where we devoted an afternoon to the representatives from the Lutheran World Federation. We're still waiting for the report.

We also had a consultation with two representatives from the Lutheran World Federation about the North American Lutheran Church's application for membership into the Lutheran World Federation. They met with the NALC people as well and I hope we'll be hearing from them soon.

We're still working on how to walk with Jewish partners in this country and also in Israel, with Israelis, with the Evangelical Lutheran Church in Jordan and the Holy Land, with Palestinians in our *Peace, Not Walls Campaign*. That's a real delicate balance there. We're trying to figure out how we're working with the Lutheran Church-Missouri Synod though we do work with them through Lutheran Services in America, Lutheran World Relief, Lutheran Immigration and Refugee Services. Their counterpart to Bishop Crist, the chair of their Conference of Presidents was at the Lutheran prayer breakfast in Washington, D.C. and he led the prayer for all of us Lutherans. Yes. Yes, he did. There you go.

Also, I'm trying to take a look at what it would look like for people in our church who did not agree with the 2009 Churchwide Assembly decisions regarding rostering partnered gay folks. What would it look like for them to feel seen, heard and included in the church, while at the same time balancing that with folks who say, "This is a celebration."? Bishop Kurt Kusserow and Bishop Guy Erwin are working together with me at the present time to see how we can form that conversation, which I think is very helpful.

Reflections

We have a very talented and committed staff here. And they're still in transition. There are lots of transitions in Global Mission, Mission Advancement, Congregational and Synodical Mission units and the Office of the Treasurer. Right now, the Office of the Secretary and the Office of the Presiding Bishop are relatively stable. We have new senior staff. Rhondean Johnson is our new executive for human resources. Yay. We love her. And also Kathryn Lohre and Don McCoid, Kathryn is going to become the executive for Ecumenical and Inter-religious Relations and Don will then transition to the director. They're switching positions. Don has retired and he's trying to get even more retired. Thank you, Kathryn and Don.

We're also looking at the building culture. We're working with Mike Hansen, who's been interviewing folks and teams and all of the units and offices. These are very dedicated folks. We've gone through a huge reduction in force. Like all of you, we're trying to do more with less. How can we make sure that we're not just spinning our wheels and deal with the stress and anxiety of not only how the world is but also this building? Also, since we last met, once again, thanks to Rhondean who handled with care and grace the death of two of our staff people within the first ten days of her employment here. Pat Dever collapsed at her desk. Her team was wonderful. They called the ambulance, ministered to her and

Wyvetta Bullock gathered them for prayer. Rhondean reached the next of kin and then Pat died. And then Peter Perella, we knew that was coming but Peter was only 35 years old. He was our director of worship and liturgical resources. He left behind three young children and a beautiful wife. It's been tough. Please keep us in your prayers.

One final reflection is that there are a lot of moving parts in this church. I was used to my 20 counties in Northeastern Ohio. Another thing that I'm discovering is that I always like to preach about living in the tension. You know, isn't that fun to preach about living in the tension? Well, now that I'm living the dream.... (Laughter) I find myself (And I'm not trying to be egocentric.) at the pivot point of a lot of absolutely opposite tensions in the church and in our relationships with ecumenical and interfaith colleagues across the world. I know I can't do this work apart from God but that's been an interesting learning and a realization that's just come about in the last couple of weeks. It really hit me a lot in chapel today. So thank you and thank you, Mr. Vice President.

Report of the Vice President

A reading from Matthew 22: 1-14

Jesus spoke to them again in parables, saying: "The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

Then he sent some more servants and said, "Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.

But they paid no attention and went off – one to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.

Then he said to his servants, "The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find." So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, "How did you get in here without wedding clothes, friend?" The man was speechless.

Then the king told the attendants, "Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth."

"For many are invited, but few are chosen."

If you have ever been parent of the bride, I think your understanding of this parable steps up to a new level. Obviously, I had this parable on my mind after experiencing the celebration of my lifetime—the recent marriage of my only daughter.

I had mentioned in previous reports about the upcoming December wedding. 2013 was a year of planning everything to the last detail. Oh, don't get me wrong – it wasn't *me* doing the planning as much as my wife and daughter, although Stephanie showed almost as much naiveté as her father when, sometime back in December 2012 she announced that she had the guy, the ring, the dress, and the church booked: she was ready. It's just not that simple. From booking the "venue," as they call it now, to placing the mints at each place setting, decision after decision had to be made.

Of course, none of that can be decided until the guest list is established. The number of people you want to invite determines a lot of the budget. Between the bride, groom, and both sets of parents, we know an awful lot of people. How do you pare that list down to a workable number? Who makes "the cut?" After careful negotiating and many revisions, a guest list is formed. And from that guest list, many decisions are made.

So much work is done to make sure the wedding celebration is an enjoyable experience for not only the bride and groom, but for the wedding guests as well. Invitations go out and then the waiting begins. Who will RSVP yes? Will there be a good number of people to enjoy all the work that has gone into this event?

There were some surprises, though not many, in the responses that came in. Some who we thought were sure to come had conflicts on their calendars. After all, this was four days before Christmas, and social calendars are full. Also, winter weather can stymie even the best made travel plans on one of the busiest travel weekends of the year. We did not plan on many families from up north to want to make the trek, but, sure enough, the folks from Colorado and Wisconsin

were the first to say yes. Maybe they were looking for an opportunity to escape the harsh winter. Some who declined gave no reason at all. But one of the most surprising declines came from my only aunt who lives in San Antonio. My cousins could not come, so she had no way to get to Galveston.

Some people are so terribly important to you that their presence is a vital enhancement to any life event. With work and cajoling, we were able to get her to come, and it made a huge difference to our pleasure in the evening.

It would have been utterly disappointing had she not accepted our invitation, even though she was only one of the 250 invited. That made me think of the wedding parable that Jesus told during his time of what we call Holy Week.

How disappointing am I to God when I do not accept His invitation of salvation? Or, if accepting in words, do not show it by putting on my wedding garment indicating Christian values and way of life? I do not accept the idea that God will throw me out into the darkness of hell. I do know, however, that when I do NOT live the life God intended for me, I might as well be in darkness. "Many are invited, but few are chosen." When the wedding feast of the world God gave me is before me, I want to be there with my wedding garment on. Not only do I want to be there, but I also want to be worthy of being there.

One more thought is that our pastor refers to "our ministry of presence" sometimes when talking to our congregation. I hope you will look at this ministry as one that you can take up. Being present with the right attitude can make a difference.

In my last report, I mentioned plans to attend the upcoming World Council of Churches (WCC) 10th Assembly in Busan, Republic of South Korea, in October 2013. The theme of the assembly was "God of life, lead us to justice and peace." It was an opportunity for the WCC, through its 345 member churches from 110 countries, to gather and discuss the global challenges they face together.

The Assembly is the highest governing body of the WCC, which meets every seven years. It is the duty of the Assembly to review programmatic activities of the WCC, issue public statements and endorse engagement and action by the churches around the world.

The Assembly reviewed the work of the WCC using the report *Faith That Does Justice: The Journey of the WCC from Porto Alegre to Busan*. Areas of concern included eco-justice, peace-building and advocacy, incorporating theological understandings and promoting ecumenical formation of youth.

The Assembly also received a financial report. New directions in the financial strategy for the WCC's work were also being developed.

Statements on peace and reunification of the Korean peninsula, politicization of religion and the rights of religious minorities, human rights of stateless people, and working towards just peace were adopted. A 150-person central committee was elected to serve as the governing body of the WCC until the next assembly in seven to eight years. Other elections concerning moderators and regional presidents were held. Dr. Ulysses Burley and I were elected to serve on the Central Committee for the next seven years. In addition, Ulysses was elected to the executive committee.

In summary, this assembly not only provided significant momentum for the ecumenical movement, it also expressed solidarity with the Korean people in both North and South Korea and strengthened the WCC's efforts for peace and reunification on the Korean peninsula. The Assembly drew approximately 3000 participants from around the world, including the Archbishop of Canterbury, the Most Reverend Justin Welby. He stated what a great experience of unique Christian fellowship it had been and how God is calling churches together, to go out together in mission, sent by Jesus Christ.

Now it is time for the WCC Central Committee to interpret and follow up on the mandate from the 10th Assembly. I look forward to the first meeting of the Central Committee.

Any time spent with the WCC is generally packed with meetings and very little down time. However, I really enjoyed my time in South Korea. I managed to find some time to experience their fascinating culture and I appreciated the opportunity to widen my world view. I also enjoyed worshipping at the International Lutheran Church in Seoul.

Thankfully, my church schedule has been a little quiet while my home life was in a whirlwind. Other than my trip to South Korea and meetings in Chicago, I also attended a Corporate Board meeting at Texas Lutheran University (TLU) in Seguin, Texas. How fortunate we are as a church to be associated with 26 colleges and universities that not only offer both undergraduate and graduate education, but also educate for a sense of calling or vocation. These institutions serve the church by educating students and sending them out to the world to give of themselves for their churches and communities. It has been helpful for me to get a closer look at one of our universities and the admirable work they are doing. TLU is beginning a sports complex expansion, among other things. I am impressed with the continued growth of this campus, not to mention pleased at the job they did with my new son-in-law, class of 2006. Just had to throw that in!

I am now in preparation for the upcoming synod assemblies. Although the spring is a very busy time of year for church duties and my business, I look forward to it. Galveston has had an unusually bitter winter—we have had several days of temperatures in the low 30s, barely missing the freezing mark. We are definitely ready for warmer weather!

This page left intentionally blank

Report of the Secretary

Five months into this call I continue to find this work challenging and enjoyable. As I have come to know the staff of the churchwide organization, I find a group of dedicated and hardworking people. Their goal is to support, challenge and encourage the members, congregations and synods of this church. We are a church that is structured from the bottom up. We have structure, but we are not hierarchal. We have constitutions and policies, but we are not here for the organization. We are here for the mission of Jesus in the world.

I can speak for the staff of the Office of the Secretary. This group of people understands that their role is to be of service to the whole church. Our work is important. It is also primarily there to insure that the members of this church have what they need in terms of organizational support to do their ministry.

The Office of the Secretary is here to provide documentation on the meetings and people of this church. We are responsible for the constitutions of this church. If you have attended a meeting or event planned by this church, it is likely that the hospitality and the travel arrangements came through Office of the Secretary. Risk management and legal support also come to this church through this office. We maintain the Archives of this church and its predecessors. It is a wide range of responsibilities, and it is supported by a very good staff.

Observations

In many ways the Office of the Secretary is like the local fire department. You do not necessarily think about what we do. When you need us, the “Red Book” arrives to assist in those times of distress. So too, issues of risk management and insurance are not topics of daily concern. We are there to assist when the need arrives.

We have noticed that roster-related issues tend to run in patterns. It is almost like there is an “issue of the week.” Most of these involve application of the *Manual of Policies and Procedures for Management of the Roster*. From my experience in a synod office, I knew that there were parts of this document that needed revision or amplification. My experience in this office has confirmed that perception. We have begun work with the Conference of Bishops, and specifically the Roster Committee of the conference, on revisions to this document. It is my hope that we will have policy changes to you and/or action for you at the November 2014 Church Council meeting. This may be an ambitious timeline. It is my hope that we will have this work done before we start focusing on the 2016 Churchwide Assembly.

Both Lowell Almen and David Swartling have shared with me constitutional issues that should be addressed. These will be shared with the Legal and Constitutional Review Committee. Any amendments to the constitution or bylaws will need to come before the 2016 assembly. We know that potential changes to the Word and Service rosters will require significant work with the constitutions of this church. Sue Rothmeyer is on the Word and Service Task Force, and I will be a part of the working group looking at what entrance rite should be used for a single Word and Service roster. How the questions being addressed by these two groups are answered will affect the direction we will need to move in order to amend the constitutions. Any proposals for possible amendments will need your review and approval no later than the November 2015 Church Council meeting. The Legal and Constitutional Review Committee will be involved in crafting these amendments over the coming months.

Another constitutional question that needs our attention is the rotation of positions from paired synods elected to the council. We know that eleven of these positions have terms that end in 2015. Eleven more positions have terms that end in 2017. We will transition to a triennial election cycle electing 15 or 16 positions each assembly. How we make this transition and how we maintain the representational principles of this church will be studied in the coming months. How these changes are incorporated into our governing documents has yet to be determined. These changes will be acted upon at the November 2015 Church Council meeting.

Synod Assemblies

This year, 16 of our synods will be conducting bishop elections. We know that in five of these synods there will be a new bishop elected. By this meeting of the Church Council, Pastor Walter May and I have had phone conversations with synod officers, staff, election committee and assembly planning people in 15 of the 16 synods. We have a variety of processes being used to identify persons to be considered for these offices. These range from the traditional ecclesiastical ballot to processes that call for nomination in advance with no additional names being added at the assembly. There are a variety of processes in between these two positions. It is my hope to begin to inventory the various processes that are being used by our synods. Each method has its strengths and its weaknesses. Having a central inventory of what our synods are doing may be of some help to those who are looking at their process in these non-election years.

One of the continuing results of the 2013 Churchwide Assembly is the availability of the Guidebook App to synods for their assemblies. There are fees based upon the work done by the synod and by the company. We will be watching to see how synods use this tool on the synodical level. If the app is used by synods, it will increase our experience with the application as we prepare for the 2016 Churchwide Assembly. In these very early days of thinking about that assembly, we remain committed to a "green assembly." The use of this and other technologies will be explored to help us with this goal.

At the November 2013 meeting of the Church Council, we passed a motion encouraging members of the council to attend Synod Council meetings and Synod Assemblies. I want to add my word of encouragement. One of the often repeated criticisms of this church is that synods and congregations feel disconnected from the churchwide expression of this church. Each synod assembly will have a representative of the churchwide organization present (See Appendix A). It would be equally important for there to be a member or two of the Church Council present. Whether you are asked to give a report or just be present and listen, you help establish a link between the three expressions of this church and help to give a visible sign of our interdependence. If the Office of the Secretary can be of any assistance in helping you make arrangements to visit another synod or gather information for a report or presentation, if requested, please let me know.

In my report to the Conference of Bishops, I cautioned them about the presentation of memorials at this year's synod assemblies. Each year prior to the synod assemblies, the Office of the Secretary sends out a memorandum on memorials and resolutions. This year I want to note that any memorial passed by an assembly will not be acted upon until the 2016 Churchwide Assembly. If there are matters that need the attention of the churchwide organization in a more timely fashion, it would be better for the synod council to pass a resolution to the Church Council for more immediate action or referral.

Related to this concern about memorials and resolutions is the capacity of the churchwide staff to respond to those memorials and resolutions. As referrals are made by the assembly or by the Church Council, there needs to be a prioritization of these referrals. The Church Council has the responsibility to refer memorials and resolutions to the appropriate staff. If the unit or office is simply given a number of these referrals they do not necessarily have the council view on what is a high priority and what should be done as there is time. I would suggest that when a resolution or memorial is referred by the Church Council, the receiving unit or office report back to the next Church Council meeting with a timeline for how this referral would receive attention. The council could then have input into the priorities set by the unit on matters that have come from synods. I am not suggesting action to approve the various timelines, but there should be an opportunity to comment or engage those that the council would like to see receiving attention sooner.

Congregational Reports

I had a reputation in the synod for emphasizing the need for congregational reports every year. In my tenure in Northwest Washington, we went from 66 percent of the congregations filling out their forms to

86 percent. The most successful way of doing this was to remind the pastors that they could ask someone in their congregation to do the work. While part of the congregation's constitution (*C9.12.b) states that pastors file a summary of the congregation's statistics annually, it can be delegated to someone who enjoys statistics and trends in the congregation. The information received this year will be used to determine the members allotted to each synod for the 2016 Churchwide Assembly. This is yet another reason to request participation of your congregations. The published deadline, February 15, is past. Again, this is snapshot information. It gives us a brief look at what a congregation looked like at a specific moment in time. It gives a view of the whole church as we aggregate this information. Your ability to measure the importance of various issues or concerns can be affected both by the information we have and that we do not have.

Disaffiliation Votes

I am pleased to report that the pace of disaffiliation votes and the number of congregations taking those votes has decreased. According to Research and Evaluation, the numbers of ELCA congregations disaffiliating for the past five years are the following:

2009	- 10
2010	- 302
2011	- 298
2012	- 49
2013	- <u>16</u>

Total - 675

Nine hundred fifty-four congregations took a first vote. Several of these took multiple first votes. We still get occasional requests for explanation of the process of disaffiliation. These are referred to the appropriate synod office.

Rostered Leader Mobility

In November, a letter was sent under my signature to all rostered leaders describing a significant change in the way that Rostered Leader Profiles and Ministry Site Profiles would be submitted. This involved a change in software and the need to establish individual accounts on [ELCA Community](#) (Net Community). The goal for this was December 6, 2013. As the date approached, it became clear that the goal of transitioning from the current to the new software by that date was not plausible. In conversations with synod bishops, other issues related to access to these forms have been raised. It is our hope that this new system will be functioning by this summer. The delay has been a frustration to the people working on it in the churchwide organization and to those who hoped it would be active at this time. The changes will be a significant upgrade to the system and will better serve those using it both for submitting and also for retrieving information.

Goals

As I move into this new year, I have set a series of goals for my work and the work of the Office of the Secretary. Some of these are adaptations of goals that my predecessor, David Swartling, had for 2013. I have shared these goals with Bishop Eaton, the Executive Committee of the Church Council and the Management Team in the Office of the Secretary:

- Set a tone that the Office of the Secretary is a service unit to the whole church
- Work with the 16 synods holding bishop elections in 2014

- Work with staff from Office of the Secretary, Office of the Treasurer-Information Technology and Mission Advancement on making records and documents available through website and other electronic methods
- Review and revise the Roster Manual with consultation with the Conference of Bishops and the Church Council (tentative timeline for November 2014).
- Support of Synod Secretaries
- Work with the rest of the Churchwide Organization on implementation of the operational plan

My experience in this office is one of great admiration for the work of this church in all three expressions and in its institutions and agencies. God is doing good work with the hands of this church. I am also aware that the church that formed me is changing. I do not believe we know what the church of the future will look like. We know it will still preach the gospel and share the sacraments. I believe it will need to be connected for service in the world. Our approach to this changing church will still need a constitutional framework upon which we will build whatever expressions of the church are needed to do God's work.

It is an honor to work with Bishop Eaton, Vice President Peña and Treasurer Norman. I am thankful for the leadership that comes from this Church Council. As we continue to learn our roles in this changing church, I count on your support, and you can be assured of my intent to support you in this important work.

2014 Synod Assemblies (By CW Representative)

#	SYNOD	START	END	ELECTION	CHURCHWIDE REPRESENTATIVE
4A	Nebraska	05/30/14	05/31/14		Barbara Berry-Bailey
2C	Pacifica	04/30/14	05/03/14		Bishop Eaton
3H	Saint Paul Area	05/16/14	05/17/14	X	Bishop Eaton
5D	Southeastern Iowa	05/30/14	06/01/14	X	Bishop Eaton
7G	Slovak Zion			X	Bishop Eaton
8C	Allegheny	06/05/14	06/07/14	X	Bishop Eaton
4F	Texas-Louisiana Gulf Coast	05/08/14	05/10/14		Brenda Smith
3E	Northeastern Minnesota	05/02/14	05/04/14	X	Carlos Pena
7C	Metropolitan New York	05/29/14	05/31/14	X	Carlos Pena
5L	La Crosse Area	06/13/14	06/15/14	X	Carlos Pena
3B	Eastern North Dakota	05/09/14	05/11/14	X	Chris Boerger
3C	South Dakota	06/13/14	06/14/14		Chris Boerger
6E	Northeastern Ohio	05/15/14	05/17/14	X	Chris Boerger
7D	Upstate New York	06/01/14	06/03/14	X	Chris Boerger
9C	South Carolina	05/29/14	05/31/14	X	Chris Boerger
2B	Southwest California	05/30/14	05/31/14		Dan Lehmann
8D	Lower Susquehanna	06/06/14	06/07/14		Dan Rift
6D	Northwestern Ohio	05/16/14	05/18/14		Donald McCoid
6F	Southern Ohio	06/06/14	06/07/14		Donald McCoid
2A	Sierra Pacific	05/30/14	06/02/14	X	Donald McCoid
9B	North Carolina	05/30/14	05/31/14		Eric Wester
1E	Oregon	05/16/14	05/18/14		Greg Villalon
8H	West Virginia-Western MD	05/30/14	05/31/14		Greg Villalon
6A	Southeast Michigan	05/15/14	05/17/14		Heidi Hagstrom
1D	Eastern Washington-Idaho	05/16/14	05/18/14		Heidi Torgerson-Martinez
5K	South-Central Synod of Wisc	05/03/14	05/04/13		Jodi Slattery
8G	Metropolitan Washington, DC	06/21/14	06/21/14		Jodi Slattery
9A	Virginia	05/30/14	06/01/14		Jon Anderson
6B	North/West Lower Michigan	05/15/14	05/17/14		Judith Roberts
7F	Southeastern Pennsylvania	05/02/14	05/03/14		Judith Roberts
1C	Southwestern Washington	05/16/14	05/17/14		Kenn Inskeep
5H	Northwest Synod of Wisc	06/07/14	06/08/14		Kenneth Inskeep
1B	Northwest Washington	05/16/14	05/17/14		Linda Norman
1F	Montana	05/30/14	06/01/14		Linda Norman
5B	Northern Illinois	06/13/14	06/14/14		Linda Norman
6C	Indiana-Kentucky	06/05/14	06/07/14		Linda Norman
5C	Central/Southern Illinois	06/05/14	06/07/14		Michael Stadie
5G	Northern Great Lakes	05/18/14	05/19/14		Michael Stadie
7A	New Jersey	05/30/14	05/31/14		Michael Stadie
3D	Northwestern Minnesota	05/17/14	05/18/14		Mikka McCracken

2014 Synod Assemblies (By CW Representative)

#	SYNOD	START	END	ELECTION	CHURCHWIDE REPRESENTATIVE
4C	Arkansas-Oklahoma	05/02/14	05/04/14		Mikka McCracken
5A	Metropolitan Chicago	05/30/14	05/31/14		Mikka McCracken
3A	Western North Dakota	06/07/14	06/08/14	X	Neil Harrison
3I	Southeastern Minnesota	05/02/14	05/03/14		Rafael Malpica
4B	Central States	06/05/14	06/07/14		Rafael Malpica
5E	Western Iowa	05/02/14	05/04/14		Robert Smith
1A	Alaska	04/24/14	04/26/14		Rozella White
2D	Grand Canyon	06/13/14	06/14/14		Rozella White
2E	Rocky Mountain	05/08/14	05/10/14		Ruben Duran
5J	Greater Milwaukee	05/29/14	05/31/14		Ruben Duran
7B	New England	05/05/14	05/07/14		Ruben Duran
8B	Southwestern Pennsylvania	06/12/14	06/14/14		Ruben Duran
9E	Florida-Bahamas	06/20/14	06/22/14		Ruben Duran
8E	Upper Susquehanna	06/20/14	06/21/14		Scott Weidler
3G	Minneapolis Area	05/02/14	05/03/14		Stephen Bouman
5I	East-Central Synod of Wisc	05/16/14	05/17/14	X	Stephen Bouman
8A	Northwestern Pennsylvania	06/12/14	06/14/14		Stephen Bouman
8F	Delaware-Maryland	05/30/14	05/31/14		Stephen Bouman
3F	Southwestern Minnesota	06/13/14	06/15/14		Sunitha Mortha
4D	N.Texas - N. Louisiana	04/25/14	04/27/14		Susan Engh
4E	Southwestern Texas	05/02/14	05/04/14		Tammy Jackson
7E	Northeastern Pennsylvania	05/30/14	05/31/14	X	Walter May
5F	Northeastern Iowa	06/13/14	06/15/14	X	Wyvetta Bullock
9D	Southeastern	05/30/14	06/01/14		Wyvetta Bullock
9F	Caribbean	No Assembly			

Name	Job Start Date	Job End Date	Job Title	Name of Organization
Janet A. Stump	1/1/2013		Directing Deaconess	Deaconess Community of the Evangelical Lutheran Church in America
Krista M. Anderson	1/1/2013		Director of Vocation and Education	Deaconess Community of the Evangelical Lutheran Church in America
Richard J. Foss	1/1/2013		Interim President	Luther Seminary
Donald G. Johnson	1/2/2013		Vice President Student Development	Lutheran Theological Seminary at Philadelphia
Pamela E. Dorman	1/9/2013		Regional Manager	ELCA Mission Investment Fund
Mark D. Allred	1/9/2013	12/31/2013	Program Director, American Indian/Alaska Native Ministries	Evangelical Lutheran Church in America
Martin O. Zimmann	1/10/2013		Pastor and Special Assistant to the Bishop	Jerusalem
Angela K. Zimmann	1/10/2013		Pastor and Special Assistant to the Bishop	Jerusalem
Barry J. Baughman	1/13/2013		Chaplain	US Department of Veterans Affairs
Gail G. Mundt	1/20/2013		Missionary Pastor	Tokyo Union Church
Stephanie J. Quick-Espinoza	1/30/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Deborah Scinto Stehlin	2/1/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Laura J. Thelander	2/1/2013		Seminary Pastor	Luther Seminary
Gary J. Erickson	2/4/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Robert T. Dealey	3/1/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Paul M. Amlin	3/11/2013		Program Director for Youth Ministry	Evangelical Lutheran Church in America
Theresa J. Endres	4/8/2013		Regional Representative	Portico Benefit Services
Judith A. Spindt	4/9/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Lisa A. Smith Fiegel	4/9/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Timothy A. Philips	5/1/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Sara J. Baublitz	6/8/2013		Relationship Manager	Lutheran World Relief
Troy M. Troftgruben	7/1/2013		Assistant Professor of New Testament	Wartburg Theological Seminary
Justin E. Eller	7/1/2013		South American Regional Representative	Argentina
Kirsten L. Fryer	7/14/2013		Missionary Pastor	Egypt
Mary Sue Dreier	8/1/2013		Associate Professor of Pastoral Care & Missional Leadership	Lutheran Theological Southern Seminary
Gary W. Dreier	8/1/2013		Director of Chapel	Lutheran Theological Southern Seminary
Terrance A. Jacob	8/19/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Ramie L. Bakken	8/26/2013		Coordinator of Missional Leadership for Region 5	Evangelical Lutheran Church in America
Robert C. Barger	9/1/2013		President	Trinity Lutheran Seminary
Joelle Colville-Hanson	9/9/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Harold L. Usgaard	9/23/2013		Assistant to the President for Church Relations	Portico Benefit Services
Christian M. Nisonger	9/23/2013		Military Chaplain	US Army
Peter W. Reuss	9/24/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Morsal O. Collier	10/1/2013		Resident Missionary	Sierra Leone
Jeffrey T. Ungs	10/9/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Maristela L. Freiberg	10/24/2013		Director for Evangelical Mission	Evangelical Lutheran Church in America
Elizabeth A. Eaton	11/1/2013		Presiding Bishop	Evangelical Lutheran Church in America

Wm Chris Boerger	11/1/2013		Secretary	Evangelical Lutheran Church in America
William S. Wiecher	11/28/2013		Chaplain	US Air Force

APPROVALS ON REAL ESTATE / SECURITIES TRANSACTIONS

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

<u>Authorization</u>	<u>Date</u>	<u>Approved By</u>	<u>Subject of Approval</u>
CC90.4.31	5/29/2013	David Swartling Linda Norman	Sale of Real Estate at 7085 Jones Rd, Salisbury, NC
CC90.4.31	07/30/2013	David Swartling Linda Norman	Subordination agreement for St. John Lutheran Church, Mars, PA
CC90.4.31	08/06/2013	David Swartling Linda Norman	Subordination Agreement Right of Reverter, First Business Bank - Milwaukee
CC90.4.31	09/27/2013	David Swartling Linda Norman	Trustee reassignment of the Diane G. Borst-Manning Charitable Trust
CC90.4.31	10/18/2013	David Swartling Linda Norman	Sale of land at Lot 20, Block 27 in Santa Cruz County
CC90.4.31	11/22/2013	Chris Boerger Linda Norman	Sale of land in Adams, North Dakota

Prior Reports of Approvals

Prior reports of approval of Real Estate/Securities Transactions were included in the Report of the Secretary, Agenda Exhibit A, Part 3, pages 7-8 of the November 18-22, 1990, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit G, pages 2-4 of the August 27-28, 1991, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit D, Part 8, pages 1-4 of the December 3-5, 1993, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit A, Part 3, pages 4-5 of the November 17-20, 1995, meeting of the Church Council; the Report of the Secretary, Agenda Exhibit A, Part 3, pages 8-9 of the November 14-16, 1997, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 8-10 of the November 13-16, 1998, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 8-9, 2000, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 7 of the April 6-8, 2001, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 13-14 of the April 6-8, 2002, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 10 of the April 5-7, 2003, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3a, pages 9-11 of the April 16-18, 2004, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 14-15 of the April 8-11, 2005, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, page 6 of the March 31-April 1, 2006, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 11-12 of the April 13-16, 2007, meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 11-13, 2008, the Report of the Secretary, Agenda Exhibit A, Part 3 pages 13-14 of the March 27-28, 2009, the Report of the Secretary, Agenda Exhibit A, Part 3, pages 19-20, of the April 9-11, 2010

meeting of the Church Council, the Report of the Secretary, Agenda Exhibit A , Part 3, pages 8-9 of the April 8-11, 2011 meeting of the Church Council and the Report of the Secretary, Agenda Exhibit A, Part 3, Appendix 6, pages 1-3 of the April 5-7, 2013 meeting.

The original signed minutes of each of these approvals are maintained in the corporate files in the Office of the Secretary. Photocopies of the original minutes have been included in the protocol copy of the minutes of the November 1990, August 1991, December 1993, November 1995, November 1997, November 1998, April 2000, April 2001, April 2002, April 2003, April 2004, April 2005, March/April 2006, April 2007, April 2008, March 2009, April 2010, April 2011, and April 2013 meetings of the Church Council.

Report of the Treasurer

Submitted by 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

Since the last meeting of the Church Council, the Office of the Treasurer (OT) has been actively engaged in financial, technological and building-related projects, including:

- completing the 25th annual fiscal close for the churchwide organization;
- launching the redesigned www.elca.org;
- replacing the prior phone system with Microsoft Lync technology;
- completing the elevator modernization project; and
- evaluating building security and hospitality considerations in light of the Illinois Firearms Concealed Carry Act.

Information about each of these areas is described more fully in the following report sections.

We celebrated a milestone for the ELCA Endowment Fund Pooled Trust (Pooled Trust). For the first time in its history, the market value surpassed \$500 million. On July 1, 1999, the Pooled Trust opened in its current form to provide for the collective long-term investment of funds belonging to the ELCA, its congregations, synods, seminaries and other eligible affiliated entities. At the end of its first full year of operation, the Pooled Trust had a market value of \$187 million; the market value as of December 31, 2013 was \$520 million. In its fifteen years, the Pooled Trust market value has more than doubled from gifts to ELCA endowments and increasing participation by congregations, synods and other eligible participants. In a period of declining financial resources in some areas, this growth is a reminder of God's abundance and the faithful stewardship of ELCA members.

We are pleased to welcome Kenneth Payne as the new Budget Director as of March 10, 2014. Ken will provide support for the budget preparation and monitoring functions as overseen by the Budget and Finance Committee. He will also supervise a team of budget and accounting analysts within OT.

Building Management

In February 2014, the Administrative Team discussed building security and hospitality considerations in light of the Illinois Firearms Concealed Carry Act. The Team approved recommendations to:

- adopt a policy to prohibit firearms in the Lutheran Center;
- continue the current practice of locking the doors to each floor, with exception for Conference of Bishops and Church Council meetings; and
- install an electronic welcome screen/schedule of meetings in the first floor lobby and telephones by the elevators on each floor.

In collaboration with other buildings in O'Hare Plaza, we are in the process of working out implementation details, including the posting of signs notifying employees, tenants and guests that firearms are prohibited in this workplace and the finalization of notification protocol in the event that a person is observed with a firearm in the building. We plan to have the building security measures finalized shortly with the hope that these steps will assist in creating both a secure and hospitable environment. We are reviewing product options for the telephones and welcome screen.

Effective January 1, 2014, the mailroom team and related functions became part of the work of the Office of the Treasurer's building management function. The mailroom and its work had formerly been part of the Mission Advancement Unit. In the transition, there have been no significant changes to the

scope and extent of the mailroom's work. The reporting structure was realigned in consideration of how the strategies for our work have evolved since the churchwide redesign in 2010.

Information Technology

Phone System Replacement

The churchwide organization's 25-year-old phone system was replaced with a modern system that integrates e-mail, voice, video, conferencing and instant messaging forms of communication. Microsoft Lync was made available to all staff at the Lutheran Center in November 2013 and to the Archives, Washington D.C., New York offices, and some deployed staff in March 2014.

The technology was launched successfully, but we experienced business process and technology challenges during a heavy call season related to matters such as call queuing and routing, voice recognition and call wait time. Immediate solutions have been implemented to mitigate those challenges. Additionally, advanced contact center software is being configured and tested to improve communications with the individuals that call the churchwide organization's 1-(800) number, the MIF's 1-(800) number and the Information Technology Help Desk.

Website redesign

Following the launch of the new www.elca.org website in November 2013, OT's information technology team (OT-IT) has been working with Mission Advancement around fixes and enhancements to improve the usability of the new website. We have created a prioritized development list to accelerate fixes and enhancements including: promoted search results, *Find A Person*, type ahead searching, browser compatibility fixes for online donations, RSS Feeds, e-mail subscriptions for blogs, social sharing on blogs, contact us email enhancements, global site alerts, content management/content publishing enhancements and compatibility settings check for other parts of the site. The site will continue to receive enhancements as feedback is received by site visitors as well as staff.

E-binder for synod assemblies

Following the successful use of an electronic guide and binder at the 2013 Churchwide Assembly, a contract has been negotiated with Guidebook that will make the technology available to synods, congregations and other ELCA-related ministries. This application has been created as part of our commitment to the care for creation and to improve information sharing. This guide has been created for use by ELCA events and organizations: congregations, colleges and universities, seminaries, ELCA churchwide and synodical events and other related events and ministries. A number of synods are showing interest in using this technology for their 2014 Synod Assemblies.

Candidacy and call process technology

The ELCA Constituent Information System (ECIS) is serving as the foundation for the modernization of the technology for candidacy and call processes. In addition to more fully leveraging ECIS for these processes, this project includes the elimination of Formatta Filler as the primary interface for users of these systems to submit data. Adobe PDF and web-based forms will be used to replace the legacy Formatta forms and thus allow for easier information submission. Originally, this system was to go live in December 2013, but was delayed to ensure adequate testing and to perform data integrity checks were performed. After additional testing and development, the new system is scheduled to go live in April 2014.

Migration from Formatta

In addition to the Formatta forms being converted as a part of the candidacy and call process work, additional Formatta forms have been converted to either PDF or web-based forms. At the time of writing

this report, close to 110 forms had been converted. Migrating these forms to PDF or a web-based form provides users the ability to complete the forms electronically on any operating system (Windows, Mac OS, etc.) and most smart phones and tablets. In addition, creating a standard template for all forms significantly lowers ink usage and the number of pages to print—thus lowering our footprint's impact on the environment.

Information Security and Data Management

Information security continues to be a focus for the organization. The ELCA Audit Committee requested an update of a detailed security assessment previously performed in 2010. Recommendations from the prior assessment were integrated into the churchwide organization's data security program. In February/March 2014, a new security assessment for the churchwide organization and the Mission Investment Fund of the ELCA (MIF) was conducted. This assessment included testing of our technology infrastructure's security from the internet, wireless security testing, detailed internal technical testing, regulatory and best practice security operations framework review, and social engineering. The results of this assessment will be provided to the ELCA and MIF audit committees.

OT-IT has continued the development of an information management program across the organization as a result of the 2012 assessment and resulting strategy. The program document has been completed and reviewed by the organization's Enterprise Wide Operations team. This program document was completed in consultation with units/offices across the organization. This program brings some new concepts to the organization as well as leverages well-established records retention, archiving and data security policies and procedures. The program document will help to serve as the foundation for updating information creation, usage, dissemination and disposal protocol for the organization. Finally, the program helps to set metrics and measurements to ensure progress is being made and to inform where there may need to be program modification to improve adoption and compliance.

Internal Audit

In November 2013, the ELCA Audit Committee approved the retention of CapinCrouse, LLP as provider of internal audit services for the ELCA. We have subsequently engaged their services to complete the annual audit plan and receive confidential reports of any real or perceived breaches of the ELCA's ethics policies, including misconduct, fraudulent transactions, errors related to overpayments, or any other impropriety, whether by employees, governance bodies or related parties. CapinCrouse is a national firm that serves more than 1,000 not-for-profit entities, including more than 300 churches.

Receipts Processing

In light of recommendations from a 2013 Gift Management Assessment and in preparation for supporting the needs of the Campaign for the ELCA, we completed a transition to create a gifts processing group within Mission Advancement's Constituent Support Team. The new structure is intended to enable us to advance our work in both gifts processing and donor stewardship. Processing of all cash activity, mission support and non-gift receipts remain part of the work of the Office of the Treasurer. OT's finance and information technology teams continue to work collaboratively with Mission Advancement to evaluate other recommendations from the Gift Management Assessment, including the engagement of a wholesale processing vendor to increase the efficiency and reduce processing time for certain gift types.

This page left intentionally blank

Report of the Executive for Administration

One of the gospel readings during this Lenten Season is John 3:1-17. In this text we are reminded of God's love for the world. As people of God, we are called to participate with God in God's mission. At the ELCA churchwide office, we are grateful to participate in God's mission with and on behalf of this church.

These past few months have been marked by the following: the transition of a new presiding bishop and secretary, closing one fiscal year and beginning another, finalizing the Operational Plan for 2014-16 Strategic Intent and 2014 Annual Plan, and launching the Campaign of the ELCA. In addition, we launched a new website and installed a new telephone system. Taken together, these items have made for a very busy time in the churchwide office. We offer thanks to God for God's goodness and for the partners and people with whom we serve. The following report highlights work in the major areas of responsibility of the executive for administration since last November.

Strategic Planning

The 2014-2016 Operational Plan is now in place. The plan consists of two parts: Strategic Intent and 2014 Annual Plan. The six goals and the Headline Result Indicators for each goal are listed below. (Headline Result Indicators tell us the intended results of a goal. They reflect the most important results during the period of the plan for our work. They give a snapshot of the achievements or lack of progress toward the goals.) See the Church Council NetCommunity [Resource Documents](#) page for a copy of the plan.

Goal 1 – Congregations are growing, vibrant in their worship life and diverse, and worshippers increase their engagement in and support for God's mission, locally and globally.

Headline Result Indicators:

- Percent increase in worshipping membership/participation in the ELCA
- Number of new congregations/worship communities launched
- Number of congregations/synods actively engaged in congregational renewal
- Evidence of increased diversity in church membership/worshippers
- Evidence of increased capacity for global missional engagement

Goal 2 - Members of this church are better connected with who we are as church and relationships across this church's wider ecology are deepened and strengthened for evangelical witness and service in the world.

Headline Result Indicators:

- Members are better informed about the ELCA and feel connected with this church in and beyond their congregation/local community
- Evidence of deeper and more cooperative relationships with the Conference of Bishops and the churchwide organization
- Number of joint ministry projects with full communion partners

Goal 3 - Impoverished and vulnerable people, locally and globally, achieve sufficient, sustainable lives and are accompanied in addressing the challenges of poverty, injustice and emergencies in their communities.

Headline Result Indicators:

- Number of people, communities reached through ELCA World Hunger programs, type of assistance received – domestic/global and dollars allocated through partners
- Number of people and communities assisted through disaster response – domestic and global and dollars allocated to and through congregations and partners
- Number of ELCA World Hunger leaders active in their congregations and communities
- Common narrative in use and a more integrated domestic and global world hunger strategy
- Increased engagement with ELCA World Hunger (World Hunger leaders network, congregations, synods, ELCA events and funds raised)
- Evidence of ELCA impact on domestic and global policy/decisions

Goal 4 – Lay and rostered leaders are grounded in Lutheran theology and competent to serve the church we are becoming, and the leadership profile reflects this church's aspiration for cultural, generational and socio-economic diversity.

Headline Result Indicators:

- Evidence of change in content of education curricula, progress toward leadership competency framework
- Number of emerging young leaders and examples of their impact
- Measure of diversity in ELCA's local and global leadership (race, language, ethnicity, gender, age)

Goal 5 – Leaders across this church are working together on strategies to address future sustainability of the ELCA, and the churchwide organization has a growing and sustainable revenue base for mission.

Headline Result Indicators:

- Evidence of leadership tables developing strategies on sustainability
- Evidence of new models of sustainability captured through case studies
- On track to the three-year targets of the ELCA Campaign
- Increased percent of the congregational budget is shared with synodical and churchwide ministries
- Increased donor retention and major gifts

Goal 6 - The churchwide organization is effective in fulfilling its roles and functions on behalf of the ELCA and further develops an organization culture characterized by strong leadership, accountability, competent and motivated staff, effective systems and learning.

Headline Result Indicators:

- Satisfaction and effectiveness of Church Council support and development
- Continued improvement in embedding organization-wide planning, reporting and monitoring
- Evidence of change in representation and participation of women and people of color in churchwide organization programs and networks
- Measure of staff morale and satisfaction
- Effective enterprise-wide adoption and use of new systems

These strategic goals signal our most important work. The 2014 Annual Plan contains detailed objectives, program activities and performance indicators for each goal. Monitoring and evaluation of the plan will consist of a six-month management report to the Administrative Team, annual review of the plan by the Administrative Team and an annual report to Church Council with any recommendations for adjustments to the Strategic Intent. The chart in Exhibit A, Part 5, Appendix A shows the intended reporting framework. This is our proposal and will be discussed with the Planning and Evaluation Committee.

We are looking forward to conversation with the Planning and Evaluation Committee and Church Council regarding the kind of reporting on the plan that will best serve the Church Council. What kind of information is needed? What format should it take? In addition, how can we have generative conversations about the challenges and opportunities in churchwide units and the issues facing this church?

Budget

We are grateful for a good year-end close to our 2013 fiscal year. Please see [Exhibit F](#) for detailed information on the close of 2013. We continue to closely track income for 2014. We begin the year with a balanced budget and will identify any variances or need for adjustments accordingly. As we project income for 2015 and beyond, the work of the Mission Support Think Tank will be critical for our budget planning process.

LIFT Final Report

The LIFT II Committee has prepared a final report on the work of LIFT following the 2011 Churchwide Assembly actions, [Exhibit I, Part 1](#). As you will note from the report, there is much for which to give thanks from LIFT's work. On behalf of the Office of the Presiding Bishop, I offer deep gratitude for the LIFT Task Force and LIFT II Committee members. Their dedication and efforts set a new tone for our engagement with congregational mission planning, synods as a catalyst for mission, discernment and decision-making, our use of networks and social media, and areas of structure and governance. While this work is ongoing, we have made progress towards our intents. The report also rightly names areas of more unfinished business, including facilitating grassroots input and collaboration, growing as a multicultural church, synod vitality, mission support, leadership development, and non-legislative gatherings. You will see the committee's updates and suggestions for attending to these items.

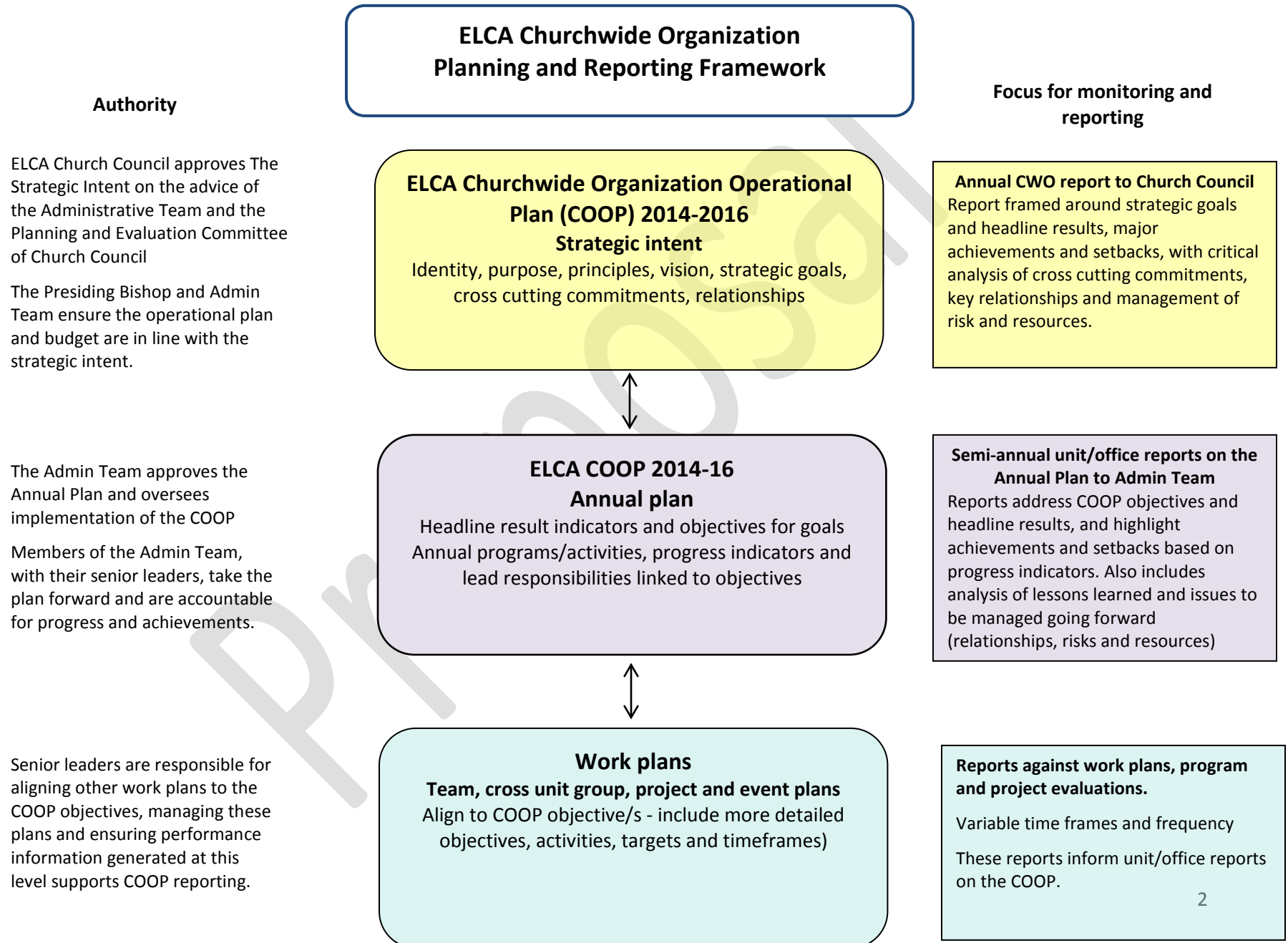
I especially want to thank The Rev. Dr. Karl Reko, project coordinator, for his faithful and excellent support to the work of the LIFT Task Force and LIFT II Committee.

General Administration

We are delighted to welcome Mrs. Rhondean Johnson as the new Executive for Human Resources. She began her service on February 10, 2014. I look forward to serving with her.

Please refer to [Exhibit K](#) for the reports from churchwide units on the many programs and projects underway that support the mission and ministry of this church. I remain thankful to work with faithful churchwide staff and the many partners with whom we serve.

Finally, it is with deep sadness that we mourn the death of two colleagues: Patricia Dever, Mission Investment Fund, and Peter Perella, Congregational and Synodical Mission. We give thanks for their life and service with us in this church. May the God of comfort look with compassion on all who mourn and grant them a sure trust in God's love.



This page left intentionally blank

Report of the Conference of Bishops

The Conference of Bishops (CoB), as part of the leadership of the ELCA, met February 26 - March 4, 2014 in Itasca, Illinois to conduct business, share insights, listen to reports and interact with staff and guests. The following report shares the highlights of many of the issues addressed by the Conference.

Leadership

Much of Bishops' work involves leadership (S8.12). The CoB addressed the following areas.

Theological Education Advisory Committee (TEAC): Bishops Herman Yoos and Jim Hazelwood led the Conference in an update and discussion of the work and future challenges of TEAC.

Word and Service Task Force: Bishop Bill Gafkjen gave an update on the task force. Bishops Bill Gafkjen, Robert Driesen and Mark Narum (nominated to replace Bishop Bill Rindy) will serve on the task force to recommend a rite for the combined roster.

Assignment: A task force of Bishops Ralph Dunkin, Mark Narum, Shelley Wickstrom, Bob Schaefer and Wayne Miller, assisted by Assignment Coordinator Andrea Young and Candidacy Director Gregory Villalon, led the CoB through a series of proposals to update and improve the assignment process. These updates are for the good of the whole church, the candidates and the congregations.

Roster: The Conference of Bishops is responsible for making roster decisions on behalf of the whole church. A committee chaired by Bishop Bill Gafkjen and staffed by Sue Rothmeyer made recommendations on synodical requests which were voted on by the CoB.

Forms and Formatta: The CoB heard updates from Marcia Johnson on the status of the forms being used. We engaged in a lively and helpful discussion with IT staff, coordinated by Bishop Brian Maas, resulting in changes in procedures satisfactory to Bishops and IT staff.

Placement of Candidates: The CoB, led by Bishop Jon Anderson, engaged in frank conversation about the challenges and opportunities involved in the placement of LGBT candidates. Bishop Ralph Jones and representatives of ReconcilingWorks and Extraordinary Lutheran Ministries participated in the panel.

Global Issues

Bishops have responsibility for global issues (S8.12.h.5).

Lutheran World Federation (LWF): The CoB met in executive session with Secretary General Martin Junge and two representatives of the LWF Council, Bishop Elaine Halmarson of the Evangelical Lutheran Church in Canada and Bishop Ndanganeni Phaswana of the Evangelical Lutheran Church in South Africa, to discuss the break initiated by the Ethiopian Evangelical Church Mekane Yesus.

Ecclesiology of the Global Church: Bishop James Mauney updated the CoB on the work of the Ecclesiology of the Global Church task Force.

Ecumenical and Interreligious Issues

Bishops serve as chief ecumenical officers (S8.12.h.3).

Full Communion Partner: The CoB engaged with Bishop Stacy Sauls of The Episcopal Church, expressing appreciation for various forms of cooperation both in the US and around the globe. Bishops expressed interest in having similar conversations with other full-communion partners.

500th Anniversary of Reformation: Bishop Don Kreiss, of the Ecumenical and Interfaith Committee, reminded the bishops of the importance of using 2017 as an opportunity to work with Catholics.

Public Policy

Bishops advocate in the realm of public policy (S6.03.e.8, S6.03.o).

Ready Benches: Bishops are organized into Ready Benches to keep abreast of issues and to write letters, lobby, and keep others informed. These Ready Benches are assisted by staff in the Washington

D.C. office and other resource people. Ready Benches include: Middle East, Care of Creation, Domestic Hunger and Poverty, International, Immigration, and Justice is Not Just Us (Race, Gender.)

Financial Support

We are accountable to one another (S6.03.e.5, S6.03.g).

Campaign for the ELCA: Bishops gave feedback on several aspects of the campaign: renewal of congregations, youth and young adult ministries and disability ministries. Bishops were encouraged to pledge generously.

Mission Funding: A nine-bishop think tank, chaired by Bishop Julian Gordy, was formed by Bishop Eaton to address ongoing challenges and formulate new ideas about mission funding.

Churchwide Assembly Follow-up

Because various resolutions at the Churchwide Assembly named the Conference of Bishops, the CoB has named point persons, to assist the Church Council and staff in implementation and response.

Eucharistic Hospitality: Bishop Michael Burk reported on the task force addressing this.

Pastoral Care to Same Gender Families: Bishops Mark Holmerud and John Roth have been appointed to serve on this task force.

Term Limits for CW Officers: Bishop Bob Rimbo and Secretary Chris Boerger are working on this.

Book of Faith: Bishop Wilma Kucharek is the lead bishop on this.

Voting Rights Act: Bishop Wolfgang Herz-Lane is the lead bishop on this issue.

Confirmation: Bishop Michael Girlinghouse is working on this.

Reports

The CoB heard reports from the four officers of this church as well as Portico Benefit Services. We also heard from various CoB committees, including but not limited to Bishops' Formation, Bishops' Academy and the Women and Justice Social Statement Task Force. The social statement task force update was provided by Bishops Ann Svennungsen and Jeff Barrow.

Actions

Among the items upon which the Conference of Bishops took action were the following:

- approved a CSR Criminal Justice Social Screen;
- appointed various members as liaisons to ministries;
- expressed thanks to all Churchwide staff and sent a letter to all; and
- proposed a Continuing Resolution to the Church Council concerning the organization of the CoB. Secretary Chris Boerger will present it by way of the Legal and Constitutional Review Committee. Below is the proposed language of the continuing resolution.

10.91.B14 *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. The Conference of Bishops shall establish criteria and terms for three synodical bishops to be elected by the conference as members of the executive committee.

Bishop Jessica Crist, Chair
Conference of Bishops

Proposed Responses to Synod Resolutions

1. Confirmation Resources

Southeastern Minnesota (3I)

Whereas members of the Southeastern Minnesota Synod have engaged in ongoing conversation about confirmation ministry and what it means in this time and place;

Whereas the most recent study of confirmation ministry in the ELCA is from 1993;

Whereas 56% youth in the Evangelical Lutheran Church in America ages 13-17 make a personal commitment to living life with and for God (Portraits of Protestant Teens: A Report on Teenagers in Major US Denominations, Phil Schwadel and Christian Smith, 2005);

Whereas one third of adults under 30 are religiously unaffiliated (Pew Forum on Religion and Public Life, October 2012); and

Whereas if confirmation is only centered in youth ministry we miss opportunities for lifelong faith formation; and

Whereas some in our Lutheran faith community are struggling with Biblical literacy, faith articulation and Christian identity;

Therefore be it resolved that the Southeastern Minnesota Synod will continue innovative exploration of Confirmation ministry;

Be it further resolved that the Southeastern Minnesota Synod will share with other expressions of the church any resources that are discovered in this exploration;

Be it further resolved that synods and congregations of the Evangelical Lutheran Church in America be invited to reimagine Confirmation ministry in the 21st century;

Be it further resolved that the Evangelical Lutheran Church in America be a network for the adaptations that are already and will take place in the three expressions of the church; and

Be it further resolved that the Southeastern Minnesota Synod Council requests that the Church Council direct the appropriate unit of the churchwide expression to update the resources available on the churchwide web site to reflect the changes in faith formation ministry that are taking place within all expressions of the Evangelical Lutheran Church in America.

Church Council Action (CC13.04.26)

To thank the Southeastern Minnesota Synod for its resolution related to confirmation ministry;

To acknowledge that the churchwide organization is in the process of a complete redesign of the entire ELCA.org website;

To request the Congregational and Synodical Mission unit, in consultation with the Mission Advancement unit and the Office of the Presiding Bishop, to update the resources on the new ELCA.org website to reflect the changes in faith formation ministry taking place within all expressions of the Evangelical Lutheran Church in America;

To further request that the Congregational and Synodical Mission unit, as part of the ongoing work of the Faith Formation Team (which includes unit staff and staff from Augsburg Fortress, Publishers, as well as Christian education teachers in ELCA colleges and seminaries and other partners), take up the conversation about “re-imagining” confirmation ministry and resources, and to report progress to the Conference of Bishops and the Church Council; and

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

Response from Congregational and Synodical Mission unit (April 2014)

A review of the Southeastern Minnesota resolution on confirmation, along with information related to confirmation shared by Bishop Michael Girlinghouse with the Conference of Bishops, suggests there are two distinct areas related to confirmation this resolution addresses. The first issue is the request that the ELCA.org website reflect the changes that are taking place in faith formation

ministry within each of the three expressions of the Evangelical Lutheran Church in America. The second issue can be summarized in the following question, “Does the ELCA need to explore a new vision for confirmation in the 21st century?”

Reflecting Changes in Faith Formation on ELCA.ORG

In the revised ELCA website “Resources” section, one of several areas listed is [Faith Practices](#). Within that section, there are several resources related to the current Faith Practices Initiative. They are divided into four areas:

1. Baptismal Covenant
2. Program Planners
3. Spiritual Renewal
4. Story Matters

The [Faith Practices](#) webpage is still under development and will eventually have a link to the ministry of the [Christian Education Network of the ELCA](#) (formerly known as the Lutheran Association of Christian Educators [LACE]). The Christian Education Network of the ELCA has several confirmation resources and other faith formation resources and is extremely helpful in providing assistance to anyone seeking a particular type of resource. Their website has a link to the location of ELCA Resource Centers, and these centers also have many faith formation materials, including confirmation materials.

The [Faith Practices](#) webpage will be updated periodically by the Program Director for Faith Practices to insure that the most current information is offered for those seeking new insights on how to live out their faith.

Does the ELCA need to explore a new vision for confirmation in the 21st century?

1. The Southeastern Minnesota Synod has a team that crafted this resolution. The group was formed in February 2011 to explore alternative practices that can re-imagine confirmation in the 21st century. We are responding to the confirmation resolution submitted by this team. The primary questions of this group are the following:
 - Do we need confirmation today?
 - Is confirmation working as it was intended to work?
 - Is confirmation necessary?
 - Should parents be involved in confirmation?

Two members of this team are members of the [Christian Education Network of the ELCA](#).

2. [The Confirmation Project](#), a research project being funded by the Lily Endowment, is a collaborative research effort among five denominations to learn more about confirmation and equivalent practices across the United States. The intent of the project is to research how the experience of confirmation serves to intensify and integrate beliefs into daily life.

The five denominations participating are the following: the Evangelical Lutheran Church in America, the African Methodist Episcopal Church, the Presbyterian Church U.S.A., The Episcopal Church and the United Methodist Church. Members of the team leading this research are ordained ministers, practical theologians, researchers, youth ministers, PhD and Master of Divinity candidates. The team is currently seeking congregations that would like to be involved in the research. The actual research will begin in fall 2014.

Undoubtedly, the findings from this study can be critical to the efforts of the ELCA as a new vision for confirmation is discussed. The Rev. Brenda Smith, Program Director for Faith Practices and Missional Leadership in the CSM unit, will be the liaison with the staff of “The

Confirmation Project,” directing them to the individuals and ministries at the churchwide organization that they may need to contact as this research project evolves.

3. On February 3-5, 2014, twenty-eight ELCA faith formation leaders representing various networks and organizations gathered for a summit in St. Louis following the Youth Extravaganza. The overall goal of the summit was, “To renew and strengthen partnerships for a common mission of faith formation within the ELCA.” The conversation was extensive and vibrant, with a clear recognition that faith formation education in this missional age must change if it is to catch up with the dynamic societal changes in our culture. For example, “Are our teaching strategies sensitive to the needs of ethnic specific communities?”

One expected outcome of the summit was to “identify opportunities to more fully share and live out a common vision and mission for faith formation together.” As summit participants continue to network, it can only enhance our ability to strive to make faith formation relevant, exciting, transformational, participatory and theologically grounded. The summit was partially funded by a grant from the Congregational and Synodical Mission Unit.

Please note that this was the second gathering of faith formation leaders hosted by the Congregational and Synodical Mission Unit. The first summit took place in September 2011 and over 20 faith formation leaders gathered to spend time sharing their ministries and also discussing future joys and challenges to be faced in faith formation in the 21st Century. Following that summit, one of the participants, Terri Elton, Associate Professor of Children/Youth/Family Ministry wrote a white paper titled, “What is Faith Formation in a Missional Age?” A copy of this white paper is attached to this report as Appendix A.

The Rev. Brenda Smith, Program Director for Faith Practices and Missional Leadership, will be meeting with Presiding Bishop Elizabeth Eaton to discuss her vision for faith formation in the ELCA. The resolution and Churchwide Assembly memorial on confirmation will be discussed with her at that meeting. As a churchwide organization, we continue to be in a variety of conversations about confirmation ministry. We are grateful to the Southeastern Minnesota Synod for their ongoing work in reimagining confirmation ministry in the 21st century.

CC ACTION [EN BLOC]

Recommended:

**To receive the response from the Congregational and Synodical Mission unit and to thank the Southeastern Minnesota Synod for their resolution on Confirmation Resources; and
To request the secretary of this church inform the synod of this action.**

2. A Churchwide Policy of Parental Leave for Rostered Persons

Lower Susquehanna Synod (8D) [2013]

WHEREAS, questions arise between rostered persons and congregations concerning the compensation and benefit package for parental leave; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) document, “Definition of Compensation Benefits, and Responsibilities of the Pastor,” item D.6. states, “Where applicable, parental leave up to six weeks with full salary, housing and benefits;” and

WHEREAS, the ELCA document, “Definition of Compensation, Benefits, and Responsibilities for Associate in Ministry, Deaconess, or Diaconal Minister Under Call,” item D.6. states, “Where applicable, parental leave up to six weeks with full salary and benefits;” and

WHEREAS, ordained persons and congregations have not been consistent with the application of the parental leave benefit as stated in the “Definition of Compensation Benefits, and Responsibilities of the Pastor;” and

WHEREAS, the church is called to support and uplift parents and families; therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the Churchwide Assembly to direct the Office of Secretary to amend the documents, “Definition of Compensation, Benefits, and Responsibilities of the Pastor” and “Definition of Compensation, Benefits, and Responsibilities for Associate in Ministry, Deaconess, or Diaconal Minister Under Call,” items D.6. to state “parental leave of at least six weeks with full salary and benefits;” and further be it

RESOLVED, that the Lower Susquehanna Synod memorialize the Churchwide Assembly to encourage all congregations to adopt a parental leave policy consistent with the above-referenced documents and in which congregations are encouraged to offer all employees the same benefit.

The Office of the Secretary has determined that the Lower Susquehanna Synod Assembly memorial, “Churchwide Policy of Parental Leave for Rostered Persons,” is a resolution that more properly should have been submitted to the Synod Council for referral to a churchwide office through the Church Council’s Executive Committee.

Executive Committee Action (EC13.07.21c)

To receive the resolution of the Lower Susquehanna Synod regarding A Churchwide Policy of Parental Leave for Rostered Persons;

To refer the resolution to the Office of the Secretary, in consultation with the Office of the Presiding Bishop and the Congregational and Synodical Mission unit; and

To request that a report with recommendations be brought to the November 2013 Church Council meeting.

Response from the Office of the Secretary (November 2013)

After reviewing the resolution more extensively, we request additional time in order to consult with colleagues to properly address the resolution. This additional time will also be helpful as the newly elected Secretary is acclimated to the position and responsibilities.

Church Council Action (CC13.11.69b)

To receive the response from the Office of the Secretary;

To postpone the report with recommendations to the April 2014 Church Council meeting; and

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

Response from the Office of the Secretary (April 2014)

The forms “[Definition of Compensation, Benefits, and Responsibilities of the Pastor](#)” and “[Definition of Compensation, Benefits, and Responsibilities for Associate in Ministry, Deaconess, or Diaconal Minister Under Call](#)” are used in a number of synods as part of the documentation supporting the letter of call issued by the synod for synod staff and by a congregation supporting the letter of call by a congregational vote. These forms are made available to synods and congregations under Office of the Secretary resources on the ELCA website.

The two forms have provided flexibility through a series of blanks that the calling body completes to describe the compensation and benefits that are part of the call. When a recommendation is made, for example related to continuing education, the recommendation is in parenthesis. The current recommendation (paragraph D.6.) related to parental leave is simple a statement, “where applicable, parental leave up to six weeks with full salary and benefits.” This statement is inconsistent with the method of recommendations in the rest of the form and provides no certain benefit.

Revised April 4, 2014

The issue of parental leave (or maternity and paternity leave) is further complicated by the Family Medical Leave Act. This legislation applies to organizations with a large number of employees and provides for unpaid parental leave. It does apply to many congregations and agencies in this church.

The churchwide organization cannot impose a personnel policy on the entire church but may provide forms that provide recommendations and flexibility. Each congregation or synod has the authority and responsibility to attend to personnel issues. The churchwide organization's personnel policies do provide for "Maternity/Paternity and Adoptive Leave" of four consecutive weeks paid leave.

There has been consultation with the Congregation and Synodical Mission unit and the Conference of Bishops regarding this resolution, current practices followed and the need for flexibility. Given the current request calling for six weeks paid leave, the existing language in the current forms, and the existing churchwide organization's policy of 4 weeks paid leave it is appropriate to change paragraph D.6 to keep the forms flexible and allow discretion in the calling entity. (Recommend 6 weeks; 4 weeks minimum.) The new D.6. would read as follows:

D.6 Maternity/Paternity or Adoptive leave of _____ weeks with full salary, housing, and benefits. (Recommended 6 weeks; 4 weeks minimum).

Although the forms are not adopted by the Church Council, the Office of the Secretary will make these changes pursuant to the Church Council response to this resolution

CC ACTION [EN BLOC]

Recommended:

**To receive the response from the Office of the Secretary and to thank the Upper Lower Susquehanna Synod for their resolution on Parental Leave for Rostered Persons; and
To request the secretary of this church inform the synod of this action.**

3. The Isolation of Individuals Living in Our Communities

Virginia Synod (9A) [2013]

WHEREAS, we are called by the Gospel to live in community; and

WHEREAS, we are called to love and care for our neighbor in body, mind, and soul, including the fullness of mental health; and

WHEREAS, isolation separates individuals of all ages from the love and support of a helping community; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) calls us to do God's work with our hands; and

WHEREAS, our synodical leadership encourages mutual support and accountability; therefore, be it

RESOLVED, that members of the Virginia Synod Assembly encourage their congregations to pray for those living in isolation; and be it further

RESOLVED, that members of the Virginia Synod Assembly encourage their congregations to identify and reach out to those who are living in isolation; and be it further

RESOLVED, that the Virginia Synod encourage congregations and individuals to partner with institutions and agencies who work with children, youth, adults, and senior citizens to identify and reach out to those who are living in isolation; and be it further

RESOLVED, that the Virginia Synod of the ELCA forward this to the ELCA Church Council for further consideration.

Church Council Action (CC13.07.35c)

To receive the resolution of the Virginia Synod on The Isolation of Individuals Living in Our Communities;

To refer the resolution to the Congregational and Synodical Mission unit;

To request that a report be brought to the November 2013 meeting of the Church Council of the Evangelical Lutheran Church in America; and

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

Response from Congregational and Synodical Mission unit (November 2013)

The Congregational and Synodical Mission unit is requesting an extension to our response to this Church Council action until April 2014 due to limited staff capacity.

Church Council Action (CC13.11.69e)

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

To postpone the Congregational and Synodical Mission unit report with possible recommendations to the April 2014 meeting of the ELCA Church Council; and

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

Response from Congregational and Synodical Mission unit (April 2014)

At its November meeting, the Church Council adopted a social message on "[The Body of Christ and Mental Illness](#)." The very first page of that message speaks about the loneliness and isolation that those with mental illness experience. However, under the heading of "The Call to Companionship", the message reminds us that being integrated into a community is treated as definitive by Jesus. In fact, on page 12 the message clearly states that "to people who are experiencing mental illness, physical, prayerful companionship can be a sign of God's presence in a time when God's presence cannot be felt any other way." And so, in italics on page 16, we read that "The ELCA commits as a church to accompanying you in your valley of the shadow..." We also read of a commitment to the families and caregivers of those with mental illness, "The ELCA as a church commits to accompanying you as families and caregivers with honest, hopeful yet realistic, and prayerful companionship."

To assist congregations in beginning conversations about the particular loneliness and isolation that those with mental illness experience, a [congregational study guide](#) has been developed to accompany the mental health message. Conversations about the isolation involved with mental illness can help to broaden the discussion so that the isolation experienced in the world in general can also be addressed.

For those whose isolation has led to despair and thoughts of suicide, there is an Independent Lutheran Organization called [Lutheran Suicide Prevention Ministry](#) which can provide many resources for helping people to move through the valley of the shadow.

CC ACTION [EN BLOC]

Recommended:

To thank the Virginia Synod for encouraging congregations and individuals to reach out to those living in isolation;

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

To encourage congregations and individuals to use the mental health message congregational study guide to engage in conversations about isolation;

To encourage congregations and individuals to utilize the resources provided through Lutheran Suicide Prevention Ministry; and

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

**4. Seminarian Debt Incurred Through Inadequate Health Insurance
Delaware-Maryland (8F) [2013]**

RESOLVED, that the 2013 Delaware-Maryland Synod Assembly memorialize the 2013 Churchwide Assembly to direct the Congregational and Synodical Mission unit to consult with the eight ELCA seminaries and Portico Benefit Services to offer adequate and affordable health insurance coverage for ELCA seminarians; and be it further

RESOLVED, that the Congregational and Synodical Mission unit encourage Portico Benefit Services to offer health advocates to students, free of charge, to assist students facing major medical expenses.

West Virginia-Western Maryland (8H) [2013]

RESOLVED, that the 2013 West Virginia-Western Maryland Synod Assembly memorialize the 2013 Churchwide Assembly to direct the Congregational and Synodical Mission unit to consult with the eight ELCA seminaries and Portico Benefit Services to offer adequate and affordable health insurance coverage for ELCA seminarians; be it further

RESOLVED, that the ELCA seminaries be encouraged to ensure that no seminarian ever incur medical expenses totaling more than \$1,500 dollars a year; be it further

RESOLVED, that the Congregational and Synodical Mission unit encourage Portico Benefit Services to offer health advocates to students, free of charge, to assist students facing major medical expenses.

Allegheny (8C) [2013]

RESOLVED, that the 2013 Allegheny Synod Assembly memorialize the 2013 Churchwide Assembly to direct the eight ELCA seminaries to explore the possibilities of partnering with Portico Benefit Services to extend their healthcare ministry by developing more affordable, adequate insurance coverage for seminary students.

Montana (1F) [2013]

RESOLVED, that the 2013 Montana Synod Assembly memorialize the 2013 Churchwide Assembly to direct the Congregational and Synodical Mission Unit to consult with the eight ELCA seminaries and Portico Benefit Services to offer adequate and affordable health insurance coverage for ELCA seminarians; and be it further

RESOLVED, that the Congregational and Synodical Mission unit encourage Portico Benefit Services to offer health advocates to students, free of charge, to assist students facing major medical expenses.

Executive Committee Action (EC13.07.21a)

To receive the resolutions of the Delaware-Maryland, West Virginia-Western Maryland, Allegheny, and Montana synods regarding "Seminarian Debt Incurred Through Inadequate Health Insurance;"

To recognize that Educational and Institutional Insurance Administrators, Inc. (EIIA) provides a comprehensive seminary student health plan for ELCA seminary students and the EIIA staff provides hands-on services to assist students;

To affirm the work of EIIA as being in accordance with the ELCA Philosophy of Benefits;

To recognize that EIIA is working with ELCA seminaries to identify healthcare insurance options in light of the implementation of the Affordable Healthcare Act;

To refer the resolution to the Congregational and Synodical Mission unit in consultation with all ELCA seminaries, EIIA and Portico Benefit Services; and

To request that a report with possible recommendations be presented to the April 2014 Church Council meeting.

Response from the Congregational and Synodical Mission unit (April 2014)

Following the action of the Executive Committee of the ELCA Church Council to refer the resolutions of the Delaware-Maryland, West Virginia-Western Maryland, Allegheny and Montana synods regarding Seminarian Debt Incurred Through Inadequate Health Insurance to the CSM unit and to request a report and recommendations to the Church Council's April 2014 meeting, three CSM staff members (Jonathan Strandjord, Greg Villalon and Mark Wilhelm) were assigned to this task. These three have worked in preparing this report with Andy Willenborg, the CFO at Wartburg Theological Seminary (and through him, have consulted with the business officers of the other ELCA seminaries), with Marion Hernandez, the Vice President for Student Programs at Educational and Institutional Insurance Administrators, Inc. (EIIA), and with Brad Joern, the Vice President for Products and Services at Portico Benefit Services (Portico).

The synod resolutions accurately note that full-time seminarians at ELCA seminaries are required to have health insurance and that this insurance may be obtained through either private insurance, parental insurance, spousal insurance or school-supplied insurance. They also are correct in stating that for some seminarians, health care costs are a significant contributor to high levels of student debt.

In order to make available the option of school-supplied insurance, the seminaries of the ELCA have worked together for a number of years through EIIA to provide a comprehensive student health plan. Over the years, EIIA has worked with the seminaries to design plans that help control costs that students pay both in premiums and in out-of-pocket expenses. In a time of rising health care costs, a major challenge has been to keep premiums affordable while at the same time limiting out-of-pocket expenses (which can be especially difficult for students with dependents).

In keeping with the requirements of the Patient Protection and Affordable Care Act (ACA), the plan design EIIA has secured for the ELCA Seminary Health Plan for the 2014-2015 school year limits student out-of-pocket expenses more than in previous years. The current \$500,000 maximum will increase to unlimited; the \$500 deductible and 20 percent co-pay will apply toward the out-of-pocket maximum of \$5,000 per individual; the pre-existing condition exclusion will be removed; preventive and wellness services will be covered 100 percent while in-network.

This limitation on out-of-pocket costs will greatly reduce the exposure of a seminarian covered under this plan to catastrophically high medical costs. At the same time, this increased coverage is a significant reason for the 25 percent increase in the cost of insurance premiums in 2014-2015 compared to 2013-2014 (to \$3,556 for a student, \$6,785 for a spouse, \$4,160 for a child). Therefore, while there will be in this next year fewer cases in which medical costs result in very high student debt, the increased cost of insurance could result in an increase in borrowing by seminarians enrolled in the ELCA Seminary Student Insurance Plan.

The cost of insurance in the ELCA Seminary Student Insurance Plan has provided good value for seminarians. (For example, in 2012-2013, the total cost of claims actually exceeded total premiums.) Looking ahead, the premium cost of the plan secured through EIIA for 2014-2015 will be less expensive than what is available in the individual insurance market for the same coverage. At the same time, it is possible that due to low household income levels, a significant number of students and their families will qualify for government subsidies (premium tax credits) for health coverage offered through a health insurance exchange. As a result, some of our seminarians will potentially have lower cost options to consider on an insurance exchange.

In the rapidly changing marketplace of health insurance, it is more important than ever that students at our ELCA seminaries have access to good information and counsel concerning their options. EIIA has for several years offered educational webinars providing objective information, but

student participation up until now has been low. It will be important to find new ways to ensure that students both have the information they need to find the plan that is best for them and, in the case of the ELCA Seminary Student Insurance Plan, know how to use it most effectively.

A further challenge will be to keep our plan viable as enrollment numbers likely shrink. Enrollment has already significantly contracted over the last five years (from 678 in 2008-2009 to 322 in 2013-2014) as the federal rules for Student Insurance Programs have eliminated low-premium/limited coverage options and as the ACA has enabled students under age 26 to continue health coverage under their parents' insurance (or for subsidized coverage in some states that provided it even before the ACA). With the full implementation of the ACA, enrollment in our plan might decline to a point where the pool is too small on its own to secure coverage. Therefore, EIIA is working to pool together multiple seminary systems in developing a common plan for those seminarians for whom a student plan will continue to be the best and most affordable option.

Portico would seem to be a natural source of health insurance coverage for ELCA seminarians, but certain challenges exist to doing so. First, Portico's governance process must be considered as it relates to offering benefits to those who do not meet current eligibility definitions. Thought must be given to the definition of an eligible student—the attainment of “endorsed” status, for example—and what implications that might or might not have for benefits beyond health coverage. Second, none of Portico's current health plan options guarantees out-of-pocket expenses at the levels suggested in the resolutions. For example, Portico's most comprehensive plan limits annual out-of-pocket expenses for medical and pharmacy expenses to \$3,000 for individuals and \$6,000 for families. Third, the question of how health coverage through Portico would be paid for needs to be addressed. Would students be expected to pay the contributions as part of their seminary costs (just like now), would it be provided by the ministry sites where they do their internship/residency, or would some other means be necessary?

If students were covered in the Portico plan, Portico could offer health care advocacy to students and their families by virtue of its relationship with both the student and the benefits administrator; whereas in the current arrangement, health care advocacy is not possible since Portico does not have a relationship with the benefit administrator. Portico is well-positioned to provide seminarians with certain wellness resources through the Mayo Health Clinic health assessment and the financial counseling services it provides at no charge to seminarians through its partnership with Lutheran Social Services of Minnesota. Future considerations for utilizing Portico's experience might include providing information to seminary students and administrative staff regarding how to best evaluate opportunities available through the health insurance exchanges, as well as helping candidacy committees become better equipped to recruit and support healthy leaders.

The following are some possible recommendations:

1. That CSM, in partnership with the ELCA seminaries, work with EIIA and Portico to develop a robust strategy to engage all seminarians at ELCA seminaries in opportunities to understand the advantages and disadvantages of various health insurance options available to them under the Affordable Care Act.
2. That EIIA move ahead with folding the ELCA Seminary Student Insurance Plan together with its other seminary plans.
3. That CSM develop a strategy to ensure that every candidacy committee has basic knowledge of health insurance issues and the options available to their candidates, with at least one member of each committee participating in an annual webinar or other training.
4. That during the 2014-2015 academic year, CSM, the ELCA seminaries and Portico actively explore the feasibility of bringing at a future date some ELCA seminarians into a Portico plan at some appropriate point of candidacy (e.g., at endorsement).

CC ACTION [EN BLOC]

Recommended:

To request the Congregational and Synodical Mission unit, in partnership with ELCA seminaries, to work with Educational and Institutional Insurance Administrators, Inc. (EIIA) and Portico Benefit Services in order to develop a robust strategy to engage seminarians at this church's seminaries in opportunities to understand the advantages and disadvantages of various health insurance options;

To affirm EIIA's intent to incorporate the ELCA Seminary Student Insurance Plan with its other seminary plans;

To encourage the Congregational and Synodical Mission unit to develop a strategy to ensure that every candidacy committee has basic knowledge of health insurance issues and the options available to their candidates, with at least one member of each committee participating in an annual webinar or other training;

To request during the 2014-2015 academic year that the Congregational and Synodical Mission unit, the ELCA seminaries and Portico Benefit Services continue to explore the feasibility of allowing ELCA seminarians to enroll into health coverage through Portico Benefit Services at an appropriate point of candidacy (e.g. at endorsement);

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

**5. To Commission an Adult Catechism
Metropolitan New York Synod (7C) [2013]**

RESOLVED, that the Metropolitan New York Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to request the Church Council to commission, through the appropriate channels with appropriate funding, the development of an Adult Catechism as a resource for the church; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to request that this catechism be prepared as an educational resource to supplement Luther's Catechisms, not as a vehicle for establishing specific policies or norms within this church or for binding the consciences of its members; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to request that the Church Council invite full communion partner churches to participate in this project so that continued inter-church dialogue may be enriched and shared throughout the churches, and so that this church may further live out the promise of its partnerships; and be it further

RESOLVED, that this catechism take into account and reference the extensive bilateral ecumenical dialogues of the past 50 years.

[The Office of the Secretary has determined that the Metropolitan New York Synod Assembly memorial, "To Commission an Adult Catechism," is a resolution that more properly should have been submitted to the Synod Council for referral to the Church Council. The resolution will be transmitted, as attached, to the Church Council through its Executive Committee.]

Executive Committee Action (EC13.07.21b)

To receive the resolution of the Metropolitan New York Synod regarding To Commission an Adult Catechism;

To refer the resolution to the Congregational and Synodical Mission unit in consultation with Office of the Presiding Bishop and the Conference of Bishops; and

To request that a report with possible recommendations be brought to the November 2013 Church Council meeting.

Response from the Congregational and Synodical Mission Unit (November 2013)

In conversations with other churchwide staff, we recommend that this resolution be reassigned to the Office of the Presiding Bishop. The staff in that office is primarily responsible for theological discernment, 500th anniversary work and has direct contact with our full communion partners. They are in a better position to review the various aspects of the resolution recommended by the Metropolitan New York Synod.

In reassigning this resolution, we further recommend additional time is granted so that the Office of the Presiding Bishop can consult with colleagues in our unit as well as with the Conference of Bishops and Augsburg Fortress.

Church Council Action (CC13.11.69d)

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

To refer the resolution to the Office of the Presiding Bishop, in consultation with the Conference of Bishops, Augsburg Fortress and the Congregational and Synodical Mission unit;

To request that a report with possible recommendations be brought by the April 2014 meeting of the ELCA Church Council; and

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

Response from Office of the Presiding Bishop (April 2014)

Consideration of the proposed project has focused on the purpose, scope, outcomes, feasibility and partners. Initial conversations about developing resources for the renewal of faith formation have taken place with Beth Lewis and Martin Seltz of Augsburg Fortress, Publishers, and follow-up conversation is needed. The development of new resources for renewal of faith formation is also an initiative under consideration for the ELCA's observance of the 500th anniversary of the Reformation, and the possibility of connecting this request with that initiative will be considered in the coming months. Theological conversations based on Luther's Small and Large Catechisms taking place among churchwide staff this spring will contribute to the consideration of the purpose, scope and outcomes of this proposed project.

In short, consideration of the request has begun and is continuing. However, at this time there are no recommendations for Church Council action.

CC ACTION [EN BLOC]

Recommended:

To receive the response from the Office of the Presiding Bishop and to thank the Metropolitan New York Synod for their resolution on Adult Catechism;

To encourage the Office of the Presiding Bishop to continue in its conversations regarding the development of resources for the renewal of faith formation; and

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

This page left intentionally blank

What is Faith Formation in a Missional Age? a conversation starter

By Terri Elton
Luther Seminary

Faith is a gift from God, a gift which informs, forms and transforms. Faith is a given and an unfolding mystery, a foundation and something to be nurtured, about salvation and life in this world, is personal and communal. As 1 Corinthians 13:13¹ reminds us, faith is a dynamic, multi-faceted reality which is not fully understood this side of heaven yet guides a Christian's life on earth.

Christians live in the world, a world where God's kingdom is unfolding, but not fully realized. In this now and not yet reality, God's people are offered an eternal relationship with the Creator and promised salvation, while remaining within a sinful world. God is present in this world and freely offers faith to all people. In this way, Christians are passive in faith. Yet faith is more than passive reception. Faith is stirred within as it also summons response. In this way, Christians are active in faith. Through faith God's people join God's work in the world as they participate in God's ongoing creative and redemptive mission. This work includes fostering faith or equipping "people for works of service, so that the body of Christ may be built up until all reach unity in the faith and in the knowledge of the Son of God and become mature." (Ephesians 4:12-13)

But what does this mean?

Several things can be said about the Christian faith. For our purposes, three key ideas will be lifted up.

1. **Christianity is an embodied faith**, a lived faith. Faith inhabits human beings who live in the world God created. This reality is most evident in the incarnation – in God coming to earth in the person of Jesus. In Jesus' life, death and resurrection, God's love and promises broke into the world *in the flesh*. Jesus' life centered on sharing God's love, inviting people into a relationship with God and announcing the kingdom of God was near. Today the church, the body of Christ post-resurrection, is commanded to continue proclaiming and embodying God's love and promises, making God's people God's hands and feet. The church is the sign, foretaste and instrument of God's love in the world.
2. **Our life and identity as Christians is rooted in faith in God**. Faith summons people to see themselves as subjects of God's love; faith invites people into a two-way relationship with God; and faith informs the way Christians live. Faith, at its core, is a relationship, born out of love and offered as a gift to all. This relationship gives Christians their identity as children of God and orients their life by placing it in God's hands, not the world's. Yet faith does more than inform Christian identity, it also forms and transforms life. Faith calls people to not only love themselves, but also to love and serve their neighbor. A life of faith draws people outside themselves and into the world. Hence, faith is a communal venture, as it is also personal. This

¹ "For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I share know fully, even as I am fully known."

reality comforts as well as challenges. Faith matters for Christians as it's a given, providing identity, and a dynamic relationship, guiding and sending people into the world.

3. **Christian's embodied faith exists in the midst of a broken world.** Pain and suffering are present realities, yet people of faith see beyond the present, informed by a different story. As God's people rest in their identity in God, not the promises of the world, they provide hope. As signs and instruments of God's love, God's people witness in a broken world as they proclaim the gospel and serve others. The church, as a living community, is called to translate the good news of God's love to every generation in every era. Being God's people in a broken world means telling God's story, again and again in new and different ways. Being the church requires connecting *current* experiences to the larger story of God's people across time and place. Being the church involves God's people gathered in Christian practices holding their identity in Christ. And being the church includes God's people scattered in the world, putting God's creative and redemptive love into action.

The World we Find Ourselves in

The church has always had a **call to the world** – to love one's neighbor and make disciples of all nations. Being a church sent into the world means cultivating Christian community along with engaging culture. This multi-faceted posture requires *both* knowing the Christian story and participating in Christian practices, *as well as* being in, for, with and against the world. The early church did this work primarily outside the host culture and the mainstream of religion or politics. But in the fourth century, when Constantine the Great was converted to Christianity, the Christian church began experiencing a shift, moving from being a sect (or minority) religion to being a state/national (or majority) religion. In the centuries that followed,² religious and political leaders often worked together, intertwining spiritual and civic matters. While there were benefits to this relationship, there were also many liabilities. One liability was blurring the lines between the work of government and religion. As the church operated from a majority position, it became accustom to engaging the world with certain "privileges." These "privileges" included support, resources and power. Within the Western church, this reality of Christianity being aligned with the host culture is referred to as Christendom. In Christendom, the church's call to the world relied heavily on institutional structure, organizational mechanisms and specialized leadership.

While the United States was founded on the separation of church and state it has operated in a *de facto* Christendom environment, with Christian ideals occupying a majority view. This reality resulted in the church being accustom to the host culture being ripe for fostering a Christian way of life, at least until the past 50 years. As the United States has continued welcoming diverse groups of people, it has had the opportunity to exercise its commitments to religious freedom. As a result, the United States has experienced a growing religious pluralism. In this environment the Christian church has been forced to reexamine its relationship with the host culture. Accustom to working *with* the host culture, overlapping language, life patterns and values, the Christian church is now discovering it is no longer in the center,

² It is noted this story is not descriptive of all areas of the world. This story describes the orientation of Western Christianity.

aligned with the dominant power and supported by civil society. This shift, subtle in some areas and abrupt in others, has created an opportunity within the church to rediscovering its identity and mission practices.³ The call of the church to love God and one's neighbor plays out differently outside the center, without the resources of the host culture. Today society does not necessarily aspire to biblical values. Life patterns which reinforce a Christian lifestyle can no longer be assumed within school systems or the business world. And the language of faith, once understood in congregations and civil society, is now foreign to many. This is the missional era in which Christians live. Being a church sent into the world without the infrastructure of the host culture and with diminishing institutional support requires rethinking the church's posture toward the world, revisiting the role of faith communities and being open to learning new skills which help people discover a Christian way of life.⁴ So, **while the work of the church today is the same, the relationship with the host culture has changed, causing the church to reimagine its work.**

What is faith formation in a missional era?

In its history, the church has had to rediscover its sent nature and mission practices many times. Today is one such time. The activities associated with the sent character of the church, once charged to a specialized group of people, have reemerged as a call for all of God's people and this call is being lived out within an environment where the Christian faith is less prominent. Yet the deep questions humans have about life have not gone away. At work, in school and in neighborhoods people struggle to find meaning and identity in a broken world; pain and despair are wide spread and people long for hope and healing. Such moments not only highlight the missional reality in our midst, but also the opportunity for people of faith to witness to God's love. God's people are present in such moments every day. Yet how is faith informing and transforming these times? And, on a larger scale, how might Christians witness to God's love and promise in this missional era?

³ John Roberto, in *Faith Formation 2020*, identifies eight driving forces which are impacting the church and faith formation. These forces are: declining number of Christians and a growing number of people who identify with "no religious affiliation," increasing number people who identify as of "spiritual" but not "religious," decreasing number of people participating in Christian churches, increasing diversity and pluralism in the United States, increasing impact of individualism of Christian identity and community participation, changing marriage and family life patterns, declining socialization of family religiosity, and increasing impact of technology and digital media. For more, see *Faith Formation 2020*, Appendix, 26-39.

⁴ Anthony Robinson sums up the effects of Christendom with six shifts: "1. *Conversion* and *formation* declined because a person was Christian by virtue of citizenship, birth, and residence. This meant that the Christian faith was a social given rather than a choice or conscious commitment. 2. Christianity no longer found its primary embodiment in *congregations*, but in *territories* and *nations*. 3. *Mission* was not an inherent characteristic of every congregation that belonged to all its members; rather, mission was something done by specially designated 'missionaries' in territories or nations that were not Christian. 4. The *purpose* of a church was to provide religious services to a particular local population. 5. The ministry of the church increasingly was performed by and belonged to *religious professionals*, whose roles was in many ways comparable to that of civil servants or government officials. 6. *Society* (or culture) and *faith* (Christianity) overlapped to such an extent that being a good Christian and being a good citizen were equivalent, and each defined the other." Anthony Robinson, *Changing the Conversation: a third way for congregations*, Grand Rapids: Eerdmans Publishing, 2008, 21. For more on this topic I comment this book and his ten conversations.

Today the work of translating the good news of God's love *is* located in the hands of all Christians. This is part of what it means to be church today. And this is an asset in a missional era. But what does it mean for the church to be the body of Christ not only when it is gathered, but also when it is scattered? As the church lives into its minority position, the practices which help Christians hold their unique Christian identity need to be revisited and refreshed, as do the skills and aptitudes needed to live a Christian life.

Faith formation in a missional age will be both similar and different to faith formation in other eras. Discovering what stays the same and what needs to be reinvented requires the whole body of Christ to return to the basics *and* engage in experiments; it will require risk and discernment. As the church lives into this time, two basics will be critical: *revisiting our view of faith* and *exploring what it means to be a gathered and sent people*.

1. Revisiting our view of Faith.

Faith is a gift, a relationship with God, which informs, forms and transforms. Faith is about salvation, or life after death, as it is also about life on earth. Hence, faith formation in a missional age begins by revisiting our view of faith. Faith, for Lutherans, is robust and dynamic and has at least four dimensions.⁵⁵

- Faith as **a gift**. As has already been established, faith is a gift from God, a gift which saves and provides identity. Martin Luther wrestled with this issue, reminding himself and generations to come that Christians are justified by faith alone. There is nothing humans can do to earn this gift! Salvation is ours. This dimension of faith secures the future, while it also informs and forms the present. For Christians, faith creates a hybrid identity. In Lutheran terms this hybrid identity is known as being paradoxically saint and sinner. Christians humbly accept this gift of faith from God, while continuing to live as sinners. Receiving this gift names each human person child of God, and sets them on a journey of discovering a Christian way of life. Faith as a gift is simple and mysterious, unfolding over a lifetime.
- Faith **as compass**. Faith informs the Christian way of life. As faith is embodied, particular human experiences become the occasion for God's creative and redemptive love to be revealed in the world. In other words, faith is not just about salvation – or life after death, in heaven (eternal), but also about every day matters – or life on earth (temporal). Because faith is a relationship, not a set a rules, people of faith are constantly discerning what a Christian would say or do in any given situation. God's Word and Christian communities come alongside individual Christians, as current situations are put into conversation with particular understandings of God. Faith as compass is an internal *and* external activity; it's at work implicitly, as well as explicitly.
- Faith **as witness**. The Christian faith is a relational affair, always and only within community, with a public dimension. And Christian witness is part of a larger story, drawing from the past and extending into the future, while rooted in the present

⁵⁵ For more on this see, Mark Edwards, Jr. "Characteristically Lutheran Leanings?," *Dialog: A Journal of Theology*, Vol 41, No 1, Spring 2002.

moment. People of faith are the body of Christ in the world as they come together to be light in the darkness or share their faith one-on-one in the world. Christians witness to their relationship with God in many ways. This witness may include proclaiming God's Word, giving testimony to one's faith or putting faith into action through serving one's neighbor.

- Faith **as agent**. Empowered by the Holy Spirit, God's people are not only subjects of God's love, but agents as well. As faith informs, forms and transforms individuals and communities it evokes agency. Faith calls forth active engagement with the world, the world which God created. This world seeks rich, abundant life within its broken, sinful reality. God loves the world and people of faith in a relationship with God cannot help but get caught up in this love, turning their agency to the world. As people of faith, Christians are invited to join God in God's most precious mission – caring for the world. This mission is about fostering and sustaining life, as well as righting wrongs and reconciling brokenness.

2. Exploring what it means to be a gathered and sent people

Faith formation in a missional age also means exploring what it means to be a people gathered and sent. Living into and out of this *gathered and sent* rhythm is central for discovering a Christian way of life. Gathered God's people come to know God's story, engage in Christian practices, live in relationship with other people of faith and discover their identity as children of God. Yet God's people live most of their lives scattered in the world. And in the world God's people encounter others, with diverse stories, values and beliefs; in the world God's people see and experience injustice and pain, as they also have opportunities to nurture life and exercise agency. Attending to the rhythm of gathering and scattering is central for the church as it reimagines faith formation in a missional age. This pattern, more than any program or educational endeavor, provides the "curriculum" for faith formation. As the church attends to helping people discover a Christian way of life, gathered and sent, it will be faced with rethinking its posture toward the world, reimagining the role of faith communities and discovering new skills and aptitudes.

- **Posture toward the world** – While people of faith have always lived with a hybrid identity, living in a missional age means embracing our call *to be and live* as strangers and aliens, similar to our Old Testament ancestors. Christians live in this world, but are not defined by it. Richard Bliese suggests the missional posture of Christianity is being *in, with, for and against* the world.⁶ This posture requires Christians to live in the midst of multiple cultures, fostering their own way of life as they also learn to navigate and speak into other ways of life. Minimally, Christians must learn what it means to live Christian, as they are present in and engaged with the host (or dominate) culture. In reality, most people live within multiple, complex cultures. A missional posture sees the world as God's, but also see its sin and injustice. Being people of faith witnessing to God's creative and redemptive love in the

⁶ For more on this, see Richard Bliese, "The Mission Matrix," *Word & World*, Vol. 26, Summer 2006, 237-249.

world means accompanying, as well as condemning; fostering, as well as reconciling. Living out this call from a minority position requires courage, humility and improvisation. Use the language of faith as an example. “Walter Brueggemann argues that the cultural conditions of postmodernity require the church to function as a bilingual community, conversant in both the traditions of the church and the narratives of the dominant culture.”⁷ Translating the gospel across languages is more than finding the right words; good translation requires a broad understanding of many cultural dynamics. Cultural intelligence, therefore, is critical for Christians as they navigate the dominant culture, as well as various subcultures, inviting conversations among and between cultures.⁸ As faith is lived, embodied in humans and established as a way of life, doctrine and rituals take on flesh and become a public witness.

- **Reimagining the role of faith communities** – As Christianity recognizes its minority status, the importance of dynamic faith communities, which collectively embody a Christian way of life, is heightened. Christian communities, places where people can learn the language and practices of faith, are vital for Christian identity to be discovered and fostered. Kenda Creasy Dean notes that Christians have a peculiar God-Story to claim,⁹ and without vibrant communities faith this story does not become generative and bear witness in the world. Lesslie Newbigin says the congregation is a *hermeneutic of the gospel* – the place where everyday people live into and out of the radical promises of the gospel in a broken world.¹⁰ This public communal witness is critical for the on-going sustaining life of the church. Seeing and participating in living communities make the gospel promises possible. Vibrant communities of faith exercise their agency by being in, with, for and against the world. People, not programs, are central in these communities, for they are the best translators of the gospel. And congregations which invoke their missional imagination are best suited for bearing witness to God’s radical love.¹¹
- **Discovering new skills and aptitudes** - As Christians live as aliens and strangers, navigating multiple cultures and translating the gospel in word and deed, they discover new skills and aptitudes are needed. Living Christian, when the host culture and the lived faith community are not aligned, is complicated and can be difficult. Once Christians discussed current issues within an environment where Christian values were shared. Now not only are Christian values not shared in much of society, but many do not even know, or care about, the

⁷ Kenda Creasy Dean, *Almost Christian: What the Faith of our Teenagers is Telling the American Church*, New York: Oxford University Press, 2010, 112.

⁸ “Brueggemann maintains that taking part in both conversations is crucial for people of faith, and Christian formation must result in a bilingual consciousness.” Ibid., 113.

⁹ Ibid., part 2.

¹⁰ “I confess that I have come to feel that the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it.” Lesslie Newbigin, *The Gospel in a Pluralistic Society*, Grand Rapids, MI: Eerdmans Publishing, 1989, 227. He goes on to name 6 characteristics of such communities: community of praise, community of truth, community concerned for its neighborhood, community that prepares and exercises the priesthood in the world, community of mutual responsibility, and community of hope. (227-233)

¹¹ For more see Dean, *Almost Christian*.

Christian story. Hence engaging in conversation about faith requires the ability for all Christians to be able to share the Christian story in the language of the people, as they also stand up for their beliefs. These circumstances require not only knowing the story, but also the ability to tell the story in one's own words. In the past, faith formation was primarily as an intellectual endeavor, providing education for the practices and relationships already in existence. Today faith formation includes creating and tending relationships, inviting and accompanying people in learning the Christian story and being able to share this story with others, especially those of other religions and religious traditions. Faith formation is teaching Christian faith traditions, but it also entails helping people explore other faith traditions. It is messy and mysterious, as it is wonderful and surprising.

Where do we go from here? And what does this mean for ministry with children, youth, young adults and their families?

Faith formation has not looked the same throughout the history of the Christian church. In the church's recent history within the United States, congregations have relied heavily on shared methods or models, i.e. Sunday School or confirmation. While these methods and models have morphed over time, responding to and adapting to cultural needs, this approach to faith formation is no longer sufficient. Radical shifts need to take place. Faith formation in a missional age will require much more contextualization and creativity. It may draw from the past, but the church must be willing to reimagine. As people of faith seek to discover God's activity in their midst and discern their place within it, risk and innovation will be critical. Such work will seek to extend old practices, as it also introduces new ones. Yes, some practices do transcend particular contextual experiences, but how they are embodied will vary. And, as in any time of major transition, there is a danger of too quickly transferring new discoveries into universal practices. This missional time needs experimenting, remembering, inviting and awakening. Drawing from the past, with an eye toward the future, faith formation in a missional age must be planted in the present circumstances. And current circumstances call for creativity and collaboration.

In the months and years ahead, congregational leaders attending to faith formation are invited into this holy and inventive time; a time to risk, experiment and learn. The church, at its best, will explore this work together, in various locations and with its best resources, and will share its learnings along the way.

As the ELCA seeks to faithfully attend to this question and this situation, the coming year has been dedicated to igniting a conversation. Will you join in the conversation? Will you be part of helping the church rediscover its identity and core work? Many leaders within the ELCA think this work is important and believe the future of the church depends on it. Not only that, but some of us believe the faith formation of children, youth, young adults and their families depend on it.¹² Trusting God is not only ahead of us, but also inviting us into a deeper conversation regarding faith formation for the sake of God's mission in the world, we move forward.

¹² If you are interested in the latest report on religious affiliation, especially among young adults, see the Pew Research Center Study, "'Nones' on the Rise: One-in-Five Adults Have No Religious Affiliation," The Pew Forum on Religion and Public Life, October 9, 2012. Available online at: www.pewforum.org accessed October 21, 2012.

As various networks within the ELCA explore faith formation in a missional age, a group has been formed to listen, collect and curate learnings. Over the next several months, three questions are of the most interest to this group. They are:

1. What **questions are most pressing** for you and the ministry you are leading as you attend to faith formation in this missional era?
2. What **faith formation experiments** have your faith community found to been the most fruitful? and what key discoveries have emerged from this experiment?
3. What **skills and abilities** are helping people discover a Christian way of life in this missional age?

And the leadership group is particularly interested in mining the works of various networks. So networks are invited to reflect and respond to the following questions:

1. As you experience the shifts taking place, what **challenges** are you experiencing regarding faith formation? And what **opportunities** or **invitations** do these challenges present?
2. What are some **innovative ways** your network is practicing faith formation? And how is the network supporting innovation in this time?
3. What **resources** do you or your network need to continue creating, expanding and learning from innovative opportunities for faith formation? And what might this mean for the church at-large?

As you have ideas around these questions, please share them via any of the communication channels listed below. Together, let us embrace our call as Christians, gathered and scattered, to bear witness to God's love in the world. And now may the God of abundant life empower and sustain us on this journey.

Proposed Responses to Churchwide Assembly Actions

1. Israel and Palestine Category C1

Click here to see the full text of the [synodical memorials](#).

Churchwide Assembly Action (CA13.06.25)

To receive with gratitude the memorials of the Southwestern Texas, Saint Paul Area, Rocky Mountain, Southeast Michigan, Oregon, Sierra Pacific, Northwest Washington, Greater Milwaukee, Southwest California, Southeastern Iowa, New England Northeastern Pennsylvania, Indiana/Kentucky, Lower Susquehanna, Upper Susquehanna and Metropolitan Washington, D.C., synods related to Peacemaking with Justice in Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Learn more about the experiences of both Israelis and Palestinians and their mutual fears, aspirations, and hopes;
3. Work to convey the concerns and perspectives of Palestinians and Israelis that dispel stereotypes and caricatures and promote better understanding;
4. Lift up the voices within both communities, especially those of victims of violence, that seek peace with justice through nonviolent responses to the Israeli-Palestinian conflict;
5. Continue to help alleviate the humanitarian needs of all of those affected by the conflict;
6. Support U.S. funding that promotes peace and cooperation for all parties to the conflict; and
7. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land;

To reaffirm the 2011 Churchwide Assembly action [CA 11.04.27] “to commend the policy, ‘ELCA Economic Social Criteria Investment Screens,’ to the members, congregations, synods, and agencies of this church; and to decline to undertake a review of the investment of funds managed within the ELCA but to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the Mission Advancement unit, and the ELCA Board of Pensions for consideration;”

To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.

Response from Global Mission unit (April 2014)

At this time, our progress report is that conversations are ongoing with the various churchwide units as well as Portico Benefit Services. We would appreciate the opportunity to make a fuller report, including a comprehensive strategy, to a subsequent meeting of the Church Council.

CC ACTION [EN BLOC]

Recommended:

To receive the response from Global Mission and to grant an extension for a final report and possible recommendations; and

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

2. Uniting American Families Act

Category A2

Churchwide Assembly Action (CA13.03.07b)

To receive with gratitude the memorials of the Northern Texas-Northern Louisiana, Eastern Washington-Idaho, South-Central Synod of Wisconsin, Southwestern Texas, Saint Paul Area, Oregon, Florida-Bahamas, Sierra Pacific, Northwest Washington, Southwest California, Minneapolis Area, Central States, Metropolitan New York, Northwestern Minnesota, Upstate New York, Northeastern Pennsylvania, Southwestern Pennsylvania, Metropolitan Washington, D.C., and Indiana-Kentucky synods related to the Uniting American Families Act;

To affirm the Uniting American Families Act or its equivalent in the Congress of the United States;

To request the presiding bishop of this church to communicate to the president and members of Congress the action of the 2013 Churchwide Assembly; and

To encourage rostered leaders and members of congregations in this church, if consistent with their individual bound consciences, to support the Uniting American Families Act, or its equivalent, to their elected representatives and encourage them to co-sponsor and to support a just, comprehensive reform of U. S. immigration law that includes the principles of the Uniting American Families Act.

Church Council Action (CC13.11.69g)

To request the Office of the Presiding Bishop, in consultation with the Congregational and Synodical Mission Unit, to bring a report on its activities related to Uniting American Families Act by the April 2014 meeting of the Church Council.

Response from Office of the Presiding Bishop (April 2014)

In June, the Supreme Court of the United States (SCOTUS) made the historic decision to repeal Section 3 of the Defense of Marriage Act (DOMA). Prior to the court ruling, DOMA had required the federal government to deny legal marriage status to same-sex couples and prevented those couples from accessing federal benefits designed to aid married couples, which, before the SCOTUS decision this past June, defined marriage as a union between one man and one woman.

The repeal of Section 3 is a victory for lesbian, gay, bisexual, and transgender (LGBT) families and for equal treatment under the law. Among many policy implications, the repeal permits legally married LGBT U.S. citizens and Lawful Permanent Residents to sponsor their foreign-born spouses for green cards.

Prior to the SCOTUS ruling, the Uniting American Families Act (UAFAs) was introduced in the 111th Congress in an attempt to amend the Immigration and Nationality Act so that bi-national LGBT spouses could be united and live in the U.S. as a family. Because the U.S. Citizen and Immigration Services had incorporated Section 3's marriage definition into its administrative policies and practices, prior to this past June, LGBT individuals were not allowed to sponsor their foreign-born spouses. As a result, some LGBT spouses of U.S. Citizens were deported. Bi-national LGBT families were separated. The UAFAs amendment never made it past markup in the Senate.

With the Court's section 3 decision, however, a UAFAs amendment is no longer necessary. The SCOTUS decision provides for equal treatment to same-sex bi-national couples under immigration law, which is under the federal government's purview. The repeal of Section 3 accomplishes much of what UAFAs set out to do: LGBT spouses who lived in fear of separation or were separated with no legal avenue to gain unification finally get relief. Thanks to the Supreme Court's ruling, LGBT

individuals can now sponsor their spouses for an immigration visa, and their families no longer have to fear being torn apart.

In January 2014, Presiding Bishop Elizabeth Eaton sent letters to the members of the Senate who co-sponsored the original UAFA legislation in the 111th Congress. Bishop Eaton thanked them for supporting the legislation and shared the action of the 2013 Churchwide Assembly about the principles of the UAFA. She also shared the Churchwide Assembly action with President Barack Obama and thanked him for his comments on immigration reform in the State of the Union address. A special letter of thanks was communicated to Senator Patrick Leahy who was the original drafter of the UAFA legislation and introduced it on the Senate floor.

More work is still needed on the issue of immigration reform and the letters stated that we encourage members of Congress and the President to continue to support a just, comprehensive reform of U.S. immigration law that includes the principles of the Uniting American Families Act.

CC ACTION [EN BLOC]

Recommended:

**To receive the response from the Office of the Presiding Bishop;
To express appreciation for this church's ongoing work on the issue of immigration reform that includes the principles of the Uniting American Families Act; and
To request that the secretary of this church inform the synods of this action.**

3. Community Violence

Category A3

Congregational and Synodical Mission is the sole unit.

Churchwide Assembly Action (CA13.06.24)

To receive with gratitude the memorials of the Sierra Pacific and New Jersey synods concerning gun violence and the memorials of the Pacifica, Southwest California, New England and Metropolitan Washington, D.C., synods concerning confronting the culture of violence;

To reaffirm this church's commitment to addressing issues of violence through worship, education, service, advocacy, ongoing moral deliberation and the work called for in the 1993 Churchwide Assembly resolution, the 1994 social message on Community Violence and the 2013 Conference of Bishops' Pastoral letter on Violence;

To educate members of this church that more people die from suicide than from homicide in the United States and to lift up the ELCA social messages on suicide prevention, community violence, mental health, and to call upon congregations and synods to engage their members on ways to prevent suicide;

To refer the matter of evaluating the feasibility and advisability of developing additional investment screens and related recommendations to the Congregational and Synodical Mission unit with the request that it ask the Corporate Social Responsibility Team to provide a report with possible recommendations to the Church Council at its November 2013 meeting; and

To refer requests for education and resource development on issues of violence in society to the ELCA Church Council for appropriate action in keeping with the recommendations of the Addressing Social Concerns Review Task Force.

Response from Congregational and Synodical Mission unit (November 2013)

Due to limited staffing capacity, the Congregational and Synodical Mission (CSM) unit was unable to adequately evaluate the feasibility and advisability of developing additional investment

screens and related recommendations. CSM is requesting an extension to the April 2014 meeting of the ELCA Church Council.

Church Council Action (CC13.11.69q)

- To receive the response from the Congregational and Synodical Mission unit;
- To postpone the Congregational and Synodical Mission unit response of the fourth resolve including possible recommendations to the April 2014 meeting of the ELCA Church Council; and
- To request that the secretary of this church inform the synod of this action.

Response from Congregational and Synodical Mission unit (April 2014)

The Corporate Social Responsibility (CSR) team is scheduled to review the weapons screen this year. This screen is based on the ELCA social statement, [*For Peace in God's World*](#), and deals with indiscriminate weapons. The specifics around gun control do not, at this point in time, appear to fit the screen, but it will be brought up in the review.

The "Violence in Our World" issue paper was updated in November 2012 and approved at the Church Council. At this point in time, it deals with a variety of issues including policies and reports around gun violence (point 8). This past year, CSR in partnership with the Interfaith Center on Corporate Social Responsibility, addressed Starbucks and Amazon around gun issues and the Newtown situation. The CSR team will continue to follow this work in order to see if there are any places where the ELCA voice could join. This particular resolution and piece of work does not deal with limiting sales, but does address issues like corporate policies around having weapons.

Based upon current ELCA social statements, ELCA teaching does not compel a gun screen. At this point in time and, in accordance with current ELCA teachings, there is insufficient basis for such a screen. Again, a handgun screen is not feasible on the basis of the ELCA's existing teaching and policy. There is no textual passage or specific set of signals that could be summarized to support such a screen. [*For Peace in God's World*](#) is the basis of the weapons screen, but it never mentions handguns, suicide or community violence.

The message on community violence puts the ELCA on record favoring gun control as a matter of advocacy, but also places the questions on a more deliberative note under "ongoing deliberation." The social policy resolution, [Community Violence—Gun Control](#) (CA93.06.10), lists passage of strict enforcement of current legislation but is absolutely silent on investments or many other aspects of the "gun" debate in society. While the ELCA's approach may be summarized as a strong gun legislative/management approach, at no point does it reject ownership as inherently wrong, or even call for the reduction of the production, sale or distribution of guns.

On the broader topic of community violence and educational resources available to ELCA members on the topics of suicide and violence prevention, the ELCA has the following:

- Lutheran Suicide Prevention Ministry: www.elcaspmm.org
- The Congregational Study Leader's Guide for Disability Ministry/Mental Health: <http://www.elca.org/resources/disability%20ministry>
- "The Body Of Christ and Mental Illness": <http://www.elca.org/resources/~link.aspx?id=12187B025F3E4CBD90AD6CD1A1AF477C&z=z>

Other educational resources produced by Augsburg Fortress, Publishers on the topic of Community Violence include:

- Walking Jesus' Path of Peace-Living Faithfully in a Violent World (10/23/2001)
- Intersections, Peace: Christians Living in a Violent World (4/1/1995)
- Jesus and Nonviolence: A Third Way by Walter Wink (4/1/2003)
- The Way of Peace: Christian Life in the Face of Discord by Jim Childs (2008)

CC ACTION [EN BLOC]

Recommended:

- To receive the response of the Congregational and Synodical Mission unit;**
- To commend the development of educational resources on issues of violence in society in order that this church may continue to foster moral deliberation on the issue of reducing gun violence and creating a culture of peace;**
- To decline to develop additional investment screens on the topic of handgun control; and**
- To request that the secretary of this church inform the synods of this action.**

4. Sacramental Obedience in Holy Communion

Category D2

Congregational and Synodical Mission is the lead unit in consultation with the Conference of Bishops and the Office of the Presiding Bishop.

Whereas, our Lord said, “You are my friends if you do what I command you” (John 15:14); and

Whereas, St. Paul indicated an enduring tradition when he repeated the Lord’s command: “For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, [gave] thanks...broke it and said ‘This is my body that is for you. Do this in remembrance of me’” (1 Corinthians 11:23-24); and

Whereas, Christ established a covenantal relationship in this sacrament when he said, “. . . for this is the blood of the covenant, which is poured out for many . . .” (Matthew 26:28), and as children of God we have a duty and delight to obey his will: “Take, eat; this is my body. . . . Drink from it, all of you” (Matthew 26:26-27); and

Whereas, our Lord warned us, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (John 6:53); and

Whereas, the Augsburg Confession claimed, “Our churches are falsely accused of abolishing the Mass. In fact, the Mass is retained among us and is celebrated with the greatest reverence” (CA XXIV, 1); and “. . . one common Mass is held on every holy day, and it is administered on other days if there are those who desire it. . . . Chrysostom says that the priest stands daily at the altar, inviting some to Communion and keeping others away” (CA XXIV, 34, 36); and

Whereas, Martin Luther in the Large Catechism observed, “. . . we go to the sacrament because there we receive a great treasure . . . as a daily food and sustenance so that our faith may be refreshed and strengthened” (LC V, 22, 24), “. . . those who want to be Christians should prepare themselves to receive this blessed sacrament frequently” (LC V, 39), “. . . no one under any circumstances should be forced or coerced. . . . Nevertheless, it must be understood that such people who abstain and absent themselves from the sacrament over a long period of time are not to be considered Christians” (LC V, 42), “As in other matters . . . there must also be daily exhortation, so that on this subject we must be persistent in preaching” (LC V, 44), “What should move and induce you is that he [Christ] desires it, and it pleases him” (LC V, 52), “For if you wait until you are rid of your burden in order to come to the sacrament purely and worthily, you will have to stay away from it forever” (LC V, 73); and

Whereas, our congregational constitutions call the Augsburg Confession “a true witness to the Gospel” (*C2.05.), accept the other confessional writings including the Large Catechism as “further valid interpretations of the faith of the Church” (*C2.06.), and state that the congregation “accepts the canonical Scriptures of Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life” (*C2.03.); and

Whereas, the Apology of the Augsburg Confession professed, “Among us the Mass is celebrated every Lord’s day and on other festivals” (Ap XXIV, 1), and all Evangelical Lutheran Church in America (ELCA) congregations by ratifying the ELCA model constitution for congregations have already accepted their responsibility to defend and implement the practice of celebrating the Eucharist weekly; therefore, be it

RESOLVED, that, in obedience to the unquestionable command of Christ and in concord with

this church's Confessions and constitutions, the Upper Susquehanna Synod in annual assembly memorialize the Evangelical Lutheran Church in America (ELCA) in its next biennial assembly to embrace this Gospel treasure with joy; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to recognize that this is a divine mandate and not a human agenda, and is already firmly established in Scripture, confessional documents, and constitutions of this church; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to devise and implement a plan to encourage all of the congregations of the ELCA to exhort one another to obedience to Christ's command to the desirable end that all congregations share in the Holy Communion weekly by Reformation Sunday in 2012.

Background and response from the Office of the Presiding Bishop Theological Discernment Team

The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament, adopted by the 1997 ELCA Churchwide Assembly, affirms the Scriptures and Lutheran confessional writings, which teach that Holy Communion is a great treasure, a gift of grace from God to be received by Christians joyfully, thankfully and frequently. "At the table of our Lord Jesus Christ, God nourishes faith, forgives sin, and calls us to be witnesses to the Gospel" (Principle 31; p. 36). "According to the Apology of the Augsburg Confession, Lutheran congregations celebrate the Holy Communion every Sunday and festival. This confession remains the norm for our practice" (Principle 35; p. 39). The encouragement to celebrate the Lord's Supper weekly (Principle 35B) is rooted in "Christ's command, his promise, and our deep need" (Principle 35A, quoting *A Statement on Communion Practices*, adopted by the 1989 ELCA Churchwide Assembly).

Nonetheless, weekly observance of the Lord's Table as the primary worship service of the congregation or local assembly has not been a uniform practice throughout the ELCA. In some remote locations or in places where there is no resident ordained minister, a Sunday service of Holy Communion every week is not yet or no longer feasible. Moreover, while circumstances have changed for other Lutheran worshipping communities, the community's practice of less frequent observance was established already and has become the tradition in that community. Some congregations have a living memory of changing from *quarterly* celebration of Holy Communion to their current practice of monthly celebration.

For these reasons and others, weekly observance of Holy Communion, including both Word and Sacrament, as the central worship service in all congregations remains a goal that calls for renewed attention throughout the ELCA. Gracious invitation and encouragement to individuals and congregations to make full use of means of grace is one part of the needed attention. Policies and procedures that promote the availability of ordained ministers and lay presiders in all locations are another factor that may affect the feasibility of weekly observance in some congregations. Toward this end, an arbitrary deadline is less likely to be helpful than clear authorization and support for the actions needed to make weekly observance both feasible and graciously inviting for all in every place.

Churchwide Assembly Action (CA11.03.06f)

To receive with gratitude the memorial of the Upper Susquehanna Synod concerning Holy Communion and to affirm its commendation of faithful and joyful reception of this sacrament; and

To refer the memorial to the Congregational and Synodical Mission unit in consultation with the Conference of Bishops for consideration of actions that will promote more frequent reception of Holy Communion by ELCA members and weekly observance of Holy Communion as the primary worship service of each ELCA congregation.

Church Council Action (CC.11.11.83h)

To request that the Congregational and Synodical Mission unit, in consultation with the Conference of Bishops, present to the spring 2013 Church Council meeting a report and possible recommendations concerning its activities related to Memorial Category D2: Holy Communion.

Response from Congregational and Synodical Mission unit (April 2013)

The Congregational & Synodical Mission unit is requesting an extension to our response to this Church Council motion until November 2013. This extension would offer time to facilitate discussion about the proposal in the memorial with the Office of the Presiding Bishop and the Conference of Bishops.

Church Council Action (CC13.04.27i)

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

To authorize a delay in the response of the Congregational and Synodical Mission unit to the memorial on Sacramental Obedience in Holy Communion;

To request that a report and possible recommendations be brought 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.

Response from Congregational and Synodical Mission unit (November 2013)

Due to unforeseen circumstances and limited staffing capacity, the Congregational and Synodical Mission (CSM) unit was unable to facilitate a discussion by the requested deadline. In addition, at the 2013 Churchwide Assembly another memorial was received referencing the Sacrament of Holy Communion. This memorial was also directed to CSM for a response and possible recommendations. Therefore, CSM needs additional time to consult with the Conference of Bishops and the Office of the Presiding Bishop and requests an extension to the April 2014 Church Council meeting to appropriately address the memorial.

Church Council Action (CC13.11.69p)

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

To postpone the Congregational and Synodical Mission unit report with possible recommendations to the April 2014 meeting of the ELCA Church Council; and

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

Response from Congregational and Synodical Mission (April 2014)

The blessings and benefits of weekly celebration of Holy Communion are clear in our theology and practice. As noted in the resolution and various responses above, it is the position of this church that weekly Holy Communion be practiced in this church. It is also noted that this is not always possible for a variety of reasons.

The resolution calls for the development of a plan. There are already plans in the works for the encouragement of weekly celebrations of Holy Communion. The Worship Jubilee 2015 will encourage this practice. The planning for the 500th Anniversary of the Lutheran Reformation will also raise this issue. The Use of the Means of Grace statement of this church states "According to the Apology of the Augsburg Confession, Lutheran congregations celebrate the Holy Communion every Sunday and festival. This confession remains the norm of our practice."

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the memorial of the Upper Susquehanna Synod concerning Holy Communion and to affirm its commendation of faithful and joyful reception of this sacrament;
To affirm the projects underway that will lift up this normative practice;
To decline to develop additional plans beyond those in process; and
To request that the secretary of this church inform the synod of this action.

5. Communion Practices

Category D1

Congregational and Synodical Mission is the lead unit in consultation with the Conference of Bishops and the Office of the Presiding Bishop.

Churchwide Assembly Action (CA13.03.10)

To receive with gratitude the memorial of the Northern Illinois Synod requesting a process to review the ELCA's guiding documents on communion practices;

To invite members, congregations, synods and the churchwide organization into conversation and study regarding the Use of the Means of Grace;

To request the Congregational and Synodical Mission unit, in consultation with the Office of the Presiding Bishop and the Conference of Bishops, to establish a process to review current documents concerning administration of the Sacrament of Holy Communion; and

To request the Congregational and Synodical Mission unit to bring a report and possible recommendations to the April 2014 meeting of the ELCA Church Council.

Response from Congregational and Synodical Mission unit (April 2014)

It is important to note that this entire church has been invited to encourage and invite one another into conversation and study regarding *The Use of the Means of Grace*. The invitation is both important and timely. A review of sacramental practices related to Holy Communion depends on a broad and deep understanding of this church's teaching, in order to address the question of whether changing sacramental practices that are emerging in local settings merit reconsideration of ELCA policy/guidance documents.

A renewed conversation about who is or should be welcome at the Lord's Table has been underway for several years, with scholars and local practitioners from various Christian traditions weighing in. Whether bishop or local pastor, teaching theologian or lay leader, the arguments for more latitude in welcoming the unbaptized to the sacrament of the altar are grounded in a deep desire for broader inclusion that seeks to serve the mission of Christ's church. Some describe it as an exercise in "Eucharistic Hospitality."

Consultations with synod bishops, teaching theologians and other leaders throughout this church affirm that changing contexts are influencing changes in practice. Further research is required to confirm the anecdotal assessment that more often than not, invitations to the meal of Holy Communion include an indication that this sacrament is for the baptized. Still, it is evident that the link between Holy Baptism and the Eucharist is frequently unstated and that the invitation to the table is increasingly more "open."

To be sure, circumstances are changing and local practices are often removed from the guidance that this church has adopted and provides. But the question is more complex than whether or not all people who are welcome in the assembly are welcome to participate in all of what the assembly does. *The Use of the Means of Grace* itself makes the argument that sacramental practices as described therein are of and for the sake God's mission.

Just as changing contexts influence changes in practice, they also reveal a growing need for catechesis. Most broadly, there is the need to explore the renewing aspects and essence of worship, together with what it means to confess and teach that the church is “the assembly of believers gathered” around the means of grace. There is a particular and pronounced need to rediscover and articulate the relationship between Baptism, Eucharist and how they are bound up in the ways we teach, learn and experience our individual and communal relationship with God in Jesus Christ.

It is also important to attend to what is happening within and among our ecumenical counterparts, especially our full communion partners. The insights and practices of others related to the sacrament of the altar, while not determinative, are important to our consideration of open questions about our own practices.

CC ACTION [EN BLOC]

Recommended:

To take seriously the invitation to engage one another in conversation and study of *The Use of the Means of Grace*;

To request the Congregational and Synodical Mission unit to provide resources that will help facilitate that conversation;

To encourage others to develop and share resources more locally, while guiding people to *The Use of the Means of Grace* with the invitation to read and share it;

To let the conversation regarding *The Use of the Means of Grace* serve as the initial step in a process of review, but to delay any further development or implementation of a process until research is done to assess the nature and extent of changing practices, and until a director for worship formation and liturgical resources at the ELCA churchwide organization is in place and prepared to oversee the design of such a process, both in scope and hoped-for outcomes; and

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

This page left intentionally blank

Church Council

The Rev. Karsten Decker

Synod: Metropolitan Washington, D.C., Synod, ELCA (8G)
Congregation: Peace Lutheran Church (ID: 10453) - Paget, DC
Gender: Male Birthdate: 2/26/1962
Primary Language: Not English Ethnicity: Caucasian
Lay/Clergy: Clergy (Rostered in synod 8G; Leader Key: L033104)
Willing to serve: Yes

Board of Pensions member or potential benefits recipient: Yes

Preferred Mailing Address: (Home)
193 South Road
Theldor
Paget, BM DV04 Bermuda

Residential Mailing Address:
193 South Road
Theldor
Paget, BM DV04 Bermuda

Telephone: Preferred: 4412365619 (Home) Alternate: 4415192180 (Cell)
E-mail: pastor@plc.bm (Home)

Educational Institutions:
Philips Universitaet Marburg, Germany (1982-1991): Master Of Theology
Predigreseminar Hofgeismar (1991-1993): Master Of Divinity

Employment: Pastor (06/01/2009-present)
Peace Luterhan Church
Paget, BM

Congregational, Synodical, or Churchwide Service Activities:
Pastor at Rhena Germany (1993-1995)
Pastor at Kassel-Kirchditmold Germany (1995-2001)
Pastor At Peace Lutheran Church Bermuda (2009-present)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

While I am just a regular pastor at one of our ELCA congregations there might be some things that could support service on the Church Council. I am a pastor at one of the few ELCA congregations that are not within the USA. It is a very diverse congregation in respect to nationalities, race and social-economic background with many transient members. I myself am not American, but German by birth and Bermudian by grant because of marriage. My first language is German and I was trained mainly in Germany, but also in the USA (UT Knoxville for 1 year) and Canada (University of Toronto, Knox College for 3months), and I was ordained and served for 9 years as a pastor in the EKD in Germany before I was rostered with the ELCA. Thus I think I would be able to bring an ecumenical perspective, sense for diversity, and knowledge about other church structures to the table. I have a strong systematic and theological foundation and have a sound understanding of Church Law, Church History and Polity.

Reference: Bishop R. Graham Phone: 202-417-3678 E-mail: rgraham@metrodcelca.org
Relationship: He is my synodical Bishop

Church Council

Mr. Fernando Mercado

Synod: Metropolitan Chicago Synod, ELCA (5A)
Congregation: Trinity Lutheran Church (ID: 01913) - Warrenville, IL
Gender: Male Birthdate: 8/24/1949
Primary Language: English Ethnicity: Latino/Latina
Lay/Clergy: Lay
Willing to serve: Yes

Preferred Mailing Address: (Home)
2S031 Bristol Ln.
Warrenville, IL 60555 United States

Telephone: Preferred: 630 393-2480 (Home) Alternate: 312 231-2146 (Cell)
E-mail: fernandomercado@comcast.net (Home)

Educational Institutions:
UI at Chicago (1968-1972): Bachelor Of Arts

Employment: Head of the IT Department (01/01/1971-01/01/2003; retired 1/1/2003)
U.S. Department of Health and Human Services, Region V Office of the Inspector General
Chicago, IL

Congregational, Synodical, or Churchwide Service Activities:
Congretational Treasurer (2001-2005)
Synod Council (2003-2007)
LOMC Board (1996-2001)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

Let me begin by saying how honored and humbled I am for being given the opportunity to serve in this very important way by the Metropolitan Chicago Synod. I have always considered "service" to be an integral part of discipleship. I and my family have been members of Trinity Church here in Warrenville, Illinois, for well over 30 years. In those years, I have had the honor of serving in more ways that I can recall. Some the ways that I have served include: Sunday school teacher, confirmation guide, adult youth leader, member of church council, financial secretary as well as treasurer. I have also served on Synod Council, on the board of Lutheran Outdoor Ministries Center located in Oregon, Illinois, the board of Lutheran Outdoor Ministry (a national membership organization), as well as on the local Thrivent Chapter. I have also been involved with the last 5 youth gatherings, the last 2 as part of the community life team.

Reference: Rev. Wende West Phone: 630 393-9104 E-mail: pastor_trinitylcw@ameritech.net
Relationship: Pastor

Church Council

Ms. Man Hei Yip

Synod: New England Synod, ELCA (7B)
Congregation: Evangelical Lutheran Church of the Good Shepherd (ID: 03558) - North Quincy, MA
Gender: Female Birthdate: 10/14/1977
Primary Language: Not English Ethnicity: Asian/Pacific Islander
Lay/Clergy: Lay
Willing to serve: Yes

Preferred Mailing Address: (Home)
308 West Squantum Street
North Quincy, MA 02171 United States

Telephone: Preferred: 857-312-4514 (Cell)
E-mail: manheiyip@gmail.com (Home)

Educational Institutions:
Lutheran Theological Seminary at Philadelphia (2011-present): Doctor Of Philosophy
Wartburg Theological Seminary (2008-2010): Master Of Sacred Theology
Wartburg Theological Seminary (2005-2007): Master Of Arts In Religion

Employment: Community Development Intern (08/01/2007-12/31/2007)
The Lutheran World Federation

Congregational, Synodical, or Churchwide Service Activities:
Planning team of the Good Neighbor Lutheran Church (2013-____)
Teaching Assistant at LTSP (2012-2013)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

I believe the diversity of voices is a blessing; my cultural background will provide an alternative way to see things. The difference in opinions will bring to mutual enrichment. It also enhances intercultural understandings and promotes harmony in relationships.

As a doctoral student at LTSP, I am interested in how to communicate the gospel with others (including people of other faiths) while affirming their values and traditions. I hope that my areas of interests including Christian mission and interfaith dialogue will be helpful for the discussion of how we participate in God's activity on earth.

My previous involvement in the LWF/Cambodia Program was supported by the ELCA/Global Mission. The opportunity to work with the Council is time to give back which I have earnestly hoped for; more importantly, it seeks to express faith in love that further underlines the urgency of service ministry among the underprivileged, and advocating justice and peace.

Reference: Dr. Craig Nesson Phone: 563-589-0200 E-mail: cnessan@wartburgseminary.edu
Relationship: Professor

Publishing House of the ELCA (Augsburg Fortress, Publishers) Board of Trustees

The Rev. Clint A. Schneklath

Synod: Arkansas-Oklahoma Synod, ELCA (4C)
Congregation: Good Shepherd Lutheran Church (ID: 07151) - Fayetteville, AR
Gender: Male Birthdate: 7/8/1972
Primary Language: English Ethnicity: Other Heritage
Lay/Clergy: Clergy (Rostered in synod 4C; Leader Key: L024682)
Willing to serve: Yes

Preferred Mailing Address: (Home)
3205 Charing Cross
Fayetteville, AR 72703 United States

Telephone: Preferred: 479-799-3120 (Cell)
E-mail: perichoresis2002@me.com (Work)

Educational Institutions:
Fuller Theological Seminary (2007-2013): Doctor Of Ministry
Luther Seminary (1995-2002): Master Of Divinity
Luther College (1991-1995): Bachelor Of Arts

Employment: Lead Pastor (01/01/2011-present)
Good Shepherd Lutheran Church
Fayetteville, AR

Congregational, Synodical, or Churchwide Service Activities:
Dean of Conference (2013-present)
Book of Faith Representative (2012-present)
Advisory Council Word & World (2012-present)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

The board asked if I would be willing to serve. An important part of any call is the external voice, so I take this seriously. In addition, I have a passion for the publishing industry, and AF in particular, so I am honored to serve in this capacity.

Other committee or board: Lutheran Theological Seminary at Gettysburg board of directors**Mr. David Allen Russell**

Synod: Northeastern Pennsylvania Synod, ELCA (7E)
 Congregation: Redeemer Lutheran Church (ID: 00354) - Allentown, PA
 Gender: Male Birthdate: 11/25/2049
 Primary Language: English Ethnicity: Caucasian
 Lay/Clergy: Lay
 Willing to serve: Yes

Preferred Mailing Address: (Home)
 1729 W Highland Street
 Allentown, PA 18104 United States

Telephone: Preferred: 610-730-7962 (Cell) Alternate: 610-437-2517 (Home)
 E-mail: drussell97@aol.com (Home)

Educational Institutions:
 Kutztown University (1968-1972): Bachelor Of Arts
 Kutztown University (1990-1992): Master Of Business Administration
 CFA Insititue (1994-1997): Certificate

Employment: Senior Investment Strategist (03/01/2010-present)
 Investment Performance Services, LLC
 Newtown, PA

Congregational, Synodical, or Churchwide Service Activities:
 NorthEast Pennsylvania Synod Investment Program Manager (1990-2002)
 ELCA Board of Pensions (Portico) (1990-1996)
 Lutheran Theological Seminary at Gettysburg (2008-2014)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

God has called me to use my extensive educational background, experience and knowledge of the best industry practices of large institutional investors both in the US and globally, to share my faith-based knowledge of investing, management, leadership, governance, and benevolence with local congregations, with synods, the ELCA Board of Pensions, Good Shepherd Rehabilitation Hospital, and Muhlenberg College for over 30 years.

Alternate Committee Nominations:
 1. Endowment Fund Board of Trustees

Reference: Rev Eric Shafer Phone: 267-222-0964 E-mail: ericcschafer@hotmail.com
 Relationship: He was my pastor in his first call and we have been close ever since.

Other committee or board: Lutheran Theological Seminary at Philadelphia board of directors

The Rev. Audrey Elizabeth Moody

Synod: Church of God in Christ
 Congregation: New Beginnings Sanctuary of Praise, Philadelphia, Pa.
 Gender: Female Birthdate: 1/30/1947
 Primary Language: English Ethnicity: African American/Black Non-Hispanic
 Lay/Clergy: Clergy
 Willing to serve: Yes

Board of Pensions member or potential benefits recipient: No

Preferred Mailing Address: (Home)
 6913 Sprague Street
 Philadelphia, PA 19119-1308 United States

Telephone: Preferred: 215-848-8617 (Home) Alternate: 215-696-9578 (Cell)
 E-mail: amood@aol.com (Home)

Educational Institutions:
 University of Pennsylvania (1964-1968): Bachelor Of Arts
 Case Western Reserve University (1970-1972): Master Of Social Work
 Lutheran Theological Seminary at Philadelphia (1981-1988): Master Of Divinity

Employment: Psychiatric Social Worker/Therapist (07/30/1978-06/30/2012; retired 6/30/2012)
 Abington Memorial Hospital
 Abington, PA

Congregational, Synodical, or Churchwide Service Activities:
 New Beginnings Sanctuary of Praise, Church of God in Christ (1981-2014)
 Commonwealth of Pennsylvania Jurisdiction, Church of God in Christ (1985-2014)
 Church of God in Christ, Inc., Memphis, Tenn. (2011-2014)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

A lifelong member of the Church of God in Christ, I have had a strong sense of call to Christian ministry since my teens, and am working out that call in COGIC and was ordained to active ministry in 1988.

My involvements as noted in #9 are current and ongoing. Locally, as church administrator with responsibilities as manager, teacher, preacher, pastoral counselor. Jurisdictionally, as director of an annual major fund-raiser event; as assistant coordinator of our retreats, conferences and conventions. Nationally, I have led workshops on pastoral care and mental health issues.

I am indebted to LTSP and the Urban Theological Institute for the opportunity to deepen and broaden my sense of call in the wider Christian Church, and to share those gifts from God with the seminary, my church, and the church in the world.

Reference: Rev. Dr. Joseph A. Conner, Sr. Phone: 215-570-1855 E-mail: rabbicogic21@aol.com
 Relationship: He is my pastor.

Other committee or board: Lutheran Theological Seminary at Philadelphia board of directors

Mr. Robert J Smith

Synod: Southeastern Pennsylvania Synod, ELCA (7F)
 Congregation: Christ Ascension Lutheran Church (ID: 00720) - Philadelphia, PA
 Gender: Male Birthdate: 8/6/1963
 Primary Language: English Ethnicity: Caucasian
 Lay/Clergy: Lay
 Willing to serve: Yes

Board of Pensions member or potential benefits recipient: Yes

Preferred Mailing Address: (Home)
 221 E. Highland Ave
 Philadelphia, PA 19118 United States

Telephone: Preferred: 612-281-2203 (Cell)
 E-mail: Phillyrjs@gmail.com (Home)

Educational Institutions:
 Lutheran Theological Seminary at Philadelphia (1985-1890): Master Of Divinity
 State Univeristy of New York at Brockport (1982-1984): Bachelor Of Science

Employment: Vice President Sales and Marketing - Medicare (09/18/2011-present)
 Independence Blue Cross
 Philadelphia, PA

Congregational, Synodical, or Churchwide Service Activities:
 Pastor St. Paul's Lutheran Church - Penn Yan, NY (1989-1993)
 Pastor Holy Trinity Lutheran Church - Buffalo NY (1993-1995)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

As a former ELCA rostered clergy I have been seeking a way to serve God and the larger church in service. My years of training at Philadelphia seminary gave me valuable skills in serving the church in ordained ministry and now serving vulnerable populations in need of health care.

I have experienced first hand how seminaries can raise up leaders to serve in a number of capacities to advance the kingdom of God. I believe my experience in both active ministry and transitioning to secular employment gives me a lense on where the future of theological education may need evolve and focus to thrive.

I would be honored and blessed to serve God and the church as a member of the board of trustees at the Lutheran Theological Seminary at Philadelphia. At a time of tranisition for the seminary and theological education the church of Jesus Christ will transform and do a new thing.

Reference: Rev Louise Johnson Phone: (215) 248-7313 E-mail: ljohnson@Ltsp.edu
 Relationship: Philadelphia Seminary Staff

Advisory Board of Pacific Lutheran Theological Seminary

The Rev. Anne Tracy Carlson

Synod: Sierra Pacific

- 2009- present Senior Pastor New Creation Lutheran Church, San Jose, CA
to manage merger with another Lutheran church
To supervise a new preschool start
To supervise a Children, Youth and Family full time director & program
To supervise a half time Music Director, & emergent worship design
- 2011 **TEEM Supervisor:** CYF director became the Minister of Emerging Ministries & was accepted into the TEEM study program.
- 2010-present **Dean of Synod Conference**
- 2004 **Pastoral Call** to New Creation Lutheran Church
- 2002 Member of the team that formed the **PLTS Foundation, continuing connection**
- 2001 **Interim Pastor**, Christ the Good Shepherd, San Jose, CA
- 1999 **Development Pastor** at Lutheran Community Church in Watsonville, CA
- 1998 began **D. Min at SFTS** in Emerging Ministry with Gen X and Millenials
(still working on the study portion)*
- 1998 Joined the President's Advisory Council of PLTS
- 1997 on leave from call, developing a consulting ministry in youth resources:
called Small Stones Ministry
Served as a resource development specialist with a local Lutheran Brotherhood agency
Consultant with Search Institute introducing the 41 Developmental Assets for Youth within the religious community
- 1995 sabbatical/on leave from call in Geneva, Switzerland with husband.
Volunteered with LWF
- 1994 **Ordination & installation** to a call as a chaplain in specialized ministry with incarcerated juveniles. 1996 returned to chaplaincy
- 1989 unofficial call to full time staff chaplaincy with incarcerated juveniles in Santa Clara County Probation Department
- 1987-89 **Certification as a Spiritual Director**, Mercy Center, Burlingame, CA
- 1986 **M. Div. PLTS**
- 1968 **LCA Certified Parish Worker**, working at Luther Place Lutheran Church in Washington, D.C. in a coffee house ministry & contemporary worship ministry
- 1966 **B.S. Iowa State University** in History & Sociology

Advisory Board of Pacific Lutheran Theological Seminary

Ms. Gladys Chow

Synod: Southwest California

Gladys joined Christ Lutheran Church, 417 No. Garfield Ave., Monterrey Park, CA 91754 (the mailing address to us for her) in 1993 (when it was predominately Caucasian; it now is mostly Chinese). As a lay member, she is actively involved there as a translator of sermons into Mandarin, teaching English, and serving community lunch for seniors. She served on the Synod Council of the Southwest California Synod for a number of years, has been a Churchwide Assembly voting member, and in other ways been involved in ELCA events and activities.

Advisory Board of Pacific Lutheran Theological Seminary

The Rev. Ruben F. Duran

Synod:	Metropolitan Chicago
Congregation:	Living Lord Lutheran Church, Bartlett, Illinois
Gender:	Male
Primary Language:	Not English
Lay/Clergy:	Clergy
Address:	8765 W. Higgins Rd. Chicago, IL 60631
Education:	M.Div., Pacific Lutheran Theological Seminary, 1986
Employment:	ELCA Churchwide Organization Executive for New Congregational Development Program

Committee of Hearing Officers

Mr. David Swartling

Synod: Metropolitan Chicago Synod, ELCA (5A)
Congregation: St Luke's Lutheran Church (ID: 01881) - Park Ridge, IL
Gender: Male Birthdate: 4/7/1947
Primary Language: English Ethnicity: Caucasian
Lay/Clergy: Lay
Willing to serve: Yes

Preferred Mailing Address: (Work)
1000 Second Avenue
30th floor
Seattle, WA 98104 United States

Residential Mailing Address:
1017 Aaron Ave NE
Bainbridge Island, WA 98110 United States

Telephone: Preferred: 206-382-1000 (Work) Alternate: 206-317-6160 (Home)
E-mail: dswartling@millsmeyers.com (Work)

Educational Institutions:
Princeton University (1965-1969): Bachelor Of Arts
University of Washington (1973-1976): Doctor Of Jurisprudence

Employment: Of Counsel (01/02/2013-present)
Mills Meyers Swartling
Seattle, WA

Congregational, Synodical, or Churchwide Service Activities:
ELCA Secretary (2007-2013)
ELCA Foundation board (and chair) (1998-2005)
Vice President Northwest Washington Synod (1990-1998)

What are the gifts, skills, experiences and areas of expertise that you would bring to this work?

I believe that a person's vocation is multi-faceted and includes employment as well as service to the community and family relationships. I have been blessed to have had employment in the private sector as an attorney and in the ELCA as its elected secretary. I also have had the opportunity to serve my church and the community in a variety of voluntary ways over the years. This background has provided me with unique understanding and experience of the polity of the ELCA and the meaning of interdependence -- both as described in the governing documents of this church and as practiced on the ground in congregations, synods, and the churchwide organization. Now that I have returned to the private practice of law, I look forward to being able to serve this church that I love dearly in new ways.

Alternate Committee Nominations:

1. Committee on Appeals
2. Committee on Discipline

Reference: Don Hallberg Phone: 70-8-822-4921 E-mail: hejpadig@me.com
Relationship: former president of the ELCA Foundation

Revised April 4, 2014

En Bloc Items

I. Board Development Committee

II. Budget and Finance

A. Update on the Tonner Collection

As reported in November 2013 to the Budget and Finance Committee, in the 1980's Mrs. Florence Foerderer Tonner passed away leaving various bequests to the Lutheran Church in America (LCA). A portion of the LCA bequest included a number of Bibles and religious-oriented books and artwork (collectively, the Tonner Collection). For the past 25 years, the Lutheran Theological Seminary at Philadelphia (LTSP) has had possession of the Tonner Collection. They were loaned to LTSP by the LCA for storage, display and preservation. In 2013, LTSP contacted the churchwide organization, indicating a desire to no longer house the Tonner Collection and the possible sale of the Tonner Collection. LTSP explained that the cost to house and preserve these rare books had been considerable. In consultation with the Office of the Presiding Bishop, Office of the Secretary and Office of the Treasurer, the Tonner Collection was placed with Sotheby's for auction. As of January 31, 2014, approximately \$1.26 million in proceeds has been received.

In February 2014, the Administrative Team approved a recommendation for the distribution of proceeds as follows: 60 percent retained by the churchwide organization and 40 percent deposited into LTSP's endowment held within the ELCA Endowment Fund Pooled Trust. Of the share retained by the churchwide organization, 50 percent designated for ELCA Fund for Leaders (a portion of which will generate scholarships named in honor of Florence Foerderer Tonner), 25 percent designated for purposes beyond the regular operating budget (e.g., additional seminary support, initiatives proposed by the Theological Education Advisory Council) and 25 percent designated for a fund functioning as endowment in support of regional archives. Establishment of this regional archives fund requires Church Council action.

CC ACTION [EN BLOC]

Recommended:

To place twenty-five percent of the proceeds retained by the ELCA from the sale of the Tonner Collection into a Church Council designated fund functioning as endowment; To make income from the fund available for support of regional archives;

To request that guidelines for distribution be developed by the Office of the Secretary in consultation with the treasurer and executive for administration; and

To authorize that distributions from the fund be made with the approval of the ELCA Secretary.

III. Executive Committee

IV. Legal and Constitutional Review Committee

A. Organization of the Conference of Bishops

At its October 2013 meeting, the Conference of Bishops approved a proposed change to an ELCA continuing resolution concerning the organization of the Conference of Bishops.

CC ACTION [EN BLOC – Two-thirds approval required]

Recommended:

To approve the following amendment to the Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America.

10.91.B **1314** *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. The Conference of Bishops shall establish criteria and terms for three synodical bishops to be elected by the conference as members of the executive committee.

V. Planning and Evaluation

VI. Program and Services

ELCA continuing resolution 16.12.B10.b. states:

The Global Mission unit will develop personnel policies for long-term and other missionaries in consultation with the Human Resources of the Office of the Bishop, and administer such policies after their approval by the Church Council.

This continuing resolution was approved at the November 2013 Church Council meeting. The full text of the ELCA/GM Personnel Policies and Expectations are in [Exhibit J, Part 1](#).

CC ACTION [EN BLOC]

Recommended:

To approve the revisions to the ELCA Global Mission Unit Personnel Policies and Expectations as detailed in Exhibit J, Part 1.

VII. Other Items

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 Publishing House of the ELCA (Augsburg Fortress, Publishers) Board of Trustees to a two-year term expiring in 2016: the Rev. Clint A. Schneklath;

To elect to the Board of Directors of Lutheran Theological Seminary at Gettysburg to a four-year term expiring in 2018: Mr. David Russell;

To elect to the Board of Directors of Lutheran Theological Seminary at Philadelphia to three-year terms expiring in 2016: the Rev. Audrey E. Moody and Mr. Robert J. Smith; and

To elect to the Advisory Board of Pacific Lutheran Theological Seminary to six-year terms expiring in 2020: the Rev. Anne T. Carlson and Ms. Gladys Chow; and

To re-elect to the Advisory Board of Pacific Lutheran Theological Seminary to a six-year term expiring in 2020: the Rev. Ruben F. Duran; and

To elect to the Committee of Hearing Officers to a three-year term expiring in 2017: Mr. David Swartling.

This page left intentionally blank

CAFÉ CONVERSATION

Mission and Ministry of Church Council

As we plan for the Church Council retreat, we have an important team-building role in leading this church. This café conversation is a chance for us to get to know one another better. We also want to continue a conversation about the opportunities and challenges this church faces and how it applies to us as Church Council members.

Inspired by Peder Johanson's topic on the Church Council listserv, the following questions are provided to help lead the Friday evening, April 4 café conversation:

1. Talk about your vocation and how you are living out your faith in that context.
2. Identify the positive ministries happening in your synods and/or congregations.
3. Name one innovative program or model of ministry that your congregation/synod has done.
4. Discuss what new opportunities and challenges the Holy Spirit may be calling this church to consider.
5. What gifts do you bring to the Church Council?

This page left intentionally blank



ABOUT DR. JOHN J. SCHERER

CO-DIRECTOR, SCHERER LEADERSHIP INTERNATIONAL
SEATTLE, WA AND KRAKOW, POLAND



John attended Roanoke College, Salem, VA, graduating with honors in History and Philosophy in 1962. He was Captain of the Varsity Swim Team, Vice President of the Student Government, President of the Honor Council, and selected for the Blue Key Honor Society, winning the Granville P. Meade Scholarship Award to 'the graduate with the greatest service-to-the-world potential.'

John then finished high in his class at US Navy Officer Candidate School and served as Combat Officer aboard the USS EATON (DD-510) in the Atlantic, Mediterranean and Caribbean, winning commendations for his work in Intelligence and Anti-Submarine Air Control. When he finished his tour of duty he enrolled in the Lutheran Theological Seminary in Columbia, SC, where he again graduated with honors, including the Lutheran Brotherhood Graduate Fellowship Award. He carried out his Intern Year in Norfolk, VA, conducting one of the Lutheran Church's first Street Ministries working with 'people of the night.' After his Ordination in June, 1970, John accepted a call to serve as Chaplain at Cornell University and as Associate (and then Senior) Pastor at The Lutheran Church of Ithaca. It was during this assignment that he began linking the business, educational, and spiritual domains.

John began his work in organizational and community development, creating—at the request of Ithaca's Mayor and University Officials—The Collegetown Community Council, a group dedicated to the resolution of campus/community conflict. His reputation as a facilitator of positive change spread, and he began to receive invitations to conduct leadership seminars and conflict-resolution projects in other Church and non-profit organizations, regionally and nationally.

At the invitation of Whitworth College President, Ed Lindaman, John left Ithaca, NY, for Spokane, WA, to become Associate Director of the Leadership Institute of Spokane (LIOS) where he and his colleagues developed the nation's first competency-based graduate program in the Applied Behavioral Sciences. This innovative program trained thousands of mid-career professionals to serve as therapists, consultants, and leaders of change. In 1983 he founded his own leadership and organization development firm, and in 2010, with Amy Barnes as Co-Director, co-created Scherer Leadership International, with Associates in Seattle, Warsaw, Krakow, Auckland, New York, Ottawa, London, Copenhagen, Los Angeles, and Houston.

John's clients have included ACE Hardware, Aetna, Boeing, GTE, Nissan, Ford, Northern Telecom, Marriott, Microsoft, Sisters of Mercy Health Care, Siemens, Orlen, Unilever Poland & the Baltics, DHL, Netia, The Government of Canada, and many others. John is a frequent keynote speaker to conferences and large meetings, like the Global OD Summit in Shenyang, China, and Bangkok, Thailand, as well as Budapest, Prague, Singapore, and Ottawa. Recently he addressed US Government Technology Executives at their conferences in New York, California, and Texas, focusing on 'How to renew yourself and your people in turbulent times'. He specializes in executive and leadership development, conflict resolution, large-scale change and personal/organizational transformation through the unleashing of the human spirit at work.

In 1987, at the invitation of Izaak van Melle (a Dutch CEO of the multi-national company), John created the EXECUTIVE DEVELOPMENT INTENSIVE (EDI). The first holistic, *solo* personal/spiritual development experience, EDI is designed to help senior leaders *stretch the body, expand the mind and deepen the spirit*, and has graduated men and women from 28 countries. In 1994 the LEADERSHIP DEVELOPMENT INTENSIVE (LDI), a group version of the EDI, followed, making this powerful experience available to mid-level managers, professionals and entrepreneurs.

John's mission is *equipping leaders to transform their lives and their organizations*. He is a pioneer in the emerging field that shares the name of his 1994 book, WORK AND THE HUMAN SPIRIT. He is author of over a hundred articles and numerous audio and video programs and was creator of THE BREAKTHROUGH SERIES, a new use of video technology for equipping leaders and their teams to cope with change and conflict during regular staff meetings. His ground-breaking book, FIVE QUESTIONS THAT CHANGE EVERYTHING,

has been hailed as ‘The best business self-help book ever written’. Recently, Stephen Covey’s *Executive Excellence Magazine* recognized him as one of America’s Top 100 Thought Leaders in Personal/Leadership Development. In 2010 his alma mater, Roanoke College, invited him to deliver the Commencement Address and conferred on him an honorary LHD Degree.

John shares time between Seattle, WA, and Krakow, Poland. He has four grown children, plays the guitar, performs the occasional magic show, runs, practices yoga daily and loves to read a good spy thriller.

CAREER HIGHLIGHTS

- Author of PARABLES, a hands-on action-learning book and Leader’s Guide exploring the parables of Jesus as transformational encounters. (Fortress Press)
- Co-creator and Founding Faculty of LIOS MA-ABS, the nation’s first competency-based graduate program in applied behavioral science at Whitworth College.
- Invited to serve as Preacher at the Opening Celebration of The 1974 World’s Fair in Spokane, WA.
- Creator—with Rev. Bill Leshner—of GROWING INTERN TEAMS, a year-long cassette-guided course for ELCA Supervisory Pastors and their Interns at PLTS.
- Co-creator of the PEOPLE-PERFORMANCE PROFILE, the first computer-scored, holistic organizational effectiveness survey instrument and process for developing healthier systems.
- Developer of the EXECUTIVE DEVELOPMENT INTENSIVE, one of the first solo leadership programs integrating body, mind and spirit.
- Developer of THE BREAKTHROUGH SERIES, the first use of video technology to enhance a team’s abilities during regular staff meetings.
- Author of the pioneering book, WORK AND THE HUMAN SPIRIT, describing the life-changing experiences of nine executives and spouses as they discovered what they had lost on the way to the top—and what they re-discovered to replace it.
- Founder of THE SCHERER LEADERSHIP CENTER, providing transformational experiences for leaders and their organizations.

- Creator of CHANGING THE GAME, a process designed to turn an entire organization into a laboratory for personal development—and maximum contribution to the company, the community, and the larger world.
- Co-creator of AMP (Accelerated Merger Process) which integrates the operational and ‘people’ aspects of Post-Merger Integration in a single process.
- Creator of WISERATWORK.COM, ‘online solutions for leaders of change’ (in development, due September, 2013).
- Author of FIVE QUESTIONS THAT CHANGE EVERYTHING, recently released in Polish as WISER AT WORK: FIVE QUESTIONS THAT CHANGE THE WAY YOU LEAD.

COMMENTS ON *FIVE QUESTIONS THAT CHANGE EVERYTHING*:

John's writing reflects the kind of wisdom won, or perhaps gifted, by a life lived in courage, openness, and service. Come to the table. Share in the feast. Bring your warrior heart. -- Elizabeth Kanada Gorla, Personal Development Coach, UK

Those of us who know John Scherer are not surprised that his Five Questions are not intended to be answered. Rather they describe a way of being that leads us to the mystery, depth, and greatness of our own lives. This is not a book of good advice, but an announcement of good news to everyone who accepts the challenge to grapple with these questions. – Rev. William Leshner, Former Chairman, Council for a Parliament of the World's Religions, Berkeley, CA

What are you looking for? Underneath, we are all searching for ourselves. In WISER AT WORK, John, my spiritual brother, shows how to discover one's own Self in the workplace, using simple, powerful processes. Read this book and feel divine wisdom moving through your soul. -- Sri Shuddhaanandaa Brahmachari, Founder, Lokenath Devine Life Mission, Calcutta, India

EDUCATION

B.A. in History and Philosophy, Roanoke College, June, 1962

Commissioned, Ensign, US Naval Officer Candidate School, Newport, RI, November-March, 1963

M.Div., Lutheran Theological Southern Seminary, Columbia, SC, June, 1970

Post-Graduate Doctoral Program, Cornell University, Department of Human Ecology, 1970-72

Doctoral Fellow, Humanistic Psychology Institute, San Francisco, 1975-78

Honorary LHD, Roanoke College, May, 2010.

BOOKS

PARABLES; Fortress Press, Philadelphia, PA, 1973.

THE SURVIVAL MANUAL: A HANDBOOK FOR APPLIED BEHAVIORAL SCIENCE PROFESSIONALS; LIOS, 1976.

WORK AND THE HUMAN SPIRIT; JS&A Press, 1993.

FIVE QUESTIONS THAT CHANGE EVERYTHING; WordKeepers, 2008.

WISER AT WORK: FIVE QUESTIONS THAT CHANGE THE WAY YOU LEAD; SLI, Polish edition, December, 2012

SELECTED ARTICLES

1. 'Can Team Building Increase Productivity?' JOURNAL FOR GROUP AND ORGANIZATIONAL STUDIES, Vol. 4, No. 3, September, 1979.
2. 'Diagnosing Organizational Conflict-Management Climates', with Bob Crosby, THE 1981 ANNUAL HANDBOOK FOR GROUP FACILITATORS, University Associates, 1981.
3. 'STRIDE: A Breakthrough Process,' THE 1986 ANNUAL HANDBOOK FOR SMALL GROUP FACILITATORS, University Associates, 1986.
4. 'Rigor and Relevance: Living in Creative Tension with a Two-Headed Monster in Graduate Education', ASSOCIATION FOR HUMANISTIC PSYCHOLOGY, Fall, 1974.
5. 'A Model for Couples: How Two Can Grow Together,' (The Pinch Theory) with John J. Sherwood, JOURNAL FOR SMALL GROUP BEHAVIOR, Vol. 6, No. 1, February, 1975.
6. 'Participative Problem Solving Techniques,' THE QUALITY CIRCLES JOURNAL, Vol. 3, August, 1982.
7. 'The Change Process: A Matter of Belief,' JOURNAL FOR CREATIVE CHANGE, Vol. 8, Winter, 1987.
8. 'The Role of Chaos in Creating Positive Change,' JOURNAL FOR CREATIVE CHANGE, Vol. 11, Winter, 1991.

9. 'Management Development as Spiritual Work,' JOURNAL FOR CREATIVE CHANGE, Vol. 10, Summer, 1990.
10. 'Managing from the Inside Out,' THE NAVIGATOR, October, 1990.
11. 'Doing Downsizing Right,' THE NAVIGATOR, January, 1991.
12. 'Jesus, Meet Werner Erhard,' JOURNAL FOR CREATIVE CHANGE, Winter, 1988.
13. 'Working with Other Cultures: Why Do They Seem so Different?' THE NAVIGATOR, February, 1991.
14. 'Just How Good Could You Be?', INSIDE OUT, July, 1991.
15. 'How to Get Your Ideas Accepted: It All Happens *Before* the Meeting,' INSIDE OUT, July, 1991.
16. 'Job-Related Adaptive Skills: Toward Personal Growth,' THE 1980 ANNUAL HANDBOOK FOR GROUP FACILITATORS, University Associates, 1980.
17. 'Accelerating the Stages of Group Development,' THE 1980 ANNUAL HANDBOOK FOR GROUP FACILITATORS, University Associates, 1980.
18. 'The Trainer as Action Researcher,' ORGANIZATION DEVELOPMENT READINGS, NTL Institute for Applied Behavioral Science, Arlington, VA, 1977.
19. 'Predicting Your Impact on Productivity,' *ibid*.
20. 'Turning Leaders Inside Out,' EXECUTIVE EXCELLENCE, December, 1994.
21. 'Can People Really Change?' INSIDE OUT, November, 1991.
22. 'When You Have to Let Good People Go,' GTE Re-engineering White Paper, July, 1992.
23. 'Changing the Game,' GTE Re-engineering White Paper, August, 1992.
24. 'Reconnecting Work and the Human Spirit,' THE LUTHERAN, December, 1996.
25. 'The Mechanics of Prejudice: What Changes When Things Change?' in THE PROMISE OF DIVERSITY, Judith Katz, et al, Editors, NTL Press, 1995.
26. 'The Phantom,' in CHICKEN SOUP FOR THE SOUL AT WORK, Jack Canfield, et al, HCI Press, 1996.
27. 'The Scout Master and the Gunslinger,' CHICKEN SOUP FOR THE SOUL AT WORK, Jack Canfield, Martin Rutte, et al, HCI Press, 1996.
28. 'Changing the Chart—Changing the Heart,' THE CONSCIOUS ORGANIZATION, New Leaders Press.
29. 'The Role of Chaos in Creating Change,' THE MANY FACETS OF LEADERSHIP, Marshall Goldsmith, ed., Prentice Hall, 2003.

30. 'On the Shoulders of Giants,' with Billie Alban, in PRACTICING ORGANIZATION DEVELOPMENT, Pfeiffer, 2005.
31. 'Personal Development in Organization Development,' with Udai Pareek and Lynn Brinkerhoff, in PRACTICING ORGANIZATION DEVELOPMENT, Pfeiffer, 2005.
32. 'Leadership: What Cannot Be Delegated,' THE SCHERER LEADERSHIP REPORT, May, 2008.
33. 'The Consultant's Role in Creating Sustainable Whole System Transformation,' Chapter 4 in CONSULTATION FOR ORGANIZATIONAL CHANGE, David Jameson, Editor, December, 2010.
34. 'The Role of Emotions in Leadership,' THE SCHERER LEADERSHIP REPORT, June, 2012.

MEDIA RESOURCES

VIDEO

- THE PINCH PACKAGE: Renewing Relationships at Home and at Work, JS&A, 1990.
- THE BREAKTHROUGH SERIES: A Practical Video Resource for Developing High-Performance Teams, JS&A, 1991.
- STRIPES: Making Change Happen, JS&A, 1989.
- HOW TO COMMUNICATE WITH JUST ABOUT ANYBODY, JS&A, 1989.
- FACING THE TIGER: TURNING CONFLICT INTO POSITIVE CHANGE, HRD Press, 2000.
- ONE FROM THE HEART, Scherer Yeowell Group, 2000.
- QUIT YOUR JOB—FIND YOUR WORK, 2010 Roanoke College Commencement Address. (YouTube)
- THRIVING IN TURBULENCE: BEYOND SURVIVAL, California, Texas & New York State Government Information Technology Academies Opening Keynote.
- Other videos at www.SchererCenter.com/category/our-videos/

AUDIO

- THE PINCH PACKAGE, JS&A, 1988.
- HOW TO INCREASE THE IMPACT OF YOUR TRAINING/HR UNIT, JS&A, 1990.

- WOMEN IN THE WORKPLACE: A MAN'S VIEW, (keynote address for Business Excellence Conference), JS&A, 1990.
- SPOKANE 2000: MOVING FROM THE PAST TO THE POSSIBLE, (keynote for Northwest Regional Foundation Futuring Conference), JS&A, 1988.
- JUST HOW GOOD COULD YOU BE?, (keynote for GTE's Leadership Conference, Indianapolis, IN), JS&A, 1991.
- HOW TO COMMUNICATE WITH JUST ABOUT ANYBODY, JS&A, 1988.
- STRIDES: MAKING CHANGE HAPPEN, JS&A, 1991.
- FAITH AT WORK: SERMONS BY A FELLOW SEEKER, a series of sermons linking spiritual principles with day-to-day issues, JS&A, 1991.
- HOW TO CREATE BREAKTHROUGH CHANGE AS AN HRD PROFESSIONAL, (presentation to University Associates Annual Conference for H.R. Professionals, San Francisco), JS&A, 1988.
- WORK AND THE HUMAN SPIRIT, (presentation to The Best of America Conference, Atlanta, June, 1993), Lakewood Publications.

PROFESSIONAL MEMBERSHIPS

- NTL—Institute for Applied Behavioral Sciences, 1972-1995.
- International Association of Applied Social Scientists, 1972-1980.
- Association for Creative Change, Board Member and President, 1986-1988.
- OD Network, 1973 - , Creator of ODN's *What Is OD?* Program
- Institute of Noetic Science, 1990 - , Convener, IONS Wisdom Business Network
- International Consulting Consortium, 2003 -
- The World Business Academy, 2003 -
- The Transformational Leadership Council, 2006-
- The Five Questions International Coaching Network, 2009-

COPY FOR St MARK's NEWSLETTER
Spokane, WA
February, 2011

Pastor Finch asked me to write a note for *The Messenger*, sharing a little of what has been happening in my life and work these past few years of being in Poland and Central/Eastern Europe (CEE):

In 2006 I gave a speech at The World Business Academy in Santa Barbara. A week later I got a call from a woman who had been in the audience, an owner of a training company in Poland, asking if I would come to give a talk to a group of 300 regional sales managers of an oil company from across Central/Eastern Europe. I thought: 'Hmmm. . . A chance to go to a former Communist country to speak to a group of oil company leaders about 'Work and the Human Spirit'. . . Man, I'd do that for FREE!' So I went to Poland, gave the talk, and within two weeks she had come to Seattle, done our Leadership Intensive, and was inviting me to fly to Poland, doing the course for her company's clients. After a year of this back and forth travel, she said, 'Janek, why don't you move to Poland?!'

That was August of 2008. After three years, having trained a small group of Polish colleagues, I felt 'done' in CEE, and was planning to come back to America. I had one more conference to address in Budapest, Hungary. While there, I met Amy Barnes, a Hong Kong-born, London-based consultant with an Anglican/Buddhist background and philosophy. As an Eagle Scout, I knew 'you can't start a fire with one stick—you need at least two'. I realized that Amy could be the 'second stick' and, after collaborating on several projects, we created Scherer Leadership International (SLI) with a 5-year plan to 'transform the world at work' in CEE.



In 2011, Mike Maxey, President of Roanoke College, my alma mater, invited me to return and give the commencement address (<http://vimeo.com/11661230>). While I was there, The Board conferred on me an Honorary LHD Degree, making me 'Rev Dr Scherer'. (My Grandfather, Rev. Dr JJ Scherer Jr, himself a Roanoke Graduate and long-time Bishop of the Virginia Synod, would be proud!)

The time to come home is long passed, but I can't leave! I have been engaged in more meaningful consulting and executive/leadership development work than ever in my 40+ years. In America (and in the UK) the market for what I/we do is saturated. Here in CEE, there are few if any who do this work, and every week a new request for help arrives. SLI is now involved in consulting with senior executive teams of the fastest-growing mobile phone company in Europe, the fastest-growing bank in Poland, the most innovative fixed-line telecommunications company in CEE, an amazing technology consulting firm in Krakow with clients like Sesame Street and Twitter, a German-based coffee company ('the Starbucks of CEE'), and last week we received a request from a financial services company in Prague, Czech Republic. If this were America it would be like working with T-Mobile, Microsoft and Bank of America, all of whom could probably benefit from what we do, but will never ask. *I can't leave!*

It's like St Paul responding to the call: 'Come over to Macedonia and help us!'

September is Barcelona, Spain, and leading a Leadership Development Intensive (LDI) for a group from The European Bahai Business Federation, and in November it's another LDI in Glasgow, Scotland. Since 2008, I have led 50 LDIs, more than in the entire American history of the program!



IKEA Europe's Executive Team at their LDI

Earlier this year I was in Singapore, presenting to 300 colleagues from across Asia, and in August it was Kingston, Jamaica, doing a workshop (sponsored by the Government of Canada) on 'Leading Change' for 100 Government Permanent Secretaries from 12 Caribbean countries. Imagine being able to have even a small impact on national

governments and communities like that!

In December I will be launching *WiserAtWork.com: Online Solutions for Leaders of Change*, bringing together all the concepts learned over the years and making them available to subscribers via weekly videos, articles, assessments and webinars. It's for anyone who works with people at any level. More later on that. . .



Finally, in Poland, *if you shake a tree, three Catholics will fall out*, and I believe the Lutherans could hold a national conference in a phone booth. So I have no real spiritual community here. . . Only my running, yoga, reading new theology books and the occasional conversation with my Polish colleagues who are very curious about the Bible and what it means.

I miss my friends at St Marks.

Love from Krakow,

John

Newsletter for week of April 20, 2008

Is there a Human Spirit at Work?

Poland, Re-Visited

John J. Scherer

I am writing this to you late in the evening on a swaying fast train from Krakow to Warsaw. For the past two weeks I have been back in Poland working with the amazing trainers and consultants from **Pathways Polska**, my new Strategic Partners in Eastern and Central Europe.

If you recall from newsletter articles earlier this year, Pathways is one of a few firms here in Central Europe where people in the business world can get powerful training for the human side of enterprise. What impresses me is that they have a client list of some of the largest, most 'corporate' businesses in the country. People like Unilever, DHL, Rebok, Ikea, Netia and others. Considering that they employ things like improvisational theater and extreme outdoor activities as elements in their powerful culture-changing projects, this is a minor miracle!

The Warsaw HR Keynote



Last week, as a result of groundwork done by Pathways, I was invited to address 300 HR professionals from throughout Poland at their National Human Resource Conference in Warsaw. The theme of my keynote: 'Unleashing the Human Spirit at Work.' As the people filed into the large conference center at one of Warsaw's nicest hotels, I found myself wondering how they would receive a message about 'the human spirit.' This question was not an idle thought or random concern.

The night before I had been in a conversation about the next day's talk with my stellar translator—and Pathways Staff Member, Dorota Kozusznik, who informed me, "Janeczku, just so you know, we really don't have a word in Polish for 'human

spirit' that is not associated with the Church." Stunned and a little concerned—since I was to speak about this for 90 minutes very soon—I asked what we should do.

"Remember, Janek, anything having to do with 'spirit' comes from the religious world. 'Holy Spirit' yes, in Latin: *spiritus sanctus*. 'Human spirit'? Not so clear."

"Well, do you have a word for 'team spirit' or 'organization spirit'? Maybe from the sports arena?"

"Yes, we do. 'Team spirit' in Polish is *duch zespołu*. But our word for 'organization spirit' means more like 'organizational culture.'" She thought some more and then said, "Maybe we ought to call it 'human potential' or something like that." I made a mental note. . .



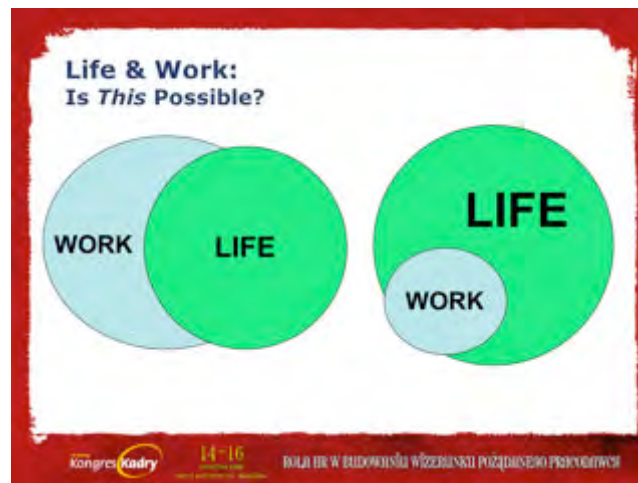
In Warsaw with 300 HR Professionals: 'Unleashing the human spirit at work.'

Remember that these resilient people had gone through four years of Nazi occupation, much of it brutal, followed by 35 years of communist government. The idea that the 'human spirit' had any room to exist—or was even real—was hard to find. The only place such a concept was allowed was in the (Catholic) church, which did its best to keep the spirits of its people alive. Many Poles told me. "During those times, Janek, the Church was all that held our country's identity together. Without the Church's quiet, under-the-radar presence in people's hearts and minds, we might have lost our soul completely."

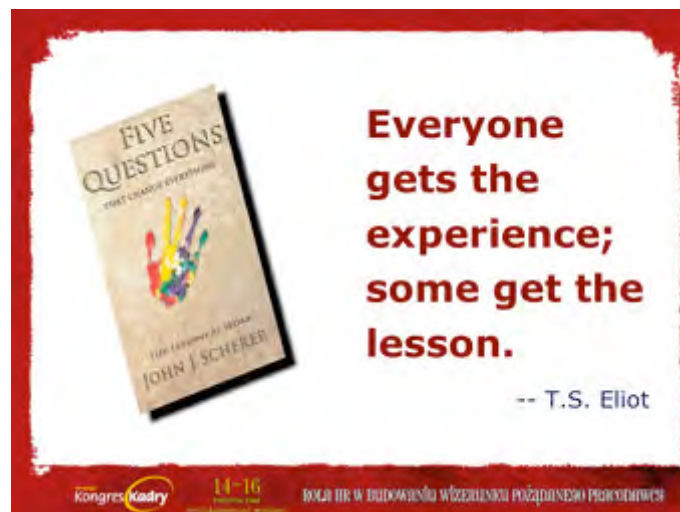
What this meant, however, was that people had to keep the two worlds separated: *Work and public life is over here. Things to do with 'spirit' are over there.* Getting started with my talk, I showed this slide:



'How many of you can relate to this view of things?' I asked. Many hands went up. Then I showed this slide:

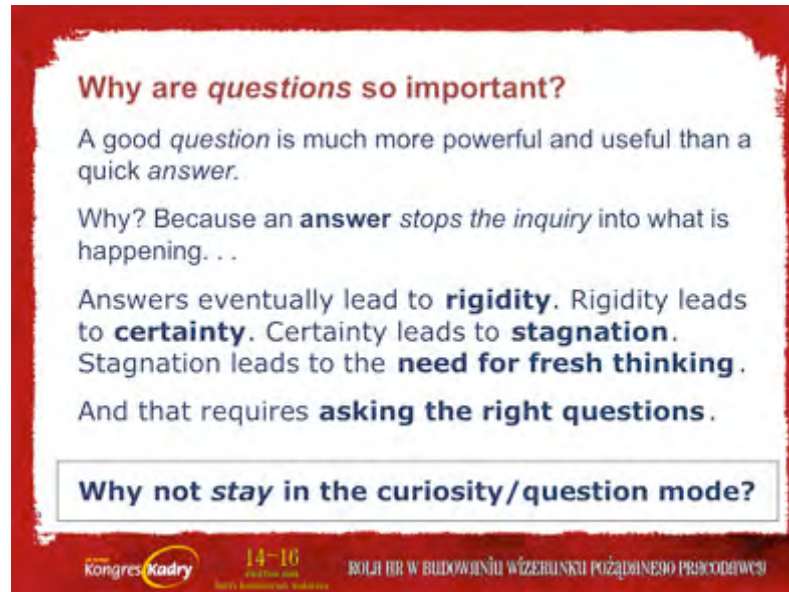


'What about this one? What if THIS were possible? What if your WORK was a part of your LIFE? What if you could bring who you ARE to everything you DO?'



'What if life itself was all about *getting the lesson*?'

I went on to suggest that being in a continuous state of learning required living into powerful *questions*, not jumping on quick *answers*.



From there I introduced my *Five Questions that Change Everything* (Except the One Thing that Never Needs to Change). I said, 'You don't need to *change* yourself. You need to *come home* to yourself. And that changes everything. . .' The rest of the address was on the five questions themselves:

1. What *confronts* me?
2. What am I *bringing*?
3. What *runs* me?
4. What *calls* me?
5. What will *unleash* me?

At one point I asked the audience: "How many of you are a *finished product* as a human being, and how many are a *work-in-progress*?" As usual, every hand went up for being a *work-in-progress*.

"OK," I said, "Where do you do your progressing or developing: seminars, church or synagogue or mosque, reading good books? Excellent! I use those same sources for my own development. But if that's all you do, you are missing what could be THE most important 'classroom' for your personal growth: your job. What if your JOB became a CLASSROOM where, every day, you learned how to be a better *you* and make more of a contribution to your organization, your community, your world? Why not? You spend more awake time there than you do anywhere else in your life."

Work as Classroom

I suggested that the people you work with are the perfect *faculty* for you, and all the @#\$% that comes up every day is the perfect *curriculum* for you. What a shame to miss that classroom:

- ◆ This classroom is tuition-free. (There are some costs associated with being in this school, but the cost is all internal, and involves letting go of 'old stuff'.
- ◆ Your faculty is waiting for you every day, the ones you like and the ones you can't stand. (As you will see, the ones you don't like are the most important teachers for what you need to learn.)
- ◆ There are no grades, only your own inner critic. (There is, however, continuous, real-time feedback happening all the time. The trick is to figure out what it means.
- ◆ There are no exams, only moment-by-moment 'tests'. (By the time we get to the final exam, it's too late!)
- ◆ There is homework, but this is work that takes you home—to your Self, to your soul, to that human being you are capable of being.



Homework that takes you home. . .

The Assignment

"In life," I said, "every learning experience we have from kindergarten to graduate school is designed around a set of objectives. If life is a classroom, then surely there must be objectives. I am convinced that, at birth, each of us was enrolled in The School of Life with a three-part 'assignment' --

- To continuously discover and fully develop into the fullness of who we truly *are*,
- To allow who that is to be *fully expressed* from moment to moment, and
- To have our Self-expression make a creative, meaningful and lasting contribution to the larger world around us."

After the Keynote

Even though people sat very still, not giving much visually-identifiable feedback (something I had gotten used to in Poland), the applause at the end was warm and quite vigorous.

After I was done and went out to meet and greet people and sign books, my Pathways colleagues (who had been sitting in the audience), came up and said excitedly, "Jeneczku, did you know that people were *crying* during your talk?!"

"Was it that bad?!" I asked.

"No! I think some people were moved to tears by what you were suggesting: that work and life could be connected, that they could actually bring their spirit—who they *were* as a human being—to their job. *That's* what touched them deeply."



What Do YOU Think?

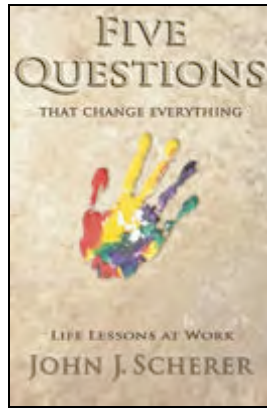
So, what do *you* think?

- ◆ Do the words 'work' and 'human spirit' belong in the same sentence for you?
- ◆ How successful have *you* been at bringing those two worlds together?
- ◆ Do you have a clear sense of your own human spirit and what it is about?
- ◆ What would happen—in you and in the larger world—if *you* fully integrated what you DO with who you ARE?
- ◆ How good a job does your organization do at integrating work and the human spirit?

We will be exploring these and other questions in the newsletter issues coming up. Stay tuned. . .

-- John J. Scherer

COMING SOON TO A BOOKSTORE NEAR YOU!



Five Questions that Change Everything: Life Lessons at Work is in its final stages of production and will be available soon! This brings together everything I have learned over the years about how to turn the workplace into a classroom for spiritual (read 'profound' if 'spiritual' concerns you) development—and a place to maximize your contribution to the world around you.

We will be inviting YOU—and as many people as possible—to purchase the book online on the same day. This wakes up the book-watching automated tracking devices and tells book-sellers, "We may have a hot one here!" Which triggers their own marketing efforts. We are aiming for 1,000 books to be bought the day it becomes available! Join the initiative. Get one for yourself and one for as many friends and colleagues at work as you can. Surround yourself with people who practice living in *The Five Questions*. . .

**ELCA CHURCHWIDE ORGANIZATION
OPERATING RESULTS SUMMARY
FOR THE FISCAL YEAR ENDED JANUARY 31, 2014**

The churchwide organization of the Evangelical Lutheran Church in America had operating revenue in excess of expenses of \$2.9 million in current operating funds for the year ended January 31, 2014, a favorable variance of \$2.9 million to the period budget and unfavorable by \$4.1 million compared to the year ended January 31, 2013. Two Church Council allocations totaling \$7.5 million were recorded, resulting in net revenue under expenses of \$4.5 million for the year.

Revenue totaled \$70.8 million for the year compared with \$70.3 million the previous year, an increase of \$0.4 million or 0.6 percent. In addition, \$1.6 million in support was released from restriction or designation during the year. Total revenue and support for the year was \$72.3 million, an increase of \$2.0 million or 2.8 percent from the previous year. Expenses related to the current operating fund amounted to \$69.4 million, an increase of \$6.1 million or 9.6 percent from the previous year. Revenue and support in the period was favorable to budget by \$1.6 million or 2.2 percent. Expenses were below the authorized unit spending plans by \$1.3 million or 1.6 percent.

Income from congregations through synods in the form of Mission Support income for the year was \$48.8 million, a decrease of \$1.1 million or 2.2 percent compared to the prior year. Mission Support income was unfavorable to the revised budget by \$0.6 million or 1.3 percent. The revised annual Mission Support budget for 2013 of \$49.4 million is \$0.3 million or 0.8 percent lower than the amount received in 2012.

Other temporarily restricted and unrestricted revenue and support funds available for the budgeted operations of the church amounted to \$22.0 million compared with \$20.5 million in the previous year. Income from endowment distributions of \$2.3 million, bequests and trusts of \$5.5 million, investment income of \$2.9 million and other income of \$2.3 million, resulted in favorable variances to the budget, with endowment distributions, investment income and other income also positive compared to the prior year. Income from the Mission Investment Fund of \$2.0 million was favorable to fiscal year 2012 by \$0.5 million. Income from Vision for Mission of \$1.4 million and Global Church Sponsorship (including missionary sponsorship) of \$3.0 million, were behind budget by \$0.3 million and slightly ahead of fiscal year 2012. Other grant revenue met budget.

Total contributions to ELCA World Hunger for the year were \$18.7 million – favorable to fiscal year 2012 by \$0.1 million, but unfavorable to budget by \$0.3 million. The ELCA Malaria Campaign received gifts of \$4.4 million during the year and has raised \$11.0 million campaign-to-date. ELCA members contributed \$10.0 million for the Lutheran Disaster Response, primarily \$2.4 million in support of Pacific Typhoon Response and \$2.1 million in support of the ELCA's response to domestic tornadoes. Total giving compares to \$7.8 million in revenue for fiscal year 2012, which included \$1.1 million for U.S. Severe Spring Storms.

2nd Close

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
SUMMARY OF REVENUE AND EXPENSES
(In Thousands)
For the Fiscal Year Ending January 31, 2014

	Year-to-Date Variance				
	2013 ACTUAL	2013 BUDGET	2012 ACTUAL	ACTUAL vs BUDGET Favorable/(Unfav)	CURRENT YEAR vs PRIOR YEAR Favorable/(Unfav)
REVENUE					
UNRESTRICTED					
Mission Support	\$ 48,754	\$ 49,400	\$ 49,872	\$ (646)	\$ (1,118)
Other	12,447	9,304	10,271	3,142	2,176
Total Unrestricted	61,201	58,704	60,143	2,496	1,058
TEMPORARILY RESTRICTED					
Designated Gifts	5,434	5,625	4,835	(191)	598
Other	4,156	3,649	5,368	509	(1,211)
Total Restricted	9,590	9,274	10,203	317	(613)
TOTAL REVENUE	\$ 70,791	\$ 67,978	\$ 70,346	\$ 2,813	\$ 445
DESIGNATED AND RESTRICTED FUNDS RELEASED	1,558	2,754	-	(1,196)	1,558
TOTAL OPERATING REVENUE AND SUPPORT	72,349	70,732	70,346	1,617	2,003
LESS TOTAL EXPENSES	\$ 69,442	\$ 70,732	\$ 63,337	\$ 1,290	\$ (6,105)
NET BEFORE CHURCH COUNCIL DESIGNATED FUNDS	\$ 2,907	\$ -	\$ 7,009	\$ 2,907	\$ (4,102)
LESS: CHURCH COUNCIL ALLOCATIONS					
MISSION DEVELOPMENT FUND TRANSFER	2,481	-	1,737	(2,481)	(744)
CHURCH COUNCIL DESIGNATED FUNDS	5,000	-	-	(5,000)	(5,000)
NET REVENUE OVER (UNDER) EXPENSES	\$ (4,574)	\$ -	\$ 5,272	\$ (4,574)	\$ (9,846)

PRELIMINARY AND UNAUDITED

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
REVENUE SUMMARY
For the Fiscal Year Ending January 31, 2014**

	Year-To-Date Variance				
	2013 ACTUAL	2013 BUDGET	2012 ACTUAL	ACTUAL vs. BUDGET Favorable/(Unfavor)	CURRENT YEAR vs. PRIOR YEAR Favorable/(Unfavor)
UNRESTRICTED					
Mission Support	\$ 48,753,879	\$ 49,400,000	\$ 49,871,823	\$ (646,121)	\$ (1,117,944)
Vision for Mission	1,378,141	1,400,000	1,387,697	(21,859)	(9,556)
Investment Income	2,871,406	2,434,275	2,351,199	437,131	520,207
Bequests and Trusts	3,581,326	1,100,000	2,837,296	2,481,326	744,030
Endowment	760,640	721,145	745,540	39,495	15,100
Rent	1,601,373	1,645,435	1,566,811	(44,062)	34,562
Other	2,253,798	2,003,450	1,382,519	250,348	871,279
Total Unrestricted	61,200,563	58,704,305	60,142,885	2,496,258	1,057,678
TEMPORARILY RESTRICTED					
Global Church Sponsorship	2,952,956	3,200,000	2,907,059	(247,044)	45,897
Bequests and Trusts	1,871,722	1,400,000	2,789,137	471,722	(917,415)
Endowment	1,572,953	1,536,090	1,579,366	36,863	(6,413)
Unit-Designated Gifts	480,553	425,000	427,970	55,553	52,583
Mission Investment Fund	2,000,000	2,000,000	1,500,000	-	500,000
Grants	712,500	712,500	1,000,000	-	(287,500)
Total Restricted	9,590,684	9,273,590	10,203,532	317,094	(612,848)
TOTAL REVENUE	\$ 70,791,247	\$ 67,977,895	\$ 70,346,417	\$ 2,813,352	\$ 444,830
Total Designated and Restricted Funds Released	1,557,700	2,753,780	-	(1,196,080)	1,557,700
TOTAL OPERATING REVENUE AND SUPPORT	\$ 72,348,947	\$ 70,731,675	\$ 70,346,417	\$ 1,617,272	\$ 2,002,530

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
For the Fiscal Year Ending January 31, 2014**

	2013 ACTUAL EXPENSES	2013 SPENDING AUTHORIZATION	Variance Favorable (Unfavorable)	Percent of Actual to Budget
UNITS				
Congregational and Synodical Mission	26,816,690	27,289,740	473,050	98.27%
Global Mission	13,431,982	13,673,965	241,983	98.23%
Mission Advancement	4,648,359	5,543,870	895,511	83.85%
OFFICES				
Presiding Bishop	5,716,314	5,573,425	(142,889)	102.56%
Treasurer	8,339,774	8,095,070	(244,704)	103.02%
Secretary	3,790,315	3,977,920	187,605	95.28%
OTHER				
General Treasury	166,781	151,200	(15,581)	110.31%
Retiree Minimum Health Obligation	2,500,000	2,500,000	-	100.00%
Depreciation	2,723,875	2,618,490	(105,385)	104.02%
Strategic Initiatives	1,307,689	1,307,995	306	99.98%
TOTAL OPERATING EXPENSES	\$ 69,441,779	\$ 70,731,675	1,289,896	98.18%
CHURCH COUNCIL ALLOCATIONS				
Mission Development Fund Transfer	2,481,326			
Church Council Designated Funds	5,000,000			
TOTAL EXPENSES and ALLOCATIONS	\$ 76,923,105			

Note: Church Council designated fund activity represents extra budgetary items

PRELIMINARY AND UNAUDITED

**SYNODICAL REMITTANCES
for the period ending
January 31, 2014**

		MISSION SUPPORT								OTHER REMITTANCES THROUGH SYNODS *				
		2012	2013	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World	Global	Malaria	
		MS%	MS%	2013	2012	2013	2012	% Var	Monthly	Y-T-D	Hunger	Sponsorship	Campaign	Other
Alaska	1A	39.50%	39.50%	19,817	\$ 25,383	\$ 155,430	\$ 155,132	0.2%	(5,566)	298	\$ 15,452	\$ 3,315	\$ 335	\$ 4,556
N.W. Wash	1B	45.50%	46.00%	70,572	\$ 69,896	\$ 600,632	\$ 580,050	3.5%	677	20,581	\$ 151,823	\$ 6,675	\$ 35,052	\$ 51,881
S.W. Wash	1C	39.50%	40.00%	50,484	\$ 41,161	\$ 366,894	\$ 355,530	3.2%	9,322	11,364	\$ 80,144	\$ 3,686	\$ 8,842	\$ 38,721
E. Wash / Id	1D	33.00%	33.00%	30,902	\$ 30,770	\$ 266,034	\$ 247,631	7.4%	133	18,403	\$ 29,629	\$ 5,231	\$ 3,519	\$ 8,778
Oregon	1E	39.50%	40.00%	45,147	\$ 74,797	\$ 363,096	\$ 362,283	0.2%	(29,650)	813	\$ 66,336	\$ 10,447	\$ 12,291	\$ 27,701
Montana	1F	40.00%	40.50%	52,728	\$ 50,698	\$ 400,568	\$ 405,933	(1.3%)	2,029	(5,365)	\$ 104,151	\$ 24,735	\$ 10,701	\$ 21,726
Total Region 1		39.58%	40.45%	269,651	292,705	2,152,654	2,106,560	2.2%	(23,054)	46,095	447,535	54,089	70,740	153,363
Sierra Pacific	2A	52.00%	52.50%	125,575	\$ 124,080	947,153	\$889,226	6.5%	1,495	57,927	\$ 106,746	\$ 22,222	\$ 48,840	\$ 107,067
SW California	2B	49.00%	50.00%	34,099	\$ 33,920	546,410	\$542,348	0.7%	179	4,062	\$ 120,135	\$ 116,146	\$ 33,369	\$ 65,907
Pacifica	2C	51.00%	51.00%	87,667	\$ 81,381	718,422	\$720,385	(0.3%)	6,286	(1,963)	\$ 112,454	\$ 20,302	\$ 25,126	\$ 52,048
Grand Canyon	2D	50.00%	50.00%	68,299	\$ 79,480	894,305	\$924,549	(3.3%)	(11,181)	(30,244)	\$ 99,272	\$ 20,221	\$ 8,575	\$ 67,002
Rocky Mtn.	2E	50.00%	50.00%	126,833	\$ 122,311	1,181,886	\$1,183,275	(0.1%)	4,522	(1,389)	\$ 204,793	\$ 33,755	\$ 29,679	\$ 127,594
Total Region 2		50.36%	50.72%	442,473	441,171	4,288,176	4,259,783	0.7%	1,302	28,393	643,399	212,647	145,588	419,619
W. No. Dak	3A	43.00%	44.00%	33,429	\$ 74,246	407,000	\$435,305	(6.5%)	(40,816)	(28,305)	\$ 48,549	\$ 38,514	\$ 2,777	\$ 18,573
E. No. Dak	3B	40.00%	40.00%	54,644	\$ 50,399	400,685	\$414,239	(3.3%)	4,246	(13,555)	\$ 43,559	\$ 38,617	\$ 6,725	\$ 30,876
South Dak	3C	44.00%	45.00%	56,444	\$ 57,297	736,688	\$701,246	5.1%	(853)	35,442	\$ 124,824	\$ 55,188	\$ 7,322	\$ 20,829
N.W. Minn	3D	51.00%	51.00%	108,145	\$ 135,910	702,756	\$701,412	0.2%	(27,764)	1,344	\$ 142,927	\$ 82,572	\$ 68,891	\$ 63,378
N.E. Minn	3E	49.00%	49.00%	64,195	\$ 69,555	571,765	\$561,577	1.8%	(5,360)	10,188	\$ 137,893	\$ 37,765	\$ 9,815	\$ 35,913
S.W. Minn	3F	52.50%	52.50%	124,408	\$ 212,239	1,038,934	\$1,059,471	(1.9%)	(87,831)	(20,538)	\$ 168,332	\$ 179,714	\$ 19,170	\$ 53,598
Mpls Area	3G	55.00%	50.00%	268,457	\$ 126,000	1,587,946	\$1,551,653	2.3%	142,457	36,293	\$ 204,966	\$ 62,272	\$ 4,098	\$ 102,830
St. Paul Area	3H	50.00%	50.00%	166,697	\$ 123,922	1,030,716	\$1,037,511	(0.7%)	42,775	(6,795)	\$ 72,450	\$ 34,919	\$ 10,562	\$ 22,062
S.E. Minn	3I	52.50%	52.50%	142,695	\$ 127,713	968,432	\$976,925	(0.9%)	14,982	(8,493)	\$ 216,330	\$ 95,281	\$ 26,599	\$ 64,090
Total Region 3		50.01%	49.08%	1,019,114	977,279	7,444,921	7,439,340	0.1%	41,835	5,581	1,159,831	624,842	155,960	412,149

SYNODICAL REMITTANCES
for the period ending
January 31, 2014

		MISSION SUPPORT								OTHER REMITTANCES THROUGH SYNODS *				
		2012	2013	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World	Global	Malaria	
		MS%	MS%	2013	2012	2013	2012	% Var	Monthly	Y-T-D	Hunger	Sponsorship	Campaign	Other
Nebraska	4A	57.00%	54.50%	225,335	\$ 217,241	1,870,724	\$1,860,615	0.5%	8,093	10,108	\$ 191,908	\$ 15,748	\$ 41,038	\$ 66,242
Central States	4B	50.00%	50.00%	66,422	\$ 64,149	890,006	\$916,718	(2.9%)	2,273	(26,712)	\$ 82,615	\$ 20,497	\$ 3,001	\$ 43,991
Ark/Ok	4C	40.50%	40.70%	25,371	\$ 19,804	206,785	\$212,368	(2.6%)	5,567	(5,583)	\$ 18,215	\$ 6,707	\$ 3,838	\$ 3,478
N Tx / N La	4D	47.00%	48.00%	67,098	\$ 80,163	557,045	\$552,282	0.9%	(13,065)	4,763	\$ 33,672	\$ 8,857	\$ 29,347	\$ 14,087
S.W. Tex	4E	50.00%	51.00%	54,407	\$ 38,310	723,681	\$737,880	(1.9%)	16,097	(14,199)	\$ 124,914	\$ 5,923	\$ 1,247	\$ 35,644
Tx.-La. Gulf Co	4F	50.00%	50.00%	88,785	\$ 68,239	654,888	\$656,818	(0.3%)	20,546	(1,930)	\$ 90,916	\$ 26,441	\$ 25,798	\$ 36,919
Total Region 4		51.58%	51.02%	527,417	487,906	4,903,129	4,936,681	(0.7%)	39,511	(33,552)	542,239	84,172	104,269	200,361
Metro Chicago	5A	54.00%	53.00%	218,540	\$ 197,722	1,573,784	\$1,643,706	(4.3%)	20,818	(69,922)	\$ 182,875	\$ 61,202	\$ 11,186	\$ 107,127
No. Illinois	5B	55.00%	55.00%	149,311	\$ 192,078	1,237,349	\$1,291,345	(4.2%)	(42,768)	(53,996)	\$ 151,629	\$ 31,399	\$ 3,702	\$ 54,542
Cen. So. Ill	5C	56.00%	56.00%	79,341	\$ 87,578	796,977	\$800,284	(0.4%)	(8,237)	(3,306)	\$ 82,266	\$ 10,996	\$ 815	\$ 45,707
S.E. Iowa	5D	53.50%	53.50%	139,897	\$ 145,143	1,365,473	\$1,397,014	(2.3%)	(5,246)	(31,541)	\$ 146,035	\$ 12,983	\$ 35,017	\$ 37,058
West Iowa	5E	36.10%	38.10%	95,883	\$ 101,682	335,883	\$366,682	(8.4%)	(5,799)	(30,799)	\$ 84,575	\$ 26,559	\$ 6,702	\$ 47,914
N.E. Iowa	5F	40.00%	40.00%	241,375	\$ 230,100	601,910	\$595,103	1.1%	11,275	6,806	\$ 233,324	\$ 49,301	\$ 48,884	\$ 97,869
N. Great Lakes	5G	50.00%	50.50%	26,961	\$ 28,594	415,655	\$413,191	0.6%	(1,633)	2,463	\$ 105,000	\$ 7,440	\$ 6,182	\$ 20,397
NW of Wisc	5H	55.00%	55.00%	68,881	\$ 123,458	621,497	\$735,761	(15.5%)	(54,577)	(114,264)	\$ 69,054	\$ 47,552	\$ 54,222	\$ 30,979
E.C. Wisc	5I	55.00%	55.00%	98,258	\$ 118,868	876,559	\$921,406	(4.9%)	(20,610)	(44,847)	\$ 154,665	\$ 59,292	\$ 39,200	\$ 100,204
Grtr Milwaukee	5J	55.00%	55.00%	126,230	\$ 159,500	1,168,185	\$1,200,775	(2.7%)	(33,270)	(32,590)	\$ 131,960	\$ 30,553	\$ 29,974	\$ 78,314
SC of Wisc	5K	55.00%	55.00%	98,211	\$ 42,753	841,308	\$830,516	1.3%	55,458	10,792	\$ 155,328	\$ 18,732	\$ 39,407	\$ 40,360
LaCrosse (W)	5L	55.00%	55.00%	12,525	\$ 4,396	430,669	\$428,575	0.5%	8,129	2,094	\$ 62,629	\$ 8,357	\$ 46,591	\$ 46,195
Total Region 5		52.63%	52.59%	1,355,412	1,431,872	10,265,249	10,624,358	(3.4%)	(76,461)	(359,109)	1,559,338	364,367	321,881	706,666
SE Mich	6A	43.00%	42.00%	68,041	\$ 63,774	502,537	\$506,692	(0.8%)	4,267	(4,155)	\$ 44,775	\$ 6,838	\$ 1,148	\$ 8,606
NW Lower Mic	6B	50.00%	50.00%	86,278	\$ 87,747	684,012	\$700,471	(2.3%)	(1,470)	(16,459)	\$ 89,330	\$ 8,201	\$ 1,383	\$ 23,174
Ind / Ky	6C	51.50%	52.00%	118,434	\$ 104,373	913,577	\$907,026	0.7%	14,061	6,551	\$ 165,268	\$ 14,232	\$ 16,462	\$ 54,871
N.W. Ohio	6D	51.00%	51.00%	123,945	\$ 118,582	827,187	\$856,284	(3.4%)	5,363	(29,096)	\$ 91,132	\$ 57,728	\$ 2,994	\$ 67,580
N.E. Ohio	6E	49.00%	49.00%	101,047	\$ 105,575	767,578	\$792,745	(3.2%)	(4,528)	(25,168)	\$ 70,812	\$ 6,493	\$ 10,693	\$ 927
S. Ohio	6F	39.27%	40.00%	94,067	\$ 184,790	592,267	\$674,658	(12.2%)	(90,723)	(82,391)	\$ 94,638	\$ 8,699	\$ 6,035	\$ 60,001
Total Region 6		47.41%	47.46%	591,811	664,841	4,287,159	4,437,876	(3.4%)	(73,030)	(150,718)	555,955	102,192	38,714	215,160

SYNODICAL REMITTANCES
for the period ending
January 31, 2014

		MISSION SUPPORT								OTHER REMITTANCES THROUGH SYNODS *				
		2012	2013	CURRENT MONTH		YEAR-TO-DATE			\$ VARIANCE		World	Global	Malaria	
		MS%	MS%	2013	2012	2013	2012	% Var	Monthly	Y-T-D	Hunger	Sponsorship	Campaign	Other
New Jersey	7A	50.00%	50.00%	154,578	\$ 165,857	1,076,153	\$1,091,138	(1.4%)	(11,278)	(14,985)	\$ 162,371	\$ 5,531	\$ 9,594	\$ 66,593
New England	7B	54.00%	54.40%	136,479	\$ 120,518	1,068,135	\$1,062,188	0.6%	15,962	5,947	\$ 76,793	\$ 9,037	\$ 4,988	\$ 180,910
Metro NY	7C	48.50%	49.50%	85,931	\$ 76,224	593,674	\$590,571	0.5%	9,706	3,104	\$ 49,609	\$ 6,088	\$ 6,332	\$ 23,300
Upstate NY	7D	47.20%	42.03%	68,051	\$ 59,604	509,381	\$491,070	3.7%	8,447	18,311	\$ 71,938	\$ 10,585	\$ 5,961	\$ 40,218
N.E. Penn	7E	53.00%	46.00%	39,326	\$ 270,779	1,145,511	\$1,229,082	(6.8%)	(231,453)	(83,572)	\$ 301,863	\$ 26,616	\$ 1,593	\$ 92,498
S.E. Penn	7F	53.50%	53.00%	-	\$ 127,225	535,376	\$1,088,811	(50.8%)			\$ 46,374	\$ 5,428	\$ -	\$ 14,605
Slovak Zion	7G	30.00%	30.25%	2,827	\$ 5,208	20,338	\$19,162	6.1%	(2,382)	1,176	\$ 6,937	\$ 1,250	\$ 75	\$ 6,223
Total Region 7		51.35%	49.44%	487,192	825,415	4,948,569	5,572,023	(11.2%)	(210,997)	(70,020)	715,884	64,535	28,542	424,346
N.W. Penn	8A	50.00%	50.00%	30,009	\$ 52,023	356,886	\$427,873	(16.6%)	(22,013)	(70,987)	\$ 75,990	\$ 5,851	\$ 7,012	\$ 11,172
S.W. Penn	8B	50.00%	47.50%	32,939	\$ 94,255	774,266	\$812,055	(4.7%)	(61,315)	(37,789)	\$ 109,938	\$ 25,814	\$ 15,481	\$ 100,622
Allegheny	8C	50.00%	50.00%	42,618	\$ 43,968	376,580	\$355,064	6.1%	(1,349)	21,516	\$ 77,780	\$ 30,371	\$ 28,476	\$ 33,195
Lower Susq	8D	46.00%	46.50%	43,855	\$ 32,222	1,269,006	\$1,344,545	(5.6%)	11,634	(75,539)	\$ 329,825	\$ 87,276	\$ 56,665	\$ 143,777
Upper Susq	8E	50.00%	50.00%	16,593	\$ 15,712	475,897	\$481,333	(1.1%)	881	(5,436)	\$ 51,907	\$ 23,236	\$ 1,848	\$ 64,912
Del / Md	8F	53.00%	54.50%	146,601	\$ 143,972	1,105,893	\$1,092,029	1.3%	2,629	13,864	\$ 73,588	\$ 8,856	\$ 22,449	\$ 69,720
Metro DC	8G	50.00%	50.00%	112,725	\$ 71,004	846,355	\$883,755	(4.2%)	41,721	(37,401)	\$ 37,890	\$ 12,574	\$ 12,523	\$ 47,997
W Virg-W Mlyd	8H	45.00%	37.50%	15,037	\$ 10,128	129,832	\$203,185	(36.1%)	4,909	(73,353)	\$ 22,816	\$ 560	\$ 2,658	\$ 3,615
Total Region 8		49.32%	48.89%	440,378	463,283	5,334,716	5,599,840	(4.7%)	(22,905)	(265,124)	779,734	194,538	147,112	475,010
Virginia	9A	37.34%	39.00%	61,596	\$ 50,930	626,261	\$616,070	1.7%	10,666	10,191	\$ 118,499	\$ 4,917	\$ 46,707	\$ 53,760
N. Carolina	9B	42.06%	36.82%	83,333	\$ 93,301	998,836	\$1,122,047	(11.0%)	(9,968)	(123,211)	\$ 137,851	\$ 24,482	\$ 13,228	\$ 42,978
S. Carolina	9C	41.00%	41.75%	68,654	\$ 86,439	952,273	\$1,025,743	(7.2%)	(17,785)	(73,470)	\$ 133,101	\$ 32,433	\$ 10,418	\$ 69,886
Southeastern	9D	50.00%	50.00%	103,862	\$ 97,237	1,068,279	\$1,086,811	(1.7%)	6,625	(18,531)	\$ 69,255	\$ 31,710	\$ 8,009	\$ 49,134
Florida-Baham	9E	44.00%	47.00%	89,798	\$ 103,173	1,010,134	\$1,009,691	0.0%	(13,375)	442	\$ 142,510	\$ 18,072	\$ 6,183	\$ 74,709
Caribbean	9F	12.79%	17.22%	3,334	\$ 2,920	40,000	\$35,000	14.3%	414	5,000	\$ -	\$ -	\$ -	\$ 580
Total Region 9		42.30%	42.25%	410,578	434,000	4,695,783	4,895,362	(4.1%)	(23,422)	(199,579)	601,216	111,614	84,546	291,048
Total		49.14%	48.74%	\$5,544,026	\$ 6,018,473	\$ 48,320,355	\$ 49,871,823	(3.1%)	(347,222)	\$ (998,033)	\$ 7,005,132	\$ 1,812,996	\$ 1,097,352	\$ 3,297,722

* Does not reconcile with OS or ECIS.

Evangelical Lutheran Church in America Synodical Mission Support By Month 2007 - 2013

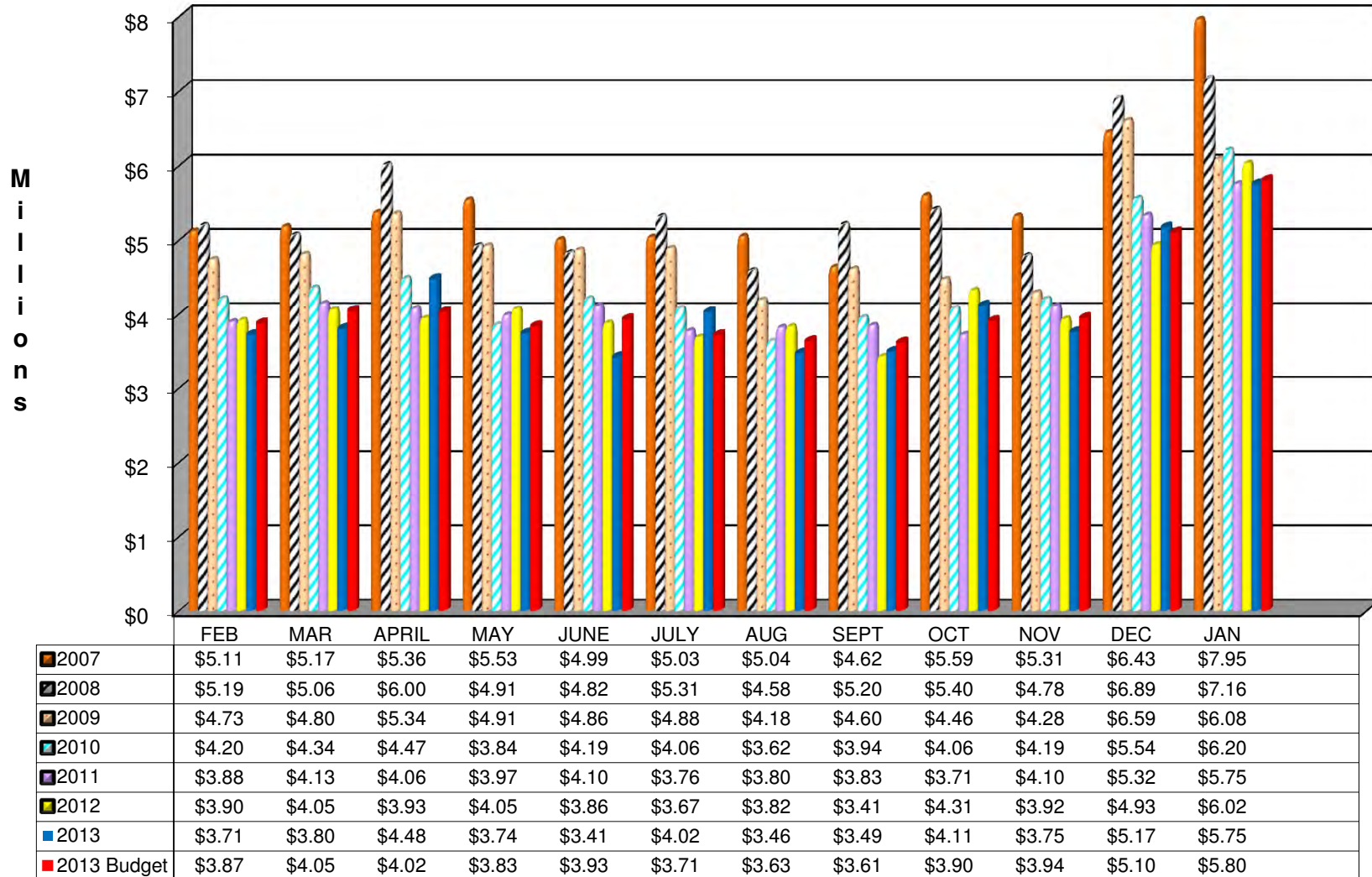
EVANGELICAL LUTHERAN CHURCH IN AMERICA

BUDGET AND FINANCE COMMITTEE

April 4-6, 2014

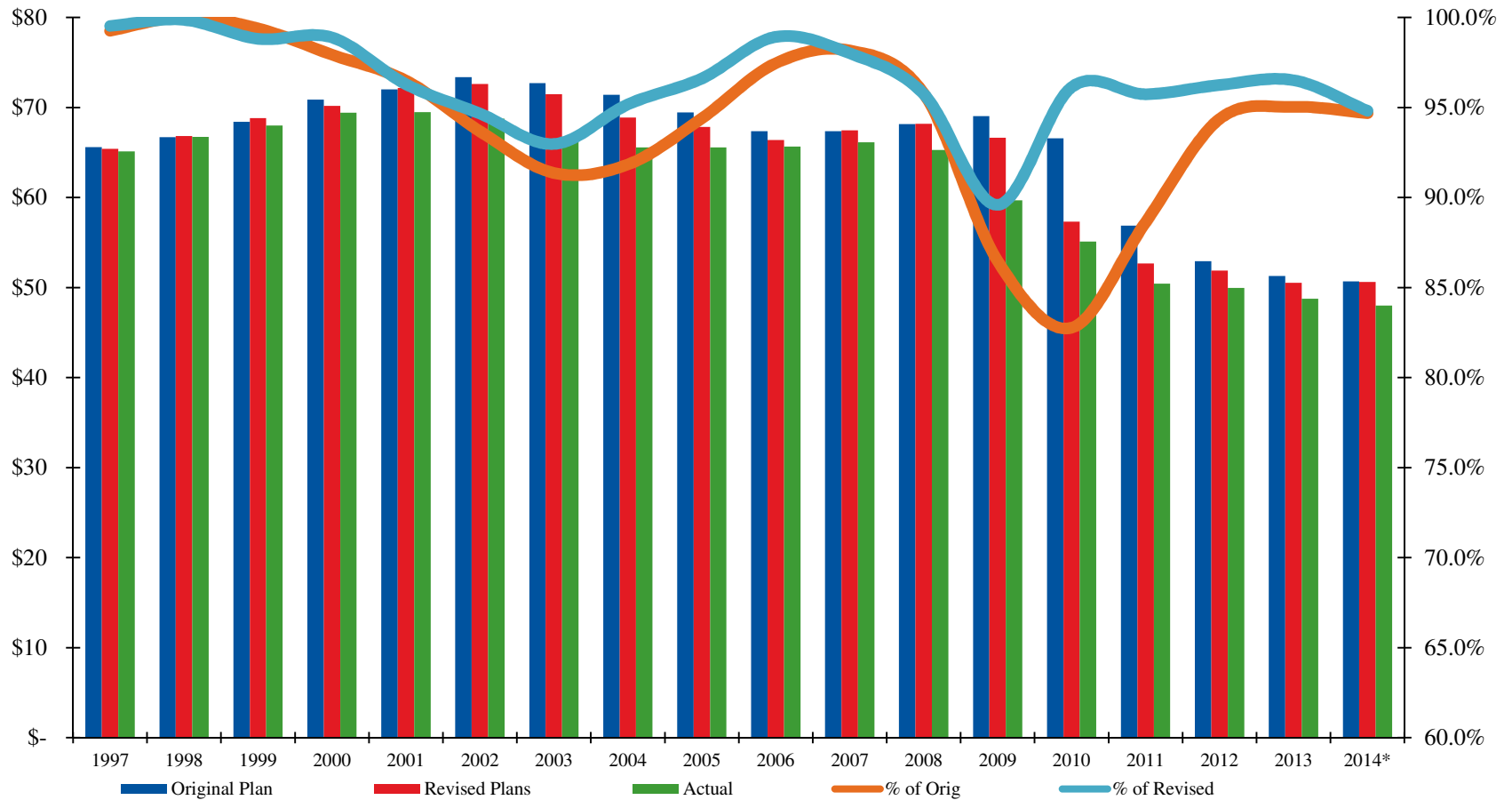
Exhibit F, Part 1b

Page 7



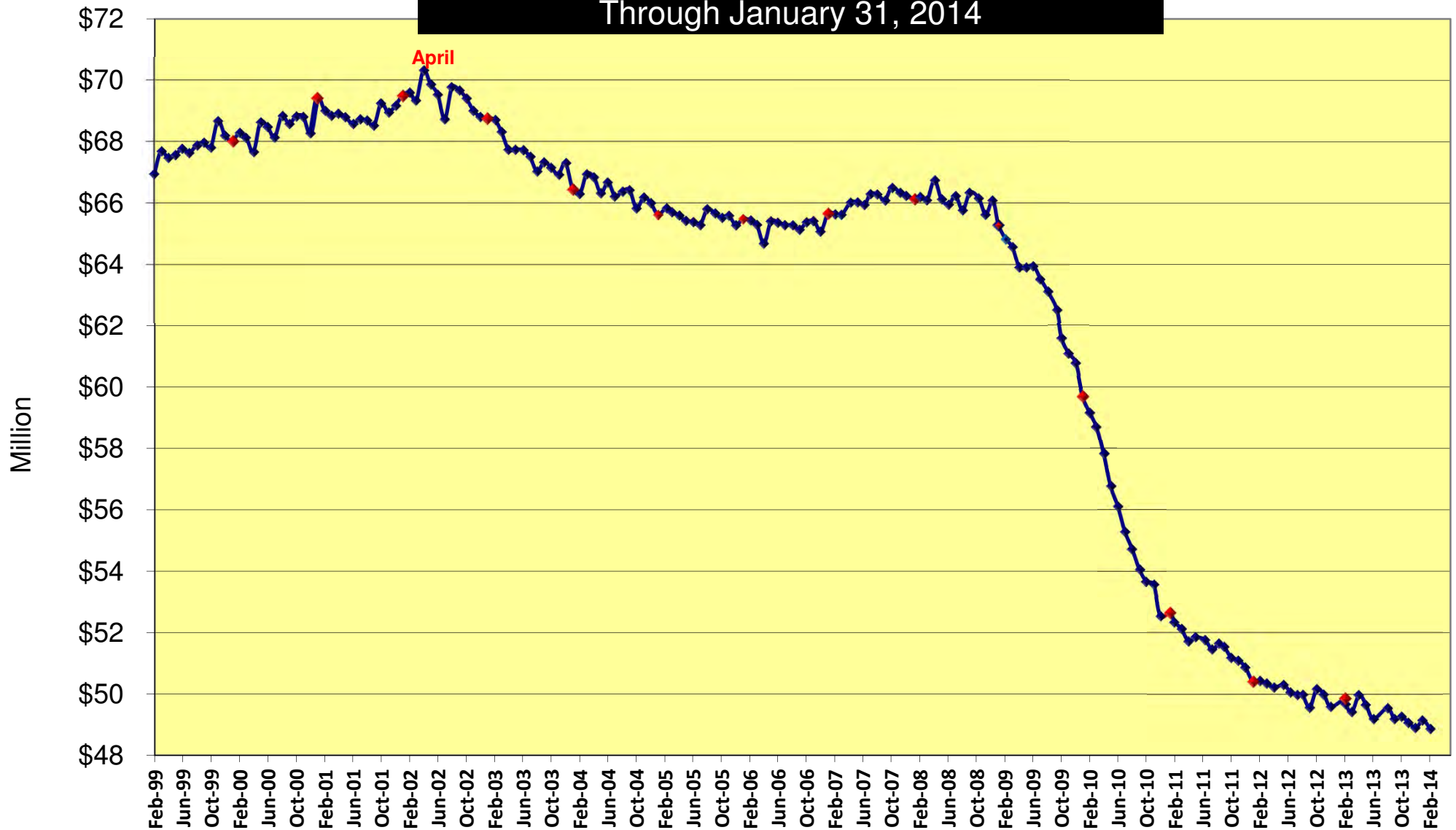
Mission Support Income

Original and Revised Plans vs. Actual Results With Actual as Percentage of Original and Revised Plans

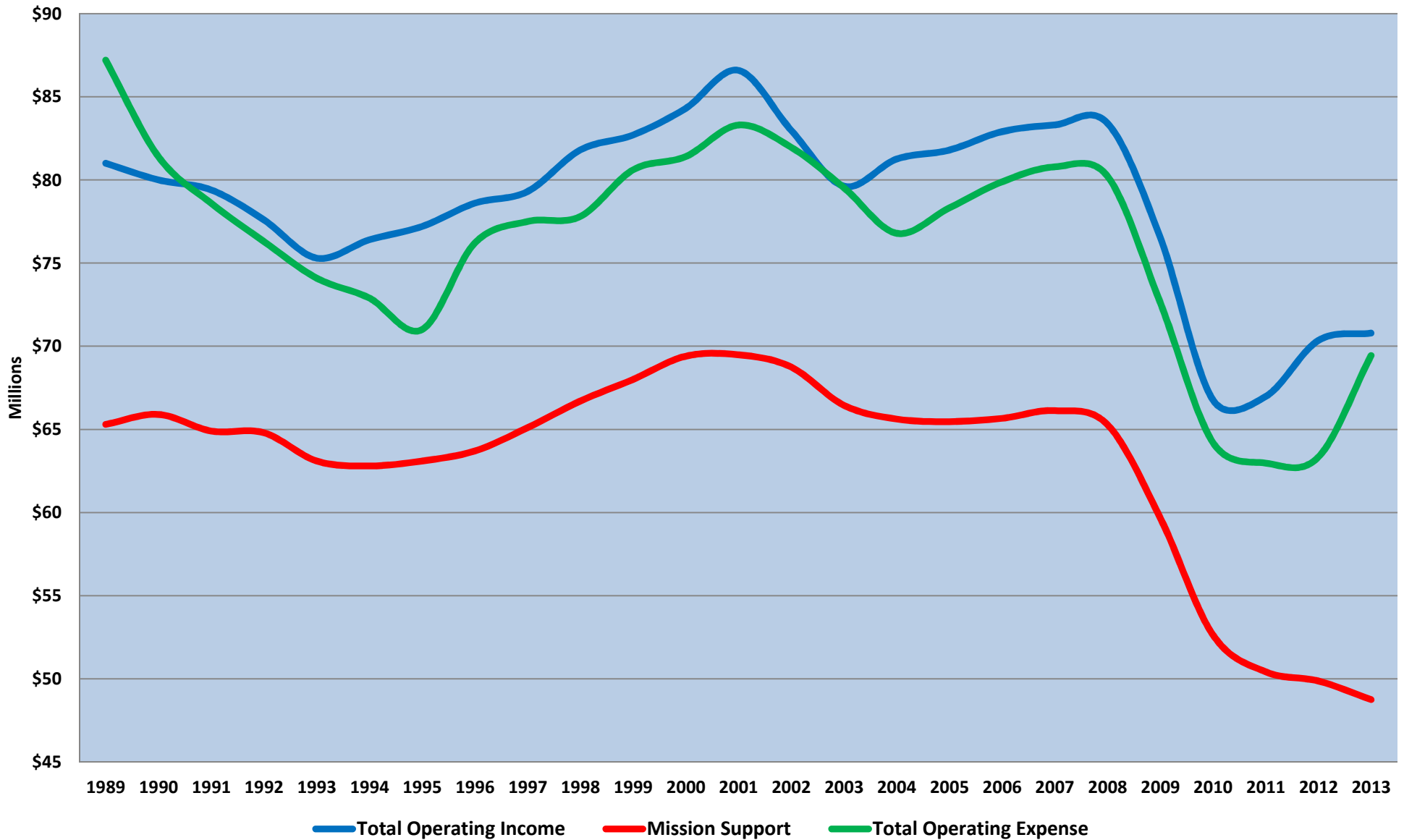


*Budget

Mission Support Received In Preceding 12 Months
Through January 31, 2014

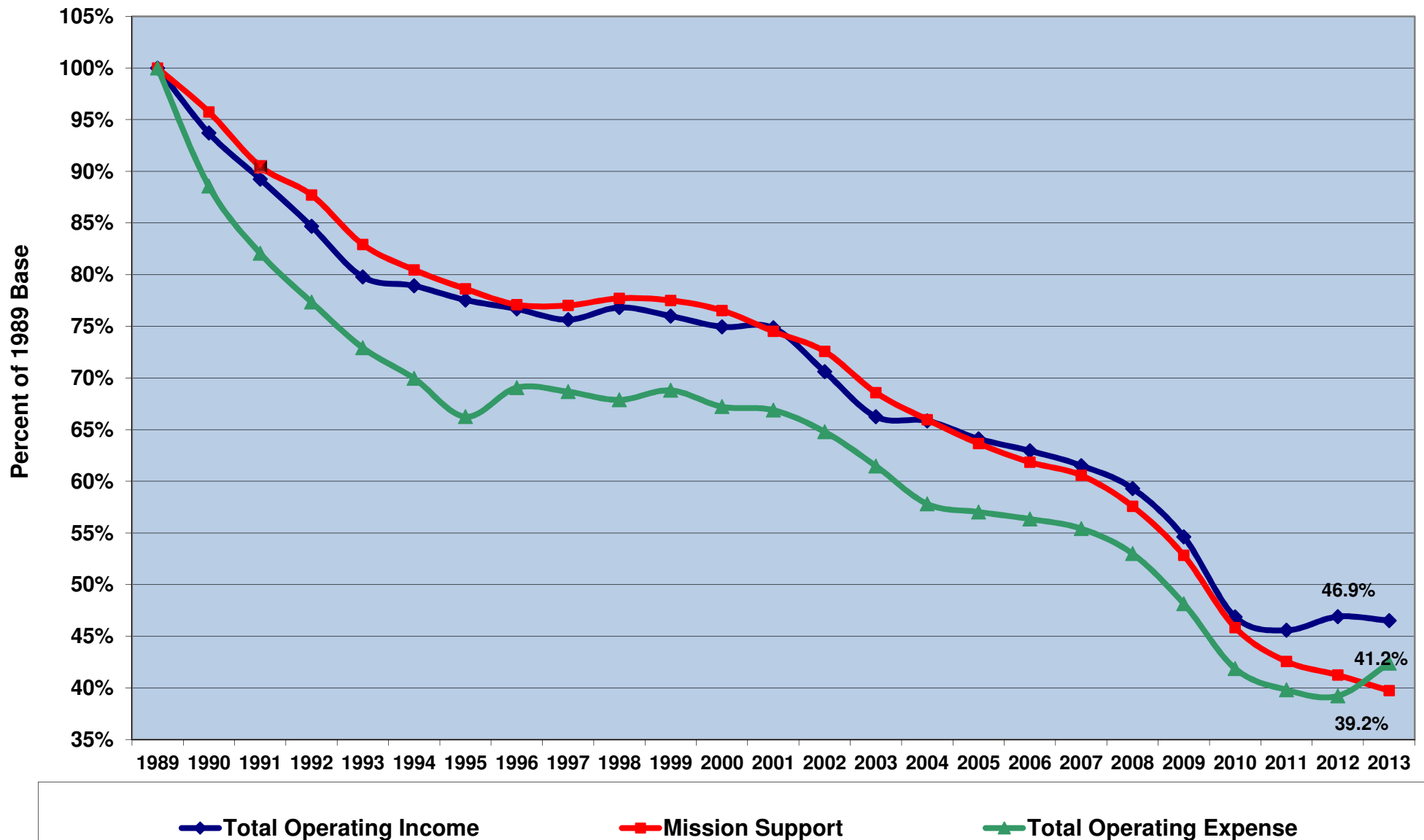


Operating Income Versus Operating Expense 1989 - 2013



ELCA Churchwide Operating Income Versus Operating Expense 1989 - 2013

Using Inflation Adjusted Figures*



*With 1989 as the base.

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
ELCA WORLD HUNGER
SUMMARY OF REVENUE AND EXPENSE
For the Fiscal Year Ending January 31, 2014**

	<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>
Beginning Balance	\$ 2,678,583			
Income:				
Through Synods	\$ 7,497,244	\$ 8,700,000	\$ (1,202,756)	\$ (808,039)
Direct Giving - Individual and Others	7,296,831	6,850,000	446,831	584,468
Direct Giving - Congregations	2,046,553	2,200,000	(153,447)	(239,770)
Endowments and Donor Requested Payments	494,597	450,000	44,597	(20,109)
Bequests, Miscellaneous	1,347,875	800,000	547,875	564,318
Total Income	18,683,100	19,000,000	(316,900)	80,868
Expense:				
Global Mission	13,853,562	13,870,720	17,158	242,983
Congregational and Synodical Mission	3,416,664	3,534,680	118,016	(442,030)
Mission Advancement	2,038,300	2,790,015	751,715	122,804
Total Expense	19,308,526	20,195,415	886,889	(76,243)
Net	\$ (625,426)	\$ (1,195,415)	\$ 569,989	\$ 4,625
Ending Balance	\$ 2,053,157			

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
ELCA MALARIA CAMPAIGN
SUMMARY OF REVENUE AND EXPENSE
For the Fiscal Year Ending January 31, 2014**

	<u>Actual</u>	<u>Budget</u>	<u>Variance Favorable (Unfavorable)</u>	<u>Campaign To Date</u>
Beginning Balance	\$ 3,207,841			
Income				
Through Synods	1,178,960	1,665,000	(486,040)	3,750,173
Direct Giving - Individual and Others	2,059,725	2,000,000	59,725	5,120,560
Direct Giving - Congregations	1,198,559	1,335,000	(136,441)	2,128,646
Total Income	\$ 4,437,244	\$ 5,000,000	\$ (562,756)	\$ 10,999,379
Expense				
<i>Global Mission</i>				
Program Grants	1,938,218	2,098,042	159,824	4,648,671
Capacity Building	100,870	130,941	30,071	350,170
Program Coordination	426,244	378,948	(47,296)	706,070
<i>Mission Advancement</i>				
Interpretation/Coordination	112,156	92,284	(19,872)	522,664
Fundraising	274,712	368,793	94,081	912,531
Total Expense	\$ 2,852,200	\$ 3,069,008	\$ 216,808	\$ 7,140,106
Net	\$ 1,585,044	\$ 1,930,992	\$ (345,948)	
Ending Balance	\$ 4,792,885			

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Consolidating Statement of Financial Position

	Churchwide Operations	*Endowment Funds	*Deferred Gift Funds	Total January 31 2014	Total January 31 2013
ASSETS					
Cash and Cash Equivalents	38,544,000	7,096,924	6,103,338	51,744,262	45,221,816
Investments	37,512,620	516,822,999	151,727,028	706,062,647	649,626,114
Accounts Receivable	2,626,169	1,003	129,709	2,756,881	3,517,262
Notes Receivable	2,608,834	-	905,000	3,513,834	5,162,588
Due from Affiliates	-	-	12,683	12,683	566,778
Interest Receivable	157,366	-	655,948	813,314	928,936
Advances and Other Assets	4,582,749	-	1,016,087	5,598,836	5,348,424
Beneficial Interest in Outside Trusts	-	18,816,800	1,057,200	19,874,000	15,717,228
Cash Surrender Value of Life Insurance	1,576,492	3,834,042	-	5,410,534	5,239,797
Property, Plant & Equipment	55,156,984	-	-	55,156,984	52,696,949
Accumulated Depreciation/ Amortization	(26,159,625)	-	-	(26,159,625)	(23,493,478)
Other Non-Current Assets	812,420	-	-	812,420	846,389
Total Assets	\$ 117,418,009	\$ 546,571,768	\$ 161,606,993	\$ 825,596,770	\$ 761,378,803
LIABILITIES					
Accounts Payable	3,320,903	11,758	28,220	3,360,881	3,756,742
Notes Payable	102,690	-	-	102,690	117,339
Accrued Liabilities	1,807,092	-	100	1,807,192	2,306,005
Deferred Revenue	688,828	409,303	1,032,053	2,130,184	3,406,918
Due to Affiliates	129,204	949,109	-	1,078,313	1,445,259
Annuities Payable	-	-	90,545,456	90,545,456	95,829,320
Funds Held for Others	17,990	209,115,915	43,458,216	252,592,121	233,072,756
Funds Held for Others In Perpetuity	-	64,870,976	-	64,870,976	55,638,655
Total Liabilities	6,066,707	275,357,061	135,064,045	416,487,813	395,572,994
NET ASSETS					
Unrestricted	71,159,685	26,148,240	448,701	97,756,626	90,683,534
Temporarily Restricted	40,191,617	87,929,584	12,550,294	140,671,495	114,518,389
Permanently Restricted	-	157,136,883	13,543,953	170,680,836	160,603,886
Total Net Assets	111,351,302	271,214,707	26,542,948	409,108,957	365,805,809
Total Liabilities and Net Assets	\$ 117,418,009	\$ 546,571,768	\$ 161,606,993	\$ 825,596,770	\$ 761,378,803

*As of December 31, 2013

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position
Churchwide Operations

	January 2014	January 2013
ASSETS		
Cash and Cash Equivalents	38,544,000	32,290,045
Investments	37,512,620	38,622,404
Accounts Receivable	2,626,169	3,315,031
Notes Receivable	2,608,834	4,074,086
Due from Affiliates	-	566,778
Interest/Dividend Receivable	157,366	186,735
Advances and Other Assets	4,582,749	4,261,459
Cash Surrender Value of Life Insurance	1,576,492	1,554,389
Property, Plant & Equipment	55,156,984	52,696,949
Accumulated Depreciation/Amortization	(26,159,625)	(23,493,478)
Other Non-Current Assets	812,420	846,389
Total Assets	\$ 117,418,009	\$ 114,920,787
LIABILITIES		
Accounts Payable	3,320,903	3,519,857
Notes Payable	102,690	117,339
Accrued Liabilities	1,807,092	2,305,905
Deferred Revenue	688,828	2,065,411
Due to Affiliates	129,204	-
Funds Held For Others	17,990	38,007
Total Liabilities	6,066,707	8,046,519
NET ASSETS		
Unrestricted	71,159,685	70,572,630
Temporarily Restricted	40,191,617	36,301,638
Total Net Assets	111,351,302	106,874,268
Total Liabilities and Net Assets	\$ 117,418,009	\$ 114,920,787

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position
Endowment Funds

	December 2013	December 2012
ASSETS		
Cash and Cash Equivalents	7,096,924	5,721,539
Investments	516,822,999	446,371,658
Accounts Receivable	1,003	-
Beneficial Interest in Outside Trusts	18,816,800	14,507,152
Cash Surrender Value of Life Insurance	3,834,042	3,685,408
Total Assets	\$ 546,571,768	\$ 470,285,757
LIABILITIES		
Accounts Payable	11,758	183,944
Deferred Revenue	409,303	365,786
Due to Affiliates	949,109	1,024,244
Funds Held for Others	209,115,915	182,896,208
Funds Held for Others In Perpetuity	64,870,976	55,638,655
Total Liabilities	275,357,061	240,108,837
NET ASSETS		
Unrestricted	26,148,240	19,457,146
Temporarily Restricted	87,929,584	64,781,427
Permanently Restricted	157,136,883	145,938,347
Total Net Assets	271,214,707	230,176,920
Total Liabilities and Net Assets	\$ 546,571,768	\$ 470,285,757

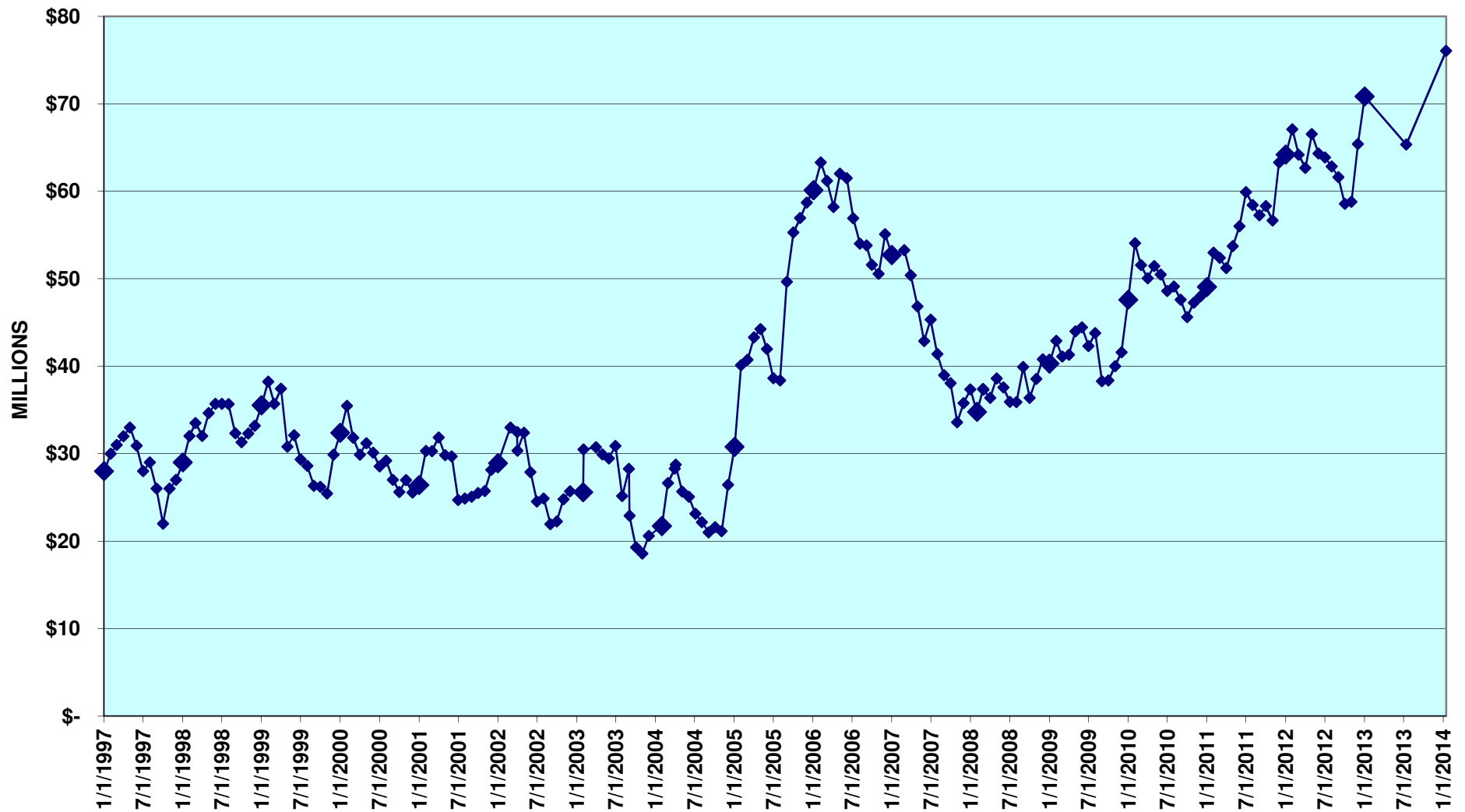
PRELIMINARY AND UNAUDITED

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

	December 2013	December 2012
ASSETS		
Cash and Cash Equivalents	6,103,338	7,210,232
Investments	151,727,028	164,632,052
Accounts Receivable	129,709	202,231
Notes Receivable	905,000	1,088,502
Due from Affiliates	12,683	-
Interest Receivable	655,948	742,201
Advances and Other Assets	1,016,087	1,086,965
Beneficial Interest in Outside Trusts	1,057,200	1,210,076
Total Assets	\$ 161,606,993	\$ 176,172,259
LIABILITIES		
Accounts Payable	28,220	52,941
Deferred Revenue	1,032,053	975,721
Due to Affiliates	-	421,015
Annuities Payable	90,545,456	95,829,320
Funds Held for Others	43,458,216	50,138,541
Accrued Liabilities	100	100
Total Liabilities	135,064,045	147,417,638
NET ASSETS		
Unrestricted	448,701	653,758
Temporarily Restricted	12,550,294	13,435,324
Permanently Restricted	13,543,953	14,665,539
Total Net Assets	26,542,948	28,754,621
Total Liabilities and Net Assets	\$ 161,606,993	\$ 176,172,259

PRELIMINARY AND UNAUDITED

Cash and Short Term Investments 1997-2014



ELCA Capital Projects
January 31, 2014

<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>
Computer Software and Systems (Non PC) 001	Annual Budget		1,871,150					1,871,150
	IFAS 2010 Upgrade	01-13003-001		55,000	40,630	14,370	73.87%	1,816,150
	ELCA.org website rebuild	01-13005-001		725,000	485,099	239,901	66.91%	1,091,150
	Augsburg and 11th Floor Audio Enhancements	01-13006-001		26,825	25,068	1,757	93.45%	1,064,325
	New Phone System	01-13007-001		350,000	282,196	67,804	80.63%	714,325
	Remote Office Tech Refresh	01-13010-001		23,035		23,035	0.00%	691,290
	Internet Router Replacement	01-13011-001		33,000		33,000	0.00%	658,290
	Info Management Ph I	01-13012-001		698,000	66,263	631,737	9.49%	(39,710)
Unit Cubicle Configurations 002	Annual Budget		-					-
Equipment Purchases 003	Annual Budget		60,000					60,000
Building/Complex Maintenance 004	Annual Budget		549,850					549,850
	New Chiller Phase II	01-13009-004		1,014,433		1,014,433	0.00%	(464,583)
	Bldg Auto System/DDC	01-13013-004		35,000		35,000	0.00%	(499,583)
	5th/6th Floor Reconfiguration*	01-13014-004		186,026	12,425	173,601	6.68%	(499,583)
Tenant Lease Allowances 005	Annual Budget		500,000					500,000
	United Methodist Connectional Table	01-13004-005		16,915	15,337	1,578	90.67%	483,085
New Building Purchases 006	Annual Budget		-					-
Contingency	Annual Budget		-					-
TOTAL CURRENT YEAR PROJECTS			2,981,000	3,163,234	927,018	2,236,217	29.31%	3,792

* Unit funded

Previously Approved Projects Not Yet Completed		Original Amount	Unspent Balance	Expenses 2013	Project Balance	Percent Expensed
Garage cleaning and repair	01-11003-004	208,744	208,744	128,452	80,292	61.54%
IT Service Management System (5 Lic)	01-12004-001	24,975	6,800		6,800	72.77%
Elevator Modernization	01-12009-004	1,179,225	921,188	803,346	117,842	90.01%
Loading Dock Concrete Replacement	01-12014-004	58,080	58,080		58,080	0.00%
Link Roof Replacement	01-12015-004	24,668	24,668		24,668	0.00%
TOTAL PRIOR YEAR PROJECTS		1,495,692	1,219,480	931,798	287,682	
TOTAL FY13 EXPENSES-ALL PROJECTS				1,858,816		

**The Evangelical Lutheran Church in America
 Church Council Designated Funds Functioning as Endowment
 As of January 31, 2014**

Name of Endowment Fund		Date Fund Was Established	Market Value as of		Current Recipient of Endowment Income
			January 31, 2014	January 31, 2013	
ALC Foundation Fund	13640	January 27, 1986	\$2,139,200	\$2,014,136	Foundation of the ELCA (MA)
Henry C. Boraas Legacy	24596	August 10, 1955	78,391	73,818	Global Mission / CSM
Caribbean Ministry Fund	30250	October 10, 1979	337,101	317,440	Global Mission
Herbert G. Carlson Memorial Fund	30220	December 1, 1978	1,772,955	1,669,547	Global Mission /CSM
DPL Scholarship Fund	44800	Pre-1963	71,603	67,426	CSM
DGM General Endowment	270144	November 6, 1997	53,432	50,316	Global Mission
DGM Missions	46900	July 8, 1926	254,921	240,053	Global Mission
Engagement of Persons with Other Faiths	54100	July 22, 1992	54,745	51,552	Global Mission
ELCA Educational Grant Program	53325	January 1, 1996	122,528	115,381	CSM
ELCA General Memorial Fund	270137	September 19, 1997	230,212	216,785	ELCA Current Fund
Foundation of the ELCA Operating Reserve Fund to Supplement Overseas Retirement Benefits	271608 & 271615	January 3, 2010	3,543,889	3,218,772	Foundation of the ELCA (MA)
Carrie Hatleberg Estate	196500	May 18, 1987	234,750	213,214	Global Mission
In The City for Good (and income account)	80498	November 25, 1974	75,278	70,887	Global Mission
Long Scholarship Fund	270253 & 270688	April 27, 1998	1,690,610	1,547,093	CSM
Lutheran Magazine Development Fund	124540	Pre-1963	27,220	25,633	CSM
Mission Builders Support Fund		June 30, 2009	843,209	710,402	The Lutheran Magazine (MA)
Mission Development Fund	270044	July 15, 1997	153,074	239,141	CSM
Parish Education Fund		February 1, 2007	7,491,242	4,923,884	OPB
Schickler Family Memorial Fund	160200	Pre-1963	56,558	53,259	CSM
South East Asia Ministry Fund	190998	January 21, 1983	1,485,067	1,398,449	ELCA Current Fund
Special Needs Retirement Endowment Fund	194680	May 23, 1996	2,848,266	2,594,018	Global Mission
Vision for Mission Income Fund	194800	October 1, 1995	550,574	518,461	OPB
Youth and Young Adult Min Ch Cuncil	270169	April 1, 1998	779,709	734,232	ELCA Current Fund
	271739	October 29, 2011	921,942	499,202	Youth Ministry (CSM)
Total Market Value of All Funds			\$25,816,476	\$21,563,101	

Notes:

MA - Mission Advancement
 CSM - Congregational and Synodical Mission
 OPB - Office of the Presiding Bishop

**MISSION DEVELOPMENT FUND
HISTORY AND CURRENT ALLOCATIONS
As of January 31, 2014**

ADDITIONS

Church Council Designations	6,357,161	
Deferred Gift Fund Excess	4,900,000	
Other:		
Synod Additions	280,000	
Net Earnings and Appreciation	<u>2,226,432</u>	\$13,763,593

ALLOCATIONS

Blue Ribbon Committee	200,000	
New Bishop Orientations	51,800	
Middle East Strategy	192,600	
Middle East Advocacy Position	124,500	
ELCA Brand Campaign	125,000	
Campaign Feasibility Study	210,000	
Book of Faith	250,000	
Vision for Mission Appeal	84,000	
Global Mission Support	13,000	
Macedonia Project	285,000	
Report Writer	150,000	
Leadership Grants	100,000	
Data Management	120,000	
Staff Development	150,000	
Luther's Works	500,000	
Support YAGM Program 2013	500,000	
Mission Funding Taskforce	15,000	
Support YAGM Program 2014	800,000	
Office of the Secretary Support	650,000	<u>4,520,900</u>

BALANCE AVAILABLE

\$9,242,693

Summary of Church Council Designated Funds
1999 - 2013 (1)
January 31, 2014

Designation	Year	Amount	Expended	Balance
Second Mile Ministry Fund	1999	\$ 12,000,000	\$ 11,992,847	\$ 7,153
Culture-Specific Resources	2001	400,000	221,461	178,539
Leadership Development Initiative	2005	2,587,622	2,564,121	23,501
25th Anniversary Campaign	2013	5,047,415	211,785	4,835,630
Total		<u>\$ 20,035,037</u>	<u>\$ 14,990,214</u>	<u>\$ 5,044,823</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 - 2013
January 31, 2014

Activity	Allocation	Expended	Balance
Ministry Among People in Poverty			
Evangelical Outreach and Congregational Mission	\$900,000	\$900,000	\$0
Global Mission	900,000	900,000	-
Church in Society	1,200,000	1,200,000	-
Sub-Total	<u>\$3,000,000</u>	<u>\$3,000,000</u>	<u>\$0</u>
Supporting Ministry That Needs Special Attention			
Special Needs Retirement Fd Functioning as Endc	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	292,847	7,153
World Hunger Appeal Anniversary	100,000	100,000	-
Identity Project	2,000,000	2,000,000	-
Sub-Total	<u>\$4,000,000</u>	<u>\$3,992,847</u>	<u>\$7,153</u>
Total Expense to Operating/Designated Fund	<u>\$7,000,000</u>	<u>\$6,992,847</u>	<u>\$7,153</u>
Lutheran Center Mortgage Relief	<u>\$5,000,000</u>	<u>\$5,000,000</u>	<u>\$0</u>
Grand Total	<u><u>\$12,000,000</u></u>	<u><u>\$11,992,847</u></u>	<u><u>\$7,153</u></u>

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

CULTURE-SPECIFIC RESOURCE DEVELOPMENT
2001
On-going
January 31, 2014

<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	\$71,157	\$59,643
Pan Asian Songbook	2012	\$10,000.00	\$3,206	\$6,794
Alaska Native Worship Resource	2001-2011	\$67,860.00	\$28,808	\$39,052
Abundant Harvest	2010-2012	\$30,000.00	\$28,749	\$1,251
Proclaiming His Story	2010-2012	\$20,000	\$4,446	\$15,554
First Communion(English/Spanish)	new	\$26,000	\$19,329	\$6,671
Planned Projects		\$350,426	\$221,461	\$128,965
Unallocated to date:		\$49,574		\$49,574
Total Church Council Funds		\$400,000	\$221,461	\$178,539

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

LEADERSHIP DEVELOPMENT INITIATIVE
2005
2005 - 2013
January 31, 2014

Expense Type	Budget	Inception-To-Date	Balance
Leadership Development			
Total Leadership Development	\$537,622	\$537,622	(\$0)

Expense Type	Budget	Inception-To-Date	Balance
Leadership Development Initiative Grants			
<i>Vocation and Education:</i>			
Next Generation of PhDs	150,000	150,000	\$0
Making the Connections	400,000	400,000	\$0
Lutheran Center at Atlanta	133,000	133,000	\$0
Developing Leaders	100,000	100,000	\$0
Candidacy Committee Training	10,000	10,000	\$0
Developing Mission Leaders (25%)	789	789	\$0
Missionologists/Leadership Consultation	4,844	4,844	\$0
<i>Multicultural Ministries:</i>			
Come, See, Discover	108,000	108,000	\$0
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	10,000	\$0
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	60,416	\$2,584
Evangelical Horizon Internships	100,000	100,000	\$0
Congregational Latino/Hispanic	300,000	279,083	\$20,917
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 - 2013
January 31, 2014

<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>\$2,026,499</u>	<u>\$23,501</u>
Total Available	<u><u>\$2,587,622</u></u>	<u><u>\$2,564,121</u></u>	<u><u>\$23,501</u></u>

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

25th Anniversary Campaign
2013
2013-2018
January 31, 2014

Income	Budget	Inception - To Date	Remaining Balance
Church Council Allocation	\$5,000,000	\$5,000,000	\$0
Share of Gifts Raised	\$1,530,000	\$47,415	\$1,482,585
	<u>\$6,530,000</u>	<u>\$5,047,415</u>	<u>\$1,482,585</u>
Expenses			
Staffing	\$3,303,800	\$71,735	\$3,232,065
Travel (staff and volunteers)	\$733,250	\$30,085	\$703,165
Events (synod and regional campaigns)	\$1,095,000	\$8,254	\$1,086,746
Postage and Office Supplies	\$59,000	\$3,637	\$55,363
Printing and Design	\$469,100	\$20,529	\$448,571
Purchased Services (including consultants)	\$505,000	\$75,486	\$429,514
Training and Memberships	\$66,000	\$406	\$65,594
Software	\$179,255	\$274	\$178,981
Miscellaneous	\$119,595	\$1,379	\$118,216
	<u>\$6,530,000</u>	<u>\$211,785</u>	<u>\$6,318,215</u>
Total Church Council Funds	<u><u>\$0</u></u>	<u><u>\$4,835,630</u></u>	

Revised 4/3/14

2015 Synod Mission Support Plans

With 2013 Actual to 2015 Plans

SYNOD NAME	#	2013		2014		2015	
		SYNOD ACTUAL		SYNOD PLANS		SYNOD PLANS	
ALASKA	1A	155,430	39.50%	161,950	39.50%	170,000	40.00%
N.W. WASH	1B	600,632	46.00%	725,165	46.50%		
S.W. WASH	1C	366,894	40.00%	376,000	40.00%		
E.WASH/ID	1D	266,034	33.00%	268,600	34.00%		
OREGON	1E	363,096	40.00%	356,000	40.00%	368,000	40.00%
MONTANA	1F	400,568	40.50%	434,600	41.00%	415,000	41.50%
SIERRA-PACIFI	2A	947,153	52.50%	1,040,000	52.00%		
SW CALIFORNI	2B	546,410	50.00%	541,940	49.00%		
PACIFICA	2C	718,422	51.00%	794,003	51.00%		
GRAND CANYO	2D	894,305	50.00%	875,000	50.00%	825,000	50.00%
ROCKY MTN	2E	1,181,886	50.00%	1,212,500	50.00%	1,200,000	50.00%
W. NO.DAK	3A	407,000	44.00%	418,500	45.00%	437,000	46.00%
E. NO.DAK	3B	400,685	40.00%	428,823	40.50%		
SO. DAK.	3C	736,688	45.00%	773,236	45.50%	779,242	45.50%
NW. MINN.	3D	702,756	50.00%	704,718	49.00%	707,234	48.00%
NE. MINN.	3E	571,765	49.00%	616,420	49.00%	612,500	49.00%
SW. MINN.	3F	1,038,934	52.50%	1,085,967	52.50%		
MINPLS. AREA	3G	1,587,946	50.00%	1,613,500	50.00%		
ST PAUL (M)	3H	1,030,716	50.00%	950,000	47.50%	997,500	47.50%
SE. MINN.	3I	968,432	52.50%	1,020,250	53.00%	980,500	53.00%
NEBRASKA	4A	1,870,724	54.50%	1,900,000	54.50%		
CENTRAL STA	4B	890,006	48.76%	917,500	50.00%		
ARK/OK	4C	206,785	40.70%	242,352	40.80%	216,480	41.00%
N.TEX/N.LOU	4D	557,045	48.00%	581,916	48.00%	599,373	48.00%
S.W.TEXAS	4E	723,681	51.00%	746,750	51.50%	754,000	52.00%
GULF COAST	4F	654,888	50.00%	630,000	50.00%		
METRO CHGO	5A	1,573,784	53.00%	1,676,324	53.25%		
NO. ILL	5B	1,237,349	55.00%	1,323,575	55.00%		
CEN.SO. ILL	5C	796,977	56.00%	840,000	56.00%	805,000	56.00%
SE IOWA	5D	1,365,473	53.50%	1,399,025	53.50%		
WEST IOWA	5E	335,883	38.10%	353,070	39.10%	358,895	40.10%
NE IOWA	5F	601,910	40.00%	600,000	40.00%	610,000	40.00%
N GRT LKES	5G	415,655	50.50%	425,850	51.00%	430,000	51.50%
NW.SYN (W)	5H	621,497	55.00%	770,000	55.00%	693,900	50.00%
EC WISC	5I	876,559	55.00%	962,500	55.00%	935,000	55.00%
GRTR MILWKE	5J	1,168,185	55.00%	1,155,000	55.00%		
SO.-CENT (W)	5K	841,308	55.00%	869,000	55.00%		
LACROSSE (W)	5L	430,669	55.00%	455,000	55.00%	455,000	55.00%
SE. MICH	6A	502,537	42.00%	504,000	42.00%	504,000	42.00%
N/W LOWER MI	6B	684,012	50.00%	687,500	50.00%	658,500	50.00%
IND/KY	6C	913,577	52.00%	988,000	52.00%		
NW OHIO	6D	827,187	51.00%	867,395	51.00%		
NE OHIO	6E	767,578	49.00%	784,000	49.00%		
S. OHIO	6F	592,267	40.00%	705,200	40.00%	670,000	40.00%

Shaded areas reflect notification of plan changes received since the November 2013 Church Council meeting.

Revised 4/3/14

2015 Synod Mission Support Plans

With 2013 Actual to 2015 Plans

SYNOD NAME	#	2013		2014		2015	
		SYNOD ACTUAL		SYNOD PLANS		SYNOD PLANS	
NEW JERSEY	7A	1,076,153	50.00%	1,120,000	50.00%	1,050,000	50.00%
NEW ENGLAND	7B	1,068,135	54.40%	1,100,142	54.00%		
METRO NY	7C	593,674	49.50%	625,000	50.00%	625,000	50.00%
UPSTATE NY	7D	509,381	40.89%	513,000	42.00%	500,000	42.00%
NE PENN	7E	1,145,511	46.00%	1,104,000	46.00%	1,175,000	47.00%
SE PENN	7F	535,376	25.49%	1,050,000	50.00%	1,050,000	50.00%
SLOVAK ZION	7G	20,338	30.25%	19,200	30.40%	20,700	30.50%
NW PENN	8A	356,886	50.00%	420,124	50.00%	396,300	50.00%
SW PENN	8B	774,266	47.50%	785,650	47.50%	785,650	47.50%
ALLEGHENY	8C	376,580	50.00%	345,000	50.00%	358,750	50.00%
LOW SUSQ	8D	1,269,006	46.50%	1,218,000	43.53%		
UPP SUSQ	8E	475,897	50.00%	488,500	50.00%		
DEL-MRYLND	8F	1,105,893	54.50%	1,103,625	54.50%	1,155,000	55.00%
METRO DC	8G	846,355	50.00%	850,000	50.00%	825,000	50.00%
W. VA/W.MYLD	8H	129,832	25.43%	191,507	37.50%		
VIRGINIA	9A	626,261	39.00%	627,064	38.20%		
NO. CAROLINA	9B	998,836	36.78%	1,000,000	36.59%		
SO. CAROLINA	9C	952,273	41.75%	988,222	41.75%	993,000	41.38%
SOUTHEASTER	9D	1,068,279	50.00%	1,108,650	50.00%	1,108,650	50.00%
FLORIDA-BAHA	9E	1,010,134	47.00%	1,060,800	48.00%	1,031,625	48.00%
CARIBBEAN	9F	40,000	17.22%	40,000	18.00%	42,000	17.20%
TOTAL REMITTANCES		\$48,320,354	47.91%	\$50,539,613	48.99%	\$26,298,799	89.05%

**Budget and Finance Committee of the
Evangelical Lutheran Church in America
Audit Committee Report**

March 25, 2014 meeting:

This meeting was held by conference call.

Linda Norman reviewed the financial statements of the Endowment Fund Pooled Trust as of December 31, 2013. She noted the significant increase in Participants Accounts of \$72 million, primarily the result of gains in the value of the investment portfolio of \$62 million, investment income of \$9 million, and participant contributions of \$47 million, less \$46 million of distributions to participants and participants' withdrawals. She also noted that there were no significant changes to format or information disclosure in the financial statements.

Bryan Zygmunt, Senior Engagement Manager from Crowe Horwath reviewed the conduct of the audit. He then reviewed the SAS 114 letter to the Audit Committee and noted: the opinion of the auditors will be unqualified; that he was pleased the financial statements were prepared by management, because it reinforces that the statements are management's responsibility and that they are audited by Crowe Horwath; management judgments and accounting estimates; that there were no audit adjustments or waived audit adjustments; that there were no difficulties encountered during the audit, no disagreements with management, no consultations with other auditors by management, and no other significant findings or issues. He also reported that Crowe Horwath received no fees from the ELCA for non-audit services and that there are no relationships that would impair the objectivity or independence of the auditor and that there has not been any update to most recent peer review.

He then indicated that no formal management letter would be issued, but that three deficiencies in internal controls were discussed orally with management. Management indicated that two of the three deficiencies are being remediated and that there are sufficient mitigating controls related to the third deficiency.

**Mission Advancement Report to the
ELCA Church Council Budget and Finance Committee
April 2014**

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; and for leading the Campaign for the ELCA. In fiscal year 2014, most mission funding areas with dedicated income goals performed close to budget. Details are noted in the following paragraphs of this report.

Mission Support and Synod Consultations

Mission Support giving continues to form the base of funding for churchwide ministries but realized further decreases in 2013, with income unfavorable to the prior year by \$1.1 million and falling short of budget by \$646 thousand. After advising against the recommendations of the Mission Funding Task Force in the fall of 2013 related to the current Mission Support system, the Conference of Bishops has now established its own "think tank" in order to consider again the best way to fund the mission and ministries of this church and, in particular, to make recommendations for how the system of Mission Support sharing and decision-making could be strengthened.

The request to synods for their 2015 Mission Support plans was sent out on February 14, 2014. Bishop Eaton has asked that each synod hold fast and continue their support at the same percentage level as last year. Action on those proposals will be considered at this meeting of the Church Council. Pr. Walter May in the Synodical Relations section of the Office of the Presiding Bishop has continued to provide leadership for Mission Support consultations since the retirement of the Director for Mission Support. Interviews for the Director for Mission Support position were held in early March and we hope to announce new leadership soon.

ELCA Fund for Leaders

As of December 31, 2013, the ELCA Fund for Leaders endowment balance was \$40.5 million, following a very strong fourth quarter. This growth was driven by large bequests and positive movement in the markets. Solid growth is expected to continue as the Campaign for the ELCA gathers momentum in the upcoming months and campaign commitment payments are made. There have been five new named endowments established in 2013, and two more are expected during first quarter 2014.

The Mission Investment Fund has agreed to extend a matching grant program for gifts made to the Mission Developer Scholarship program through January 31, 2014. This will allow for all gifts made to this program to be matched 100% until the goal of \$1.5 million is achieved. As of December 31, 2013, \$438,000 remains available for matching gifts.

Vision for Mission

This fund enhances the capacity of the ELCA to respond to financial needs where the priority is highest. The goal for 2013 was \$1.4 million and gifts were slightly under budget by \$22

thousand. In addition to the current income reported for this program, a bequest in the amount of \$1.2 million was realized for the Vision for Mission program, bringing total income to almost \$2.6 million.

ELCA New Congregations

This program is to raise financial support in order to propel the development of new ministries in and through the ELCA. Synodical leadership and directors for evangelical mission continue to engage local leaders and congregations in supporting new starts with prayer, in-kind, and financial resources, on a case by case basis. Gifts toward ELCA New Congregations are beginning to come out of church anniversaries, special local appeals and portions of funds generated from church closures. In March 2014, the MA Director for Mission Funding, Rich Duncan, presented a program to Mission Developers gathered in Phoenix, Arizona to train them in fundraising skills and fundamentals for generating financial support for their individual ministries. This new initiative is intended to help develop grass roots capacity so that the new ministries started in the ELCA can move more confidently toward sustainability, as well as to be able to clearly articulate their mission, goals and impact in the community.

ELCA Global Church Sponsorship

ELCA Missionary Sponsorship is now called ELCA Global Church Sponsorship in order to give our members a wider picture of ELCA global ministries along with an opportunity to support these ministries. The Young Adults in Global Mission (YAGM) program has been moved under this umbrella and ELCA members can now sponsor a YAGM as well as long-term missionaries. Current support for this program in 2013 was \$3.0 million; short of goal by \$247 thousand. This source of funding has been underperforming for several years due to fewer long-term missionaries and a model of funding through “congregational covenants” at a time when income from congregations and synods continues to decline. The broadening of this program will give new opportunities to engage congregations and members and was introduced with the kick-off of the Campaign for the ELCA in February 2014. The Global Church Sponsorship program expects to achieve the income goals set for 2014.

ELCA World Hunger

In 2014, giving for ELCA World Hunger was \$18.7 million, behind the income goal by \$317 thousand, but favorable to the prior year. Factors impacting results included the absence of income from a summer event like the ELCA Youth Gathering challenge “Water for Wells,” fewer major gifts and a reduction in the number of gifts and the average gift size. On the positive side, the response to direct mail is up and giving from realized bequests has partially offset decreases in other areas.

Long term, there is a strong sense of trust and commitment to ELCA World Hunger across the church. One focus group session has been held with key volunteer leaders to explore ways that the traditional leadership might grow the mission of the ELCA by finding new opportunities to present ELCA World Hunger in the environment of the campaign.

Lutheran Disaster Response

Typhoon Haiyan landed in the Philippines in early November and the ELCA responded generously with \$2.4 million in designated gifts. A minimum \$1.0 million was immediately committed to Lutheran World Relief as our partner within the country and additional plans will support programs of our companion church, the Evangelical Lutheran Church in the Philippines. Earlier in the year, \$1.0 was sent to support Syrian refugees and internally displaced civilians, and this response was drawn from general disaster funds. Responding to new issues of civil unrest, \$300 thousand was committed to Central Africa Republic and over \$700 thousand was given for the South Sudan response in early 2014.

In the United States, several tornadoes hit areas of the Midwest late in the year and the many U.S. storms encouraged \$473 thousand given in response to floods and \$2.1 million to help those harmed by tornadoes. Long-term case work and expenditure plans will follow in the years ahead. The U.S. Hurricane Sandy Response continued in the United States with over \$1.7 million in expenditures during the year.

Lutheran Disaster Response received \$1.8 million for the general fund, \$542 thousand for Lutheran Disaster Response - International and \$1.2 million for Lutheran Disaster Response - US. These funds continue to support the ability of the ELCA to respond quickly and for as long as it takes to rebuild and restore communities in the aftermath of natural and man-made disasters.

ELCA Malaria Campaign

Giving for the ELCA Malaria Campaign has remained strong for the year, finishing just \$63 thousand shy of the 2014 income goal of \$4.5 million. Since inception, the ELCA Malaria Campaign has raised \$11.0 million toward the income goal of \$15.0 million and 2014 is off to a strong start. We expect to successfully meet the campaign goal by or before the end of the campaign, December 2015. A Malaria Summit was held in March to help set the tone for volunteer leadership and plans for World Malaria Day that will keep us moving forward.

ELCA Foundation

In calendar year 2013 the ELCA Foundation wrote 97 charitable gift annuities and remainder trusts totaling \$3.1 million and received outright bequests of \$7.2 million, for a total of \$10.3 million in dollars for mission. In total, the churchwide organization administers more than \$175 million in the deferred gifts pool and stewards over 741 participants in the Endowment Fund Pooled Trust – Fund A which had assets totaling \$519.7 million at year end 2013. Distributions from all sources were approximately \$25 million. Throughout the year, the Foundation has expanded giving opportunities to congregations, synods, churchwide ministries and related entities by continuing to focus on major gifts as well as planned gifts.

Always being made New: the Campaign for the ELCA

The ELCA Churchwide Assembly approved Always Being Made New: the Campaign for the ELCA as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, poverty and hunger efforts, and global mission. The campaign was officially launched on February 1 and a full report is included in Exhibit F, Part 7b.

Progress Report on
Always Being Made New: The Campaign for the ELCA
ELCA Church Council

Coordination and leadership for the comprehensive campaign approved by the 2013 Churchwide Assembly is provided through the Mission Advancement unit.

ELCA Churchwide Assembly Action

- The ELCA Churchwide Assembly approved the *Campaign for the ELCA* as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, relief and development, and global mission.
- Prior to approving the campaign, two amendments were made:
 - To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons living with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church.
 - To add an additional \$4 million to the campaign goal specifically for the formation, recognition and encouragement of lay young adult and youth leaders.

Development of New Campaign Components:

Congregational and Synodical Mission and Mission Advancement are forming a working group to develop and refine a proposal for the two elements of the Campaign for the ELCA that were added by amendment at the 2013 Churchwide Assembly for disability ministries and work with youth and young adult leaders. Working proposals are included in Exhibit J.

Pre-launch Cash and Commitments

Since the *Campaign for the ELCA* was approved by the ELCA Churchwide Assembly last August, several groups of leaders have been invited to make financial commitments to the campaign. These leadership circles have included: Campaign Steering Committee, the Bishop's Advisory Council, churchwide staff and 2013 ELCA Churchwide Assembly voting members. The ELCA Church Council members have been invited to make commitments at this meeting and synodical liaison bishops to the ELCA Church Council are calling other bishops in their region to invite their commitments.

The response by those invited to support the campaign has been strong, generating a level of current giving commitments not realized previously for churchwide programs. A summary of gifts, commitments and planned gifts to-date follows:

- Current Campaign Gifts and Pledges – \$5.2 million
- Malaria Campaign (now part of the comprehensive campaign) – \$11.0 million to-date
- Planned Gifts for Campaign – \$5.0 million

In total, \$21.2 million has been raised toward the campaign in current and planned gifts.

Campaign Communications

- A new public-phase campaign case statement has been produced and has been sent to synod offices as well as all congregations. It incorporates the new components of the campaign, letters from Presiding Bishop Eaton and the volunteer chairs, several testimonials and other visual and text updates.
- “Mini-case” materials for the campaign’s various goal areas and initiatives are being developed.
- The campaign web page at <http://www.ELCA.org/Our-Work/Campaign-for-the-ELCA> will be replaced with a full-fledged campaign sub-site by mid-April.
- Campaign collateral materials — such as stationery, note cards, hanger slips, acknowledgment letter templates, pledge and contribution forms — have been developed.
- A campaign print ad was developed and has appeared in *The Lutheran* magazine and on the back cover of the 2014 ELCA yearbook.
- The four-minute campaign video, “Together we can do more,” is now available to the public on the ELCA YouTube channel.
- Campaign communications support resources for synods will be developed in cooperation with individual synods as they begin to engage with the campaign.

Campaign Steering Committee

- The Campaign Steering Committee met on Sept. 3-4, 2013, for their first official meeting. Agenda included time for getting to know one another, words from Presiding Bishop Eaton, a review of the campaign goals and case, review of the campaign plan and timeline, presentation of our donor analytics profile, sharing of ideas for volunteer leadership to support the campaign, and time for sharing ideas and names of people that should be invited to support the campaign.
- A second meeting of the steering committee was held Jan. 9-10, 2014, and included Campaign Counsel, Doug Mason.
- The steering committee welcomed a second young adult to the committee, former Young Adult in Global Mission, Sarah Delap, from Columbia, S. C.
- Recruitment continues in order to expand this group to 20-25 active members who are committed to the *Campaign for the ELCA* and can make positive contributions to its success.
- The Rev. Elizabeth Ekdale is serving on the Campaign Steering Committee and will also serve as an important link to Church Council. Bishop Burkat, Southeastern Pennsylvania Synod, and Bishop Maas, Nebraska Synod, are serving on the steering committee on behalf of the Conference of Bishops.

Campaign Staffing

- Five positions were added to Mission Advancement staff to assist in meeting the goals of the campaign. The positions are funded through the Church Council designated budget. These Campaign Team positions and the status of each are:
 1. Campaign Director – Open; in active recruitment.
 2. Manager for Donor Relations – Andrew Steele began in October.
 3. Prospect Management & Research Coordinator –Jennifer Salmon begins March 24.
 4. Communications Manager for Campaign – Alix Matzke begins March 24.
 5. Campaign Coordinator - Jesse McClain began in January.
- A Campaign Planning Team meets weekly and includes the Campaign Team plus: Executive Director, Mission Advancement; Director, Mission Funding; Director, ELCA

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

April 4-6, 2014

Exhibit F, Part 7b

Page 3

Foundation; Director, Marketing Communications; Director, Constituent Support; Director
Budget and Finance; Strategic Marketing Manager.

Synod Engagement and Support

As proposed at the October meeting of the Synodical-Churchwide Relations Committee, calls were made to all 65 synodical bishops (57 resulting in scheduled conversations) in order to offer support, answer questions and gather feedback related to campaign efforts. The calls lifted up these questions:

- What are the synod's strategic priorities?
- Does the synod have its own campaign?
- What are some questions or concerns the synod may have about the campaign?
- How can we collaborate?

Some key points arising out of these calls include:

- Because creating personalized campaign plans for all 65 synods is not logistically possible, campaign toolkits (similar to the Malaria Campaign toolkits) will be made available in the future.
- It is suggested that synods form a Campaign Steering/Leadership Committee that is able to develop a plan locally for supporting the campaign.
- Resources are being developed that can easily be used by synods and congregations to support campaign initiatives.
- Donor gift information will be handled with care and respect and will not be shared without the consent of donors. Steps have been made to develop more opportunities for sharing information in appropriate ways and connecting donors with synod leaders, including:
 - A Gift Agreement form has been created for transformational donors and individuals in ELCA leadership circles. The form has a section on gift acknowledgment that allows the donor to check a box that includes the language "You may share this with my synod bishop."
 - Campaign events have been hosted in partnership with synods, with attendees invited by both the synod and the ELCA churchwide organization staff. There have been initial donor events in Southwest California and in Arizona in which the synod bishops were involved and attended the events along with campaign staff and volunteers.

Planning in Partnership with Synods

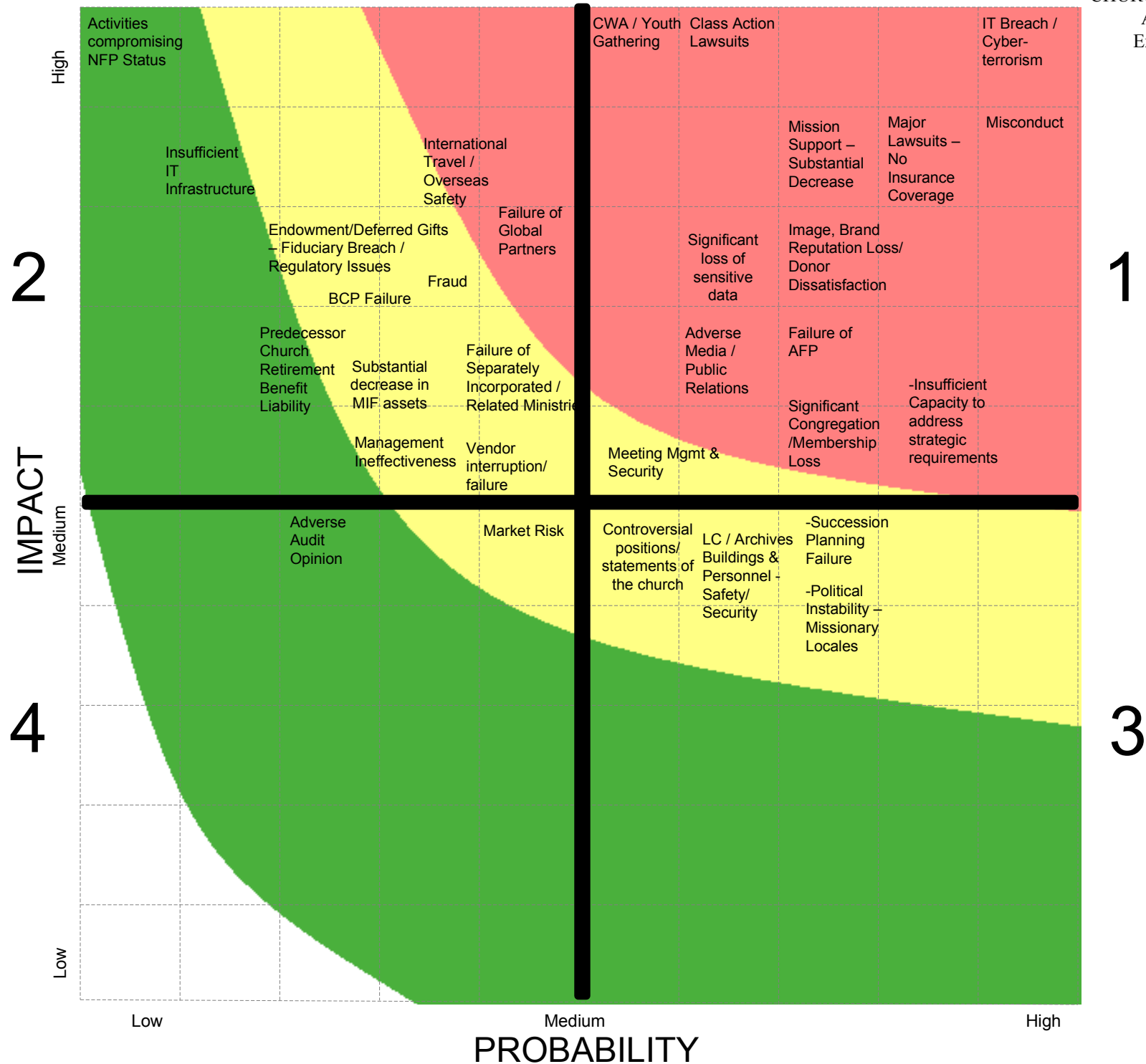
- The Campaign Team has presented the *Campaign for the ELCA* to synod councils in the Northeastern Pennsylvania Synod, Northwestern Ohio Synod, Southeastern Synod, Southeastern Minnesota Synod and Central/Southern Illinois Synod.
- Campaign events were recently held in partnership with synod bishops and their staff in the Grand Canyon Synod and Southwest California Synod.
- Synod Campaign Toolkits
 - Mission Advancement and the Campaign Team are working on easy, effective and comprehensive ways for synods to be involved in the campaign. A model is being developed where synods can embrace a "year of emphasis" for the campaign that might look like this:
 - 2014: ELCA Malaria Campaign
 - 2015: New and Renewing Congregations
 - 2016: Poverty and Hunger
 - 2107: Global Church
 - 2018: Leadership

Additional interpretation and resources would be available for lifting up these components in a special way during the year of emphasis, even as the campaign is broadly available throughout the five years.

Conclusion

Campaign staff, along with Mission Funding staff and regional gift planners, are committed to supporting synods, congregations and members in their campaign efforts. Together we have been called by the Churchwide Assembly to support the campaign goals in order to reach more communities with the good news of Jesus Christ; train more leaders who will become missionaries, pastors, and lay leaders; and contribute to the alleviation of hunger and poverty. We look forward to seeing that vision turn into a reality.

Christina Jackson-Skelton
Executive Director, Mission Advancement



Summary of ELCA Cash and Investments

	As of	Asset Value	Policy Approved	Approving Body	Date Approved	Next Review Date	Compliance with Policy	1 yr. Fund Performance as of 12/31/2013	1 Year Benchmark Performance as of 12/31/2013	Target Asset Allocation
Churchwide Organization										
Checking Accounts	1/31/2014	\$25,433,605 ¹	Y	CC	March 24, 2009	Fall 2014	N	0.85%	-	Deposit, checking and sweep accounts
Operating Investments (short-term)	1/31/2014	\$2,077,968 ¹	Y	CC	November 10, 2006	Fall 2014	Y	0.50%	0.26%	32% Gov't's and agencies/56% corp's/12% MBS
Investments (medium-term)	1/31/2014	\$36,149,955 ¹	Y	CC	November 10, 2006	Fall 2014	Y	0.88%	0.85%	50% Gov't's and agencies/39% corp's/11% MBS
EDCS - LWM	1/31/2014	\$926,216 ²	N		-	Fall 2014	-	-	-	-
Miscellaneous Cash and Investments	1/31/2014	\$5,434,533 ³	N	N/A	-	Fall 2014	-	-	-	-
Endowment Funds										
Endowment Fund Pooled Trust Checking Account	12/31/2013	\$7,027,976 ⁷	Y	BOT-EF	October 21, 2010	Fall 2016	Y	0.85%		Checking/sweep account
										35% Russell 3000, 15% Custom Citigroup Index, 25% MSCI ACWI ex.-U.S. Investable Market Index, 10% Citigroup Cash-Pay Capped BB/B, 10% of (60% Dow Jones U.S. Real Estate Securities Index/40% Dow Jones Ex-U.S. Real Estate Securities Index), and 5% Citigroup Inflation Linked Securities Index.
Endowment Fund Pooled Trust Investments	12/31/2013	\$513,708,923 ⁴	Y	BOT-EF	Various	Fall 2016	Y	17.27%	17.27%	
Portion that benefits churchwide ministries)	12/31/2013	\$213,424,532	Y	BOT-EF	Various		Y	15.24%	15.24%	
Endowments Outside Pooled Trust (MIF Certificates)	12/31/2013	\$1,244,736	Y	BOT-EF	October 1, 2011	Spring 2016	Y	N/A	-	
Endowments Outside Pooled Trust (real estate, mineral rights and other)	12/31/2013	\$1,869,675	Y	BOT-EF	October 1, 2011	Spring 2016	Y	N/A	-	
Deferred Gift Funds										
Deferred Gift Checking Account	12/31/2013	\$3,409,258 ⁷	Y	CC	November 12, 2010	Spring 2014	Y	0.85%	-	Checking/sweep account
Charitable Gift Annuities-Required Reserve	12/31/2013	\$66,836,060 ⁴	Y	CC	November 14, 2009	Spring 2015	Y	-3.98%	N/A	⁸ Fixed Income securities-55% Gov'ts, 32% Corp's, 13% MBS Investment Grade Bonds 37.8%, High Yield Bonds 9.9%,US Equity 37.2%, International Equity 10.8%, Alternative Equity 4.3%
Charitable Gift Annuities-Excess Reserve	12/31/2013	\$10,624,268 ⁴	Y	CC	November 14, 2009	Spring 2015	Y	11.61%	10.26%	
Charitable Remainder Trusts and Pooled Income Funds	12/31/2013	\$81,330,691 ⁵	Y	CC	November 12, 2010	Spring 2015	Y	10.5%	11.7%	⁹

¹ Funds Held at Harris Bank

² World Hunger Funds Investment Authorized by ALC/LCA in Ecumenical Development Cooperative Society-Microfinance investment carried forward from predecessor bodies. No investment guidelines.

³ Checking accounts and investments of regions, short-term unit event accounts

⁴ Funds Held at Portico Benefit Services

⁵ Funds Held at Thrivent, Wells Fargo, Merrill Lynch, Dreyfus, Nuveen, Northeast Investors, T. Rowe Price and real estate holdings

⁶ Not used

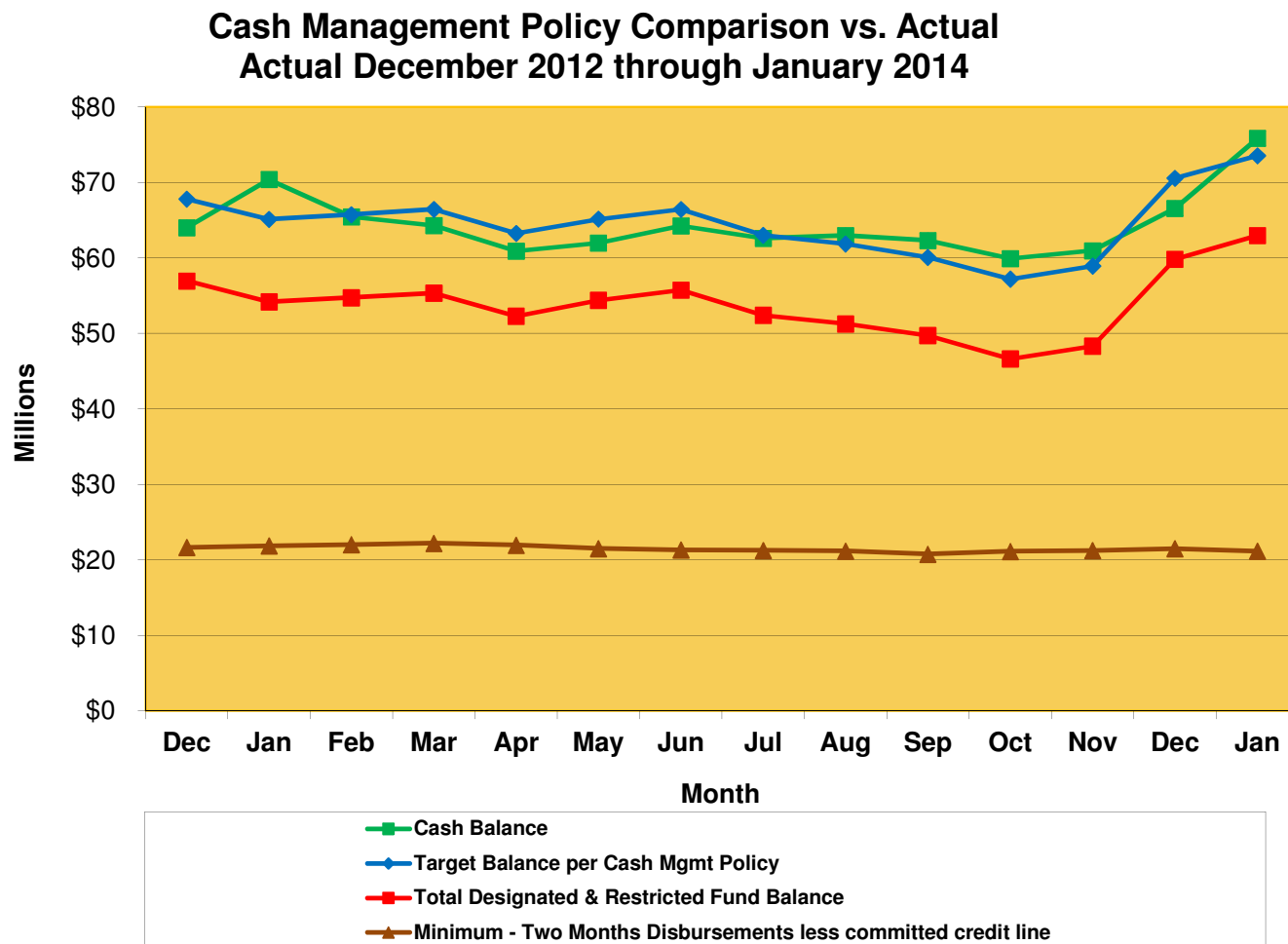
⁷ Funds Held at Harris Bank

⁸ Benchmark for the required reserves are the liabilities

⁹ 60% equity/40% bond allocation

Real Estate Investments (excluding mineral right interests valued at \$1 each) at 12/31/2013

Charitable Remainder Unitrusts	<u>Donor</u>	<u>Gift Date</u>	<u>Gift Balance</u>	<u>Location</u>	<u>Description</u>
	Miler	12/31/1995	-	Bernards Township, NJ	2.68 acres of undeveloped land.
	Miller	9/27/2005	114,000	Pender County, NC	50% interest in condominium
	Knobler	10/1/2008	450,000	Hall County, GA	Undeveloped real estate
			<u>564,000</u>		
Endowments	<u>Donor</u>	<u>Gift Date</u>	<u>Gift Balance</u>	<u>Location</u>	<u>Description</u>
	Lentz	10/2/2009	709,200	Rowan County, NC	78 acres
	Behrends	2/12/2007	24,500	Lincoln, IL	Vacant lot
	Norswing	1987	409,304	Los Angeles County, CA	Mineral rights
	LSW Schutte	6/8/2007	348,076	Ada County, ID	53 acres farm land
			<u>1,491,080</u>		
Outright	<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>		
Total real estate (trusts, endowments, outright)			<u><u>2,129,993</u></u>		

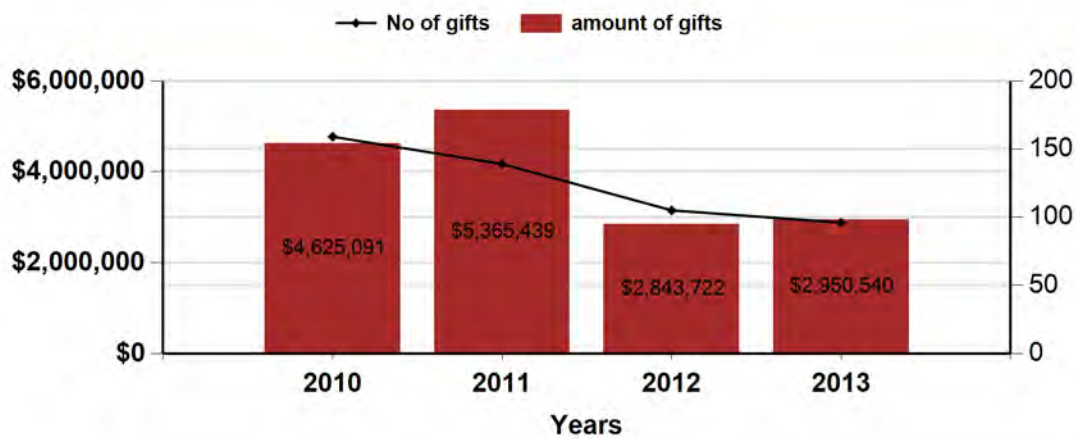


ELCA Deferred Gifts Program Report
As of: 12/31/2013

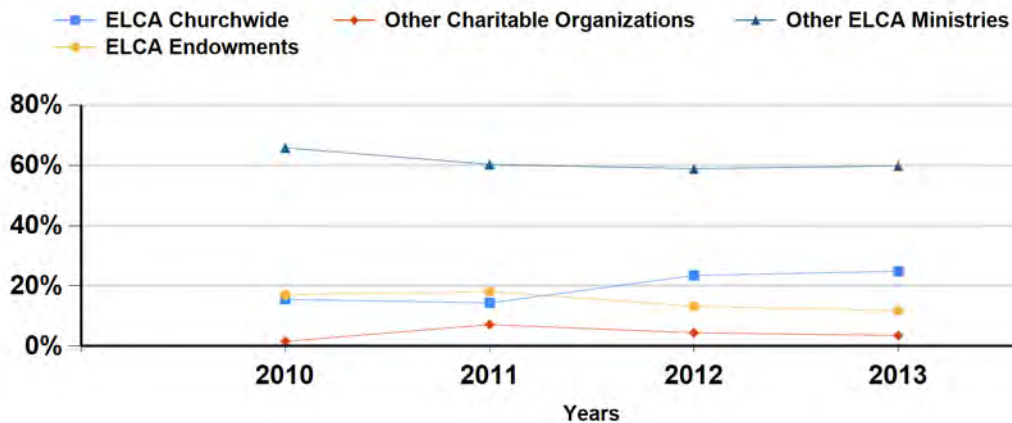
Gift Activity

Charitable Gift Annuities	Amount	Counts
Non-Ca Goal	\$3,838,890	117
Ca Goal	\$253,000	8
		125
Non-California	\$2,650,540	90
California	\$300,000	6
Total	\$2,950,540	96

New Charitable Gift Annuities

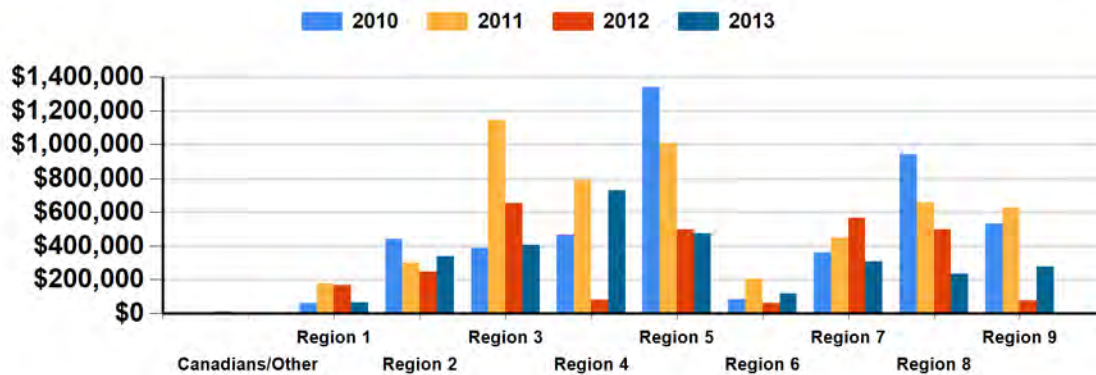


New Gift Annuities By Designation



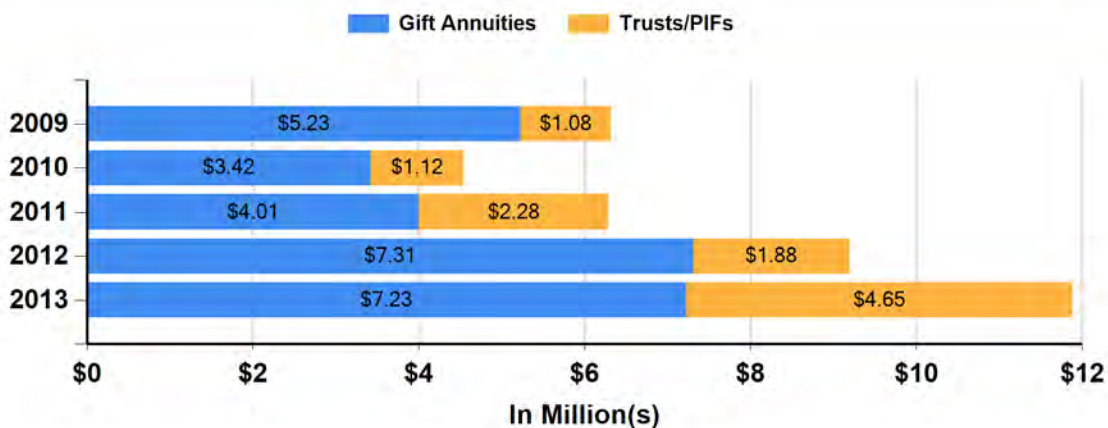
ELCA Deferred Gifts Program Report
As of: 12/31/2013

New Gift Annuities By Region



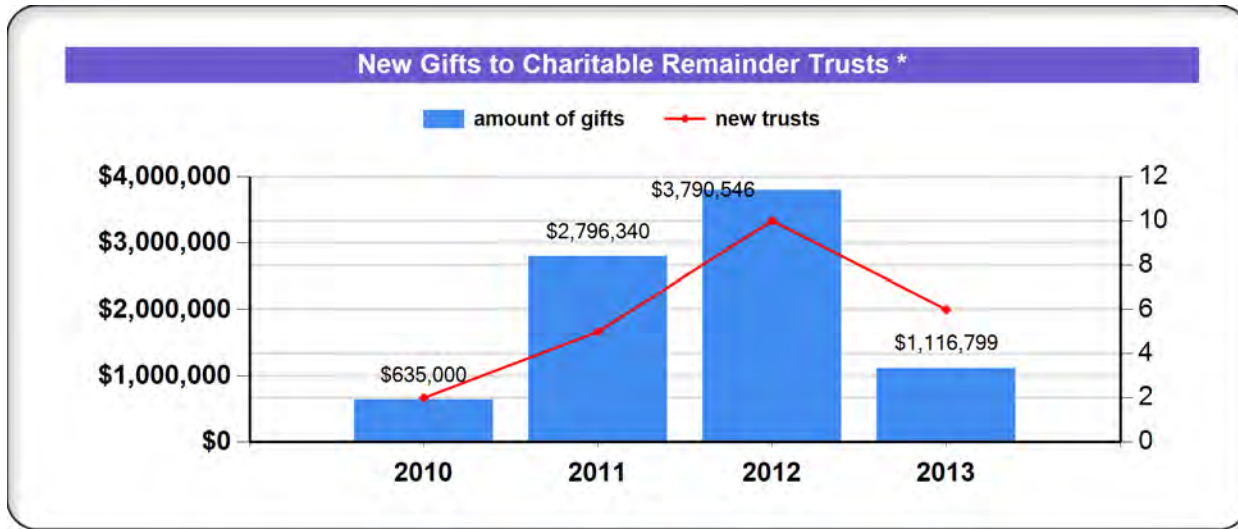
Years	Canadians /Other	Region 1	Region 2	Region 3	Region 4	Region 5	Region 6	Region 7	Region 8	Region 9
2010	10,000.00	60,492.40	441,869.60	386,425.20	469,000.00	1,338,701.88	83,793.88	362,150.43	941,000.00	531,657.81
2011		180,000.01	300,000.00	1,145,077.50	791,814.53	1,006,870.12	205,542.61	450,138.84	659,574.83	626,420.10
2012		166,900.00	245,000.00	653,720.47	80,000.00	497,784.25	60,213.50	566,490.06	498,613.22	75,000.00
2013		65,000.00	340,000.00	405,000.00	731,843.77	473,858.60	115,886.00	307,555.33	235,210.00	276,185.95

Deferred Gift Maturities



ELCA Deferred Gifts Program Report

As of: 12/31/2013

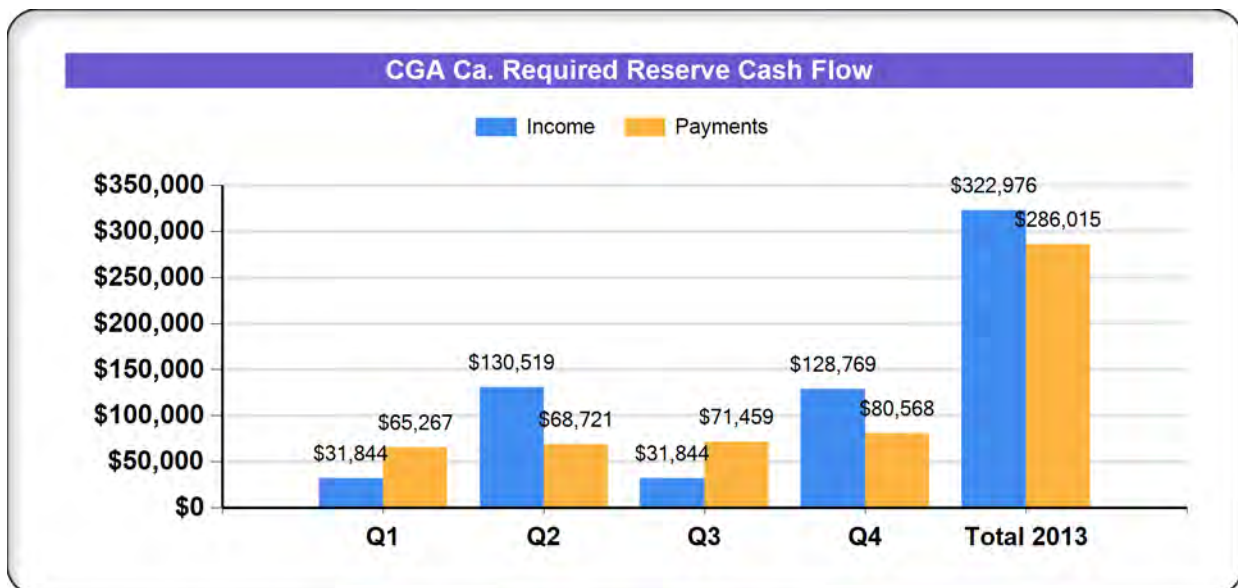


* Does not include additions

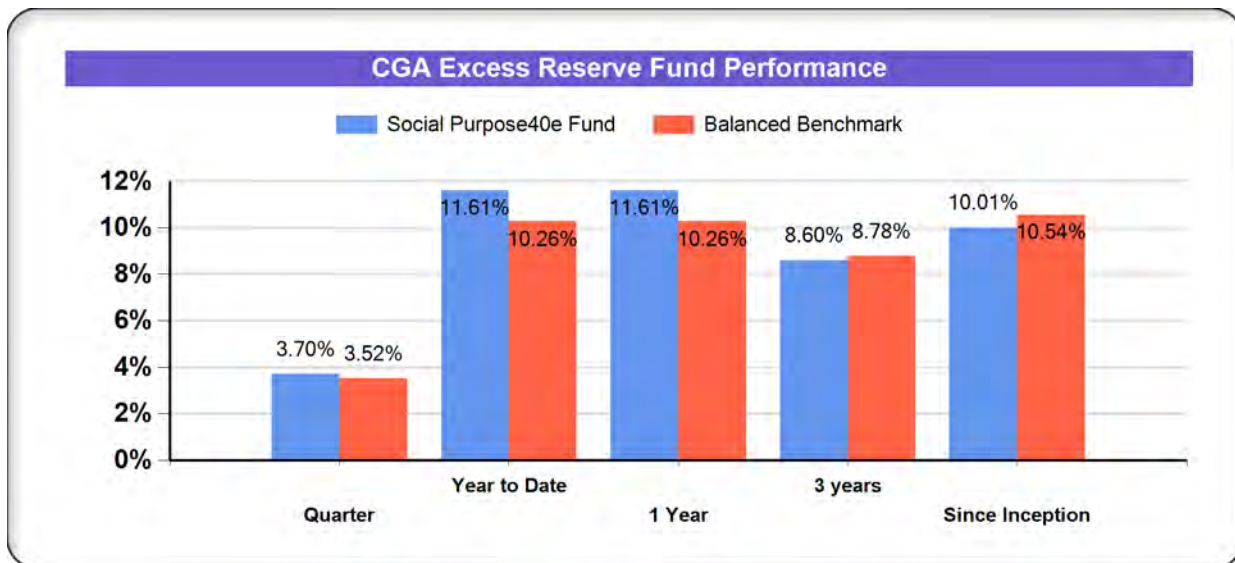
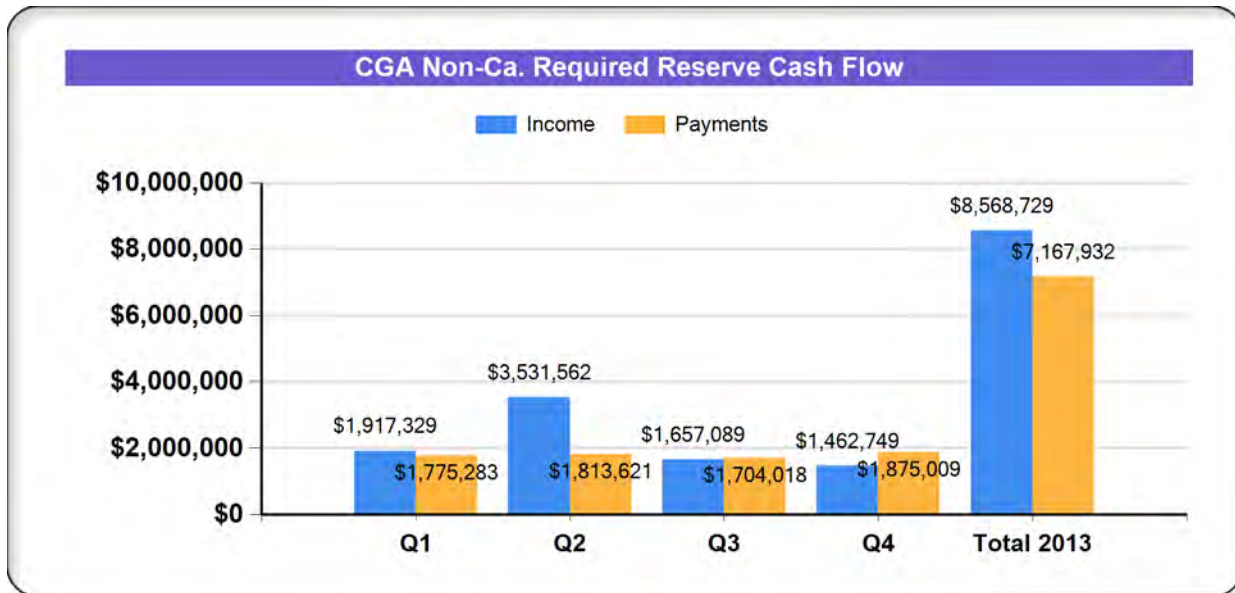
Investments

	2013		2012		2011	
	Non-Ca.Pool	Ca.Pool	Non-Ca.Pool	Ca.Pool	Non-Ca.Pool	Ca.Pool
Required Reserve Fund Balance(100% Fixed)	\$64,048,454	\$2,787,606	\$69,753,686	\$3,076,675	\$79,294,158	\$3,286,861
Excess Reserve Fund Balance	\$9,401,931	\$1,222,337	\$16,601,580	\$1,095,094	\$13,471,619	\$975,093

	2013		2012		2011	
	Non-Ca.Pool	Ca.Pool	Non-Ca.Pool	Ca.Pool	Non-Ca.Pool	Ca.Pool
Yield to Maturity (Required Reserve Fund)	2.85%	2.07%	2.04%	1.28%	2.28%	1.43%



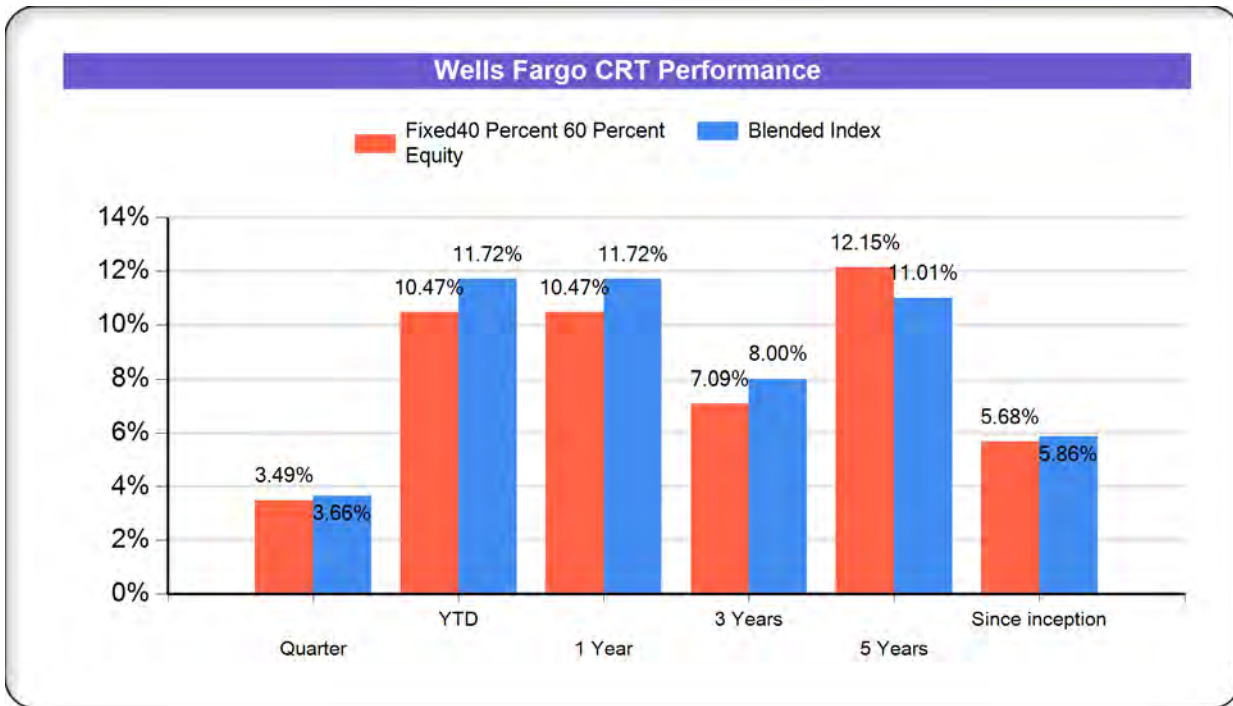
ELCA Deferred Gifts Program Report
As of: 12/31/2013



*Net of Investment Management fees. **Benchmark: 30% Russell 3000 Stock Index, 10% MSCI All Country World ex-U.S. Investable Market Index, 30% ELCA Custom Bond Index, 10% Citigroup High-Yield Cash-Pay Capped Index; 10% of (60% Dow Jones U.S. Real Estate Securities Index and 40% Dow Jones Global Ex-U.S. Real Estate Securities Index with net dividends) and 10% Citigroup U.S. Inflation-Linked Securities Index.

ELCA Deferred Gifts Program Report
As of: 12/31/2013

Wells Fargo CRT Performance
60% Equity 40% Fixed Income



*Blended Index: 26% Intermediate Barclays Govt/Credit Index/11% MSCI EAFE Index, 8.5% Russell 1000 Value Index, 8.5% S&P 500 Index, 7% FTSE NAREIT All Equity REIT Index, 7% Russell Midcap Index
Approximately 75% of the CRT's are invested in the 60% equity/40% fixed income allocation.

DEFERRED GIFTS OPERATING CASH MANAGEMENT AND INVESTMENT POLICY

1. PURPOSE

The policy is applicable to cash administered by the ELCA, including that in excess of ongoing daily operating needs of the Deferred Gifts program (Charitable Gift Annuities, Charitable Remainder Trusts, and Pooled Income Funds). Such cash generally fluctuates due to the settlement timing and variability in management fees as well as the seasonality of disbursements. This policy does not apply to the residual cash managed by BNY Mellon Cash Investment Strategies.

2. OBJECTIVE

The objective of this policy is to provide the philosophy and general operating procedures necessary for the Deferred Gifts program to meet its cash disbursement and liquidity needs.

3. INVESTMENT POLICY

A. Special Constraints and Considerations

1. Monitoring cash flow-The Controller is responsible for monitoring cash balances and needs on a daily, weekly, monthly and as-needed basis. Liquidity requirements will be communicated to investment managers in writing from time to time by the ELCA.
2. Liquidity-Cash and investments to support the average monthly operating needs of the Deferred Gifts program should be maintained. However, to avoid the costs of borrowing, the temporary operating cash needs may be met by allowing the level of cash to decrease below the average monthly level. Cash will be maintained as readily available in an interest bearing demand account or invested in an overnight short term government or money market vehicle with daily liquidity offered by the investment manager.
3. Investment Income-Income received in the operating account is recorded as unrestricted revenue of the ELCA and is used to support the program and structure of the ELCA, which include the administrative costs associated with the appeals and programs that may generate these excess funds, as well as the costs and fees related to cash and investment management. Gains and losses are likewise absorbed and recorded as unrestricted activity.

4. INVESTMENT GUIDELINES

- A. Quality-all investments must be of the highest quality rating by a nationally recognized rating agency. Ratings issued by Standard & Poor's, Moody's Investors Services or Fitch must be rated Aaa, AAA or AA+ respectively.
- B. Eligible securities-money market and short-term government funds with daily liquidity.

5. SOCIALLY RESPONSIBLE INVESTING

The operating investment account is required to pursue its investment objectives subject to criteria of social responsibility that are consistent with the values of the ELCA. Each year the social criteria list will be provided to the investment manager for screening. The manager will be required to divest as soon as practical, consistent with prudent investment management, any portfolio securities issued by companies on the social criteria list. Investments in mutual funds are not required to adhere to the social restrictions.

6. EVALUATION AND REVIEW

Review of guidelines and reporting-ELCA staff and the investment manager shall review the investment objectives and guidelines at least annually. At least monthly the manager shall provide staff with investment performance reports.

**CHARITABLE TRUST AND POOLED INCOME FUND PROGRAMS
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA
INVESTMENT MANAGER GUIDELINES FOR**

WELLS FARGO PRIVATE BANK

I. INVESTMENT OBJECTIVES

The primary investment objective of the Evangelical Lutheran Church in America (ELCA) is to provide for long-term growth of capital while meeting the payout obligations to the beneficiaries of the Pooled Income Funds and Charitable Trusts.

The Budget and Finance Committee of the Church Council (the Committee) of the ELCA has determined that the primary investment objectives are:

- Provide individual beneficiaries with agreed upon entitlement and the remainder to ELCA to achieve the charitable intent of the donor.
- Growth of the fund corpus while minimizing year-to-year fluctuations in the value of the portfolio.

II. PERFORMANCE GOALS

The responsibility for administering and reviewing the ELCA's investment policies are within the purview of the Church Council. The Church Council will approve all policy guidelines and amendments. The Committee will oversee the investment management of The ELCA's planned giving programs and periodically evaluate the performance results and make recommendations as to changes in the management of these funds.

The ELCA Office of The Treasurer, as Administrator, will meet at least annually with the Investment Manager to review compliance with established guidelines and performance results to be reported to the Committee.

The Committee will measure investment performance over rolling three and five-year periods, during which the performance of the assets should consistently be measured with a composite index comprised of an appropriate mix (associated with the ELCA's portfolios) of the indices noted below:

- Large Cap Equities-Standard & Poor's 500 Index
- Midcap Equities-Russell Midcap Core Index
- Small Cap Equities-Russell 2000 Index
- Developed International Equities-MSCI-EAFE Index-(Morgan Stanley Capital International, Europe, Australian, and Far East Index)

~~November 2010~~ April 2014
EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

April 4-6, 2014

Exhibit F, Part 14a

Page 2

- Emerging Market Equities-MSCI Emerging Markets
- Commodities-DJ UBS Commodity Index
- Domestic Real Estate-FTSE NAREIT U.S. All REITS Index
- International Real Estate- FTSE EPRANAREIT Dev. Ex U.S. Index
- Investment Grade Bonds-Barclays Capital Gov'tCredit Index
- High Yield Bonds-Barclays Capital High Yield Corporate Bond Index
- International Bonds-JP Morgan Global ex U.S. Index (unhedged)
- Emerging Market Bonds-JP Morgan Emerging Market Bond Index
- Cash Equivalents-Lipper Money Market Index
- Other indices, mutually agreed on by the Committee and the Investment Manager, which provide a better match for the Investment Manager's investment style or strategy.

The value-added objective shall be to exceed the total return of the appropriate weighted benchmark by 100 basis points annually, net of investment management expenses, over rolling five-year time periods.

III. SOCIALLY RESPONSIBLE INVESTING

Investment objectives should be pursued, to the extent practicable, pursuant to criteria of social responsibility that are consistent with the values and programs of the ELCA.

- The Investment Manager should avoid investing in companies with business practices that conflict with socially responsible investing criteria of the ELCA.
- The Investment Manager should also seek, to the extent practicable, investments that benefit economic developments or the environment.

Investments in comingled/mutual funds are not required to adhere to the social restrictions.

IV. INVESTMENT GUIDELINES

ASSET ALLOCATION TARGETS- Charitable Trusts and Pooled Income Funds may be invested in a mix of equity and fixed income mutual funds. The ELCA has developed seven asset allocation models for the charitable trust portfolios and two asset allocation models for the pooled income fund trusts. These asset classes may include: core domestic equities, style specific domestic equities, small company equities, whether core or style specific, domestic fixed income securities, global fixed income securities, international equities, REITS, commodities (mutual funds) and cash equivalents.

~~November 2010~~ April 2014
 EVANGELICAL LUTHERAN CHURCH IN AMERICA
 BUDGET AND FINANCE COMMITTEE

April 4-6, 2014

Exhibit F, Part 14a

Page 3

The Investment Manager has the authority to substitute mutual funds without soliciting and receiving approval from the committee.

The ~~seven~~ four charitable trust asset allocation models are:

ELCA 100% Equity	
	Targets
Large Cap Stocks	31.00%
Midcap Stocks	10.00%
Small Cap Stocks	10.00%
International Stocks	24.00%
Emerging Market Stocks	10.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

ELCA 70% Equity, 30% Fixed	
	Targets
Investment Grade Bonds	19.00%
High Yield Bonds	5.00%
International Bonds	3.00%
Emerging Market Bonds	3.00%
Large Cap Stocks	21.00%
Midcap Stocks	9.00%
Small Cap Stocks	6.00%
International Stocks	13.00%
Emerging Market Stocks	6.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

~~November 2010~~ April 2014
 EVANGELICAL LUTHERAN CHURCH IN AMERICA
 BUDGET AND FINANCE COMMITTEE
 April 4-6, 2014
 Exhibit F, Part 14a
 Page 4

ELCA 60% Equity , 40% Fixed	
	Targets
Investment Grade Bonds	26.00%
High Yield Bonds	6.00%
International Bonds	4.00%
Emerging Market Bonds	4.00%
Large Cap Stocks	17.00%
Midcap Stocks	7.00%
Small Cap Stocks	5.00%
International Stocks	11.00%
Emerging Market Stocks	5.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

ELCA 50% Equity, 50% Fixed	
	Targets
Investment Grade Bonds	32.00%
High Yield Bonds	8.00%
International Bonds	5.00%
Emerging Market Bonds	5.00%
Large Cap Stocks	14.00%
Midcap Stocks	6.00%
Small Cap Stocks	3.00%
International Stocks	8.00%
Emerging Market Stocks	4.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

~~November 2010~~ April 2014
 EVANGELICAL LUTHERAN CHURCH IN AMERICA
 BUDGET AND FINANCE COMMITTEE
 April 4-6, 2014
 Exhibit F, Part 14a
 Page 5

ELCA 30% Equity, 70% Fixed	
	Targets
Investment Grade Bonds	53.00%
High Yield Bonds	11.00%
International Bonds	6.00%
Large Cap Stocks	8.00%
Small Cap Stocks	2.00%
International Stocks	5.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

ELCA 15% Equity, 85% Fixed	
	Targets
Investment Grade Bonds	64.00%
High Yield Bonds	13.00%
International Bonds	8.00%
Large Cap Stocks	5.00%
International Stocks	3.00%
Domestic Real Estate	3.00%
International Real Estate	2.00%
Commodities	1.00%
Cash Equivalents	1.00%
	100.00%

ELCA 100% Fixed	
	Targets
Investment Grade Bonds	78.00%
High Yield Bonds	10.00%
International Bonds	10.00%
Cash Equivalents	2.00%

~~November 2010~~ April 2014
EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

April 4-6, 2014
Exhibit F, Part 14a
Page 6

100.00%

The two pooled income trusts asset allocation models are:

- Balanced Oriented (60% Equity, 40% Fixed)
- Income Oriented (100% Fixed)

V. GENERAL ASSET ALLOCATION PARAMETERS

Rebalancing

The Committee recognizes that a rigid asset allocation would be both impractical and to some extent, undesirable under various market conditions. Therefore, the allocation of each charitable trust and pooled income fund portfolio may vary from time to time within the accepted ranges without being considered an exception to this investment policy. Acceptable range is within 500 basis points of each underlying asset mix of the asset allocation models. In rebalancing, the Investment Manager will allocate assets back to the target allocation per portfolio. The Investment Manager will seek to accomplish rebalancing as soon as practicable, as it determines is consistent with prudent investment practices under existing market conditions.

Permitted Investments:

1. Cash Equivalents: all cash and equivalent investments shall be made with utmost concern for quality. Therefore, investments will be limited to U.S. Treasury bills, commercial paper rated P-I and insured certificates of deposit. Other securities that reflect similar quality as those described above including, but not limited to, money market mutual funds which meet such parameters, are permissible also.
2. Fixed Income: fixed income securities shall include securities issued by the U.S. government and its agencies and securities issued by U.S. corporations. The average quality of ELCA's [investment grade](#) fixed income portfolio must be at least "A" rated. Fixed income mutual funds, which meet such parameters, are permissible.
3. Equities: equities shall include common stocks, preferred stocks and bonds convertible into common stock. Adequate diversification shall be maintained within the purchased equity portfolio so that no single security comprises more than 5% of the total value of the equity portfolio. Donated stocks may be exempted from these criteria, at the discretion of the Committee. Commodities may be utilized as a portion of the equity allocation. Mutual funds, which meet the investment parameters, including investment grade quality, are permissible.

Prohibited Investments:

Although the committee cannot dictate policy to pooled/mutual fund investment managers, it is the committee's intent to retain only pooled/mutual funds with policies that are similar to that of the ELCA.

The use of margin purchases, short sales, options and futures will not be used to create leverage or for speculative purposes.

All investments of the trusts assets will comply with the Prudent Investors Act and any security expected to generate unrelated business income tax (UBIT) is prohibited.

VI. RISK MEASURES AND CONTROLS

- Maintain risk exposures of the various asset class components at levels similar to the overall asset classes' markets respectively. Allow prudent deviations from asset class targets as market conditions warrant, and be consistent with the Investment Manager's asset class rebalancing and short-term deviation policies.
- Over time the level of market risk in the asset class pools should be comparable to the level of market risk in the benchmarks.

VII. EVALUATION AND REVIEW

At least every three years, the ELCA will perform a formal review of the investment manager which will include a review of the investment guidelines, investment objectives, benchmarks, asset allocation and restrictions for the trust programs. The ELCA will present the results of the review to the Committee as well as investment performance evaluations as occasions to consider whether any elements of the existing policy are either insufficient or inappropriate. In particular, the Committee will review the following:

- ELCA's ongoing ability to tolerate downturns in asset value (function of financial and cash flow considerations)
- Any changes in ELCA's liquidity requirements
- Any changes in ELCA's spending requirements
- Any changes in ELCA's rate of return objectives and risk tolerance
- Changes in ELCA's priorities
- Areas found to be important but not covered by policy
- Any changes to the ELCA asset class risk tolerances

VIII. PORTFOLIO REPORTING

ELCA staff will report investment results to the Committee at least annually.

IX. GUIDELINE ADOPTION

The investment guidelines were adopted by the Budget and Finance Committee of the Church Council of the ELCA in ~~November 2010~~[April 2014](#).

**CHARITABLE TRUST AND POOLED INCOME FUND PROGRAMS
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA
INVESTMENT MANAGER GUIDELINES FOR

WELLS FARGO PRIVATE BANK**

I. INVESTMENT OBJECTIVES

The primary investment objective of the Evangelical Lutheran Church in America (ELCA) is to provide for long-term growth of capital while meeting the payout obligations to the beneficiaries of the Pooled Income Funds and Charitable Trusts.

The Budget and Finance Committee of the Church Council (the Committee) of the ELCA has determined that the primary investment objectives are:

- Provide individual beneficiaries with agreed upon entitlement and the remainder to ELCA to achieve the charitable intent of the donor.
- Growth of the fund corpus while minimizing year-to-year fluctuations in the value of the portfolio.

II. PERFORMANCE GOALS

The responsibility for administering and reviewing the ELCA's investment policies are within the purview of the Church Council. The Church Council will approve all policy guidelines and amendments. The Committee will oversee the investment management of The ELCA's planned giving programs and periodically evaluate the performance results and make recommendations as to changes in the management of these funds.

The ELCA Office of The Treasurer, as Administrator, will meet at least annually with the Investment Manager to review compliance with established guidelines and performance results to be reported to the Committee.

The Committee will measure investment performance over rolling three and five-year periods, during which the performance of the assets should consistently be measured with a composite index comprised of an appropriate mix (associated with the ELCA's portfolios) of the indices noted below:

- Large Cap Equities-Standard & Poor's 500 Index
- Midcap Equities-Russell Midcap Core Index
- Small Cap Equities-Russell 2000 Index
- Developed International Equities-MSCI-EAFE Index-(Morgan Stanley Capital International, Europe, Australian, and Far East Index)

- Emerging Market Equities-MSCI Emerging Markets
- Commodities-DJ UBS Commodity Index
- Domestic Real Estate-FTSE NAREIT U.S. All REITS Index
- International Real Estate- FTSE EPRANAREIT Dev. Ex U.S. Index
- Investment Grade Bonds-Barclays Capital Gov'tCredit Index
- High Yield Bonds-Barclays Capital High Yield Corporate Bond Index
- International Bonds-JP Morgan Global ex U.S. Index (unhedged)
- Emerging Market Bonds-JP Morgan Emerging Market Bond Index
- Cash Equivalents-Lipper Money Market Index
- Other indices, mutually agreed on by the Committee and the Investment Manager, which provide a better match for the Investment Manager's investment style or strategy.

The value-added objective shall be to exceed the total return of the appropriate weighted benchmark by 100 basis points annually, net of investment management expenses, over rolling five-year time periods.

III. SOCIALLY RESPONSIBLE INVESTING

Investment objectives should be pursued, to the extent practicable, pursuant to criteria of social responsibility that are consistent with the values and programs of the ELCA.

- The Investment Manager should avoid investing in companies with business practices that conflict with socially responsible investing criteria of the ELCA.
- The Investment Manager should also seek, to the extent practicable, investments that benefit economic developments or the environment.

Investments in comingled/mutual funds are not required to adhere to the social restrictions.

IV. INVESTMENT GUIDELINES

ASSET ALLOCATION TARGETS- Charitable Trusts and Pooled Income Funds may be invested in a mix of equity and fixed income mutual funds. The ELCA has developed seven asset allocation models for the charitable trust portfolios and two asset allocation models for the pooled income fund trusts. These asset classes may include: core domestic equities, style specific domestic equities, small company equities, whether core or style specific, domestic fixed income securities, global fixed income securities, international equities, REITS, commodities (mutual funds) and cash equivalents.

April 2014
EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

April 4-6, 2014
Exhibit F, Part 14b
Page 3

The Investment Manager has the authority to substitute mutual funds without soliciting and receiving approval from the committee.

The four charitable trust asset allocation models are:

ELCA 70% Equity, 30% Fixed	
	Targets
Investment Grade Bonds	19.00%
High Yield Bonds	5.00%
International Bonds	3.00%
Emerging Market Bonds	3.00%
Large Cap Stocks	21.00%
Midcap Stocks	9.00%
Small Cap Stocks	6.00%
International Stocks	13.00%
Emerging Market Stocks	6.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

ELCA 60% Equity , 40% Fixed	
	Targets
Investment Grade Bonds	26.00%
High Yield Bonds	6.00%
International Bonds	4.00%
Emerging Market Bonds	4.00%
Large Cap Stocks	17.00%
Midcap Stocks	7.00%
Small Cap Stocks	5.00%
International Stocks	11.00%
Emerging Market Stocks	5.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%

April 2014
 EVANGELICAL LUTHERAN CHURCH IN AMERICA
 BUDGET AND FINANCE COMMITTEE

April 4-6, 2014
 Exhibit F, Part 14b
 Page 4

Cash Equivalents	2.00%
	100.00%

ELCA 50% Equity, 50% Fixed	
	Targets
Investment Grade Bonds	32.00%
High Yield Bonds	8.00%
International Bonds	5.00%
Emerging Market Bonds	5.00%
Large Cap Stocks	14.00%
Midcap Stocks	6.00%
Small Cap Stocks	3.00%
International Stocks	8.00%
Emerging Market Stocks	4.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%
	100.00%

ELCA 30% Equity, 70% Fixed	
	Targets
Investment Grade Bonds	53.00%
High Yield Bonds	11.00%
International Bonds	6.00%
Large Cap Stocks	8.00%
Small Cap Stocks	2.00%
International Stocks	5.00%
Domestic Real Estate	7.00%
International Real Estate	4.00%
Commodities	2.00%
Cash Equivalents	2.00%

100.00%

The two pooled income trusts asset allocation models are:

- Balanced Oriented (60% Equity, 40% Fixed)
- Income Oriented (100% Fixed)

V. GENERAL ASSET ALLOCATION PARAMETERS

Rebalancing

The Committee recognizes that a rigid asset allocation would be both impractical and to some extent, undesirable under various market conditions. Therefore, the allocation of each charitable trust and pooled income fund portfolio may vary from time to time within the accepted ranges without being considered an exception to this investment policy. Acceptable range is within 500 basis points of each underlying asset mix of the asset allocation models. In rebalancing, the Investment Manager will allocate assets back to the target allocation per portfolio. The Investment Manager will seek to accomplish rebalancing as soon as practicable, as it determines is consistent with prudent investment practices under existing market conditions.

Permitted Investments:

1. Cash Equivalents: all cash and equivalent investments shall be made with utmost concern for quality. Therefore, investments will be limited to U.S. Treasury bills, commercial paper rated P-I and insured certificates of deposit. Other securities that reflect similar quality as those described above including, but not limited to, money market mutual funds which meet such parameters, are permissible also.
2. Fixed Income: fixed income securities shall include securities issued by the U .S. government and its agencies and securities issued by U.S. corporations. The average quality of ELCA's investment grade fixed income portfolio must be at least "A" rated. Fixed income mutual funds, which meet such parameters, are permissible.
3. Equities: equities shall include common stocks, preferred stocks and bonds convertible into common stock. Adequate diversification shall be maintained within the purchased equity portfolio so that no single security comprises more than 5% of the total value of the equity portfolio. Donated stocks may be exempted from these criteria, at the discretion of the Committee. Commodities may be utilized as a portion

of the equity allocation. Mutual funds, which meet the investment parameters, including investment grade quality, are permissible.

Prohibited Investments:

Although the committee cannot dictate policy to pooled/mutual fund investment managers, it is the committee's intent to retain only pooled/mutual funds with policies that are similar to that of the ELCA.

The use of margin purchases, short sales, options and futures will not be used to create leverage or for speculative purposes.

All investments of the trusts assets will comply with the Prudent Investors Act and any security expected to generate unrelated business income tax (UBIT) is prohibited.

VI. RISK MEASURES AND CONTROLS

- Maintain risk exposures of the various asset class components at levels similar to the overall asset classes' markets respectively. Allow prudent deviations from asset class targets as market conditions warrant, and be consistent with the Investment Manager's asset class rebalancing and short-term deviation policies.
- Over time the level of market risk in the asset class pools should be comparable to the level of market risk in the benchmarks.

VII. EVALUATION AND REVIEW

At least every three years, the ELCA will perform a formal review of the investment manager which will include a review of the investment guidelines, investment objectives, benchmarks, asset allocation and restrictions for the trust programs. The ELCA will present the results of the review to the Committee as well as investment performance evaluations as occasions to consider whether any elements of the existing policy are either insufficient or inappropriate. In particular, the Committee will review the following:

- ELCA's ongoing ability to tolerate downturns in asset value (function of financial and cash flow considerations)
- Any changes in ELCA's liquidity requirements
- Any changes in ELCA's spending requirements
- Any changes in ELCA's rate of return objectives and risk tolerance
- Changes in ELCA's priorities
- Areas found to be important but not covered by policy

- Any changes to the ELCA asset class risk tolerances

VIII. PORTFOLIO REPORTING

ELCA staff will report investment results to the Committee at least annually.

IX. GUIDELINE ADOPTION

The investment guidelines were adopted by the Budget and Finance Committee of the Church Council of the ELCA in April 2014.

Deferred Gifts Program Responsibility Matrix

Assigned to the per the Stmt of Responsibilities and Authorities:	2013		2014		2015		2016		2017	
	Spring	Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring	Fall
<i>Investment Results, Strategies and Guidelines</i>										
Receive for information policy compliance matrix	X	X	X	X	X	X	X	X	X	X
Review CGA asset allocation policies every 3 years (or sooner, if warranted)					X					
Review CRT asset allocation policies every 3 years (or sooner, if warranted)			X						X	
Review CGA Investment Guidelines every 5 years (or sooner, if warranted)							X			
Review CRT Investment Guidelines every 5 years (or sooner, if warranted)							X			
Review investment manager guidelines as submitted by Investment Advisor (as applicable)										
<i>Corporate Social Responsibility</i>										
Receive for information the Social Criteria List		X		X		X		X		X
<i>Evaluation of Service Providers</i>										
Evaluate the CGA Investment Advisor and Custodian every 3 years, with ongoing review	X						X			
Evaluate the CRT Investment Advisor (Wells Fargo) every 3 years, with ongoing review			X						X	
Evaluate the CRT Investment Advisor (Thrivent) every 3 years, with ongoing review					X					
Receive for information Sub-Advisor updates by Investment Advisor (as appropriate)										
Evaluate Administrator every 3 years, with ongoing review				X						X

EVANGELICAL LUTHERAN CHURCH IN AMERICA
BUDGET AND FINANCE COMMITTEE

April 4-6, 2014
Exhibit F, Part 16

ELCA ENDOWMENT FUND POOLED TRUST
as of December 31, 2013, with comparative totals for 2012
(unaudited)

	2013		2012
	Number of	Market Value	Market Value
	Participants	Accounts	
Funds Held for Others:			
ELCA Congregation	566	744	\$ 128,575,798
Synod	41	93	\$ 103,091,252
Women of the ELCA	1	49	44,620,825
Campus Ministry Organizations	76	98	5,799,791
Related Organizations	29	32	6,369,531
Other Lutheran Church Body	1	2	5,353,923
Outdoor Ministry	19	32	9,881,429
Social Ministry Organization	8	9	893,992
ELCA Church Organization	4	5	6,928,616
College or University	2	2	6,308,752
Miscellaneous	3	3	3,292,431
Region	1	1	4,572,030
	751	1070	205,844,832
			179,715,811
Unrestricted-Board Designated:			
Benefiting ELCA Churchwide Organization		26	26,479,950
			22,128,625
Temporarily Restricted Funds:			
		212	49,736,796
			42,068,014
Permanently Restricted Funds:			
		707	237,664,454
			203,748,512
Total Unrestricted-Board Designated, Temporarily Restricted and Permanently Restricted		945	313,881,200
			267,945,151
GRAND TOTAL - ALL ACCOUNTS		2,015	\$ 519,726,032
			447,660,962

Mission Support Funding Remittance System—Pilot Study Update

Church Council Action (CC12.11.32)

To receive with gratitude the Mission Funding Task Force report and to express appreciation for the diligent and thoughtful work of the members of the task force;

To thank the Conference of Bishops for careful consideration and review of the work of the Mission Funding Task Force in the fulfillment of its consultative role;

To recognize the need for and encourage ongoing discussion and analysis among synods and the churchwide organization on strengthening Mission Support for the benefit of this whole church;

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;

To request that the Mission Investment Fund explore the development of a remittance process system that would improve the process for transmitting Mission Support and other funds designated for synod and churchwide ministries, strengthen financial controls, enhance financial reporting and access to timely information, and to invite and encourage synods to explore the possibility of participating in such a system; and

To request that the Conference of Bishops and the Church Council monitor the pilot programs established by synods and the development of a remittance process system for synods by the Mission Investment Fund for the purpose of making a report and possible recommendations to the 2016 Churchwide Assembly.

Progress Report

At the request of Church Council at its fall 2012 meeting, the Mission Investment Fund of the ELCA began exploring the feasibility of conducting a pilot study on a remittance process system for transmitting mission funding.

We engaged in discussions with representatives of several synods and invited synods to participate in a potential pilot study. Only a few synods, however, indicated an interest in participating.

MIF continued to explore this issue. We were aware that Region 1 was using a process to centrally collect and process mission support from the congregations of the synods in the region, much like the concept we were planning to explore for the potential pilot study. Region 1 invited us to see their process, and we visited the Region 1 Financial Services Office (FSO) in fall 2013.

The Region 1 FSO's functions are much more expansive than simply facilitating mission support. The FSO efficiently handles all accounting-related activities for each of its synods—including cash management, accounts receivable, accounts payable, payroll, and accounting and reporting. The region's synod offices do not staff any accounting personnel.

After our visit to Region 1's full-service FSO, we concluded that a narrow pilot that addressed only the accumulation and reporting of mission support from congregations and through the synods would not provide sufficient benefits to synods to be successful. Therefore, we also concluded that the pilot as envisioned by the Church Council should not be conducted.

What could be beneficial, however, is the concept of a full-service FSO as it functions in Region 1. We believe using the services of an FSO could provide significant benefits to our synods:

- considerable staff savings that could reduce overall costs or be reallocated to program activities;
- improved internal controls;
- elimination of the cost of separate synod audits;
- consistent individual synod data and aggregate data for comparison and trend analysis; and
- the ability for synods to focus more closely on their ministries.

Therefore, MIF is now considering the feasibility of establishing a Financial Services Office on a national level. With this full-service concept in mind, MIF will evaluate the specific needs of synods, potential IT systems and the organization necessary to perform such services. We expect to complete our study in early 2015 and determine at that time if we should pursue this option.

This page left intentionally blank

Theological Education Advisory Council (TEAC) Progress Report

Church Council Action (CC13.04.11)

To receive with appreciation the theological education proposal from the Office of the Presiding Bishop and to encourage continued conversation and discernment throughout this church regarding theological education and the renewal of work to call forth women and men to be formed as servant leaders;

To thank the Conference of Seminary Presidents, Conference of Bishops, and churchwide staff for their input, feedback and advice in shaping the scope, process and possibilities for this proposal; and

To affirm the work of the seminaries, colleges and universities, and other theological education providers in creating a strong and increasingly flexible and efficient network that prepares a wide variety of leaders grounded in Scripture and the Lutheran confessional tradition and equipped for God's mission in a rapidly changing environment.

Church Council Action (CC13.04.12)

To authorize the creation of an advisory council which shall be known as the Theological Education Advisory Council, the members of which shall be appointed by the Executive Committee of the Church Council;

To authorize the Theological Education Advisory Council to implement the tasks outlined in the "Proposal for Churchwide Response to Current Challenges and Opportunities in Theological Education";

To authorize the Theological Education Advisory Council to consult as appropriate with other leaders both within and beyond the ELCA in order to consider how our interdependent network of theological education providers can best serve the church as it seeks to address in a holistic manner issues in leadership development, theological education, candidacy and call, and the rosters of this church;

To authorize the Theological Education Advisory Council to convene presidents of ELCA universities with embedded seminaries, seminary presidents, board chairs, a bishop from each seminary's board and others to share counsel on priorities and strategic plans, current collaboration initiatives, new collaborative possibilities, and degree program design innovations, and to examine implications for our leadership identification and preparation systems;

To request that the Theological Education Advisory Council submit periodic progress reports on its deliberations along with updates on new developments in the theological education network to the Conference of Bishops and the Church Council, with a final comprehensive report and possible recommendations submitted at the fall 2015 meeting of the Church Council for consideration at the 2016 Churchwide Assembly; and

To authorize the Executive Committee of the Church Council to act as necessary to facilitate the work of the Theological Education Advisory Council, including the authority to authorize additional expenditures.

Attention to Process

The first task of TEAC was to get to know one another, the gifts and strengths each person brings to this task and the scope of our work. Most members of TEAC had never even met most of the other members. Following an initial overview by the Presiding Bishop on the scope of work outlined by the Church Council action, TEAC began to sketch how we might accomplish the tasks set before us in the next 18 months. It was clear that TEAC needed to be attentive to process and establish ways to listen to insights from very diverse groups across the church. During the first meeting TEAC listened to the Seminary Presidents, the bishops who serve on seminary boards and the Conference of Bishops (this occurred in less than 24 hours).

Soon after its first meeting in early October 2013, the members of TEAC decided that in order to move forward quickly enough to meet their mandate of providing a final report and recommendations to the ELCA Church Council in fall 2015, it would be necessary to "front-load" their meeting schedule. Therefore, they set their second meeting for December 19, 2013 for the purpose of reviewing the findings of a "First Listening Survey" developed during the October meeting and drafting a more detailed work plan.

Summary of Listening Thus Far

At the December 19th meeting, Kenn Inskeep and Adam DeHoek presented a First Listening Report, which summarized the responses of 126 individuals along with the faculties of five seminaries to three basic questions:

1. What is the vocation of the Lutheran movement in our North American context?
2. Into what forms and contexts of public witness and service is God calling this church for which we need to prepare leaders?
3. What kinds of forms of education and contexts will best create the learning and equipping communities needed to live faithfully into God's mission?

While there were diverse answers to all three questions, there was also very considerable consensus that the Lutheran emphasis on the graciousness of God is a distinctive, positive, and insufficiently communicated alternative in the North American religious landscape. The respondents also broadly saw education as core to the work of the church and lifted up the value of learning communities that use relational pedagogies that both motivate service and are informed by it. Concerning the question of the forms and contexts of witness and service for which we need to prepare leaders, the respondents consistently focused on preparing outward focused leaders who have the qualities and competencies to engage the social reality in which our congregations are increasingly challenged. Within this challenging reality, it is crucial that members take initiative to express and act on their faith commitments in their everyday lives. Concerning forms of education that will create learning and equipping communities, the respondents focused mostly on the initial preparation of rostered leaders (rather than their continuing education or the education of congregants). While some expressed views on the institutional form theological education should take, most focused their comments on the educational outcomes they looked for and on what they saw as promising pedagogical strategies.

Both the members of TEAC and the research staff were impressed with not only the number of responses received during the very short timeline of this survey, but also with the length and thoughtfulness of these responses. These responses also confirm the importance of TEAC's task and open new questions that can be pursued in further research. (For the full text of the First Listening Report, see Exhibit G, Part 1, Appendix A).

Organizing our Work and Acting on our Plan

Also at the December meeting, the members of TEAC formed workgroups in order to give close attention to three key areas of interest and concern:

- Group #1 (Vocational Discernment and Lay Theological Education);
- Group #2 (Sustainability Issues for Institutions and Seminarians); and
- Group #3 (Emerging and Adaptive Educational Practices).

These workgroups then worked over the next three months to begin to identify what they needed to learn, to begin gathering information, to map the strengths of things that are flourishing, and to consider what more they needed to learn from what sources. Group #1 is building an asset map of where lay theological education is happening and where the development of cultures of vocational discernment is occurring. Group #2 has been reviewing trends in seminary finances and in seminarian student debt (and will also now begin working with Research and Evaluation to better understand the overall economics of ministry in the ELCA, including supply/demand of rostered leaders). Group #3 has gathered information from all eight seminaries on their existing degree program models and on new models under development. It is also considering if there are "gaps" in the range of models available, and how we might move toward stronger assessment of our various models.

Members of TEAC also had opportunities during the last three months to consult with leaders from seminaries, colleges, synods, campus ministries, camps and lay schools at the Western Mission Network gathering in Arizona, the Covenant Cluster Consultation in Nebraska, the Conference of Bishops meeting, and the ELCA/ELCIC Seminary Deans meeting.

On March 13, 2014, TEAC held its third face-to-face meeting. This provided an opportunity for extended dialogue with Daniel Aleshire, the Executive Director of the Association of Theological Schools. Dr. Aleshire spoke with great appreciation for the way theological education happens in the ELCA, lifting up how closely connected the schools are to the church in all its expressions, and how deeply embedded our educational model is in ministry contexts (most obviously through internship). He also underlined how the current challenges both to the church and to higher education call for us to develop more diversity of institutional forms and educational models (along with broader recognition of the strategic importance of supporting theological education) if the church is to have the variety of strong leaders it needs for mission in these times. This conversation with Dr. Aleshire confirmed for TEAC that it had already identified and was addressing a number of key issues that need careful attention. It also raised interest in giving more serious attention to additional questions (especially around the role of continuing education).

Next Steps

Another focus of work at the March meeting was the revision of a draft plan for congregational visits. The purpose of the visits is two-fold. Primarily, TEAC would like to better understand how congregations are engaging in faith formation and the theological education of their members. Additionally, TEAC is interested in how well prepared rostered leaders feel as theological educators and their views on what approaches have been more or less productive. The current plan is to conduct a round of approximately 50 of these visits in advance of the next face-to-face meeting of TEAC on June 1-2, 2014.

At its June 1-2, 2014 meeting, TEAC plans to work on generating, testing and refining possible elements for the report and recommendations to the Church Council that are due in late 2015. In August 2014, TEAC will have a two-day meeting to craft draft proposals that can be discussed with the seminary presidents and seminary board chairs (along with synod bishops serving on seminary boards) at the beginning of October. A progress report will then be shared with the ELCA Church Council at its November 2014 meeting.

Theological Education Advisory Council

Members

Dr. Jacqueline Bussie
The Rev. Kristen Capel
Mr. Randall Foster
Dr. Andrea Green
Bp. James Hazelwood
Mr. William “Bill” Horne
Ms. Maren Hulden
Ms. Leila Ortiz
Dr. Paul Pribbenow
Ms. Sarah Rohde
The Rev. Robin Steinke
Sr. Noreen Stevens
The Rev. Nancy Winder
Bp. Herman Yoos

ELCA Churchwide Staff

Stephen Bouman
Wyvetta Bullock
Adam DeHoek
Elizabeth Eaton
Victoria Flood
Kenneth Inskeep
Jonathan Strandjord
Gregory Villalon

First Listening Report for the Theological Education Advisory Council

Kenneth W. Inskeep and Adam DeHoek
Research and Evaluation
Evangelical Lutheran Church in America
December, 2013

Members of the Theological Education Advisory Council (TEAC) were asked to distribute a set of questions to individuals (and groups) to help inform the work of the Council. As of December, 126 individual responses had been received by Research and Evaluation and this is an initial report on those responses. We have also reviewed the responses we received from five seminaries and provided a very short summary at the end of this report.

Question 1: What is the vocation of the Lutheran movement in our North American context?

While Lutherans have no exclusive claim to an emphasis on the graciousness of God, it is central to the Lutheran tradition and when asked about the vocation of the Lutheran movement in North American, many formed their response around this and other central Lutheran themes.

The vocation is the steadfast proclamation of grace, and boldly proclaiming and living out radical inclusivity and the celebration of diversity.

The vocation is to bring the theology of grace to bear. For that we need both to continue to delve into a theological understanding of Grace and how it impacts everything we do and say and we need to develop a practical theology of grace that impacts our actions.

When it comes to teaching the faith, it is increasingly my experience there is a hunger in Lutheran congregations for understanding our Lutheran Confession of faith—and not only historically and how it is our lens for understanding scripture, but also in relating to the world around us in ways that are not only meaningful and relevant, but are also acted upon and articulated with a Lutheran understanding of our faith . . . in sacramental ways . . . giving flesh and life to God's grace that we have in Christ Jesus.

Our vocation is to live into the paradoxes of the Lutheran life: saint/sinner, law/gospel, etc. We are called to preach the gospel of grace through faith with both our actions and our words.

We are called to live a life reflecting Christ's love alongside the people in the communities we serve by meeting them where they are in life, seeking to engage in authentic relationship, and living in a grace-filled way to accompany others in life.

In short, to communicate and respond to God's grace.

Our vocation is to serve boldly in the name of Jesus Christ, embodying His love, grace, forgiveness, and peace through daily ministry with and for a world in need. We are to seek out those places of brokenness and opportunity, sharing our gifts in community to the glory of God and for the sake of the world, inviting others to come to know the unconditional, redeeming love of our Savior.

In this context, what's the witness of Lutherans, which we speak best? And if we don't speak it well, it won't get said? Three things: 1) Incarnation: God loved us enough to become one of us; 2) grace: that love is utterly surprising, unconditional, ecstatic; 3) death and resurrection, that mysterious breaking and re-making that fashions a new creation that is really new, not the old creation warmed over.

The unique charisms of the Lutheran movement in the North American context involves bridging the catholic and evangelical traditions, i.e. honoring the scriptural and liturgical traditions we have inherited while maintaining a strong emphasis on God's saving work in Jesus Christ and a realistic assessment of humanity's limited capacity to save ourselves. With all Christians, we share the call to reveal God's saving work in every context in which we find ourselves, continuing Christ's ministry of compassion, healing, forgiving, liberating and reconciling.

Embedded in the responses were at least two additional components of the vocation which describe the great potential of the movement.

1. There was an emphasis on education—being a learning community including the use of approaches which are relational and which produced and are further informed by service. This Lutheran approach to education is a response to God's grace which, in turn, generates a vocation intent on contributing to a better life for all.

I think the Lutheran church should work harder at being relationship-centered—in the context of building relationships through intentional listening and actively caring about individuals within the church community, whether churched or unchurched. Pastoral leaders are expected to care for their parishioners and they can help those they serve by being good listeners, and not necessarily problem solvers, while sharing God's love.

To receive and hold Jesus' Word of Grace and build faithful Christian communities around it and to allow it to motivate us toward service and partnership with others.

The vocation of the Lutheran movement is, along with other Christians, to offer others an experience of God's grace in a word of forgiveness, an unbidden act of kindness, in a cup of cold water, in food, shelter, clothing, in setting the prisoner free, in worship, fellowship, and stewardship. The particular charism of the Lutheran tradition is to be unrelenting about grace, which involves a radical commitment to telling the truth about what it means to be human and what we know about God. Although, we do not often talk about or practice things that reflect it, I also believe that the Holy Spirit is calling us to engage new people

who are not in church, who are interested in God. In this case, our vocation is to listen, learn and wonder and worship together with others who may not have as set an understanding of who God is.

I think an even more critical role for the Lutheran movement involves its local congregations. When Lutheran congregations cling to their own best traditions (including, at least in my mind, essential law and gospel distinctions, the transformative power of the preached Word, a deep love of sacramental worship, great freedom with regard to tradition, and a provocative, paradoxical understanding of Christian ethics) they provide powerful and significant “instances” of the Body of Christ. In other words, the Lutheran movement can make for some unique and vital Christian congregations. It’s my hope that these congregations continue to survive in the ‘marketplace’ of North American organized religion—principally because they are a gift to their members, the broader community, and the Church of Christ in that place.

To connect people to God’s grace in such a way that they are empowered to serve and love, rather than squabble and grasp at power.

We are a people that understand the promise and value of paradox (sinner and saint, ancient and future, right now and not yet), a gift to a North American society that is filled with ambiguities. As our society transitions from modernity into post-modernity (for I do not believe we are entirely post-modern yet), our ability to speak confidently and clearly about the nature of our loving God and God’s use of paradox and grace will speak powerfully to this North American context.

2. There was also the perception Lutheran potentially offers a strong alternative many might find compelling if only more were aware of it. This alternative is based in a communal experience of God’s grace which is not dogmatic but remains faithful to Lutheran theological convictions.

I think the specifically Lutheran understanding of Grace and Vocation are much needed in the North American context. The idea that God comes to us as a gift of grace and not as a result of our own achievement is a message US Americans desperately need. We need to equip our members to be willing and able to articulate this understanding in a clear and affirming way.

Time and time again I find people discover the radically open theology of the ELCA to be refreshing and warming; however, they seem unaware that such a theology existed. If I had to synthesize I would say that the vocation is to reach out to others, as it has always been. However, this is not meant to be a conversion, but more of a “witnessing through witnessing” to steal the language of Brian McLaren.

In a culture based on fear of the other, and fear of rejection, the Lutheran take on Christianity offers a God who accepts us unconditionally, freeing us from saving ourselves

and fearing others. It opens the door wide for us to equip all the baptized to live out their vocations in the world, serving others rather than saving themselves.

To bring the hope of the gospel, justification by grace through faith, to a continent in bondage to works righteousness and tit-for-tat living. To let the continent know that there is church where questions and doubt are accepted as part of the faith journey, and where faith is not expressed or practiced as in the judgmental way of the most visible forms of Christianity in North America—fundamentalist and cold evangelicalism.

Ultimately, the North American context reveals a deep longing for true relationship. Lutheran theology is well at home in this context, valuing dialogue over diatribe and paradox over pat answers. Therefore call and equip leaders who are comfortable in the messiness of life and faith, who are willing and able to engage in meaningful conversation. “Orthodoxy” may be seen as our trump card in the conversation, but we should perhaps lead from a position of serving and mutual respect. Lutheran folk have the theology that embraces the broken and the redeemed parts of life. Claimed and called in Baptism. This is as “real” as it gets! This certainly does not mean that we compromise our Lutheran identity. In fact, just the opposite - our Lutheran identity is perfect for this context. Be Lutheran to the core and not ashamed of it!

I believe our vocation is to be a voice for God’s grace, unattached to our potential to earn, achieve, or purchase that grace. I believe that we are uniquely positioned theologically to offer food for the deep craving that many people express and seek to fill in a variety of ways. Our understanding of care of neighbor and creation because of our freedom speaks to generations who find meaning and truth in service and experience of community in what would be considered ‘non-traditional’ contexts.

We have an amazing emphasis on God’s grace, and an amazing world-view that is, generally speaking, open-minded and open to differing views. We offer a different flavor of Christianity that does not fit into the stereotypes of American Christians. We need to claim this niche and use it to serve others and share Jesus’ love with them.

To build and equip communities around the Gospel of Jesus Christ in a manner that connects to people who are increasingly suspicious or uninterested in institutional religious structures.

To be able to answer the question, ‘Tell me about Jesus’ with each other, and more importantly, with the people who are not presently Lutheran or even Christian. Could we dare suggest that our answers might be changed/affected by what we hear from each other, or (gasp) from the afore mentioned “Nones?” I believe the people of this North American context we seek to serve would be intrigued by such a witness.

These two components of a vocation grounded in traditional Lutheran themes suggest finding a compelling and functional answer to two related questions might be key to the future of the Lutheran movement in North America.

1. How can Lutherans be simultaneously non-dogmatic and faithful?
2. How can the truths or insights Lutherans hold be more available, more easily recognized, understood, and embraced by more people?

Working toward a better and wider cultural understanding of ELCA Lutheran commitments is ambitious particularly in a world which appears to be increasingly uninterested in the role of theology in making important distinctions. Or, put differently, it is an ambitious goal in a culture where many believe theological distinctions are more likely to produce maliciousness than good. This goal also challenges what appears to be the case for a typical ELCA Lutheran. For example, one issue is the extent to which ELCA Lutherans are willing to claim some level of “truth” for their beliefs especially in contrast to the beliefs of others. To illustrate, we have included the following from a 2008 survey of Lutheran congregational leaders from the survey panel *Lutherans Say . . .*¹

A Lutheran Theological Identity

While these Lutheran leaders are typically not literalists, they also hold beliefs that are not clearly identifiable as Lutheran. These Lutheran leaders are, at best, ambiguous in terms of a Lutheran theological identity. They are not, for example, convinced Lutheranism as a theological system is better than any other theological system. Seventy-six percent “agreed” or “strongly agreed” that no Christian group can legitimately claim its beliefs are more true than those held by any other Christian group. Forty-six percent “agreed” or “strongly agreed” and 22 percent were “not sure” that “it is possible for a faithful follower of any religion, including Islam, Hinduism, or Buddhism, to find the truth about God through that religion Perhaps most significant is the proportion of these leaders who accept a high view of the capacity of individuals, as individuals, to respond positively to God. Again, it is very difficult to sort out nuances among different theological points of view using a questionnaire, but when these leaders were asked to agree or disagree with the statement “Salvation is freely given by God but only to those who have made a decision to accept Jesus as their personal savior,” 62 percent of the respondents “agreed” or “strongly agreed.” Nine percent said they were “not sure” while 22 percent “disagreed” and 7 percent “strongly disagreed.” When asked to respond to the statement “It is possible by honoring God and with God’s help to overcome sin and live a holy life,” 73 percent of the respondents “agreed” or “strongly agreed.” When asked to respond to the statement “Those who honor God are often blessed materially,” 31 percent of the respondents “agreed” or “strongly agreed.”

Divergent Responses

There were very few divergent responses among the TEAC respondents. Perhaps the selection process produced a group of similar mind. Nevertheless, the following comments show somewhat divergent views.

¹ *Lutherans Say . . .* 6, 2009, was a survey of lay leaders who receive the ELCA congregational resource “Seeds for the Parish”. A full report of the survey is available from Research and Evaluation, ELCA.

It is unclear where the Lutheran movement is headed in our so called North American context. I am asked over and over again by Lutheran church members of diverse backgrounds, races and ethnic groups, "What is our Church up too and trying to prove"? Congregants are saying we seem to have lost our way. Some say the Good News has become watered down. Others say we need to market the Pentecostal staff driven model and worship style. I say the Church is in danger of letting the world dictate its future, as head knowledge seems to prevail over and above the foundational teachings of the Lutheran Church. No doubt, we the church must look at the culture and the masses, and ask God to help us share the message "GRACE" with Holy Spirit fire.

I would stay away from this kind of religious language! [Referring to how Question 1 was worded.] I do not even know what this questions means! Love God and love neighbor as yourself. Keep it simple. Emphasize the message of Jesus. Make the message relevant to our lives.

People are not looking for a Lutheran church, they are looking for God. Therefore, spend less time talking about what it means to be a Lutheran in a multi-denominational culture and more time talking about what it means to be a Christian in an increasingly skeptical and unbelieving culture. We do not witness to the Lutheran church but to Jesus. We need leaders who grasp this paradigm shift. We will learn this better from other denominations and expressions rather than our own.

I believe we are being called to open our minds and hearts, our theologies and liturgies and discover again what it means to reclaim faith as trust in the living God (and not a subscription to a set of beliefs). I believe we are being called to create ways in which seekers/nones/the lapsed can gain an experience of the living God (not 'learn' about God). I believe we are being called to find new ways to create genuine community (instead of fostering membership with a mug and a new member class). I believe we are being called to lay down our theological and confessional weapons and open ourselves up to how God might be at work in our world, changing not only those around us, but us, too. Leaders need to be conversant in the ways in which non-church people understand and come to faith, what sorts of communities they are longing for, and how to engage and build those communities.

Question 2: Into what forms and contexts of public witness and service is God calling this church for which we need to prepare leaders?

The responses to this question were overwhelming focused on preparing leaders to engage a social context in which traditional congregations are increasingly marginalized.² To a great extent, this may have been a function of the focus of the question on "public" witness and service assuming what happens inside a congregation is "private". In this case, leadership means having the ability and taking

² Defining tradition as a community with a stand-alone building where worship is held weekly, with a professionally trained leader responsible for Christian education and the pastoral care of members.

the initiative to express and act upon, in everyday life, one's commitments as a Lutheran Christian. The focus of this church on leadership should be to assist in creating the conditions under which this happens.

We need leaders of all sorts, not just pastors and rostered leaders, but community leaders, parents, professionals who can speak in ways that are biblically literate, theologically sound, and free of jargon. We need to put the best resources of our tradition, biblical and confessional, in new language. Ears are hungry to hear, but we have to say it fresh.

We need to become a church that prepares its members to understand their home life, their work, their schooling, and their daily tasks as infused with meaning and God's presence.

We need to move beyond "inviting others to join us" (welcoming), and gain comfort in speaking a word of faith into our ordinary and daily lives and circumstances. Congregations that continue to thrive need to be encouraged to see themselves in real partnership beyond their own comfort and community –for accompaniment even more than for service.

Increasingly I think that we need leaders who can lead Eucharistic communities whose primary function is not necessarily to worship, but to serve in their communities and around the world. Such leadership might take the form of programs housed by larger congregations, or they might resemble non-profits in their structure. And, perhaps most importantly in the new age of Christianity, we need leaders in dialogue. We must be able to talk with our neighbors to come to common understandings, to work for the common good, and to heal each other's hurts. To this end, we need must prepare leaders who can engage in interfaith dialogue, intercultural dialogue, and constructive political dialogue. And we need to prepare leaders to listen so that they can start dialogue in their own communities about the shapes and directions of the future.

The entire Christian Church in North America (not just Lutherans) has focused much too heavily in the past 60 years on meeting the needs of its members. In that sense, denominations and their leaders have fallen into the same trap as politicians – giving people what they want in order to encourage and reward their financial support. It is vital to the spiritual health of congregations, synods, the wider church, and church leaders to focus the attention of congregations on mission and ministries that extend beyond the walls of individual congregations.

Our congregations have for too long been places where people had their needs met, without being sent out to meet the needs of the world. We need to form/equip leaders who can both cast a vision and help people own and live it. Those leaders will meet huge resistance, and thus they need to be well skilled in both systems thinking and Lutheran Theology. In addition, when people actually do begin to engage their communities, they

are unable to share how/why their belief in Jesus has freed them to be of service to others. They don't know the Biblical story well enough to actually speak with confidence about how their lives are a continuation of the Biblical trajectory.

Again, there was an occasional dissident voice questioning the very premise of the question.

Don't jump so quickly to public witness and service. Leaders need to be educated to welcome, orient, and incorporate people into communities of faith grounded in worship, study, and service. It is not at all clear that seminary education connects with these primary pastoral responsibilities. There seems to be little education in formation or education, little education in the central things of worship and prayer, little education in discerning service appropriate to one's location.

A good grounding in Bible, preaching, pastoral care and music will enable leaders to deal with just about any form or context they find themselves in.

According to a significant number of respondents, the qualities of these outward-focused leaders include:

- a deep concern for those who are on the edges or outside mainstream society
- a love for those being ministered to
- the ability to be inspiring
- the ability to ground pastoral work in a secular, complex, interdependent and emerging world
- being adept and passionate about worship leadership, Christian education, stewardship, pastoral care
- the ability to teach and articulate the faith
- the ability to equip the laity to understand and live out their ministry in their daily life
- the ability to understand, appeal to, and organize the 'nones'
- the ability to host respectful conversations

The prevalence of responses stressing an outward focus raises an important challenge. Recent survey work with clergy ordained in 2006 suggests a pastor with high debt may be more compliant with the existing norms of congregational life and more cautious about making difficult decisions or taking any actions in a congregation which may produce conflict.³ Several of these pastors were interviewed and some indicated they were so anxious to receive, accept, and begin working in a call (in part to begin to pay down their debt or at least to stop incurring it), they wanted to do nothing which might jeopardize their future in that call. These findings should be set alongside those from recent survey work with lay leaders in congregations conducted in support of the ELCA's Living into the Future Together (LIFT) task

³ This finding is made as a part of the forthcoming report from Research and Evaluation on the Lilly funded M.Div. student debt project. The report will be available from Research and Evaluation, ELCA. The survey work with ELCA clergy ordained in 2006 involved the participation, in various ways, of about 100 clergy.

force.⁴ This work showed ELCA congregational leaders like their congregations and are not interested in changing them. It also found the vast majority of congregational leaders believe the main problem is the predominant beliefs and attitudes in the wider culture and there is little they can do in the face of these powerful trends.

Finally, research on congregational vitality in the ELCA has found that member assessments of vitality are considerably more positive than those of the congregation's pastor.⁵ In an attempt to understand why this is the case, it became very apparent members and pastors define vitality differently. For most members, a congregation is vital if there is little internal conflict and it has sufficient resources (financial and in terms of volunteers) to provide pastoral leadership for worship and the care of members along with a program of Christian education. Pastors, on the other hand, were much more likely to assess vitality based on the impact of the congregation in the local and global community. In short, if these perspectives are widespread among the members of ELCA congregations, it will take very skilled pastoral leadership to alter these views. But, is there a commitment to this internal change? Many of the comments of these respondents suggest considerably more interest in producing leaders who are better working outside a traditional congregational context than within it.

3. What kinds of forms of education and contexts will best create the learning and equipping communities needed to live faithfully into God's mission?

While there were clear themes in response to this question (which we will review below), there were respondents expressing opposing views (more or less informed) about the role of a seminary. In addition, the responses tended to focus primarily on the education of rostered leaders.

The value of residential seminary education for forming leaders cannot be underestimated. A year or more of living together as Christians in a community centered on word and sacrament provides a good model for helping shape life in congregations.

If you want to be a leader in our church you must leave your current way of life, travel to one of only eight possible Lutheran institutions and spend four years of your life living in a fantasy world where your only task is to sit in classrooms and learn with others who have similar passions and ideas as you.

I personally think that perhaps less seminary and more "in the trenches" experiences supported by on line education and a strong mentor might be effective and less costly.

To me as a pastor, seminary is still the best for in depth, interactive biblical study as well as other core curriculum components.

Our emphasis needs to shift toward extension education—training willing servants while they work in other public jobs. Until we find a way to bring down the cost of a four-year,

⁴ This report is available from Research and Evaluation, ELCA.

⁵ This work is on-going and being conducted in behalf of Research and Evaluation in a pilot project with the Western North Dakota Synod, the Upstate New York Synod, and the Rocky Mountain Synod.

on-campus degree, fewer and fewer will chose that option. "Education in place", with a few weeks of intensive class meetings, are more suited to the needs of the emerging church.

I totally support intense, on-site education AND spiritual formation (which Lutheran seminaries don't do well, but others do). Our leaders need a center that I'm skeptical online learning can provide. But that seems to be the new wave. Online folks still need a community and the face to face joy and accountability that provides. Plus learning by human osmosis, not cyberstuff.

On the other hand, most of the respondents argued neither for nor against seminary, but for an approach to learning which focuses on enhancing the student's ability to assess the context (the critical challenges faced by people in their everyday lives) as well as the student's ability to respond in a compelling, practical way (making a positive difference) both of which should be well informed and guided by Lutheran theology (an expression of God's grace).

While I will always believe there is a need to wrestle with scripture and to grapple with good theology, I also believe that it is important for this work to be done in the context of everyday life. So, it is important to move learning communities out of the ivory towers and into the streets. It is also important to have the spaces where the activities that we engage in on the streets can be reflected on theologically. I also believe that these reflections should take place in a broadly diverse context: in terms of age, race, and also breaking down the wall that has arisen between the "church professionals" and the lay leadership of our congregations. It is so important too for this education to take place in terms of listening and learning how to ask questions (not just answer them!). Let's free people to wonder about God and about how God is showing up in the world.

We need a nimble, flexible delivery system that can work with leaders as they are "embedded" in the local context similar to the action/reflection model but using all the bells and whistles of today's technologies.

While the calls of church leaders may look different than in the past, I think that the message and education for the most part should remain the same. We still need an education rooted in Bible, theology, history and pastoral care but it must always be set in context. We also need to learn practical skills: how do you read your audience/context? How do you share your faith in a parish setting vs. business setting? What does bi-vocational ministry look like? I think that this type of focus on the practical should bring students out of the classroom more and into their called contexts where they can immediately put their education into practice.

More hands on. I think it is such a strength of the Lutheran church to have pastors that are so well trained and educated theologically, but it's in the acting out of that knowledge. But it's not just the education of the pastors but the cultures within the

churches that need to change—a change to what can we do to help those around us rather than what can we do to help ourselves.

As leaders are prepared, an intentional component of didactic and contextual learning should include encouraging students to engage the communities where they serve. This would include learning a neighborhood not just through demographics and tertiary sources but through direct conversation with people in the communities, being out amongst the people, engaging those who are not currently members of the church in authentic relationship and partnership.

All should have the opportunity and requirement in contextual education to serve in a context very different from what has been their experience in growing up or is their current experience. This will allow the opportunity to understand ministry and engagement of people through a lens other than what comes familiar and will allow for a better understanding for the whole church to which we are called. Additionally, more robust opportunities for development of lay leaders are essential. Lay schools of ministry across the country will help to develop stronger ministers of the gospel in our communities.

If we think how the Christian church first began, we see the disciples learning through their experience of living with Jesus for those three years. We see them learning through these life experiences. I think it may be important for our Lutheran leaders (pastors and other rostered leaders) to become most aware of understanding people's lives through those people's lives. We may need to learn how to do more creative thinking to consider various and alternative means of sharing the gospel . . . and of worship. Life experiences may be more significant in the future . . . or learning how to apply such life experiences into the context of mission and ministry.

I believe, in encouraging students to empathize with those around them, to understand the challenges real people are facing in society, and to wrestle with the question of how our faith calls us to actively respond to the world around us.

We need deep theology and deep praxis. We need practice with cultural diversity and ways to not only develop cultural competencies, but also learn our real histories from this country and around the world.

A solid understanding of how Lutheran theology speaks into the lives of people is a necessity as other things change around us.

We need mature leaders who have taken the time to be formed in community with others. But we need those leaders in ministry contexts while they learn. They need to grow with the reality of Christian community in their faces.

... I do not necessarily think that means a focus on community organizing rather than parish life, but we need to do better helping religious leaders to understand the contexts in which people live, their questions and needs, and what the church can offer them Often seminary education is much more about the "content" of theology and scripture and divorced from these contextual concerns, other than field work and internship. Context, thus, is not only the individual location, but the wider context of postmodernism, individualism, technology, etc.

The respondents also developed a long list of educational outcomes.

- | | | | |
|-----------------------|------------------------|------------------------|--------------------------|
| • theology | • the Confessions | • Bible | • worship |
| • preaching | • ethics | • stewardship | • pastoral care |
| • change | • listening skills | • teaching skills | • history |
| • congregational | • conflict management | • spiritual formation, | • entrepreneurial skills |
| administration skills | • language skills | development, direction | |
| • contextual | • awareness of sexism, | | |
| assessment skills | racism, classism | | |

The respondents also suggested a substantial list of strategies.

- approaches which embed students in the local context (parish-based, community organizing, mentors, cultural/community emersion programs, institutional emersion programs, work with community leaders)
- life-long learning approaches
- approaches which recognized different learning styles or stages of development
- action/reflection models
- on-line learning alternative
- cohort based learning approaches
- participation in a learning community
- synod based lay schools
- 50 small coordinated, integrated, learning communities
- intentional vocational discernment, faith formation, spiritual direction activities
- education in-place

At least one respondent argued the infrastructure already exists but it needs to be more actively coordinated. The infrastructure includes congregations, camps, campus ministries, lay schools, colleges/universities, seminaries, TEEM.

Finally, there was this exchange of views on the popular "best practices" approach.

I suggest bishops identify key churches which are effective. Then assign interns to those churches. THE, and I stress - THE ---- KEY PLACE TO EDUCATE FUTURE LEADERS IS AT THESE SITES. Most seminaries, I suspect, are rooted in traditionalism. It is the

entrepreneurial local pastor who is breaking new ground. Why is it that the mega-churches of the 1990s held their own conferences? They were breaking out of the traditional mold. People went to these conferences because, obviously, seminaries were not equipping people and I would guess that seminaries dismissed these places. Assign future leaders to creative places. I find it highly dubious we will EVER reform the seminaries. It just will not happen. It is the nature of organizational change. Many churches, which get interns, are not necessarily doing much new or creative, they just have sufficient funds. As a result the first call pastor (typically, serving a small parish) is not as well educated/experienced as he/she might be to help develop that parish.

I'd like to see us move away from raising up "best practices" and "successful" congregations and more toward congregations and communities that see themselves in partnership with others. This would mean a greater emphasis on learning about the various agencies and services that already exist rather than congregations trying to make their "own" services to "help" others. Real relationship requires mutuality and shared benefit, not simply providing service to those we perceive to be in need. Family and neighborhood structures have broken down to the extent that people end up isolated from genuine relationships of cooperation and accountability. Education and contexts that help leaders and communities empower people at each stage of life would be very valuable.

Brief Summary of Responses from ELCA Seminaries

Many of the themes developed in by the individual respondents were also made in the responses from each of the seminaries. We have not included the verbatim responses from the seminaries but have summarized those responses into categories.

1. What is the vocation of the Lutheran movement in our North American context?

Responses to this question fell into three categories.

- To share the message of grace in a world which is increasingly complex, pluralistic, and multicultural
- To maintain a Lutheran perspective while working ecumenically with partners from other Christian denominations as well as interfaith partners
- To share a theology that is willing to live with tension and paradox

2. Into what forms and contexts of public witness and service is God calling this church for which we need to prepare leaders?

Responses to this question fell into the following categories.

- Although it was mentioned, the traditional church context received little emphasis as a context of future public witness. Rather, the responses from the seminaries stressed the importance of work outside of the church building in different contexts and witnessing to those outside the church setting.
- There will be greater utilization of an online setting as a context for ministry. Leaders will likely be using online interactions and social networking as part of their ministry. The use of these technologies will allow for witnessing opportunities at both local and global levels.
- Denominations are no longer as strong a factor in informing people's decisions about the congregation that they will attend or join. It is more common now for people to begin attending and joining churches because they like the pastor's sermons or the children's ministries, as opposed to the theological distinctions identified by denominations.

3. What kinds of education and contexts will best create the learning and equipping communities needed to live faithfully into God's mission?

Responses to this question fell into the following categories.

- Heavy emphasis was placed on the need for theological education in some form for lay leaders, as their role would likely begin becoming more important in future contexts.
- Given the changing context for ministry, there is a need to provide opportunities for continuing education for all, not just the future leaders. Although the Biblical truths have not changed, the culture and its challenges have; this makes it all the more important for those who have been in ministry for some time to refresh their learning.
- Education should prepare leaders for multiple vocations. This reasoning for this is more than financial. Leaders should learn and develop skills that would be beneficial in more than one vocation: "administration skills, public speaking, social research, conflict resolution, community organizing and small business skills...are all necessary and conducive to creative ministry."
- The continuation of distance learning is a near certainty. Although this type of learning has definite advantages over a traditional residential model, it must be done in such a way that students can experience community and grounded learning.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

October 1988
Amended October 11, 1991
Name change effective July 1, 1994
Amended January 15, 2000
Amended May 15, 2004
Amended October 20, 2007
Amendments approved October 11, 2013
[Approved By ELCA Church Council, except Article IV and V](#)
Amendments approved February 8, 2014
[Pending Church Council Approval](#)

RESTATED BYLAWS
OF
LUTHER SEMINARY

ARTICLE I
Name and Organization

Section 1.
Name and location.

The name of this corporation is LUTHER SEMINARY (hereinafter “the Seminary). The principal office of the Seminary shall be at such place within the City of Saint Paul, Minnesota, as shall be designated from time to time by duly adopted resolutions of the Board of Directors. Until otherwise fixed by the Board of Directors, the principal office shall be at 2481 Como Avenue West, Saint Paul, Minnesota 55108.

Section 2.
History.

The Seminary is the legal and historic successor of Northwestern Lutheran Theological Seminary, a seminary of the Minnesota Synod and the Red River Valley Synod of the Lutheran Church in America, organized in 1920, and of Luther Theological Seminary, a seminary of The American Lutheran Church, organized in 1917, together with its antecedent institutions, as well as Augsburg Theological Seminary, also a seminary of The American Lutheran Church, organized in 1869. The merger of Luther Theological Seminary and Northwestern Lutheran Theological Seminary became effective on July 1, 1982. The American Lutheran Church and the Lutheran Church in America, together with The Association of Evangelical Lutheran Churches, were united in the Evangelical Lutheran Church in America (hereinafter, “ELCA”) through a merger effective on January 1, 1988. The name of the school was changed to LUTHER SEMINARY, effective July 1, 1994.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

ARTICLE II

Purpose

Luther Seminary educates leaders for Christian communities called and sent by the Holy Spirit to witness to salvation through Jesus Christ and to serve in God's world.

ARTICLE III

Corporate Member

The ELCA shall be the sole member of this corporation and this seminary shall be governed by its policies.

ARTICLE IV

Confessional Basis

The faith and life of this Seminary shall be in harmony with the confessional commitments of the ELCA.

ARTICLE V

Membership of the Board of Directors

Section 1.

Membership and Terms.

(a) This ~~s~~Seminary shall be governed by a Board of Directors comprised of up to twenty-six ~~d~~Directors. ~~The collaboration of the electing bodies, i.e., the supporting Synods and the Vocation and Education unit or its successor churchwide agency, will be sought by the seminary to designate the then-current President of the seminary and the then-current Chair of the Luther Seminary Foundation Board of Trustees to be voting members of the Board of Directors.~~ The remaining ~~d~~Directors shall be elected as follows: (i) Each of the ~~Seminary's~~ supporting Synods of the ELCA may be asked by the ~~s~~Seminary to elect one ~~d~~Director; (ii) at least one-fifth of the Directors shall be nominated by the appropriate church-wide unit and elected by the Church Council; which one-fifth shall include the President of Luther Seminary and the Chair of the Luther Seminary Foundation Board of Trustees if they are also elected by the Church Council; ~~the Vocation and Education unit or its successor churchwide agency shall elect at least five directors;~~ and (iii) the Bishops of Regions 1 and 3 shall ~~each~~ elect two Bishops ~~from among their number as~~ ~~d~~Directors; and (iv) the remaining members ~~elect~~ ~~by~~ ~~to be from the supporting Synods,~~ ~~nominated by~~ in consultation with the Seminary's Board of Directors, in numbers as set

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation

At their meeting on February 8, 2014

by the Board ~~consultation with the supporting Synods.~~

(b) New Directors and incumbent members of the Board who are eligible and standing for re-election normally shall be elected in the spring so that Directors may begin their service on July 1 of the year in which they are elected or re-elected. The term of a Director shall be four years, renewable twice. Appointment or election to fill a vacancy of an unexpired term shall not be counted as a term.

(c) The Board shall aspire to having a diverse membership, including persons of color, a balance of male and female members and a balance of clergy and lay members. Potential members are to be nominated through a process in compliance with subsection (a) above, and in careful consultation with the President of the Seminary to ensure the needed competencies and proportions of the Board.

(a)(d) The Board of the ~~is~~ Seminary shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition 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 this Board.

(e) A Director shall serve until a successor is elected and qualified. ~~Vacancies on the Board of Directors shall be filled by the electing body after thorough consultation with the President and/or Chair of the Board concerning required competencies, representation and above provisions. A Director may be removed from office with or without cause by an affirmative vote of two-thirds of the Directors. If a~~ Director is absent from two consecutive meetings without valid excuse, the office shall be declared vacant by the Board of Directors. ~~Vacancies of the Board of Directors shall be filled by the electing body after thorough consultation with the President and /or chair of the Board concerning required competencies and representation.~~

(a) ~~In accord with the policies of the ELCA, at least two of the directors must be persons of color or persons whose primary language is other than English. Sixty percent of the Board are to be lay persons (fifty percent male and fifty percent female) and forty percent are to be clergy. These persons are to be nominated through a process of careful consultation with the President of the seminary to ensure the needed competencies and proportions of the Board. The Board of this seminary shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition 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 this Board.~~

Comment [ber1]: Replaced by subsection V. (c) above.

Section 2:

~~Term of office and election. Elections to the Board of Directors shall normally be held so that directors may begin their time of service on July 1 of each year with the exception of the~~

Comment [ber2]: Replaced by subsection V. (b) above.

CONFIDENTIAL
DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

~~President and the Chair of the Trustees of the Foundation (see Section 1 above). The term of a director shall be four years, renewable twice. Appointment or election to an un-expired term shall not be counted as a term.~~

Section 23.

Advisory members.

The Executive Director ~~for the appropriate of the Vocation and Education unit of the ELCA or designee, the Director for Theological Education of the ELCA or designee~~ and the ~~Trustees of the Foundation~~ shall serve as advisory members of the Board of Directors with voice but without vote ~~in Board meetings~~. The Board of Directors may designate other advisory members from the faculty, the administration, the student body, the Alumni Association, the Auxiliary and other groups as the Board determines, with voice but without vote.

Section 4.

~~Conflict of interest. With the exception of the President, no person in the employment of or a full-time student at this seminary shall be eligible to serve as a director, except as an advisory member with voice but without vote.~~

Comment [ber3]: Covered by Section XVI, below, and previously approved.

Section 5.

~~Vacancies. A director shall serve until a successor is elected and qualifies. If a director is absent from two consecutive meetings without valid excuse, the office shall be declared vacant by the Board of Directors. Vacancies on the Board of Directors shall be filled by the electing body after thorough consultation with the President and/or chair of the Board concerning required competencies and representation.~~

Comment [ber4]: Replaced by subsection V. (e) above.

Section 6.

~~Executive Committee. The Board of Directors shall elect the Vice Chair, Secretary and Treasurer of the Board at the spring meeting of even-numbered years. The election or re-election of the Chair shall occur in the spring of the odd-numbered years for a term to commence in one year. In the event that the current Chair is not re-elected or is in his or her final term, then the Board shall elect a Chair Elect whose term shall commence one year hence. The Chair Elect shall be a voting member of the Executive Committee. The Executive Committee shall be comprised of these officers, together with the chairs of the regularly established committees as determined by the Board, all elected for two-year terms, renewable two times, the President, and the Chair of the Trustees of the Foundation. The chairs of the committees shall be elected by the Board at the spring meeting of odd-numbered years upon the nomination by the respective committees and further nominations in the Board. Meetings of the Executive Committee may be called either by the Chair of the Board of Directors or the President. The Executive Committee shall have the power to act on behalf of the Board of Directors between meetings. All actions of the Executive Committee are subject to review by the Board of Directors.~~

Comment [ber5]: All of the remaining deleted provisions were moved and replaced by reorganized sections in the rest of the Bylaws, and all have been previously approved.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

Section 7:

~~Other committees.~~ The Board of Directors shall from time to time establish such other committees as are needed and authorized at any meeting of said Board. The procedures and responsibilities of each committee shall be adopted by the Board and made available to all directors.

Section 8:

~~Responsibilities and authority.~~ Subject to the Articles of Incorporation, the Board of Directors shall have all power and authority granted to nonprofit corporations under Minnesota Statutes, Chapter 317. Subject to the policies of the supporting churches, the Board shall, among its duties, have the responsibility and authority:

~~Personnel~~

a) ~~To oversee the selection and retention of seminary personnel, including the election of the President and the review and evaluation of the President's work; the election of other seminary administrative officers upon the recommendation of the President; and the appointment, reappointment, election to tenure, promotion, discipline, termination, dismissal or suspension of faculty according to the provisions in these Bylaws and the Faculty Handbook;~~

~~Academic Program~~

b) ~~To oversee the education program and other programs of this seminary and to review and approve policies that assist this institution to achieve its purpose;~~
c) ~~To grant such diplomas and degrees as are properly granted by this seminary, upon recommendation of the faculty;~~

~~Student Life~~

d) ~~To oversee student life, admissions and financial aid policies and procedures;~~

~~Religious Life~~

e) ~~To oversee the religious life of the Seminary;~~

~~Finance and Administration~~

f) ~~To purchase, acquire, lease, sell and convey, mortgage, pledge and otherwise dispose of real estate and all other property of whatsoever nature; to receive gifts, legacies and devices, either in outright or in trust; to borrow money; and to manage all assets, real estate, endowment and other investable funds;~~
g) ~~To maintain a sound basis of financial support and oversee the financial affairs of this seminary;~~
h) ~~To establish tuition, fees and other charges for this seminary;~~
i) ~~To set salaries of faculty and administrative officers within salary ranges, if any, defined by the ELCA;~~

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

~~j) To adopt and as necessary amend the annual budget;~~

~~*Seminary Relations*~~

~~k) To authorize ongoing financial development according to the policies of the ELCA;~~

~~l) To conduct major fund appeals for this seminary in the congregations of the ELCA;
subject to authorization by the ELCA and carried out in a manner decided by the ELCA;~~

~~m) To oversee other programs, policies and procedures related to the external constituencies
of the Seminary;~~

~~*General*~~

~~n) To adopt policy statements, including policies and procedures within the Faculty
Handbook relating to faculty personnel, for the internal operation of this seminary after
consultation and review by those groups within this seminary primarily affected by such
policy statements. The President shall be responsible for arranging such a consultation
and review;~~

~~o) To adopt (and review on a continuing basis) long range goals and short range objectives;~~

~~p) To receive and review reports from the President of this seminary;~~

~~q) To report to the ELCA as it requests;~~

ARTICLE VI

Responsibilities and Authorities of the Board of Directors

Subject to the Articles of Incorporation, the Board of Directors shall have and exercise all power and authority granted to nonprofit corporations under Minnesota Statutes, Chapter 317, these Bylaws and such other appropriate Board Policy Statements. These Bylaws and other Board Policy Statements shall, subject to the Articles of Incorporation, take precedence over all other institutional statements, documents and policies.

Subject to the policies of the ELCA, the Board shall have, but not be limited to, the following responsibilities and authorities:

- (a) Establish and periodically review the Purpose, Vision, Mission and Strategic Plan of the Seminary, and in consultation with the President, support the Seminary in accomplishing them;
- (b) Oversee governance of the Seminary and establish effective governance processes;
- (c) Establish Policies and criteria for Board membership; elect Board officers and authorize assessment of Board performance;
- (d) Oversee the selection and retention of Seminary personnel, including the appointment of the President as the chief executive officer of the Seminary; establish the President's conditions of employment; establish the President's performance evaluation criteria and

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

provide input to the Committee of the Board assigned to oversee the President's performance;

- (e) Adopt policy statements, including policies and procedures within the Faculty Handbook relating to faculty personnel, for the internal operation of Seminary; assuring consultation and review by those groups primarily affected by such policy statements;
- (f) Elect other Seminary administrative officers upon the recommendation of the President;
- (g) Appoint, reappoint, grant tenure, promote, discipline, terminate, dismiss or suspend faculty according to the provisions of these Bylaws and the Faculty Handbook;
- (h) Receive and review reports of the President and Seminary leadership and provide reports to the ELCA as and when appropriate or required;
- (i) Oversee the education program and other programs of the Seminary including changes in program, and curriculum; and review and approve policies that assist the Seminary in achieving its purpose;
- (j) Grant such earned and honorary diplomas and degrees as are properly granted by this Seminary, upon recommendation of the faculty and the President;
- (k) Oversee the religious life of the Seminary and student life, admissions and financial aid policies and procedures;
- (l) Oversee the financial affairs of the Seminary, including but not limited to, adopting and amending, where necessary, the annual budget, managing the assets of the Seminary, funding, fund-raising and gift-acceptance policies as recommended by the Seminary Foundation Board of Trustees.
- (m) Purchase, acquire, lease, sell and convey, mortgage, pledge and otherwise dispose of real estate and all other property of whatsoever nature; and borrow money; and manage all assets, real estate, endowment and other investable funds;
- (n) Receive gifts, legacies and devices, either in outright or in trust;
- (o) Establish tuition, fees and other charges for this Seminary;
- (p) Set salaries of faculty and administrative officers within salary ranges, if any, defined by the ELCA;
- (q) Authorize ongoing financial development according to the policies of the ELCA;

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

- (r) Conduct fund-raising in the congregations of any supporting synod only upon the approval of the appropriate synod; and
- (s) Oversee other programs, policies and procedures to support accountability, transparency and open communication with internal and external constituencies of the Seminary, as well as represent the broader interests of the ELCA, the church at large and the broader public interest in graduate religious education.

ARTICLE VII Officers of the Board of Directors

Section 1. Officers of the Seminary.

The officers of the Seminary shall consist of the Chair, the President, the Vice Chair, the Secretary and the Treasurer, and such other officers as shall be named from time to time with the title of Executive Vice President or Vice President. The Dean of Academic Affairs and other officers such as Executive Vice Presidents or Vice Presidents shall serve at the pleasure of the President. The Chair, Vice Chair, Secretary, Treasurer and President shall be Directors, and shall serve at the pleasure of the Board.

Section 2. Terms and Responsibilities of the Chair of the Board.

The Chair shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee, and shall serve for two years. The term shall begin on the first day of July of the year in which the Chair is elected, or immediately if the Chair is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Chair shall fulfill the responsibilities prescribed in these Bylaws, together with the following duties:

- (a) Preside at all meetings of the Board of Directors and its Executive Committee;
- (b) Have the right to vote on all questions (other than those in which the Chair has an identified conflict of interest);
- (c) Serve as spokesperson for the Board of Directors;
- (d) Upon consultation with the Governance Committee and the President, appoint committee chairs, vice chairs and members;

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

- (e) Serve as Chair of the Executive Committee, and as an ex officio member of all committees of the Board;
- (f) Consult with the President and the Governance Committee in the preparation of the agendas for the meetings of the Board of Directors or its Executive Committee;
- (g) Consult with the President about such other matters deemed desirable by either the President or the Chair; and
- (h) Perform such other duties as may be prescribed by the Board of Directors or the Executive Committee from time to time.

Section 3.

Term and Responsibility of Vice Chair of the Board.

The Vice Chair shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Vice Chair is elected, or immediately if the Vice Chair is filling a vacancy. Vacancies may be filled at any time by a vote of the Board of Directors.

The Vice Chair of the Board of Directors shall, in the absence or disability of the Chair, perform all duties of the Chair as described in Section 2 above, and shall perform such other duties as may from time to time be assigned by the Chair, the Executive Committee of the Board of Directors.

Section 4.

Term and Responsibilities of the Secretary of the Board.

The Secretary shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Secretary is elected, or immediately if the Secretary is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Secretary shall and perform the following duties:

- (a) Keep accurate minutes of the Board of Directors and its Executive Committee and assure that they are promptly distributed to the members of the Board of Directors and Executive Committee appropriately;
- (b) Assure that all meeting notices are duly given in accordance with these Bylaws;
- (c) Assure that the Seal of the Seminary is affixed to all official documents that are required by law to bear it, the execution of which on behalf of this corporation is duly authorized

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

in accordance with the provisions of these Bylaws, and assure all records of the Seminary are properly authenticated;

- (d) See that all reports of the President and Board committees are received and filed for record and other official documents of the Seminary are properly maintained;
- (e) Ensure that the Board is acting in accordance with the Restated and Amended Articles of Incorporation, these Bylaws and adopted Policies of the Board of Directors;
- (f) See that a register of the post office address and other relevant contact information of each Director is kept; and
- (g) Perform such other duties as may be assigned by the Board Chair, the Board of Directors or its Executive Committee.

Section 5.

Term and Responsibilities of the Treasurer of the Board of Directors.

The Treasurer shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Treasurer is elected, or immediately if the Treasurer is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Treasurer shall perform the following duties:

- (a) Serve as a member of the Audit Committee and as a member of the Finance and Administration Committee of the Board;
- (b) Serve as the Board's key leader on all financial management policy matters;
- (c) Ensure that the Board regularly receives appropriate financial statements from the Seminary's administration that include comparisons of revenue and expenditures with the approved annual budget;
- (d) Ensure that all other financial reports, including those regarding special or major Board-approved expenditures, Seminary investments and debt, and annual or special audits, are provided to the Directors in a timely fashion;
- (e) Work closely with the Seminary's chief financial officer, independent auditors and any other financial oversight committee of the Board; and
- (f) Perform such other duties as may be assigned by the Board Chair, the Board of Directors or its Executive Committee.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

ARTICLE VIII

Committees of the Board of Directors

Section 1.

Committees

The Board of Directors shall establish such standing and ad hoc committees as it deems appropriate for the performance of the Board's responsibilities. The Board, upon recommendation of the Chair, shall appoint the committee members in the spring who shall serve for one year, or until their successor has been appointed or the committee has fulfilled its charge. Each committee member's term shall begin on July 1 of the year in which they were appointed, or immediately if they are fulfilling a vacancy or being appointed to an ad hoc committee.

The chairs, vice chairs and members of the committees shall be appointed in the spring, or upon the establishment of an ad hoc committee, by the Chair of the Board, in accordance with Article 7.2(d) herein, and shall serve for one year, or until their successor has been appointed or the committee has fulfilled its charge. Each committee member's term shall begin on July 1 of the year in which they were appointed, or immediately if they are fulfilling a vacancy or being appointed to an ad hoc committee. All committee chairs and vice chairs shall be members of the Board of Directors, unless otherwise appointed by the Board.

Each Committee shall have a written statement of purpose, role, and responsibilities which shall be submitted to the Governance Committee for review, approval and recommendation to the Board for approval. Such statements shall be reviewed annually by each committee and changes shall be submitted as described above.

Each committee shall have designated a member of the Seminary Administration, as determined and appointed by the President in consultation with the Board Chair, to assist with the work of the committee. Each committee shall meet at least three times annually or more often if required by the Board, and regularly report on its work and recommendations to the Board. All committees shall maintain written minutes of meetings, and, with the exception of the Executive and Governance Committees, shall distribute such minutes to the Directors. A majority of each committee's voting members shall constitute a quorum.

Section 2.

Executive Committee.

The Executive Committee shall be comprised of the Chair, Vice Chair, Secretary, Treasurer, President and Chair of the Foundation Board of Trustees, together with the chairs of the regularly established committees as determined by the Board.

The purpose of the Executive Committee is to serve at the pleasure of the Board as its agent in addressing business between the Board's regular meetings. The Executive Committee shall oversee the work of the committees of the Board; oversee the Seminary's planning process and

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

progress on planning goals; assure the Board's obligation to support the President; annually assess the performance of the President; and implement the process for determining the compensation and conditions of employment of the President, officers and key employees of the Seminary.

The Executive Committee shall have the power to act on behalf of the Board of Directors between meetings, to the extent permitted by applicable law, but with the following exceptions: Presidential selection or termination; Director or Board officer selection or termination; changes in the Purpose, Vision, Mission or Strategic Plan of the Seminary; changes in the Articles of Incorporation, Bylaws or Policies of the Seminary; incurring corporate indebtedness; sale of Seminary assets or tangible property; adoption of the annual budget; and conferral of degrees.

Meetings of the Executive Committee may be called either by the Chair of the Board of Directors or the President. The Executive Committee shall meet as often as necessary to conduct its business. All actions of the Executive Committee are subject to review by the Board of Directors.

Section 3. Governance Committee.

The Governance Committee Chair shall be the Vice Chair of the Board. The Committee shall be comprised of the Board Chair, the Chair of the Foundation Board of Trustees, the Vice Chair of the Foundation Board of Trustees, the Executive Director of the Luther Seminary Foundation and the President of the Seminary,

The purpose of the Governance Committee is to ensure that the Board's membership complies with the requirements of the ELCA and consists of qualified and committed individuals; identify and nominate candidates for membership on the Foundation Board of Trustees for approval by the Board of Directors; ensure that appropriate and helpful programs of orientation and in-service training are provided for Directors and Trustees; develop the appropriate agendas for Board meetings so that the Board functions effectively and efficiently; develop and implement processes for the regular assessment of performance of Directors, Trustees and officers of the Board of Directors and the Foundation Board of Trustees; and periodically review and appropriately propose amendments to the list of Director responsibilities in Article VI of these Bylaws.

Meetings of the Governance Committee shall be called by the Committee Chair. The Governance Committee shall meet as often as necessary to conduct its business.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

ARTICLE IX Meetings of the Board of Directors

Section 1.

Regular meetings.

Three regular meetings of the Board of Directors shall be held each year, one each in the fall, winter and spring, at such time and place as may be specified from time to time by the Board of Directors or Executive Committee. Unless otherwise specified by the Board of Directors or Executive Committee, the Board of Directors shall meet at the principal office of the Seminary.

Section 2.

Special meetings.

Special meetings of the Board of Directors may be called by the President, the Board Chair, upon written request of any seven (7) members of the Board of Directors, by the Board at either a regular or special meeting, or by either the President or the Board Chair upon written request of a majority of the members of the faculty. Such meetings shall be held at such time and place as stipulated by the President, the Chair or the Board, whoever is convening the meeting, including holding such meetings telephonically or by other generally accepted electronic means that are available to the members of the Board of Directors and that allow for discussion and voting to properly occur.

Section 3.

Notice of meetings.

Written notice of each regular meeting shall be sent to each Director by the President not less than fifteen and not more than thirty days prior to the date of the meeting, excluding the day of the meeting. Written notice of each special meeting of the Board of Directors shall be sent to each Director by the President not less than two nor more than thirty days before the meeting, excluding the day of the meeting. Written notice may be sent in a generally accepted electronic format to a Director's last known e-mail address, cell phone number, or by other electronic medium known to be regularly accessed by the Director.

The purpose of both regular and special meetings shall be set forth in the notice and the notice shall be accompanied by an agenda. No business shall be transacted at any special meeting other than the business specified in the notice of that meeting.

Any Director may make written waiver of notice before, at or after a meeting. The waiver shall be filed with the person who has been designated to act as secretary of the meeting, who shall enter it upon the records of the meeting. Appearance at a meeting is deemed a waiver unless it is solely for the purpose of asserting the illegality of the meeting.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

Section 4.

Quorum and Telephonic Meetings.

A majority of the Directors shall constitute a quorum for the transaction of business at any meeting of the Board of Directors. Except as otherwise stated in these Bylaws or the Restated and Amended Articles of Incorporation, a majority vote of those Directors present with a proper quorum shall be sufficient to transact any business.

Members of the Board of Directors, or any committee designated by the Board of Directors, may participate in a meeting of such Board or committee by means of conference telephone or similar communications by which all persons participating in the meeting can hear each other. Participation in a meeting pursuant to this Section shall constitute presence in person at such meeting.

Section 5.

Action without a Formal Meeting.

Any action required or permitted to be taken at a meeting of the Board of Directors or any committee thereof may be taken without a meeting if the action is taken by eighty percent or more of the members of the Board or committee. Such action must be evidenced by a written document that describes the action taken; containing the signatures of eighty percent or more of the Directors indicating their approval of such action; and such document is included in the minutes or other official records of the Seminary. Action taken in this manner shall be effective when the last necessary Director consents, unless the document specifies a prior or subsequent effective date.

Such document may be an electronic document in a generally accepted format, describing the proposed action, sent to the Director's last known e-mail address, cell phone number, or by other electronic medium known to be regularly accessed by the Director, clearly stating a deadline for response. A Director may approve or disapprove by responding to such written or electronic document with a clear statement of approval or disapproval. Failure to so respond by the stated deadline shall be deemed an abstention.

ARTICLE X
Officers of the Administration

Section 1.

Election of the President.

(a) Eligibility.

The President shall be an ordained minister on the clergy roster of, and a member of, the

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

ELCA, or, if not at the time of election, shall fulfill both requirements before assuming office.

(b) Presidential Search Committee.

The Presidential Search Committee shall consist of the following persons:

- 1) Four Directors, recommended by the Board Chair and approved by the Board of Directors, from whom the Board shall elect the Chair of the Search Committee;
- 2) Two Trustees of the Luther Seminary Foundation, recommended by the Chair of the Foundation Board of Trustees and approved by the Foundation Board and the Board of Directors;
- 3) The Director for the appropriate unit of the ELCA or another person chosen by the Presiding Bishop of the ELCA;
- 4) One member of the Administrative Cabinet, recommended by the Board Chair and approved by the Board of Directors;
- 5) Two tenured members of the faculty, chosen by the faculty in a manner deemed appropriate by them;
- 6) One member of the administrative staff, recommended by the Board Chair and approved by the Board of Directors; and
- 7) One full-time student enrolled at the Seminary, appointed by the governing structure of the student body.

(c) Search Process. The Search Committee shall solicit names of candidates for the office of President from the members of the ELCA by announcement in appropriate church wide publications. The announcement shall include the schedule of the process to be followed.

[There shall be consultation with the ELCA Presiding Bishop and the appropriate ELCA unit throughout each step of the search process.](#) Unless otherwise determined by the Board, the Search Committee shall generate a confidential ranking of the finalists and discuss such ranking and the merits of the finalists, together with its recommendation of the candidate who should be elected President, with the Board of Directors.

(d) Election of the President. The election of the President shall be by a two-thirds majority vote of the Board. The President shall have the rank of Professor and shall serve as, or may appoint the Dean of Academic Affairs as, the Chair of the Faculty.

(e) Term of the President.

The President shall be elected for a five-year term; indefinitely eligible for re-election by the Board, which election should be held one year in advance of the end of the term. Re-election shall be subject to a thorough performance review.

(f) Resignation, retirement and dismissal.

- 1) The President serves at the pleasure of the Board for such term and with such compensation, benefits and conditions of employment as the Board shall determine.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

- 2) The President may resign by giving written notice to the Chair of the Board of Directors.
- 3) The President may, on his or her own initiative, or at the request of the Board of Directors, elect retirement under the policy of the ELCA.
- 4) The President may be dismissed by the Board of Directors at any time and for any reason upon the vote of a majority of the Directors, provided that upon dismissal, the President's salary and fringe benefits shall be continued for at least three months.
- 5) In the event the President is incapacitated or otherwise unable to perform his or her duties, the Chair of the Board, in consultation with the Executive Committee, shall appoint a successor to act as Interim President, until such time as the President is able to resume the duties of the office or is replaced.

Section 2.

Duties of the President

The President shall be the chief executive officer of Seminary, responsible to the Board of Directors for the administration, oversight and proper functioning of the Seminary. The President shall:

- (a) Perform all duties necessary to implement the policies and decisions of the Board of Directors;
- (b) Direct and supervise the work of the faculty, the administrative officers and other staff members, in accordance with these Bylaws and the Faculty Handbook;
- (c) Be responsible for the encouragement and direction of student activities and organizations;
- (d) Provide pastoral, academic and administrative leadership for Seminary;
- (e) Supervise the work of the Faculty and participate in the process for selection and retention of faculty according to the process specified in the Faculty Handbook, including submitting an independent recommendation for each faculty personnel recommendation brought to the Board;
- (f) Lead the faculty, administrative staff and students in the development of objectives and policies for the Seminary to be recommended to the Board of Directors;
- (g) Supervise and administer the work and programs of the Seminary according to the objectives and policies approved by the Board of Directors;
- (h) Establish such programs as are necessary to implement Board policy decisions;

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

- (i) Supervise and administer the educational program, including responsibility for oversight and supervision of the faculty in developing the educational policies and curricula of this seminary, the recruitment and admission of students and such other faculty and student programs developed for the Seminary;
- (j) Supervise and administer the business, fund-raising and public and church relations personnel and programs of the Seminary;
- (k) Lead and carry out fund-raising campaigns as approved and directed by the Board of Directors;
- (l) Develop an annual budget and approve expenditure of funds in accordance with, but not more than, the limit established by the adopted budget;
- (m) Sign and execute such documents and papers as authorized by the Board of Directors;
- (n) Keep the Board of Directors appropriately informed and consult with the Board in a timely manner on matters related to the Board's policy making and fiduciary responsibilities;
- (o) Act as an ex officio member of all Board committees;
- (p) Appropriately and helpfully represent the Seminary to its various constituencies and act as the Seminary's key spokesperson; and
- (q) Do such other things as the Board of Directors may from time to time assign.

Section 3.

The Vice President for Finance.

The Vice President for Finance shall be elected by the Board upon the recommendation of the President and shall serve at the President's pleasure. Under the direction and supervision of the President, the Vice President for Finance shall:

- (a) Have charge and custody of, and be responsible for, the safekeeping of all funds and securities of the Seminary, in accordance with all applicable laws and the Articles of Incorporation, Bylaws and Policies of the Seminary;
- (b) Give bond for faithful discharge of responsibilities in such sum and substance and with such surety as the Board of Directors shall determine, the cost of which shall be borne by the Seminary;

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

- (c) Receive and give a receipt for monies due and payable to this corporation from any source whatever;
- (d) Deposit monies in the name of this corporation at such bank or banks or other depositories as shall be approved by the Board of Directors;
- (e) Present to the Board of Directors at the end of each fiscal year, and otherwise when requested, a full statement of the financial condition of the Seminary;
- (f) Present to the Board of Directors an annual audit of the business transactions of this seminary prepared by a firm of certified public accountants approved by the Board of Directors.

Section 4.

Other officers.

Upon recommendation of the President, the Board of Directors may elect other officers of the Seminary to assist the President in the fulfillment of the administrative duties assigned the President. Such officers may include, but not be limited to: the Academic Dean, the Dean of Students, the Vice President for Administration, the Vice President for Seminary Relations and Executive Director of the Foundation. Such officers shall serve for such term and with such compensation, benefits and conditions of employment as the President shall determine in consultation with the Board of Directors. The President shall have the responsibility for appointing, evaluating, disciplining, terminating, dismissing, suspending or accepting the resignation of all such other officers as well as the Vice President for Finance and other support personnel of the Seminary.

ARTICLE XI Financial matters

Section 1.

The Fiscal Year.

The fiscal year of this corporation shall begin on July 1 and ends on the following June 30.

Section 2.

Financial support.

Funds for capital expenditures may be provided by the ELCA and the supporting synods according to policies decided by each of them.

Major fund appeals for this seminary in the congregations of the ELCA shall be subject to authorization by the ELCA and shall be carried out in a manner decided by the ELCA.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

These arrangements shall be reviewed every five years by the Board of Directors of the Seminary, the Vocation and Education, or its successor, unit and the supporting synods of Regions 1 and 3.

Section 3.

Signatures.

All checks shall be signed (either by hand or with facsimiles) by both the President and the Vice President for Finance of this seminary. Two other persons shall be designated by the Board of Directors to sign checks in the case of the death, resignation or the inability to function of either the President or the Vice President for Finance. All drafts, notes and other evidences of indebtedness of this corporation shall be signed by the President and a Director designated by the Board of Directors.

ARTICLE XII

The Faculty

Section 1.

Membership.

The faculty of the Seminary shall be comprised of those persons holding the academic rank of professor, associate professor, assistant professor and instructor, including visiting faculty at any of those ranks, and such administrative personnel (e.g., the seminary pastor) as may not hold academic rank but are voted faculty status by the faculty and approved by the Board of Directors. The academic rank and status of faculty members shall be determined by the Board of Directors upon recommendation of the President and the faculty according to the process prescribed in these Bylaws and the Faculty Handbook. The faculty shall normally be ordained members of the Lutheran church.

Section 2.

General Duties.

Subject to the policies of the ELCA and the Board of Directors, the faculty shall develop the curriculum, adopt rules and regulations for the admission, promotion and graduation of students and shall be responsible for their instruction and guidance. The faculty shall develop, and amend from time to time as necessary and appropriate, a Faculty Handbook, all provisions and amendments of which shall be effective only upon approval by the Board of Directors. The Faculty Handbook shall govern all aspects of faculty selection, appointment, retention, promotion, and performance of duties by all members of the faculty.

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

ARTICLE XIII The Students

Section 1. Qualification.

The Seminary shall be open to such students as meet the established qualification for admission and agree to the regulations of the Seminary. The Student Handbook shall guide the student relationship with the Seminary.

Section 2. Admission.

Students may be admitted by the faculty or a standing committee thereof according to policies developed by them and approved by the Board.

Section 3. Discipline.

Students may be suspended or dismissed by the faculty according to policies developed by them and approved by the Board. Such policies shall include an appeals process.

ARTICLE XIV Amendments

These Bylaws shall be reviewed periodically by the Governance Committee who shall recommend any necessary changes to the Board. Notice of proposed changes shall have been sent to each Director, together with a copy of the proposed changes, within the same time and in the same manner as notice of meetings are required to be given, in accordance with Article IX above. Upon approval by two-thirds of the Directors present and voting at any meeting, these Amendments shall be recommended to the ELCA Church Council for approval. Amendments shall become effective upon approval by the ELCA Church Council.

ARTICLE XV Indemnification

To the full extent permitted by any applicable law, the Seminary shall indemnify each person (and the heirs and personal representatives of such person) who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit or proceeding, wherever brought, whether, civil, criminal, administrative or investigative, including an action by or in the

CONFIDENTIAL

DRAFT

[For review by the ELCA Church Council At its April 2014 meeting](#)

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation
At their meeting on February 8, 2014

right of the corporation, by reason of the fact that such person exercised acts of judgment, discretion or omission in connection with his or her duties as

- (a) a Director, officer, employee or member of a committee of the Seminary; or
- (b) while a Director, officer or employee of this corporation, was serving as a Director, officer, partner, trustee or agent of another organization or employee benefit plan at the request of the Seminary or pursuant to his or her duties as a Director, officer, employee or agent of the Seminary;

against damages, expenses, including attorneys' fees, judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan) and amounts paid in settlement or pursuant to arbitration actually and reasonably incurred by such person in connection with such action, suit or proceeding.

Indemnification provided by this section shall continue as to a person who has ceased to be a Director, officer, employee or committee member, shall inure to the benefit of the heirs, executors and administrators of such person and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section. Any indemnification realized other than under this section shall apply as a credit against any indemnification provided by this section.

Indemnification provided by this section shall not apply if the act or omission of the potentially indemnified person constituted willful or wanton conduct. "Willful or wanton conduct" shall mean a course of action which shows an actual or deliberate intention to cause harm, or which, if not intentional, shows an utter indifference or conscious disregard for the safety of others or their property.

The Seminary shall, to the full extent permitted by applicable law from time to time in effect, purchase and maintain appropriate insurance coverage for the liability protection and indemnification purposes set forth in this Article.

ARTICLE XVI Conflict of Interest

All Directors shall comply with Minnesota law concerning duties and a requirement relating to a Director's standard of care to the Seminary and the manner in which any conflict of interest must be addressed. Any conflict of interest shall be disclosed at the earliest possible time following when the Director becomes aware of such conflict or upon request by the Seminary.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At
their meeting on February 8, 2014

October 1988
Amended October 11, 1991
Name change effective July 1, 1994
Amended January 15, 2000
Amended May 15, 2004
Amended October 20, 2007
Amendments approved October 11, 2013
Approved By ELCA Church Council, except Article IV and V
Amendments approved February 8, 2014
Pending Church Council Approval

RESTATED BYLAWS OF LUTHER SEMINARY

ARTICLE I

Name and Organization

Section 1.

Name and location.

The name of this corporation is LUTHER SEMINARY (hereinafter “the Seminary”). The principal office of the Seminary shall be at such place within the City of Saint Paul, Minnesota, as shall be designated from time to time by duly adopted resolutions of the Board of Directors. Until otherwise fixed by the Board of Directors, the principal office shall be at 2481 Como Avenue West, Saint Paul, Minnesota 55108.

Section 2.

History.

The Seminary is the legal and historic successor of Northwestern Lutheran Theological Seminary, a seminary of the Minnesota Synod and the Red River Valley Synod of the Lutheran Church in America, organized in 1920, and of Luther Theological Seminary, a seminary of The American Lutheran Church, organized in 1917, together with its antecedent institutions, as well as Augsburg Theological Seminary, also a seminary of The American Lutheran Church, organized in 1869. The merger of Luther Theological Seminary and Northwestern Lutheran Theological Seminary became effective on July 1, 1982. The American Lutheran Church and the Lutheran Church in America, together with The Association of Evangelical Lutheran Churches, were united in the Evangelical Lutheran Church in America (hereinafter, “ELCA”) through a merger effective on January 1, 1988. The name of the school was changed to LUTHER SEMINARY, effective July 1, 1994.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

ARTICLE II

Purpose

Luther Seminary educates leaders for Christian communities called and sent by the Holy Spirit to witness to salvation through Jesus Christ and to serve in God's world.

ARTICLE III

Corporate Member

The ELCA shall be the sole member of this corporation and this seminary shall be governed by its policies.

ARTICLE IV

Confessional Basis

The faith and life of this Seminary shall be in harmony with the confessional commitments of the ELCA.

ARTICLE V

Membership of the Board of Directors

Section 1.

Membership and Terms.

- (a) This Seminary shall be governed by a Board of Directors comprised of up to twenty-six Directors. The Directors shall be elected as follows: (i) Each of the Seminary's supporting Synods of the ELCA may be asked by the Seminary to elect one Director; (ii) at least one-fifth of the Directors shall be nominated by the appropriate churchwide unit and elected by the Church Council; which one-fifth shall include the President of Luther Seminary and the Chair of the Luther Seminary Foundation Board of Trustees if they are also elected by the Church Council;; (iii) the Bishops of Regions 1 and 3 shall elect two Bishops from among their number as Directors; and (iv) the remaining members elected by the supporting Synods, in consultation with the Seminary's Board of Directors, in numbers as set by the Board.
- (b) New Directors and incumbent members of the Board who are eligible and standing for re-election normally shall be elected in the spring so that Directors may begin their service on July 1 of the year in which they are elected or re-elected. The term of a Director shall be four years, renewable twice. Appointment or election to fill a vacancy of an un-

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

expired term shall not be counted as a term.

- (c) The Board shall aspire to having a diverse membership, including persons of color, a balance of male and female members and a balance of clergy and lay members. Potential members are to be nominated through a process in compliance with subsection (a) above, and in careful consultation with the President of the Seminary to ensure the needed competencies and proportions of the Board.
- (d) The Board of the Seminary shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition 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 this Board.
- (e) A Director shall serve until a successor is elected and qualified. Vacancies on the Board of Directors shall be filled by the electing body after thorough consultation with the President and/or Chair of the Board concerning required competencies, representation and above provisions. A Director may be removed from office with or without cause by an affirmative vote of two-thirds of the Directors. If a Director is absent from two consecutive meetings without valid excuse, the office shall be declared vacant by the Board of Directors.

Section 2.

Advisory members.

The Executive Director for the appropriate unit of the ELCA or designee, and the Trustees of the Foundation shall serve as advisory members of the Board of Directors with voice but without vote in Board meetings. The Board of Directors may designate other advisory members from the faculty, the administration, the student body, the Alumni Association, the Auxiliary and other groups as the Board determines, with voice but without vote.

ARTICLE VI

Responsibilities and Authorities of the Board of Directors

Subject to the Articles of Incorporation, the Board of Directors shall have and exercise all power and authority granted to nonprofit corporations under Minnesota Statutes, Chapter 317, these Bylaws and such other appropriate Board Policy Statements. These Bylaws and other Board Policy Statements shall, subject to the Articles of Incorporation, take precedence over all other

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

institutional statements, documents and policies.

Subject to the policies of the ELCA, the Board shall have, but not be limited to, the following responsibilities and authorities:

- (a) Establish and periodically review the Purpose, Vision, Mission and Strategic Plan of the Seminary, and in consultation with the President, support the Seminary in accomplishing them;
- (b) Oversee governance of the Seminary and establish effective governance processes;
- (c) Establish Policies and criteria for Board membership; elect Board officers and authorize assessment of Board performance;
- (d) Oversee the selection and retention of Seminary personnel, including the appointment of the President as the chief executive officer of the Seminary; establish the President's conditions of employment; establish the President's performance evaluation criteria and provide input to the Committee of the Board assigned to oversee the President's performance;
- (e) Adopt policy statements, including policies and procedures within the Faculty Handbook relating to faculty personnel, for the internal operation of Seminary; assuring consultation and review by those groups primarily affected by such policy statements;
- (f) Elect other Seminary administrative officers upon the recommendation of the President;
- (g) Appoint, reappoint, grant tenure, promote, discipline, terminate, dismiss or suspend faculty according to the provisions of these Bylaws and the Faculty Handbook;
- (h) Receive and review reports of the President and Seminary leadership and provide reports to the ELCA as and when appropriate or required;
- (i) Oversee the education program and other programs of the Seminary including changes in program, and curriculum; and review and approve policies that assist the Seminary in achieving its purpose;
- (j) Grant such earned and honorary diplomas and degrees as are properly granted by this Seminary, upon recommendation of the faculty and the President;
- (k) Oversee the religious life of the Seminary and student life, admissions and financial aid policies and procedures;
- (l) Oversee the financial affairs of the Seminary, including but not limited to, adopting and amending, where necessary, the annual budget, managing the assets of the Seminary,

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

funding, fund-raising and gift-acceptance policies as recommended by the Seminary Foundation Board of Trustees.

- (m) Purchase, acquire, lease, sell and convey, mortgage, pledge and otherwise dispose of real estate and all other property of whatsoever nature; and borrow money; and manage all assets, real estate, endowment and other investable funds;
- (n) Receive gifts, legacies and devices, either in outright or in trust;
- (o) Establish tuition, fees and other charges for this Seminary;
- (p) Set salaries of faculty and administrative officers within salary ranges, if any, defined by the ELCA;
- (q) Authorize ongoing financial development according to the policies of the ELCA;
- (r) Conduct fund-raising in the congregations of any supporting synod only upon the approval of the appropriate synod; and
- (s) Oversee other programs, policies and procedures to support accountability, transparency and open communication with internal and external constituencies of the Seminary, as well as represent the broader interests of the ELCA, the church at large and the broader public interest in graduate religious education.

ARTICLE VII

Officers of the Board of Directors

Section 1.

Officers of the Seminary.

The officers of the Seminary shall consist of the Chair, the President, the Vice Chair, the Secretary and the Treasurer, and such other officers as shall be named from time to time with the title of Executive Vice President or Vice President. The Dean of Academic Affairs and other officers such as Executive Vice Presidents or Vice Presidents shall serve at the pleasure of the President. The Chair, Vice Chair, Secretary, Treasurer and President shall be Directors, and shall serve at the pleasure of the Board.

Section 2.

Terms and Responsibilities of the Chair of the Board.

The Chair shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee, and shall serve for two years. The term shall begin on the first day of

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

July of the year in which the Chair is elected, or immediately if the Chair is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Chair shall fulfill the responsibilities prescribed in these Bylaws, together with the following duties:

- (a) Preside at all meetings of the Board of Directors and its Executive Committee;
- (b) Have the right to vote on all questions (other than those in which the Chair has an identified conflict of interest);
- (c) Serve as spokesperson for the Board of Directors;
- (d) Upon consultation with the Governance Committee and the President, appoint committee chairs, vice chairs and members;
- (e) Serve as Chair of the Executive Committee, and as an ex officio member of all committees of the Board;
- (f) Consult with the President and the Governance Committee in the preparation of the agendas for the meetings of the Board of Directors or its Executive Committee;
- (g) Consult with the President about such other matters deemed desirable by either the President or the Chair; and
- (h) Perform such other duties as may be prescribed by the Board of Directors or the Executive Committee from time to time.

Section 3.

Term and Responsibility of Vice Chair of the Board.

The Vice Chair shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Vice Chair is elected, or immediately if the Vice Chair is filling a vacancy. Vacancies may be filled at any time by a vote of the Board of Directors.

The Vice Chair of the Board of Directors shall, in the absence or disability of the Chair, perform all duties of the Chair as described in Section 2 above, and shall perform such other duties as may from time to time be assigned by the Chair, the Executive Committee of the Board of Directors.

Section 4.

Term and Responsibilities of the Secretary of the Board.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

The Secretary shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Secretary is elected, or immediately if the Secretary is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Secretary shall and perform the following duties:

- (a) Keep accurate minutes of the Board of Directors and its Executive Committee and assure that they are promptly distributed to the members of the Board of Directors and Executive Committee appropriately;
- (b) Assure that all meeting notices are duly given in accordance with these Bylaws;
- (c) Assure that the Seal of the Seminary is affixed to all official documents that are required by law to bear it, the execution of which on behalf of this corporation is duly authorized in accordance with the provisions of these Bylaws, and assure all records of the Seminary are properly authenticated;
- (d) See that all reports of the President and Board committees are received and filed for record and other official documents of the Seminary are properly maintained;
- (e) Ensure that the Board is acting in accordance with the Restated and Amended Articles of Incorporation, these Bylaws and adopted Policies of the Board of Directors;
- (f) See that a register of the post office address and other relevant contact information of each Director is kept; and
- (g) Perform such other duties as may be assigned by the Board Chair, the Board of Directors or its Executive Committee.

Section 5.

Term and Responsibilities of the Treasurer of the Board of Directors.

The Treasurer shall be elected in the spring of even-numbered years, upon nomination by the Governance Committee and shall serve for two years. The term shall begin on the first day of July of the year in which the Treasurer is elected, or immediately if the Treasurer is filling a vacancy. Vacancies may be filled at any time by a vote of the Directors.

The Treasurer shall perform the following duties:

- (a) Serve as a member of the Audit Committee and as a member of the Finance and Administration Committee of the Board;

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

- (b) Serve as the Board's key leader on all financial management policy matters;
- (c) Ensure that the Board regularly receives appropriate financial statements from the Seminary's administration that include comparisons of revenue and expenditures with the approved annual budget;
- (d) Ensure that all other financial reports, including those regarding special or major Board-approved expenditures, Seminary investments and debt, and annual or special audits, are provided to the Directors in a timely fashion;
- (e) Work closely with the Seminary's chief financial officer, independent auditors and any other financial oversight committee of the Board; and
- (f) Perform such other duties as may be assigned by the Board Chair, the Board of Directors or its Executive Committee.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

ARTICLE VIII Committees of the Board of Directors

Section 1. Committees

The Board of Directors shall establish such standing and ad hoc committees as it deems appropriate for the performance of the Board's responsibilities. The Board, upon recommendation of the Chair, shall appoint the committee members in the spring who shall serve for one year, or until their successor has been appointed or the committee has fulfilled its charge. Each committee member's term shall begin on July 1 of the year in which they were appointed, or immediately if they are fulfilling a vacancy or being appointed to an ad hoc committee.

The chairs, vice chairs and members of the committees shall be appointed in the spring, or upon the establishment of an ad hoc committee, by the Chair of the Board, in accordance with Article 7.2(d) herein, and shall serve for one year, or until their successor has been appointed or the committee has fulfilled its charge. Each committee member's term shall begin on July 1 of the year in which they were appointed, or immediately if they are fulfilling a vacancy or being appointed to an ad hoc committee. All committee chairs and vice chairs shall be members of the Board of Directors, unless otherwise appointed by the Board.

Each Committee shall have a written statement of purpose, role, and responsibilities which shall be submitted to the Governance Committee for review, approval and recommendation to the Board for approval. Such statements shall be reviewed annually by each committee and changes shall be submitted as described above.

Each committee shall have designated a member of the Seminary Administration, as determined and appointed by the President in consultation with the Board Chair, to assist with the work of the committee. Each committee shall meet at least three times annually or more often if required by the Board, and regularly report on its work and recommendations to the Board. All committees shall maintain written minutes of meetings, and, with the exception of the Executive and Governance Committees, shall distribute such minutes to the Directors. A majority of each committee's voting members shall constitute a quorum.

Section 2. Executive Committee.

The Executive Committee shall be comprised of the Chair, Vice Chair, Secretary, Treasurer, President and Chair of the Foundation Board of Trustees, together with the chairs of the regularly established committees as determined by the Board.

The purpose of the Executive Committee is to serve at the pleasure of the Board as its agent in addressing business between the Board's regular meetings. The Executive Committee shall oversee the work of the committees of the Board; oversee the Seminary's planning process and

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

progress on planning goals; assure the Board's obligation to support the President; annually assess the performance of the President; and implement the process for determining the compensation and conditions of employment of the President, officers and key employees of the Seminary.

The Executive Committee shall have the power to act on behalf of the Board of Directors between meetings, to the extent permitted by applicable law, but with the following exceptions: Presidential selection or termination; Director or Board officer selection or termination; changes in the Purpose, Vision, Mission or Strategic Plan of the Seminary; changes in the Articles of Incorporation, Bylaws or Policies of the Seminary; incurring corporate indebtedness; sale of Seminary assets or tangible property; adoption of the annual budget; and conferral of degrees.

Meetings of the Executive Committee may be called either by the Chair of the Board of Directors or the President. The Executive Committee shall meet as often as necessary to conduct its business. All actions of the Executive Committee are subject to review by the Board of Directors.

Section 3.

Governance Committee.

The Governance Committee Chair shall be the Vice Chair of the Board. The Committee shall be comprised of the Board Chair, the Chair of the Foundation Board of Trustees, the Vice Chair of the Foundation Board of Trustees, the Executive Director of the Luther Seminary Foundation and the President of the Seminary,

The purpose of the Governance Committee is to ensure that the Board's membership complies with the requirements of the ELCA and consists of qualified and committed individuals; identify and nominate candidates for membership on the Foundation Board of Trustees for approval by the Board of Directors; ensure that appropriate and helpful programs of orientation and in-service training are provided for Directors and Trustees; develop the appropriate agendas for Board meetings so that the Board functions effectively and efficiently; develop and implement processes for the regular assessment of performance of Directors, Trustees and officers of the Board of Directors and the Foundation Board of Trustees; and periodically review and appropriately propose amendments to the list of Director responsibilities in Article VI of these Bylaws.

Meetings of the Governance Committee shall be called by the Committee Chair. The Governance Committee shall meet as often as necessary to conduct its business.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

ARTICLE IX Meetings of the Board of Directors

Section 1.

Regular meetings.

Three regular meetings of the Board of Directors shall be held each year, one each in the fall, winter and spring, at such time and place as may be specified from time to time by the Board of Directors or Executive Committee. Unless otherwise specified by the Board of Directors or Executive Committee, the Board of Directors shall meet at the principal office of the Seminary.

Section 2.

Special meetings.

Special meetings of the Board of Directors may be called by the President, the Board Chair, upon written request of any seven (7) members of the Board of Directors, by the Board at either a regular or special meeting, or by either the President or the Board Chair upon written request of a majority of the members of the faculty. Such meetings shall be held at such time and place as stipulated by the President, the Chair or the Board, whoever is convening the meeting, including holding such meetings telephonically or by other generally accepted electronic means that are available to the members of the Board of Directors and that allow for discussion and voting to properly occur.

Section 3.

Notice of meetings.

Written notice of each regular meeting shall be sent to each Director by the President not less than fifteen and not more than thirty days prior to the date of the meeting, excluding the day of the meeting. Written notice of each special meeting of the Board of Directors shall be sent to each Director by the President not less than two nor more than thirty days before the meeting, excluding the day of the meeting. Written notice may be sent in a generally accepted electronic format to a Director's last known e-mail address, cell phone number, or by other electronic medium known to be regularly accessed by the Director.

The purpose of both regular and special meetings shall be set forth in the notice and the notice shall be accompanied by an agenda. No business shall be transacted at any special meeting other than the business specified in the notice of that meeting.

Any Director may make written waiver of notice before, at or after a meeting. The waiver shall be filed with the person who has been designated to act as secretary of the meeting, who shall enter it upon the records of the meeting. Appearance at a meeting is deemed a waiver unless it is solely for the purpose of asserting the illegality of the meeting.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

Section 4.

Quorum and Telephonic Meetings.

A majority of the Directors shall constitute a quorum for the transaction of business at any meeting of the Board of Directors. Except as otherwise stated in these Bylaws or the Restated and Amended Articles of Incorporation, a majority vote of those Directors present with a proper quorum shall be sufficient to transact any business.

Members of the Board of Directors, or any committee designated by the Board of Directors, may participate in a meeting of such Board or committee by means of conference telephone or similar communications by which all persons participating in the meeting can hear each other. Participation in a meeting pursuant to this Section shall constitute presence in person at such meeting.

Section 5.

Action without a Formal Meeting.

Any action required or permitted to be taken at a meeting of the Board of Directors or any committee thereof may be taken without a meeting if the action is taken by eighty percent or more of the members of the Board or committee. Such action must be evidenced by a written document that describes the action taken; containing the signatures of eighty percent or more of the Directors indicating their approval of such action; and such document is included in the minutes or other official records of the Seminary. Action taken in this manner shall be effective when the last necessary Director consents, unless the document specifies a prior or subsequent effective date.

Such document may be an electronic document in a generally accepted format, describing the proposed action, sent to the Director's last known e-mail address, cell phone number, or by other electronic medium known to be regularly accessed by the Director, clearly stating a deadline for response. A Director may approve or disapprove by responding to such written or electronic document with a clear statement of approval or disapproval. Failure to so respond by the stated deadline shall be deemed an abstention.

ARTICLE X

Officers of the Administration

Section 1.

Election of the President.

(a) Eligibility.

The President shall be an ordained minister on the clergy roster of, and a member of, the

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

ELCA, or, if not at the time of election, shall fulfill both requirements before assuming office.

(b) Presidential Search Committee.

The Presidential Search Committee shall consist of the following persons:

- 1) Four Directors, recommended by the Board Chair and approved by the Board of Directors, from whom the Board shall elect the Chair of the Search Committee;
- 2) Two Trustees of the Luther Seminary Foundation, recommended by the Chair of the Foundation Board of Trustees and approved by the Foundation Board and the Board of Directors;
- 3) The Director for the appropriate unit of the ELCA or another person chosen by the Presiding Bishop of the ELCA;
- 4) One member of the Administrative Cabinet, recommended by the Board Chair and approved by the Board of Directors;
- 5) Two tenured members of the faculty, chosen by the faculty in a manner deemed appropriate by them;
- 6) One member of the administrative staff, recommended by the Board Chair and approved by the Board of Directors; and
- 7) One full-time student enrolled at the Seminary, appointed by the governing structure of the student body.

(c) Search Process. The Search Committee shall solicit names of candidates for the office of President from the members of the ELCA by announcement in appropriate church wide publications. The announcement shall include the schedule of the process to be followed. There shall be consultation with the ELCA Presiding Bishop and the appropriate ELCA unit throughout each step of the search process. Unless otherwise determined by the Board, the Search Committee shall generate a confidential ranking of the finalists and discuss such ranking and the merits of the finalists, together with its recommendation of the candidate who should be elected President, with the Board of Directors.

(d) Election of the President. The election of the President shall be by a two-thirds majority vote of the Board. The President shall have the rank of Professor and shall serve as, or may appoint the Dean of Academic Affairs as, the Chair of the Faculty.

(e) Term of the President.

The President shall be elected for a five-year term; indefinitely eligible for re-election by the Board, which election should be held one year in advance of the end of the term. Re-election shall be subject to a thorough performance review.

(f) Resignation, retirement and dismissal.

- 1) The President serves at the pleasure of the Board for such term and with such compensation, benefits and conditions of employment as the Board shall determine.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

- 2) The President may resign by giving written notice to the Chair of the Board of Directors.
- 3) The President may, on his or her own initiative, or at the request of the Board of Directors, elect retirement under the policy of the ELCA.
- 4) The President may be dismissed by the Board of Directors at any time and for any reason upon the vote of a majority of the Directors, provided that upon dismissal, the President's salary and fringe benefits shall be continued for at least three months.
- 5) In the event the President is incapacitated or otherwise unable to perform his or her duties, the Chair of the Board, in consultation with the Executive Committee, shall appoint a successor to act as Interim President, until such time as the President is able to resume the duties of the office or is replaced.

Section 2.

Duties of the President

The President shall be the chief executive officer of Seminary, responsible to the Board of Directors for the administration, oversight and proper functioning of the Seminary. The President shall:

- (a) Perform all duties necessary to implement the policies and decisions of the Board of Directors;
- (b) Direct and supervise the work of the faculty, the administrative officers and other staff members, in accordance with these Bylaws and the Faculty Handbook;
- (c) Be responsible for the encouragement and direction of student activities and organizations;
- (d) Provide pastoral, academic and administrative leadership for Seminary;
- (e) Supervise the work of the Faculty and participate in the process for selection and retention of faculty according to the process specified in the Faculty Handbook, including submitting an independent recommendation for each faculty personnel recommendation brought to the Board;
- (f) Lead the faculty, administrative staff and students in the development of objectives and policies for the Seminary to be recommended to the Board of Directors;
- (g) Supervise and administer the work and programs of the Seminary according to the objectives and policies approved by the Board of Directors;
- (h) Establish such programs as are necessary to implement Board policy decisions;

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

- (i) Supervise and administer the educational program, including responsibility for oversight and supervision of the faculty in developing the educational policies and curricula of this seminary, the recruitment and admission of students and such other faculty and student programs developed for the Seminary;
- (j) Supervise and administer the business, fund-raising and public and church relations personnel and programs of the Seminary;
- (k) Lead and carry out fund-raising campaigns as approved and directed by the Board of Directors;
- (l) Develop an annual budget and approve expenditure of funds in accordance with, but not more than, the limit established by the adopted budget;
- (m) Sign and execute such documents and papers as authorized by the Board of Directors;
- (n) Keep the Board of Directors appropriately informed and consult with the Board in a timely manner on matters related to the Board's policy making and fiduciary responsibilities;
- (o) Act as an ex officio member of all Board committees;
- (p) Appropriately and helpfully represent the Seminary to its various constituencies and act as the Seminary's key spokesperson; and
- (q) Do such other things as the Board of Directors may from time to time assign.

Section 3.

The Vice President for Finance.

The Vice President for Finance shall be elected by the Board upon the recommendation of the President and shall serve at the President's pleasure. Under the direction and supervision of the President, the Vice President for Finance shall:

- (a) Have charge and custody of, and be responsible for, the safekeeping of all funds and securities of the Seminary, in accordance with all applicable laws and the Articles of Incorporation, Bylaws and Policies of the Seminary;
- (b) Give bond for faithful discharge of responsibilities in such sum and substance and with such surety as the Board of Directors shall determine, the cost of which shall be borne by the Seminary;

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

- (c) Receive and give a receipt for monies due and payable to this corporation from any source whatever;
- (d) Deposit monies in the name of this corporation at such bank or banks or other depositories as shall be approved by the Board of Directors;
- (e) Present to the Board of Directors at the end of each fiscal year, and otherwise when requested, a full statement of the financial condition of the Seminary;
- (f) Present to the Board of Directors an annual audit of the business transactions of this seminary prepared by a firm of certified public accountants approved by the Board of Directors.

Section 4.
Other officers.

Upon recommendation of the President, the Board of Directors may elect other officers of the Seminary to assist the President in the fulfillment of the administrative duties assigned the President. Such officers may include, but not be limited to: the Academic Dean, the Dean of Students, the Vice President for Administration, the Vice President for Seminary Relations and Executive Director of the Foundation. Such officers shall serve for such term and with such compensation, benefits and conditions of employment as the President shall determine in consultation with the Board of Directors. The President shall have the responsibility for appointing, evaluating, disciplining, terminating, dismissing, suspending or accepting the resignation of all such other officers as well as the Vice President for Finance and other support personnel of the Seminary.

ARTICLE XI
Financial matters

Section 1.
The Fiscal Year.

The fiscal year of this corporation shall begin on July 1 and ends on the following June 30.

Section 2.
Financial support.

Funds for capital expenditures may be provided by the ELCA and the supporting synods according to policies decided by each of them.

Major fund appeals for this seminary in the congregations of the ELCA shall be subject to authorization by the ELCA and shall be carried out in a manner decided by the ELCA.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

These arrangements shall be reviewed every five years by the Board of Directors of the Seminary, the Vocation and Education, or its successor, unit and the supporting synods of Regions 1 and 3.

Section 3.

Signatures.

All checks shall be signed (either by hand or with facsimiles) by both the President and the Vice President for Finance of this seminary. Two other persons shall be designated by the Board of Directors to sign checks in the case of the death, resignation or the inability to function of either the President or the Vice President for Finance. All drafts, notes and other evidences of indebtedness of this corporation shall be signed by the President and a Director designated by the Board of Directors.

ARTICLE XII

The Faculty

Section 1.

Membership.

The faculty of the Seminary shall be comprised of those persons holding the academic rank of professor, associate professor, assistant professor and instructor, including visiting faculty at any of those ranks, and such administrative personnel (e.g., the seminary pastor) as may not hold academic rank but are voted faculty status by the faculty and approved by the Board of Directors. The academic rank and status of faculty members shall be determined by the Board of Directors upon recommendation of the President and the faculty according to the process prescribed in these Bylaws and the Faculty Handbook. The faculty shall normally be ordained members of the Lutheran church.

Section 2.

General Duties.

Subject to the policies of the ELCA and the Board of Directors, the faculty shall develop the curriculum, adopt rules and regulations for the admission, promotion and graduation of students and shall be responsible for their instruction and guidance. The faculty shall develop, and amend from time to time as necessary and appropriate, a Faculty Handbook, all provisions and amendments of which shall be effective only upon approval by the Board of Directors. The Faculty Handbook shall govern all aspects of faculty selection, appointment, retention, promotion, and performance of duties by all members of the faculty.

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

ARTICLE XIII The Students

Section 1. Qualification.

The Seminary shall be open to such students as meet the established qualification for admission and agree to the regulations of the Seminary. The Student Handbook shall guide the student relationship with the Seminary.

Section 2. Admission.

Students may be admitted by the faculty or a standing committee thereof according to policies developed by them and approved by the Board.

Section 3. Discipline.

Students may be suspended or dismissed by the faculty according to policies developed by them and approved by the Board. Such policies shall include an appeals process.

ARTICLE XIV Amendments

These Bylaws shall be reviewed periodically by the Governance Committee who shall recommend any necessary changes to the Board. Notice of proposed changes shall have been sent to each Director, together with a copy of the proposed changes, within the same time and in the same manner as notice of meetings are required to be given, in accordance with Article IX above. Upon approval by two-thirds of the Directors present and voting at any meeting, these Amendments shall be recommended to the ELCA Church Council for approval. Amendments shall become effective upon approval by the ELCA Church Council.

ARTICLE XV Indemnification

To the full extent permitted by any applicable law, the Seminary shall indemnify each person (and the heirs and personal representatives of such person) who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit or proceeding, wherever brought, whether, civil, criminal, administrative or investigative, including an action by or in the

CONFIDENTIAL

DRAFT

For review by the ELCA Church Council At its April 2014 meeting

Reviewed and approved by the Boards of Luther Seminary and Luther Seminary Foundation At their meeting on February 8, 2014

right of the corporation, by reason of the fact that such person exercised acts of judgment, discretion or omission in connection with his or her duties as

- (a) a Director, officer, employee or member of a committee of the Seminary; or
- (b) while a Director, officer or employee of this corporation, was serving as a Director, officer, partner, trustee or agent of another organization or employee benefit plan at the request of the Seminary or pursuant to his or her duties as a Director, officer, employee or agent of the Seminary;

against damages, expenses, including attorneys' fees, judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan) and amounts paid in settlement or pursuant to arbitration actually and reasonably incurred by such person in connection with such action, suit or proceeding.

Indemnification provided by this section shall continue as to a person who has ceased to be a Director, officer, employee or committee member, shall inure to the benefit of the heirs, executors and administrators of such person and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section. Any indemnification realized other than under this section shall apply as a credit against any indemnification provided by this section.

Indemnification provided by this section shall not apply if the act or omission of the potentially indemnified person constituted willful or wanton conduct. "Willful or wanton conduct" shall mean a course of action which shows an actual or deliberate intention to cause harm, or which, if not intentional, shows an utter indifference or conscious disregard for the safety of others or their property.

The Seminary shall, to the full extent permitted by applicable law from time to time in effect, purchase and maintain appropriate insurance coverage for the liability protection and indemnification purposes set forth in this Article.

ARTICLE XVI Conflict of Interest

All Directors shall comply with Minnesota law concerning duties and a requirement relating to a Director's standard of care to the Seminary and the manner in which any conflict of interest must be addressed. Any conflict of interest shall be disclosed at the earliest possible time following when the Director becomes aware of such conflict or upon request by the Seminary.

This page left intentionally blank

BYLAWS
OF
LUTHERAN SERVICES IN AMERICA, INCORPORATED
(A Maryland Non-Stock Corporation)

ARTICLE I
NAME, REGISTERED AGENT

Section A. Name. The name of the Corporation shall be LUTHERAN SERVICES IN AMERICA, INCORPORATED.

Section B. Registered Agent. The name of the Registered Agent and the address of the Registered Office may be changed from time to time by the Board of Directors.

ARTICLE II
MEMBERS

Section A. Classes of Members. The Corporation shall have Class A and Class B members. As Provided in Article IX of these Bylaws, the Corporation may establish criteria for "Associate Members," whose relationship with LSA shall be governed exclusively by that Article. "Associate Members" as defined under Article IX shall not be considered members of the Corporation for purposes of the rights or powers conferred by these Bylaws or the law of Maryland.

Section B. Class A Members. Class A members shall be all social ministry organizations that are, from time to time, affiliated as Social Ministry Organizations by the Church in Society program appropriate unit of the Evangelical Lutheran Church in America (ELCA) or that are, from time to time, recognized as Recognized Service Organizations by the Board for Human Care Ministries appropriate unit of The Lutheran Church-Missouri Synod (LCMS). In the event that an LCMS recognized parent organization has subsidiary organizations separately recognized by The Lutheran Church-Missouri Synod, the parent organization will serve as the sole LSA Class A voting member. If a Class A member ceases to be so affiliated or recognized, it thereupon ceases to be a Class A member of the Corporation.

Section C. Representation and Voting of Class A Members. Each Class A member shall be represented by one (1) individual who shall be its representative and shall vote on its behalf. The representative shall be the Class A member's chief staff executive or the chief staff executive's duly appointed representative. Each representative of a Class A member shall have one (1) vote on any matter presented to the members for a vote. In the event that an LCMS recognized parent organization has subsidiary organizations separately recognized by The Lutheran Church-Missouri Synod, the parent organization will serve as the sole LSA Class A voting member.

Section D. Class B Members. The Class B members shall be the Evangelical Lutheran Church in America and The Lutheran Church-Missouri Synod.

Section E. Representation and Voting of Class B Members. Each Class B member shall appoint one (1) individual who shall be its representative and shall vote on its behalf. Each

representative of a Class B member shall have one (1) vote on any matter presented to the members for a vote.

ARTICLE III MEETINGS OF THE MEMBERS

Section A. Annual Meeting. An Annual Meeting of the members shall be held in the first half of the calendar year at such time, place, and date as the Board of Directors may select. At the Annual Meeting, the Class A directors shall be elected in accordance with Article V.B, the budget shall be approved, and all other business properly before the members shall be transacted. The annual budget, which shall include all revenue sources, must be approved by a majority of the Class A members present at the Annual Meeting and by the written concurrence of both Class B members.

Section B. Special Meeting. Special Meetings of the members may be called by the Chairperson at any time and shall be called by the Chairperson upon delivery to the Chairperson of either (1) a written request to the Chairperson by a majority of the Board of Directors or (2) a written ballot of ten percent of the Class A members and the written concurrence of the Class B members of the Corporation.

Section C. Notice of Meetings. Notice of the date, time, place, and agenda of each Annual or Special Meeting shall be sent to each Class A and Class B member not less than thirty (30) days before such meeting. The notice shall be addressed to each Class A and Class B member at the member's address as it appears in the records of the Corporation.

Section D. Quorum. At all meetings of the members, the presence of representatives of ten percent (10 %) of the Class A and Class B members shall be necessary and sufficient to constitute a quorum for the transaction of business. If at any meeting less than a quorum is present, a majority of the representatives present may adjourn the meeting from time to time and reconvene it without further notice to the Class A and Class B members.

Section E. Voting. Except as expressly otherwise provided in these Bylaws of the Corporation, any motion or resolution before the members for a vote shall be adopted by a majority vote of the representatives present at a duly called and convened meeting of the members. Action of the members on any motion or resolution may be taken by written ballot.

Section F. Written Concurrence of Class B Members. The written concurrence of the Class B members, as required in these Bylaws, shall be given in a manner to be determined by the Class B members. The ~~Church in Society program-~~ Evangelical Lutheran Church in America, on recommendations of the appropriate unit of the Evangelical Lutheran Church in America, shall make such determination on behalf of the Evangelical Lutheran Church in America, and ~~the Board for Human Care Ministries of The Lutheran Church-Missouri Synod, on~~ recommendations of the appropriate unit of The Lutheran Church—Missouri Synod, shall make such determination on behalf of The Lutheran Church-Missouri Synod.

ARTICLE IV WITHDRAWAL OF CLASS B MEMBERS

Section A. Withdrawal of One Class B Member.

1. A Class B member may withdraw as a member of the Corporation at any time, for any reason, upon sixty (60) days written notice thereof given to the Corporation at its Registered Office and to the remaining Class B member.

2. Upon the withdrawal of a Class B member, all rights and authorities of said member shall cease and all references by name or otherwise in the Articles of Incorporation and Bylaws of the Corporation to the withdrawn Class B member shall be deemed deleted and of no further effect, and all rights, authorities, and actions required or permitted to be exercised by such Class B member shall be exercised solely by the remaining Class B member. Accordingly, any provision in the Articles of Incorporation and Bylaws of the Corporation that requires the withdrawn Class B member's consent or written concurrence shall thereafter be deemed to require only the remaining Class B member's consent or written concurrence.

3. If a Class B member withdraws, all Class B directors appointed by such Class B member shall be deemed removed, effective as of the date of withdrawal of the Class B member. The remaining Class B member shall fill the Class B directors' vacancies created by the Class B member's withdrawal. The remaining Class B member shall thereafter appoint the nine (9) Class B directors.

Section B. Withdrawal of Both Class B Members.

1. Both Class B members may withdraw as members of the Corporation, either concurrently or consecutively, at any time, for any reason, upon sixty (60) days' written notice thereof given to the Registered Agent of the Corporation at its Registered Office.

2. Upon the withdrawal by both Class B members or by the sole remaining Class B member, all references by name or otherwise in the Articles of Incorporation and Bylaws of the Corporation to the withdrawn Class B member(s) shall thereafter be deemed deleted and of no further effect, and all rights, authorities, and actions required or permitted to be exercised by the Class B member(s) shall cease and be of no further effect. Thereafter, all rights, authorities, and actions required or permitted to be exercised by the members of the Corporation shall be exercised solely by the Class A members, which shall be the sole class of members of the Corporation. Accordingly, any provision in the Articles of Incorporation and Bylaws of the Corporation that requires the Class B members' consent or written concurrence shall thereafter be deemed to require only the Class A members consent or concurrence.

3. If both Class B members withdraw from membership in the Corporation, either concurrently or consecutively, then all Class B directors appointed by the Class B members shall be deemed removed, effective as of the date of withdrawal of the Class B member(s). Thereafter, all references in the Bylaws of the Corporation to Class B directors shall be deemed deleted, and the Board of Directors shall be composed solely of Class A and Class C directors, and all actions of the Board of Directors shall thereafter be taken by vote of the Class A and Class C directors.

ARTICLE V BOARD OF DIRECTORS

Section A. Number. The Board of Directors shall be composed of nine (9) directors elected by the Class A members of the Corporation and nine (9) directors appointed by the Class B members of the Corporation and two (2) Class C directors elected by the Class A and Class B members of the Board of Directors.

Section B. Class A Directors.

1. Each Class A director shall be elected to a term of office of three (3) years. No Class A director may serve more than two (2) consecutive full terms or seven (7) consecutive years. In order to achieve staggered terms of office for the Class A directors, three (3) of the directors shall initially be elected for a one (1) year term, three (3) of the directors shall initially be elected for a two (2) year term, and three (3) of the directors shall initially be elected to a three (3) year term.

2. The Class A members present at the Annual Meeting shall, by a majority vote, elect persons to fill any vacancies in the Class A directorships resulting from expiring terms of office.

3. Class A director vacancies arising for any reason other than expiring terms of office shall be filled by a majority vote of Class A directors then in office. The term of office of any Class A director elected to fill an unexpired term of a Class A director whose office has been vacated by resignation, death, or removal shall be the remaining term of his or her predecessor.

4. The Board of Directors may, with or without cause, at any time, remove a Class A director by the vote of at least three-fourths of all incumbent directors.

Section C. Class B Directors.

1. The Evangelical Lutheran Church in America shall appoint six (6) of the nine (9) Class B directors, and The Lutheran Church-Missouri Synod shall appoint three (3) of the nine (9) Class B directors. The Class B directors shall be (a) the Executive Director of the ~~Church in Society program~~appropriate unit of the Evangelical Lutheran Church in America, or such person named by the ELCA for this position, serving ex officio with vote, (b) five (5) directors appointed by the Evangelical Lutheran Church in America, including a representative of a synod of the Evangelical Lutheran Church in America, (c) the Executive Director of the ~~Board for Human Care Ministries of appropriate unit of The Lutheran Church—Missouri Synod, or such person named by the LCMS for this position~~The Lutheran Church—Missouri Synod, or such person named by the LCMS for this position, serving *ex officio* with vote, and (d) two (2) directors appointed by The Lutheran Church-Missouri Synod, including a representative of a district of The Lutheran Church-Missouri Synod.

2. Each Class B director (other than the Executive Director of the ~~Church in Society program~~appropriate unit of the Evangelical Lutheran Church in America, or such person named by the ELCA for this position, and the Executive Director of the ~~appropriate unit Board for Human Care Ministries~~of The Lutheran Church-Missouri Synod or such person named by the LCMS for this position) shall be appointed to a term of office of three (3) years. No Class B

director (other than the Executive Director of the ~~Church in Society program~~appropriate unit of the Evangelical Lutheran Church in America, or such person named by the ELCA for this position, and the Executive Director of the ~~Board for Human Care Ministries~~ appropriate unit of The Lutheran Church-Missouri Synod, or such person named by the LCMS for this position) may serve more than two (2) consecutive full terms or seven (7) consecutive years. The Executive Director of the ~~Church in Society program~~appropriate unit of the Evangelical Lutheran Church in America shall serve as a Class B director so long as he or she serves as such Executive Director, and the Executive Director of the ~~Board for Human Care Ministries~~appropriate unit of The Lutheran Church-Missouri Synod shall serve as a Class B director so long as he or she serves as such Executive Director or such named person by the LCMS for this position remains appointed by the LCMS.

3. Each Class B member shall determine the manner of appointment of the Class B directors to be appointed by such member.

4. Class B director vacancies arising for any reason shall be filled by appointment of the Class B member that appointed the director whose position has become vacant, and the term of office of any Class B director appointed to fill an unexpired term of a Class B director whose office has been vacated for any reason shall be the remaining term of his or her predecessor.

5. A Class B member may remove any or all of the Class B directors that it has appointed, with or without cause, at any time.

Section D. Class C Directors.

1. Each Class C director shall be elected to a term of office of three (3) years. No Class C director may serve more than two (2) consecutive full terms or seven (7) consecutive years.

2. The Class A directors and the Class B directors present at the Board of Directors meeting concurrent with the Annual Meeting shall, by a majority vote, elect persons to fill any vacancies in the Class C directorships resulting from expiring terms of office.

3. Class C director vacancies arising for any reason other than expiring terms of office shall be filled by a majority vote of Class A directors and Class B directors then in office. The term of office of any Class C director elected to fill an unexpired term of a Class C director whose office has been vacated by resignation, death, or removal shall be the remaining term of his or her predecessor.

4. The Board of Directors may, with or without cause, at any time, remove a Class C director by the vote of at least three-fourths of all incumbent directors.

Section E. Resignation. Any Class A or Class C director may resign at any time by giving written notice of such resignation to the Chairperson of the Corporation. Any Class B director may resign at any time by giving written notice of such resignation to the Chairperson of the Corporation and the member that appointed the director. The written notice shall state the effective date of such resignation, and the office of such director shall be vacant as of the stated effective date.

ARTICLE VI MEETINGS OF THE BOARD OF DIRECTORS

Section A. Regular and Special Meetings. Regular Meetings of the Board of Directors may be held at such times and places as may be determined by the Board of Directors. Special Meetings of the Board of Directors may be called at any time by the Chairperson of the Corporation or by a majority vote of the Board of Directors.

Section B. Notice of Meetings. Notice of the date, time, place, and purpose of each Regular or Special Meeting shall be given by the Secretary of the Corporation to each Class A and Class B and Class C director by serving a copy personally or by mail not less than ten (10) days before such meeting. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail and addressed to each Class A and Class B and Class C director at the director's address as it appears in the records of the Corporation. Such notice may be waived by any director in writing, whether or not in attendance, and shall be deemed waived by such director's attendance at such meeting.

Section C. Quorum. At all meetings of the Board of Directors, the presence of a majority of the Class A directors then in office, a Class B director appointed by the Evangelical Lutheran Church in America, a Class B director appointed by The Lutheran Church-Missouri Synod, and a Class B director appointed by either Class B member shall be necessary and sufficient to constitute a quorum for the transaction of business. If at any meeting less than a quorum is present, a majority of those directors present may adjourn the meeting from time to time and reconvene it without further notice to any absent directors.

Section D. Voting. Except as otherwise required in these Bylaws or in the Articles of Incorporation of the Corporation, all actions of the Board of Directors shall be taken by a majority of the directors present at a duly called and convened meeting of the directors.

Section E. Electronic Communication. Any one or more directors may participate in a meeting of the Board of Directors by any means of communication which enables the director, all other directors participating, and all directors physically present at the meeting to simultaneously hear each other during the meeting.

Section F. Action Without Meeting. Any action required or permitted to be taken at a meeting of the directors may be taken without a meeting if a written consent signed by each duly elected, qualified, and acting director is executed and returned to the Secretary of the Corporation.

ARTICLE VII GOVERNANCE

Section A. Annual Budget and Audit. The Board of Directors shall recommend an annual budget for adoption by the members. Recommendation of the proposed annual budget shall require an affirmative vote of four-fifths (4/5) of the directors then in office. The Board of Directors shall require an annual independent audit of the financial books and records of the Corporation. Copies of the audit shall be available to the members of the Corporation upon

request.

Section B. Dues. The Class A members shall be required to pay dues in order to be Class A members of the Corporation. The Board of Directors shall recommend as part of the annual budget the amount and the manner of assessment of the Class A members' dues, which shall be a sliding scale based on the operating expenses of the Class A members. The Class B members shall grant such financial support to the Corporation as they shall deem appropriate.

Section C. Doctrinal Position. The Board of Directors shall insure that the Corporation is operated in a manner consistent with the doctrine and practices of the Class B members. The Board of Directors shall establish policies pursuant to which some members may from time to time exempt or exclude themselves from participation in the Corporation's positions, programs, or services.

Section D. Committees. A resolution approved by the affirmative vote of a majority of the Board of Directors may establish one or more committees having the authority of the Board of Directors in the management of the business of the Corporation to the extent provided in the resolution and permitted by law. Committees are subject at all times to the direction and control of the Board of Directors.

ARTICLE VIII OFFICERS

Section A. Number and Designation. The officers of the Corporation, to be elected by the Board of Directors, shall be a Chairperson, a Vice Chairperson, a Secretary, and a Treasurer, all of whom shall be members of the Board of Directors, together with a President, who shall not be a member of the Board of Directors, and such other officers as the Board of Directors may designate, who may or may not be members of the Board of Directors. No director may serve more than two consecutive one-year terms in the office to which elected.

Section B. Election of President. The Board of Directors shall elect a President, who shall be the chief executive officer of the Corporation and who shall hold office until a successor shall have been duly elected by the Board of Directors and such successor shall have begun to serve. The President shall not be a member of the Board of Directors. An affirmative vote by four-fifths (4/5) of the directors then in office shall be required for the election of the President. The salary and terms of employment of the President shall be fixed by the Board of Directors.

Section C. Removal of President. The President may be removed from office by an affirmative vote of four-fifths (4/5) the directors then in office, with or without cause.

Section D. Vacancy of President's Office. A vacancy in the President's office by death, resignation, removal, or any other cause, may be filled for the unexpired term of the President's office by an affirmative vote of four-fifths (4/5) of the directors then in office.

Section E. Election of Officers. Each officer (other than the President) shall be annually elected by the Board of Directors by affirmative vote of four-fifths (4/5) of the directors present at the last meeting of the Board of Directors prior to the Annual Meeting and shall hold office for a period of one year beginning July 1 or until a successor shall have been duly elected

and the term of such successor shall begin. The newly elected officers shall be reported to the Annual Meeting.

Section F. Chairperson. The Chairperson shall be a Class A director. The Chairperson shall preside at all meetings of the Board of Directors and at the Annual Meeting of the Membership. The Chairperson shall insure the integrity of the Board of Director's process in fulfilling the mandates of the Corporation and shall verify that the executive actions are in compliance with policy. The Chairperson, or the Vice Chairperson or such other member of the Board of Directors presiding over a meeting of the Board of Directors in the Chairperson's absence, shall vote on all matters brought before the Board of Directors.

Section G. Vice Chairperson. The Vice Chairperson shall, in the absence of the Chairperson, preside at meetings of the Board of Directors. The Vice Chairperson shall be a Class A director.

Section H. Secretary. The Secretary shall have custody of the books and records of the Corporation, shall maintain a record of actions by the Board of Directors, and shall be responsible for the giving and serving of all notices of meetings of the Board of Directors. The Secretary shall be a Class B director.

Section I. Treasurer. The Treasurer shall monitor the conduct of fiscal operations and fiduciary responsibilities of the Corporation. He or she shall verify that the funds and securities of the Corporation are deposited in such financial institutions, accounts, or depositories as are approved by the Board of Directors. The Treasurer shall submit a written report to the Membership at the Annual Meeting and may also report at any meeting of the Board of Directors any developments affecting the financial condition of the Corporation. The Treasurer shall be a Class B director.

Section J. Removal. Any officer (other than the President) may be removed from office, with or without cause, by an affirmative vote of four-fifths (4/5) of the directors present at a duly called and convened meeting of the Board of Directors.

Section K. Vacancies. Any vacancy in the office of any officer (other than the President), whether by death, resignation, or removal, or any other cause, may be filled for the unexpired term of the office by the affirmative vote of four-fifths (4/5) of the directors present at a duly called and convened meeting of the Board of Directors.

ARTICLE IX ASSOCIATE MEMBERS

Section A. Creation of class. The Board of Directors may establish criteria and procedures through which certain organizations that are not eligible for membership as defined in Article II of these Bylaws may participate in LSA events and activities, and receive other benefits available to members.

Section B. Eligibility for Associate Membership. The Board of Directors is responsible for establishing the specific criteria and procedures for Associate Membership, but should the Board create such a category, the Board shall ensure that any candidate for Associate

Membership: (1) is an organization; (2) that has a substantial and continuing connection with the Lutheran tradition; and (3) is engaged in the provision of services on a not-for-profit basis.

Section C. Rights and benefits of Associate Membership. The Board shall determine the specific benefits of Associate Membership. But the Board may not grant Associate Members any of the governance rights of LSA members, as set forth in Article II. Associate Members are not “members” of the Corporation for legal purposes.

ARTICLE IX FISCAL YEAR

The fiscal year of the Corporation shall be established by the Board of Directors.

ARTICLE XI BANKS AND LEGAL DOCUMENTS

The Corporation shall maintain accounts with such banking institutions as the Board of Directors may from time to time determine. All checks, drafts, bills of exchange, notes or other obligations or orders for the payment of money and all other legal or contractual documents shall be signed in the name of the Corporation by such person or persons as the Board of Directors may from time to time designate by appropriate resolution.

ARTICLE XII BONDING

Each officer of the Corporation and those members of the staff, as the Board of Directors requires, shall be bonded by a surety company for the safeguard of funds, securities, and records. The amount of the bond shall be fixed by the Board of Directors. Cost of the bond shall be borne by the Corporation.

ARTICLE XIII FINANCIAL RESPONSIBILITY

The Corporation shall be solely responsible for the management and fiscal affairs of the Corporation and for the payment of any debts and liabilities incurred by the Corporation. The members of the Corporation shall not be liable for the debts and obligations of the Corporation.

ARTICLE XIV INDEMNIFICATION

Section A. Persons Indemnified.

1. The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to or witness in any threatened, pending or completed action, suit or proceeding, whether civil, criminal, administrative or investigative, by reason of the fact that he/she/it is or was a member, employee, agent, trustee or any officer of the Corporation against expenses (including attorneys' fees), judgments, fines and amounts paid in settlement actually and reasonably incurred by him/her in connection with such action, suit, or proceeding to the

fullest extent permitted under Maryland law, as from time to time in effect. Such right of indemnification shall not be deemed exclusive of any other rights apart from the foregoing provisions of this paragraph. The provisions of this Article ~~XIII~~XIV shall be deemed to be a contract between the Corporation and each member, trustee, and officer who serves in such capacity.

2. The Corporation may indemnify any person who was or is a party or is threatened to be made a party to or witness in any threatened, pending or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative by reason of the fact that he/she/it is or was an employee or agent of the Corporation, and is or was serving at the request of the Corporation, as a member, trustee, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise, against expenses (including attorneys' fees), judgments, fines, and amounts paid in settlement actually and reasonably incurred by him/her in connection with such action, suit, or proceeding to the extent and in the manner set forth in and permitted by Maryland law, as from time to time in effect. Such right of indemnification shall not be deemed exclusive of any other rights to which any such person may be entitled apart from the foregoing provisions of this Article ~~XIII~~XIV.

Section B. Insurance. The Corporation shall acquire and maintain adequate policies of insurance to insure the indemnifications required by this Article ~~XIII~~XIV.

ARTICLE ~~XIV~~XV CONFLICT OF INTEREST

Any possible conflict of interest on the part of a director shall be disclosed to the Board of Directors on an annual or more frequent basis. When any such conflict of interest becomes a matter for action by the Board of Director, such director(s) with a conflict of interest shall not vote on the matter. The director(s) with a conflict of interest may, however, briefly state a position on the matter and answer pertinent questions asked by other directors. The minutes of all actions taken on such matters shall clearly reflect that the requirements of this Article have been met.

ARTICLE ~~XVI~~XVI SEAL

The Board of Directors may, as it shall deem appropriate, provide a corporate seal.

ARTICLE ~~XVII~~XVII DISSOLUTION

The Corporation may be dissolved in the manner provided in the Articles of Incorporation of the Corporation and the Associations article of the Annotated Code of Maryland by an affirmative vote of the majority of the Class A members and with the written concurrence of the Class B members at an Annual or Special meeting, provided that notice of the proposed dissolution is contained in the notice of such meeting.

ARTICLE ~~XVIII~~XVIII AMENDMENTS

The Articles of Incorporation and these Bylaws of the Corporation may be amended by an affirmative vote of the majority of the Class A members and with the written concurrence of the Class B members at any Annual or Special Meeting of the members, provided that notice of the content of the proposed amendment is included in the notice of such meeting.

This page left intentionally blank

LIFT II Final Report

Introduction

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. Its purpose was to recognize the many social and economic changes that have taken place since the ELCA was formed and evaluate the organization and interrelationships among the parts of this church in light of those changes. Tasked with studying our ELCA “ecology” (Gr. *oikos*), its living relationships, the LIFT Task Force focused on the ELCA’s mission and identity as formed by the relationships among its various parts. Since the word “ecology” literally refers to matters of the “household”, the work of the LIFT Task Force sought to look at the ELCA in light of St. Paul’s thinking of the people of God in Galatians 6 as the “household” of faith.

The task force presented its report to the ELCA Church Council in April 2011. The report was the result of extensive research done over a period of fourteen months in which the thoughts and actions of individuals and institutions of the ELCA were collected and analyzed. After some minor revisions, the Church Council formulated recommendations and implementing resolutions on the basis of the report for the August 2011 Churchwide Assembly. The Churchwide Assembly passed the following implementing resolutions by significant margins, demonstrating that the resolutions reflected the mind of the Churchwide Assembly voting members:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations, in collaboration with synods, to begin, develop, review or redefine their unique mission plans by the end of 2012, so that each congregation strengthens its capabilities and resources for witness and mission;
2. To support and strengthen synods so that they become catalysts for mission planning;
3. 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 a 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 of 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.
4. To urge regions to expand their roles as centers for exploring the possibilities of cooperative mission and ministry;
5. To affirm the role of the churchwide organization to:
 - accompany congregations and synods;
 - build the capacity of this church for evangelical witness and service;

- continue to build and strengthen mutual and interdependent relationships;
 - model and promote the vision of a multicultural, multi-ethnic church;
 - coordinate this church's global mission and its international development and relief work;
 - lead its theological reflection and deliberations on identity and mission;
 - lead, in collaboration with the Conference of Bishops, synod leaders, and the Church Council, in exploring opportunities to grow current support, including direct appeals, planned giving, and endowment management.
6. To encourage the development of leaders for this church through increased innovation and collaboration in leadership development, faith formation, and theological education;
 7. To build and strengthen relationships with this church's global companions and ecumenical partners, focusing on accompaniment, mutual growth, capacity-building, and sustainability of relationships;
 8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;
 9. To nurture a culture of faithful discernment that contributes to mutual respect and healthy decision-making in all assemblies, councils, committees, small groups, and meetings in congregations, synods, the churchwide expression, institutions, and agencies;
 10. To endorse the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions* concerning the Churchwide Assembly, Church Council, Conference of Bishops, program committees, and interrelationships and networks.

One set of resolutions called for "providing a means to continue the work assigned to the task force." The action directed the Office of the Presiding Bishop, in collaboration with the Church Council and the Conference of Bishops, to carry out the actions identified in the resolution.

In November 2011, the Church Council appointed a LIFT Advisory Committee (LAC) to assist the Office of the Presiding Bishop in carrying out the implementation of the referred recommendation. The ELCA Church Council asked that LAC submit progress reports on the implementation of the recommendations to the Church Council's April and November meetings.

In 2012, the Church Council approved a resolution "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 2011 Churchwide Assembly, and to refer to it hereafter as the 'LIFT II Committee.'

The LIFT II Committee primarily focused on three areas:

1. To function as a participant actively working with others for change across the ecology of the ELCA:
 - strengthening congregational missional vitality.
 - defining the role and function of synods.
 - fostering a culture of discernment and non-legislative gatherings.
 - tending the ecology of the entire ELCA.
2. To serve as a catalyst or convener – promoting change by seeking out bright spots in the current activities of this church, exploring new possibilities for participating in God's mission, asking provocative questions and positing new visions, and serving as an agent for nudging action or change.

3. To serve as an observer of the relationships and ministries of this church.

The Church Council asked that the LIFT II Committee continue to provide “important consultation and evaluation, as well as serving as a catalyst for missional planning and the conversations across all expressions of this church regarding issues raised by LIFT.” In meeting its responsibility as a catalyst for ongoing implementation of the LIFT report’s recommendations brought to the November 2011 meeting of the ELCA Church Council, the task force has been sponsoring and supporting three new initiatives, one concentrating on congregational missional planning, one on synodical typology (clustering the synods according to similarities rather than geography) and one concentrating on synodical missional planning. LIFT II has continued in this role to the present.

Accomplishments

The LIFT II Committee had the privilege of serving in various roles, as stated above, including observer, participant and particularly as catalyst.

The following material identifies ways in which the LIFT recommendations and resolutions have been implemented and continue to serve as an agent for change in the ELCA. Some of these changes included new opportunities for improving the structure and governance of this church; many focus on a renewed commitment to strengthen and energize congregational ministry. Perhaps the greatest impact of the LIFT initiative has been attitudinal and relational:

- People consistently refer to “the spirit of LIFT” as a way of implying a spirit of change and ongoing reformation in the church.
- New programs are often evaluated in terms of the recommendations based on the LIFT report adopted by the Churchwide Assembly.
- LIFT has become an expression of hope and the LIFT initiative continues to serve as an agent for change.

The LIFT initiative has changed our ELCA ecology in the following ways:

1. **Congregation mission plans**

One of the central LIFT recommendations approved by the 2011 Churchwide Assembly was to make support for the work of congregations one of the highest priorities of this church. It requested congregations, in collaboration with synods, to begin, develop, review or redefine their own unique mission plans so that each congregation strengthens its capabilities and resources for witness and mission.

The LIFT resolutions affirmed the role of the churchwide organization to support this priority by: accompanying congregations and synods; building the capacity of this church for evangelical witness and service; continuing to build and strengthen mutual and interdependent relationships; and modeling and promoting the vision of a multicultural, multi-ethnic church.

- Since the 2011 Churchwide Assembly, the churchwide organization has supported this priority by devoting significant time and energy for the Congregational and Synodical Mission Unit to develop resources to strengthen mission planning for congregations in their unique context. This work is clearly supported through the work of Directors for Evangelical Mission (DEMs) in each synod, and by the synod bishops and staffs.
- The commitment to support congregational missional planning is also evidenced in a simple, but significant change in the *Annual Report for Congregations* form. The Office of the Secretary added a new question asking a congregation to indicate whether or not it has been engaged in developing a mission plan. The mere inclusion of this question creates a cultural change that suggests congregational mission planning is now a norm in our church, and that it is here to stay.

- Part of the congregational planning involves defining what contributes to “bright spots” or “success” in a congregation, as defined by that congregation. The plan takes into account facts about the congregation, congregational attitudes, pastoral leadership, area economics, and the congregation’s connections with its community. The planning process is intended to support a congregation as it develops characteristics that contribute to its missional vitality. Four synods across the ELCA are serving as pilots for the use of the plan. The Research and Evaluation area in the Office of the Presiding Bishop of the churchwide organization is in the process of developing resources that will assist congregations in assessing their missional vitality by reflecting on participants’ relationships with God, with one another, and with the community. A leader in the Rocky Mountain Synod, in conjunction with the Research and Evaluation area, is working on a congregational missional vitality index. Its purpose is to provide an assessment which congregations can utilize for their own unique mission planning.
- Following action passed at the November 2012 meeting of the ELCA Church Council, a working group within LIFT II has been meeting to suggest ways to evaluate and respond to the diverse realities of this church’s communities of faith, including the growing number of small-membership congregations. For LIFT II’s purposes, smaller congregations are defined as 50 or fewer worshippers on a Sunday. Since 33 percent of ELCA congregations can be classified as smaller, this is a factor that calls for continued significant attention. This working group will continue to work to find ways to help smaller congregations thrive.

2. Synods as catalysts for mission planning

In order to ensure that the priority for the work of congregations moves forward, LIFT recommended the support and strengthening of synods so that they become catalysts for congregational mission planning.

Recognizing the myriad responsibilities with which synods are tasked, LIFT II facilitated a review and prioritization of the constitutional responsibilities of synods and bishops in order that synods continue and increase their roles as catalysts for mission planning in this changing context.

This review led to concrete and far-reaching actions:

- The 2013 Churchwide Assembly acted to create constitutional changes (ELCA 10.21 and bylaws following and S6.03 and bylaws following) that cluster synod responsibilities into four categories, thereby regrouping and focusing them from the previous list of 17 responsibilities.
- ELCA 8.21. is an addition to the ELCA constitution that recognizes networks as a way to assist congregations and synods in performing their mutual responsibilities.
- As a way to increase missional vitality in the future, LIFT raised the question of considering a redrawing of synod boundaries; various tables began conversation about this question. Some synods are considering this question and some are collaborating in various ways already (for instance, sharing space, staff, and collaborating on initiatives).
- With regards to synods, the Conference of Bishops is experimenting with a project that clusters synods into similar types, as opposed to the geographic clustering of synods. There are eight such types identified. LIFT II and the Research and Evaluation area are developing questions that can be asked of synods within each type, with the goal of helping synods within a type communicate with one another and define aspects of their missional planning.

3. Discernment and decision-making

Some of the greatest gifts of the ELCA are the interdependent relationships that connect the members of this church with all of its expressions and partners. LIFT sought to strengthen these relationships through a recommendation to nurture a culture of faithful discernment that contributes to mutual respect and healthy decision-making in all assemblies, councils, committees, small groups, and meetings in congregations, synods, the churchwide expression, institutions and agencies.

A growing practice of discernment in the life of this church provides the foundation with a cultural change aimed at a more broad-based process of legislative decision-making in this church.

As part of this intention, one of the LIFT recommendations and implementing resolutions that was perhaps least understood and most discussed, was a recommendation involving a review of the way in which this church identifies matters for social concerns and reviews and adopts social teachings. This concern was identified by ELCA members during research conducted early in the LIFT process, and focused especially on the broken relationships experienced in many congregations in the attempts to study and discuss human sexuality. The LIFT recommendation developed neither from a concern over the cost of developing social statements, nor their content; it was related simply to the changes in our church ecology that these discussions seemed consistently to produce. The LIFT recommendations envisioned a new spirit and culture of communal discernment for this church that would contribute to healthier decision-making and mutual trust and respect in relationships.

Following the 2011 Churchwide Assembly, the ELCA Church Council formed the Addressing Social Concerns Review Task Force. Its report and recommendations, approved at the 2013 Churchwide Assembly, were precisely the conclusions imagined in the LIFT report: to foster moral deliberation throughout all expressions of this church, to increase involvement in the deliberative processes of this church, to provide resources that expand the use of ELCA social teaching, and it also recommended procedural changes for identifying and reviewing areas of study.

4. Interdependence and empowering networks

One of the central characteristics about the identity of the ELCA is the organizational principle of interdependence. The LIFT recommendation is to support and utilize networking as an organizational principle and practice that embodies interdependence and values the abundant human resources found in the congregations, synods, churchwide expression and institutions of this church. It also focuses on enhancing increased collaboration and connections for missional purposes across this church. This will enhance greater participation at the grassroots, which in turn will serve as a catalyst for a broader base and greater involvement in legislative decision-making.

5. Structure and governance

Implementing the work of LIFT included new opportunities for improving the structure and governance of this church. Many of these were translated into governing document amendments. These amendments included:

- changing to a triennial Churchwide Assembly;
- changing the size of the Churchwide Assembly to approximately 1,000 members;
- strengthening the relationship between the Conference of Bishops and the Church Council through cross-referrals, including the chair of the Conference of Bishops as a member of the Church Council, and beginning a collaboration of the churchwide organization's

Administrative Team, the Executive Committee of the Conference of Bishops, and the Executive Committee of the Church Council;

- expanding the Church Council to include persons chosen for expertise, representational principles, and factors other than geography;
- providing for youth voting members on the Church Council;
- encouraging the development of networks; and
- authorizing the election of members from full communion churches to the boards of trustees of separately incorporated ministries.

The work of LIFT also provided a significant contribution to the churchwide organization's 2010 reorganization and Operational Plan of 2011-13.

6. **Social media and technology**

LIFT recommended that in this time of rapidly-changing forms of communication, all expressions of the ELCA need to explore the use of social media and technology.

- The Mission Advancement unit continues to work with the Office of the Secretary and Office of the Presiding Bishop to utilize various forms of media in telling stories about God's mission and the ministries of this church.
- The Mission Advancement unit continues to work to increase the use of media and technology for the Church Council and Churchwide Assemblies.
- The entire Churchwide Assembly was live-streamed, and 98 percent of voting members did their work using iPads.
- A 2013 Churchwide Assembly action provided authorization for congregational meetings, congregational council meetings, and congregational committee meetings to be held electronically.

Unfinished Business

Although many changes have occurred, several LIFT recommendations remain to be implemented:

1. Facilitation of grassroots input and collaboration

"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;" 2011 LIFT Report to the Churchwide Assembly

Mere access to information resources is no longer enough. Church members need to engage with other people and groups around those resources and to seek out and share best practices with those in like circumstances. Providing those information resources will empower ELCA community members. The ELCA can benefit greatly through a means of facilitating ongoing reciprocal learning. There is a real and urgent need for church leadership and members to communicate and collaborate effectively to share information and solutions to the issues and challenges that face the Church.

Those called to do the work of this church, separated by both context and geography, need a place that can not only serve as a clearinghouse for information resources specific to their group, but also enable them to collaborate in real time around those resources in a natural, intuitive and

conversational way. People need and want to share their experiences with others in similar contexts—not just for best-practices or sharing's sake, but for feedback, for empathy, inspiration and motivation.

The ELCA churchwide organization has a good foundation of information dissemination through tools such as *The Lutheran*, Living Lutheran, and other email and written publications. They are developing the capacity to provide a secure online platform (ELCA Community) for groups to engage in collaboration and discussion. This is a more powerful and flexible tool than more rigid listservs. Additional ways to facilitate grass roots involvement need to continue to be explored.

2. Growing as a multicultural, inclusive church

Various units in the churchwide organization and most, if not all synods, strive to find ways to help congregations reflect the diversity of their communities. Congregational mission planning will help this, if done well, but there remains a need to prioritize and focus work to help the ELCA meet the goals set 25 years ago to increase the diversity of our membership.

3. Synods vitality, boundaries, and mission support

As stated in the introduction of this report, the Conference of Bishops, in consultation with synod leaders and the churchwide organization, is tasked with preparing a report on synod vitality and mission support. This very difficult work has been taken on by the Conference of Bishops and is still a very high priority. A Mission Support Think Tank with a representative bishop appointed from each of the regions will bring a report and recommendations on mission support to the fall 2014 Conference of Bishops and Church Council meetings.

4. Recommendations on leadership development

“To encourage the development of leaders for this church through increased innovation and collaboration in leadership development, faith formation, and theological education;” 2011 LIFT Report to the Churchwide Assembly

In April 2013, Church Council authorized the formation of a Theological Education Advisory Council to address the challenges and opportunities in theological education. This group is to prepare a final report and possible recommendations for the fall 2015 meeting of the Church Council for consideration at the 2016 Churchwide Assembly. This should address theological leadership considerations, but it does not address other leadership development needs. Congregational and synodical leaders are asking for additional training to be able to lead in new and constantly changing contexts and demographics. This training is needed now and would not require actions to be taken by a Churchwide Assembly. Churchwide staff, Church Council and the Conference of Bishops need to address this need.

5. Non-legislative forums and grassroots input

“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;” 2011 LIFT Report to the Churchwide Assembly

- The churchwide organization continues to address this item in its meeting and event planning.

- The Women of the ELCA Gathering, Lutheran Men in Mission Gathering, ELCA Youth Gathering and Glocal Events continue to be examples of attention to this directive.
- There is a continued need to include those engaged in multicultural, ethnic-specific, justice for women ministries, youth and young adult networks, and various ministry partners.
- The Mission Advancement unit is working with a cross-unit team on networking and gatherings related to connecting with this church's grassroots. It has completed Phase I, a report of findings, and is now in Phase II, strategizing the promotion of improved networking.

LIFT lessons learned

Throughout the LIFT process and at the 2011 Churchwide Assembly, the support for the LIFT study was evident. The LIFT team had no institutional authority, nor a large budget. That seemed to provide an image of objectivity and integrity. Since 2011, many initiatives have been attributed to LIFT or the spirit of LIFT—some accurately and others not. The existence of a group without particular position or power who can step back and observe and evaluate the work of this church is very valuable. The LIFT II Committee recommends that somewhere in the ecology of the ELCA, the function served by LIFT should continue. This function includes constantly reviewing and evaluating our ministries to provide feedback and recommendations in order to continue to improve how we carry out God's mission in this changing world. At its heart, this LIFT function involves taking a 35,000-foot high view of the ELCA ecology, evaluating the strength of our interdependence and relationships, and having the freedom to ask provocative questions.

Recommendations

Ongoing Reflection

One activity both LIFT and LIFT II task groups carried out, which guided and supported the specific projects and reports, was ongoing reflection: the systematic review and assessment of emerging changes in the ELCA and its context. A natural follow-up step could be to identify a small group of three or four persons to work with the Research and Evaluation area. This group could work closely with the director of the area to provide reflective comments and implications on studies and research being conducted. The purpose would be to build up a body of knowledge over time about emerging issues and challenges before this church which have potential strategic impact. Implications could be drawn from this "institutional knowledge" about creating a path to a better future.

This arrangement could provide a systematic discipline for learning from the various studies and research produced. The accumulated knowledge could be shared with the Planning and Evaluation Committee of the Church Council on a periodic basis.

Synods

A survey of the resolutions prepared by the Church Council, which formed the introduction to this final report, shows that synods occupied a prominent place in the original and ongoing work of the two LIFT task groups. Phrases such as "a pattern of synodical life" which supports congregational mission and discovering "ways to strengthen synods" appear in four places. Did the LIFT task groups do that? "Yes" and "no" must be the answer.

One example of a completed task, mentioned above, is the rewriting of synod responsibilities in the ELCA constitution and bylaws. These changes were submitted to and approved by the 2013 Churchwide Assembly. Seventeen responsibilities were regrouped in four categories to focus what is expected of synods. These changes are intended to be more mission-centered, and more useable for planning and assessment purposes.

The second example is the preparation of a summary paper titled “Patterns of Synodical Life that Effectively Support Vital Congregations.” This paper prepared by LIFT II pulls together the various learnings and observations about synods, including possible action steps for increased effectiveness in fulfilling the responsibilities expected by this church.

The paper includes:

- The context for synod work, including synod statistics and trends
- Synods and congregational mission: a definition of mission vitality, and features of synods related or not related to congregational mission vitality
- Results of synod reviews
- Synods and models of change: setting clear direction, engaging the emotions (avoiding over reliance on rationality) and shaping the environment
- Findings from LIFT-generated research
- Ten descriptions of Bright Spots, that is, examples of synod activities identified as innovative, positive, renewing, and worthy of emulation; five competencies which drive these examples; mapping mission, intentional assemblies, leader training which focuses on mission, new media, and doing theology in context.
- A possible action plan for synods

The paper was presented as a discussion piece to a joint meeting of the Conference of Bishops and the synod vice presidents in October 2012. It received an encouraging response and promoted much conversation.

The information and insights contained in this paper seem to have the potential to provide a framework for action steps by synods, especially related to supporting mission vitality. A group of synod bishops and others could be appointed to “operationalize” these findings into actionable activities and steps. Future meetings of the Conference of Bishops and other occasions could be used to dig deeper into the challenges of mission vitality. Progress has been made on identifying factors that support mission vitality in congregations. Similar work could be done to understand and engage those factors that support synod missional vitality.

Conclusion

The ELCA has made significant progress in the past decade. Congregations must be ready not only to respond and adapt to changes in our context, but also to serve as catalysts and to lead the way in shaping communities that are transformed by the vision of God’s mission. In order to do so, we must have an intentional way of asking provocative questions and seeking and responding to feedback. The churchwide organization also has the opportunity to serve as a catalyst, not a barrier, for innovation at the grassroots level as we constantly ask, learn, grow and live into God’s future for us together.

LIFT ROSTER

1. The Roster for LIFT 2009 - 2012

The Rev. Bob Bacher, PhD
Former ELCA Executive for Administration
Chapel Hill, NC

Ms. Linda Bobbitt
Vice President – Rocky Mountain Synod
Thornton, CO

Ms. Deb (Debby) Chenoweth
ELCA Church Council
Hood River, OR

Ms. Kathleen Elliott Chillison
LSA Audit Committee
Carson, CA

Ms. Teresa Cintron
Strategic Development Consultant
Manati, Puerto Rico

Bishop Richard Graham
Metropolitan Washington, D.C. Synod
Washington, D.C.

Ms. Debra Jacobs Buttaggi
President/CEO, The Patterson Foundation
Sarasota, FL

The Rev. Rollie Martinson, PhD
Academic Dean, Luther Seminary
St. Paul, MN

The Rev. Scott McAnally
Pastor of Lutheran Church of Hope
Broomfield, CO

The Rev. Dr. Dee Pederson, chair
Lead Pastor, Bethlehem Lutheran Church
St. Cloud, MN

Dr. Rick Torgerson
President, Luther College
Decorah, IA

Mr. Erik Ullestad
Family Life & Youth Director
Des Moines, IA

RESOURCE OBSERVERS:

Ms. Marge Watters Knebel
Evangelical Lutheran Church in Canada
Toronto, CA

Mr. Ron Schultz
Chief Administrative Officer
The Lutheran Church-Missouri Synod
St. Louis, MO

RESOURCE STAFF:

The Rev. Dr. Wyvetta Bullock
ELCA Executive for Administration
Chicago, IL

Dr. Kenn Inskip
ELCA Executive for Research and Evaluation
Chicago, IL

The Rev. Stan Olson, PhD, recorder
President, Wartburg Seminary
Dubuque, IA

The Rev. Dr. Karl Reko, project coordinator
Office of the Presiding Bishop
Chicago, IL

Mr. David Swartling
Secretary of the ELCA
Chicago, IL

2. The Roster of LIFT II 2011-2014

The Rev. Bob Bacher, PhD
Former ELCA Executive for Administration

Ms. Sylvia Bull
Member of Addressing Social Concerns Review

The Rev. Dr. Wyvetta Bullock
ELCA Executive for Administration

Ms. Deb/Debby Chenoweth (Chair)
ELCA Church Council

Bishop Richard Graham
Metropolitan Washington, D.C. Synod

Mr. William B. Horne II
ELCA Church Council

The Rev. Dr. Dee Pederson
Lead Pastor, Bethlehem Lutheran Church

The Rev. Dr. Karl Reko, project coordinator
Office of the Presiding Bishop

Dr. Joyce Thompsen
Vice President - SW California Synod

EX OFFICIO

Mr. Kenneth Inskip (Ex Officio)
Research & Evaluation - Director

ADVISORY

The Rev. Amy Walter-Peterson
Coordinator, Area Ministry Strategies – ELCA

ELCA GLOBAL MISSION UNIT (ELCA/GM)

**PERSONNEL POLICIES
AND
EXPECTATIONS**

PREFACE

A. ~~“The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world. The Evangelical Lutheran Church in America (ELCA) is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming and sanctifying activity in the world.”~~ (ELCA Constitution 4.01 [201105]).

B. ~~“The Global Mission unit shall provide integrated support of this church’s work in other countries and be the means through which churches in other countries engage in mission to this church and society. The Global Mission unit shall be responsible for this church’s mission in other countries and shall be the channel through which churches in other countries engage in mission to this church and society.”~~ (ELCA Constitution 16.12.B 1005 [201105]). In fulfilling ~~the ELCA~~this mandate, the ELCA/GM recruits, appoints, prepares, and supports global personnel to carry out its mission.

C. The ELCA Constitution provides that the ELCA/GM will develop personnel policies for global personnel in consultation with the Human Resources team of the Office of the Presiding Bishop, and administer such policies after their approval by the Church Council. Any revisions to the personnel policies as approved by the Church Council revoke and supercede any and all previous versions of the policies.

D. ~~ELCA/GM~~All global personnel ~~serving under the auspices of the ELCA Global Mission unit~~ are subject to the *ELCA/GM Personnel Policies and Expectations*. A copy of this document and any amendments are provided to global personnel. It is the responsibility of each global personnel to read and comply with the personnel policies and any revisions made to them.

~~E. The ELCA Church Council has the authority to make changes to the *Personnel Policies and Expectations* without prior notice. In addition, the ELCA/GM may deviate from its stated policies at its sole discretion as individual circumstances warrant. These policies and any revisions revoke and supercede any and all previous versions of the policies.~~

~~FE.~~ The ELCA/GM staff has the responsibility of developing and administering supplemental provisions and procedures of support for all global personnel.

~~GF.~~ These personnel policies and any supplemental provisions and procedures of support do not create, imply, or express a promise of continued appointment or employment of any person. ELCA global personnel are at-will employees. ~~Both the ELCA/GM and mission personnel have the right to terminate appointment or employment at any time.~~

1.0 SERVICE CONTEXTS IN THE GLOBAL MISSION OF THE ELCA

The global mission of the ELCA is usually carried out in companionship and mutuality with the community of faith in a given location. The companion church or agency has the primary responsibility for leading and directing its mission, which may include inviting the ELCA to provide global personnel. The ELCA/GM may in special circumstances develop ~~mission-service~~ positions in regions where there is no identifiable companion.

The ELCA/GM utilizes various categories of service and patterns of support for global personnel, including employment by the ELCA/GM as well as self-funded volunteers. In addition, the ELCA/GM may develop special contractual arrangements with persons, other churches or agencies.

All persons serving under appointment of the ELCA/GM are considered ELCA global personnel, regardless of duration, category of service, pattern of support or type of ministry, and they carry both the responsibility and privilege of serving this church's mission.

Global personnel live out their vocations within the context of God's call to the global church. They are called by the ELCA to live and work in varied national and cultural contexts as an expression of the mission of the ELCA in companionship with other churches. Global personnel serve the ELCA in international settings and also provide important channels of communication through which the ELCA can be enriched and challenged by the global church.

2.0 ACCOUNTABILITIES

The nature of cross-national and cross-cultural mission requires multiple accountabilities. Global personnel are accountable in three principal relationships.

2.1 ELCA Accountabilities

Global personnel are appointed by the ELCA and are accountable to the ELCA.

This relationship of accountability and support occurs through the ELCA/GM, primarily with the Area Program Desk and also with the Global Service and Finance teams.

As representatives of the ELCA, global personnel serve in a manner congruent with the ELCA/GM's stated practice of mission through the accompaniment model.

2.2 Companion Church or Agency Accountabilities

Global personnel are invited and received by the companion church or agency in the country or by an organization responsible for a particular ministry. They are also accountable to the companion church or agency and are expected to respond appropriately to its expectations.

2.3 Local Supervisor Accountabilities

Global personnel are accountable to and receive on-site supervision from the leadership of the institution or program under which the ministry is carried out. Global personnel need to pay particular attention to developing relationships with the supervisor and local leadership, as this will have a direct impact on the ministry.

3.0 WORK ASSIGNMENTS

Global personnel are invited by and receive their assignments from the companion church or agency in coordination with the ELCA/GM. Global personnel will not make changes in the work assignment nor assume new or additional responsibilities unless approved by the appropriate local leadership, in consultation with the Area Program Desk.

Changes in the details and expectations of an assignment may occur. Minor changes should be reported to the Area Program Desk. The Area Program Desk should be involved in the discussions if the proposed changes are substantial or change the nature of the assignment.

All global personnel are expected to carry

out their tasks with a commitment to faithful service.

4.0 ROLES AND RELATIONSHIPS

Global personnel are committed to mission shaped by the cross and characterized by humility, compassion, and servanthood. This implies avoiding inappropriate use of power, position, or resources to gain control and influence or for personal gain or advantage. Global personnel call forth the God-given potential in others. They assist in developing and strengthening local leadership wherever possible.

4.1 Relationships with Coworkers

Global personnel are expected to treat coworkers with respect, including companion church or agency's leaders and members and other global personnel. They should keep confidences and encourage an environment of trust.

4.2 Global personnel in Leadership Positions

Global personnel may not serve in elected positions nor assume leadership roles in the companion church or agency without prior authorization from the ELCA/GM and after it has the opportunity to consult with its companions. Global personnel will not assume any official role in the companion church or agency or serve as one of its official representatives unless granted express permission from the ELCA/GM.

4.3 Relationship to the ELCA

Global personnel share the gifts and witness of companion churches with the ELCA and provide an important channel of communication through which the ELCA is enriched and challenged by the global church. This is done in cooperation with the ELCA/GM's Mission Formation team.

Global personnel employed by the ELCA/GM participate in the missionary sponsorship program and maintain contact with sponsors through regular correspondence and visits. Self-funded volunteers maintain contact with their home

congregation and other supporters.

5.0 COMMUNITY IN WHICH GLOBAL PERSONNEL SERVE

Living in a cross-national and cross-cultural setting can be both rewarding and challenging. Global personnel will be enriched by the depth and richness of relationships built over time with people in the country of service. Global personnel should be sensitive to local customs and mores to learn what is acceptable and appropriate in cross-cultural relationships.

Communal life is developed through participation in church and local community activities, as well as in the context of the mission community (as applicable).

5.1 Christian Faith and Practice

Global personnel live out the Christian faith in a way that is compatible with the gospel of grace through faith. Expressions of faith include regular participation in local corporate worship and church life, as well as personal worship and prayer.

5.2 Language and Culture

Global personnel are encouraged to acquire as much facility as possible in the local language, given the length of service and language learning assistance available. Global personnel should be committed to ongoing learning about the host culture(s) in order to be effective in cross-cultural ministry.

5.3 Living in Community

Relationships contribute greatly to the global personnel's sense of fulfillment and effectiveness. Global personnel are to be respectful, accepting of others and hospitable. This includes a commitment to inclusivity and overcoming racism, sexism and classism. While participating in the life of the church and community, global personnel should refrain from voicing destructive criticism or taking an active role in local disputes.

6.0 STANDARDS OF CONDUCT

Global personnel conduct themselves personally and professionally in ways that convey dignity and self-respect and reflect well on the church. The mission vocation carries expectations of behavior that differ from those in the “secular world.” Some of these expectations are described in the standards of conduct below.

6.1 Lifestyle

Global personnel are to adopt a modest standard of living appropriate to the gospel and to the context in which they serve. An appropriate lifestyle implies a responsible and ecologically sound use of both natural and financial resources.

6.2 Finances

Ethical handling of finances is required, including maintaining accurate up-to-date records and documentation. Global personnel follow ELCA guidelines, as well as those established by the companion church or agency in the handling and accounting of funds. The Executive Director of the Global Mission unit will be notified of any fiduciary mismanagement.

6.3 Alcohol, Tobacco and Illegal Substances ~~and Tobacco~~

Personal use of alcohol or tobacco should be in moderation and respectful of local norms and customs. Use of illegal ~~substances~~ ~~drugs~~ is prohibited.

6.4 ~~Dating~~ Relationships

Single global personnel are expected to live a chaste life.

Married global personnel are expected to live in fidelity to their spouse, giving expression to sexual intimacy exclusively within the marriage relationship.

Global personnel in a publicly accountable lifelong, monogamous same-gender relationship are expected to live in fidelity to their partner, giving expression to sexual intimacy exclusively within the publicly

accountable relationship.

Single global personnel should seek guidance from the Area Program Desk and local persons familiar with cultural expectations before entering into a relationship. Courtship should be conducted with full respect for and attention to local customs.

6.5 Disclosure of Sexual Orientation

In many cultures, disclosure of one's own or another's sexual orientation can jeopardize both ministry and personal safety. Questions regarding disclosure will be addressed only to the Area Program Desk.

6.6 Sexual Conduct

Global personnel are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and sexual harassment, including taking physical or emotional advantage of others. ~~Single mission personnel are expected to live a chaste life. Married mission personnel are expected to live in fidelity to their spouse, giving expression to sexual intimacy exclusively within the marriage relationship.~~

~~In many cultures, disclosure of one's own or another's sexual orientation can jeopardize both ministry and personal safety. Questions regarding disclosure will be addressed only to the Continental Area Program Desk.~~

6.7 Harassment

It is the policy of the ELCA/GM to maintain a working and living environment free of any form of harassment. Harassment consists of unwelcome conduct, whether verbal, physical or visual. This includes sexual harassment, which is defined as unwelcome sexual advances, requests for sexual favors, or unwelcome visual, verbal, or physical conduct of a sexual nature. No form of harassment or intimidation on the part of global personnel will be tolerated.

Global personnel who feel that they have experienced or witnessed harassment should notify the Area Program Desk, ~~the Global Service section or the Executive Director for~~

Formatted: Highlight

~~the ELCA/GM or another executive in the ELCA/GM or the ELCA Human Resources team.~~ Allegations will be fully and confidentially investigated ~~and appropriately handled.~~ The Executive Director of the Global Mission unit will be notified of any violations/accusations of sexual misconduct.

The privacy of the person issuing the complaint and of the person accused and the steps taken in the investigation will be kept confidential to the extent consistent with the need to conduct a thorough investigate.

6.8 Slander or Defamation of Character

Slander or defamation of character is not tolerated.

6.9 Involvement in Local Political, Social, and Advocacy Activities

It may be detrimental to the mission of the church and even endanger personal well-being for global personnel to participate in local political and social processes or in advocacy activities. Global personnel should first discuss possible involvement with the companion church or agency and the Area Program Desk.

6.10 Government Intelligence Activities

Global personnel shall not cooperate with any form of government intelligence activity or become involved with or report to any intelligence agency of the U.S. or of any other country or political group. Such activity compromises and endangers all other global personnel as well as the companion church or agency with which they work.

7.0 GIFTS AND PROJECTS

7.1 Gifts for Mission

Gifts intended for mission purposes, which result from direct inquiries or relationships that have developed in the course of mission service (e.g. through newsletters, home assignment visits, events or ELCA

publications), are to be directed and made payable to the ELCA Global Church Sponsorship office. This is for the protection of both the ELCA and global personnel, for tax reasons and as part of overall accountability to donors. The ELCA Global Church Sponsorship office will work with the Area Program Desk and global personnel in identifying appropriate projects in the country of service and will be responsible for acknowledging gifts.

Gifts or personal resources are not to be used by global personnel for direct funding of projects in their country of service. Global personnel who have access to independent funds assume a role as 'grantor' that is inconsistent with servant leadership.

7.2 Personal Gifts

Personal gifts should not be solicited. A personal gift is a gift intended for the use of the global personnel or their family, not for mission purposes.

Global personnel employed by the ELCA/GM may not receive a personal gift from non-family members that is valued (in cash or in-kind) in excess of the amount stated in supplemental provisions and procedures of support.

8.0 PERSONAL ISSUES

Global personnel need to balance the demands of work with responsibilities to personal care and family. The ELCA/GM's responsibilities and financial support commitments to global personnel may be affected by changes in personal life situations.

8.1 Marital Status

If global personnel plan a change in marital status, conversation must occur with the Area Program Desk prior to the change. This conversation is important for many reasons, including legal and financial issues. A change in marital status initiates a review of the call to service.

8.2 Adoption

Formatted: Highlight

If global personnel plan to adopt a child or children, consultation must occur with the Area Program Desk prior to beginning the process.

8.3 Health

If global personnel or a family member develops a serious health concern, consultation with the Area Program Desk is required.

8.3 Immigration Status

Any U.S. visa or immigration status processes and/or fees for global personnel, spouses and/or dependents are a personal responsibility.

9.0 PERSONAL SAFETY / RISK MANAGEMENT

Global personnel acknowledge that global mission service involves potential risk to their safety and well-being. Global personnel assume personal responsibility for engaging in appropriate risk management in such matters as health, personal security, and safety, both at their location of service

and when traveling.

The ELCA/GM takes seriously the risk to which global personnel are exposed in the course of their service and seeks to support global personnel in preventing and responding to risk management issues.

Knowing the local community and becoming involved in its activities are a normal expectation and hope of all global personnel. Being received as a member of the community has the added benefit of providing the support and security that a community can offer.

Should changes in conditions suggest the necessity for a higher degree of risk management, the ELCA/GM should be informed as quickly as possible.

The *Security Policies and Crisis Response Plan* provided under separate cover, outline provisions for security planning and crisis management for global personnel and the ELCA/GM.

ELCA GLOBAL MISSION UNIT (ELCA/GM)

**PERSONNEL POLICIES
AND
EXPECTATIONS**

PREFACE

A. “The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world. (ELCA Constitution 4.01 [2011]).

B. “The Global Mission unit shall provide integrated support of this church’s work in other countries and be the means through which churches in other countries engage in mission to this church and society..” (ELCA Constitution 16.12.B10 [2011]). In fulfilling this mandate, the ELCA recruits, appoints, prepares, and supports global personnel to carry out its mission.

C. The ELCA Constitution provides that the ELCA/GM will develop personnel policies for global personnel in consultation with the Human Resources team of the Office of the Presiding Bishop, and administer such policies after their approval by the Church Council. Any revisions to the personnel policies as approved by the Church Council revoke and supercede any and all previous versions of the policies.

D. ELCA/GM global personnel are subject to the *ELCA/GM Personnel Policies and Expectations*. A copy of this document and any amendments are provided to global personnel. It is the responsibility of each global personnel to read and comply with the personnel policies and any revisions made to them.

E. The ELCA/GM staff has the responsibility of developing and administering supplemental provisions and procedures of support for all global personnel.

F. These personnel policies and any supplemental provisions and procedures of support do not create, imply, or express a promise of continued appointment or employment of any person. ELCA global personnel are at-will employees.

1.0 SERVICE CONTEXTS IN THE GLOBAL MISSION OF THE ELCA

The global mission of the ELCA is usually carried out in companionship and mutuality with the community of faith in a given location. The companion church or agency has the primary responsibility for leading and directing its mission, which may include inviting the ELCA to provide global personnel. The ELCA/GM may in special circumstances develop positions in regions where there is no identifiable companion.

The ELCA/GM utilizes various categories of service and patterns of support for global personnel, including employment by the ELCA/GM as well as self-funded volunteers. In addition, the ELCA/GM may develop special contractual arrangements with persons, other churches or agencies.

All persons serving under appointment of the ELCA/GM are considered ELCA global personnel, regardless of duration, category of service, pattern of support or type of ministry, and they carry both the responsibility and privilege of serving this church's mission.

Global personnel live out their vocations within the context of God's call to the global church. They are called by the ELCA to live and work in varied national and cultural contexts as an expression of the mission of the ELCA in companionship with other churches. Global personnel serve the ELCA in international settings and also provide important channels of communication through which the ELCA can be enriched and challenged by the global church.

2.0 ACCOUNTABILITIES

The nature of cross-national and cross-cultural mission requires multiple accountabilities. Global personnel are accountable in three principal relationships.

2.1 ELCA Accountabilities

Global personnel are appointed by the ELCA and are accountable to the ELCA. This relationship of accountability and

support occurs through the ELCA/GM, primarily with the Area Program Desk and also with the Global Service and Finance teams.

As representatives of the ELCA, global personnel serve in a manner congruent with the ELCA/GM's stated practice of mission through the accompaniment model.

2.2 Companion Church or Agency Accountabilities

Global personnel are invited and received by the companion church or agency in the country or by an organization responsible for a particular ministry. They are also accountable to the companion church or agency and are expected to respond appropriately to its expectations.

2.3 Local Supervisor Accountabilities

Global personnel are accountable to and receive on-site supervision from the leadership of the institution or program under which the ministry is carried out. Global personnel need to pay particular attention to developing relationships with the supervisor and local leadership, as this will have a direct impact on the ministry.

3.0 WORK ASSIGNMENTS

Global personnel are invited by and receive their assignments from the companion church or agency in coordination with the ELCA/GM. Global personnel will not make changes in the work assignment nor assume new or additional responsibilities unless approved by the appropriate local leadership, in consultation with the Area Program Desk.

Changes in the details and expectations of an assignment may occur. Minor changes should be reported to the Area Program Desk. The Area Program Desk should be involved in the discussions if the proposed changes are substantial or change the nature of the assignment.

All global personnel are expected to carry out their tasks with a commitment to faithful

service.

4.0 ROLES AND RELATIONSHIPS

Global personnel are committed to mission shaped by the cross and characterized by humility, compassion, and servanthood. This implies avoiding inappropriate use of power, position, or resources to gain control and influence or for personal gain or advantage. Global personnel call forth the God-given potential in others. They assist in developing and strengthening local leadership wherever possible.

4.1 Relationships with Coworkers

Global personnel are expected to treat coworkers with respect, including companion church or agency's leaders and members and other global personnel. They should keep confidences and encourage an environment of trust.

4.2 Global personnel in Leadership Positions

Global personnel may not serve in elected positions nor assume leadership roles in the companion church or agency without prior authorization from the ELCA/GM and after it has the opportunity to consult with its companions. Global personnel will not assume any official role in the companion church or agency or serve as one of its official representatives unless granted express permission from the ELCA/GM.

4.3 Relationship to the ELCA

Global personnel share the gifts and witness of companion churches with the ELCA and provide an important channel of communication through which the ELCA is enriched and challenged by the global church. This is done in cooperation with the ELCA/GM's Mission Formation team.

Global personnel employed by the ELCA/GM participate in the missionary sponsorship program and maintain contact with sponsors through regular correspondence and visits. Self-funded volunteers maintain contact with their home congregation and other supporters.

5.0 COMMUNITY IN WHICH GLOBAL PERSONNEL SERVE

Living in a cross-national and cross-cultural setting can be both rewarding and challenging. Global personnel will be enriched by the depth and richness of relationships built over time with people in the country of service. Global personnel should be sensitive to local customs and mores to learn what is acceptable and appropriate in cross-cultural relationships.

Communal life is developed through participation in church and local community activities, as well as in the context of the mission community (as applicable).

5.1 Christian Faith and Practice

Global personnel live out the Christian faith in a way that is compatible with the gospel of grace through faith. Expressions of faith include regular participation in local corporate worship and church life, as well as personal worship and prayer.

5.2 Language and Culture

Global personnel are encouraged to acquire as much facility as possible in the local language, given the length of service and language learning assistance available. Global personnel should be committed to ongoing learning about the host culture(s) in order to be effective in cross-cultural ministry.

5.3 Living in Community

Relationships contribute greatly to the global personnel's sense of fulfillment and effectiveness. Global personnel are to be respectful, accepting of others and hospitable. This includes a commitment to inclusivity and overcoming racism, sexism and classism. While participating in the life of the church and community, global personnel should refrain from voicing destructive criticism or taking an active role in local disputes.

6.0 STANDARDS OF CONDUCT

Global personnel conduct themselves personally and professionally in ways that convey dignity and self-respect and reflect well on the church. The mission vocation carries expectations of behavior that differ from those in the “secular world.” Some of these expectations are described in the standards of conduct below.

6.1 Lifestyle

Global personnel are to adopt a modest standard of living appropriate to the gospel and to the context in which they serve. An appropriate lifestyle implies a responsible and ecologically sound use of both natural and financial resources.

6.2 Finances

Ethical handling of finances is required, including maintaining accurate up-to-date records and documentation. Global personnel follow ELCA guidelines, as well as those established by the companion church or agency in the handling and accounting of funds. The Executive Director of the Global Mission unit will be notified of any fiduciary mismanagement.

6.3 Alcohol, Tobacco and Illegal Substances

Personal use of alcohol or tobacco should be in moderation and respectful of local norms and customs. Use of illegal substances is prohibited.

6.4 Relationships

Single global personnel are expected to live a chaste life.

Married global personnel are expected to live in fidelity to their spouse, giving expression to sexual intimacy exclusively within the marriage relationship.

Global personnel in a publicly accountable lifelong, monogamous same-gender relationship are expected to live in fidelity to their partner, giving expression to sexual intimacy exclusively within the publicly accountable relationship.

Single global personnel should seek guidance from the Area Program Desk and local persons familiar with cultural expectations before entering into a relationship. Courtship should be conducted with full respect for and attention to local customs.

6.5 Disclosure of Sexual Orientation

In many cultures, disclosure of one’s own or another’s sexual orientation can jeopardize both ministry and personal safety. Questions regarding disclosure will be addressed only to the Area Program Desk.

6.6 Sexual Conduct

Global personnel are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and sexual harassment, including taking physical or emotional advantage of others.

6.7 Harassment

It is the policy of the ELCA/GM to maintain a working and living environment free of any form of harassment. Harassment consists of unwelcome conduct, whether verbal, physical or visual. This includes sexual harassment, which is defined as unwelcome sexual advances, requests for sexual favors, or unwelcome visual, verbal, or physical conduct of a sexual nature. No form of harassment or intimidation on the part of global personnel will be tolerated.

Global personnel who feel that they have experienced or witnessed harassment should notify the Area Program Desk, an executive in the ELCA/GM or ELCA Human Resources. Allegations will be fully and confidentially investigated. The Executive Director of the Global Mission unit will be notified of any violations/accusations of sexual misconduct.

The privacy of the person issuing the complaint and of the person accused and the steps taken in the investigation will be kept confidential to the extent consistent with the need to conduct a thorough investigation.

6.8 Slander or Defamation of Character

Slander or defamation of character is not tolerated.

6.9 Involvement in Local Political, Social, and Advocacy Activities

It may be detrimental to the mission of the church and even endanger personal well-being for global personnel to participate in local political and social processes or in advocacy activities. Global personnel should first discuss possible involvement with the companion church or agency and the Area Program Desk.

6.10 Government Intelligence Activities

Global personnel shall not cooperate with any form of government intelligence activity or become involved with or report to any intelligence agency of the U.S. or of any other country or political group. Such activity compromises and endangers all other global personnel as well as the companion church or agency with which they work.

7.0 GIFTS AND PROJECTS**7.1 Gifts for Mission**

Gifts intended for mission purposes, which result from direct inquiries or relationships that have developed in the course of mission service (e.g. through newsletters, home assignment visits, events or ELCA publications), are to be directed and made payable to the ELCA Global Church Sponsorship office. This is for the protection of both the ELCA and global personnel, for tax reasons and as part of overall accountability to donors. The ELCA Global Church Sponsorship office will work with the Area Program Desk and global personnel in identifying appropriate projects in the country of service and will be responsible for acknowledging gifts.

Gifts or personal resources are not to be used by global personnel for direct funding of projects in their country of service.

Global personnel who have access to independent funds assume a role as 'grantor' that is inconsistent with servant leadership.

7.2 Personal Gifts

Personal gifts should not be solicited. A personal gift is a gift intended for the use of the global personnel or their family, not for mission purposes.

Global personnel employed by the ELCA/GM may not receive a personal gift from non-family members that is valued (in cash or in-kind) in excess of the amount stated in supplemental provisions and procedures of support.

8.0 PERSONAL ISSUES

Global personnel need to balance the demands of work with responsibilities to personal care and family. The ELCA/GM's responsibilities and financial support commitments to global personnel may be affected by changes in personal life situations.

8.1 Marital Status

If global personnel plan a change in marital status, conversation must occur with the Area Program Desk prior to the change. This conversation is important for many reasons, including legal and financial issues. A change in marital status initiates a review of the call to service.

8.2 Adoption

If global personnel plan to adopt a child or children, consultation must occur with the Area Program Desk prior to beginning the process.

8.3 Health

If global personnel or a family member develops a serious health concern, consultation with the Area Program Desk is required.

8.3 Immigration Status

Any U.S. visa or immigration status processes and/or fees for global personnel, spouses and/or dependents are a personal

responsibility.

9.0 PERSONAL SAFETY / RISK MANAGEMENT

Global personnel acknowledge that global mission service involves potential risk to their safety and well-being. Global personnel assume personal responsibility for engaging in appropriate risk management in such matters as health, personal security, and safety, both at their location of service and when traveling.

The ELCA/GM takes seriously the risk to which global personnel are exposed in the course of their service and seeks to support global personnel in preventing and responding to risk management issues.

Knowing the local community and becoming involved in its activities are a normal expectation and hope of all global personnel. Being received as a member of the community has the added benefit of providing the support and security that a community can offer.

Should changes in conditions suggest the necessity for a higher degree of risk management, the ELCA/GM should be informed as quickly as possible.

The *Security Policies and Crisis Response Plan* provided under separate cover, outline provisions for security planning and crisis management for global personnel and the ELCA/GM.

Criminal Justice Social Criteria Screen

Authority: The Evangelical Lutheran Church in America (ELCA) affirms the fundamental principles of due process of law and the presumption of legal innocence as foundational to the U.S. criminal justice system. Yet, this church hears people's cries that challenge the current system's serious deficiencies and has addressed them in its social teaching document *The Church and Criminal Justice: Hearing the Cries* (2013).

Wording of the Screen: The ELCA recommends no investment in private, for-profit prisons including firms involved in prison privatization of the criminal justice system.

Definition of Problem: The concerns of this Church about privatizing prisons are theological, moral and economic. The ELCA holds that it is the role of government, not the market to restrain evil.ⁱ The moral reason is that the role of the state in the operation of prisons should not be supplanted by economic players who are guided primarily by profit or production. Contracting with private firms invites problems with successful offender reintegration into society, reduced services including medical care, education, job training and counseling. The ELCA urges governments at every level to maintain its responsibility and eliminate reliance on the use of private, for-profit prisons.

Recognizing that various investors will implement this along a continuum, for the purpose of this screen, investments include those which could be made in private, for-profit prison corporations and those also which could be made in companies involved in the marketing of, the supplying of key components for or the provision of services (such as food service or health care services) to private, for-profit prisons.

Social policy and studies:

The Church and Criminal Justice: Hearing the Cries [ELCA, 2013] <http://www.elca.org/en/Faith/Faith-and-Society/Social-Statements/Criminal-Justice>

Community Violence [ELCA, 1994] <http://www.elca.org/Faith/Faith-and-Society/Social-Messages/Community-Violence>

Approved by the ELCA Church Council –

ⁱ <http://www.elca.org/en/Faith/Faith-and-Society/Social-Statements/Criminal-Justice,44>

This page left intentionally blank



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

Dear rostered leaders of the ELCA,

Following the Church Council recommendation, members of the Word and Service Task Force have continued to work to facilitate the creation of a new, unified roster of Word and Service ministry which will be subject to review and recommendation by the Conference of Bishops and the Church Council and the approval of the ELCA Churchwide Assembly. The earlier updates of this work sent out in [February](#) and [July](#) of 2013 are available by clicking on the appropriate month.

In the February 2013 update, the task force described the gatherings and consultations beginning in 2007 which led to the Church Council recommendation. A tentative timeline for the future of this work was also presented.

In the July 2013 update, the task force presented the following **working documents**:

- Title and definition of one unified roster with the working title of ELCA Deacon
- Working core values of the new roster
- Transition of the three lay rosters to one unified roster with all on the present rosters automatically transferred to the new roster unless they choose to resign from the roster.

The task force also reported that a discussion concerning the rite of ordination and the new roster would take place at the November Church Council meeting. At that meeting, the Church Council recommended that a separate group be formed for this discussion. Bishop William Gafkjen has been appointed as chair of the group which will begin its work this spring.

Since the last update, responses to the working documents have been received by email, phone and in person at events sponsored by members of the present lay rosters. These responses have been shared with the Church Council and Conference of Bishops. The Word and Service Task Force has also been at work developing standards and guidelines for this new roster with the help of many who work with candidates at our seminaries.

An email was sent out to all those working with the candidacy process from the Rev. Dr. Gregory Villalon, director of candidacy, and Sandra Mejia-Vega, associate director for candidacy, stating: *"If the 2016 ELCA Churchwide Assembly approves the proposal to move to a new roster of Deacons then those candidates who have been endorsed by Aug. 8, 2016, shall be allowed to finish their candidacy process under the standards in place at the time of their endorsement."* With the approval of the director of candidacy, the task force added to this statement: *"These requirements must be completed no later than Aug. 2020."* (If not completed in this time frame, the candidate becomes subject to the new standards.) The new standards will not affect those already on the roster.

This update comes after months of drafting, discussing and editing different pieces of the guidelines, including a **working document** concerning the educational process. This working document will go before the Candidacy Manual Revision Team, the Conference of Bishops and the Church Council for discussion and input, but not yet for action.

What follows is a portion of that **working document** related to: Educational process/Theological preparation

I. Educational process

A. Theological preparation

- I. The educational norm for service on the Word and Service roster will normally be a theological master's degree.
- II. For those who do not hold a theological master's degree, equivalency may be assessed through a competency assessment at the request of the Candidacy Committee. Such assessment will take the form of a Competency Assessment Panel which will be adapted as necessary to the background of the candidate.
- III. All candidates will be expected to demonstrate preparation and competence in order to:
 1. Articulate the word of God in and for a hurting world, using the fruits of biblical, historical and theological studies;
 2. Carry out a particular service on behalf of the church with credibility in the world;
 3. Equip the baptized for faithful ministry in the world and in the church;
 4. Participate in the community of Word and Sacrament, and in the diaconal communities of the ELCA, ecumenical partners and global *diakonia*; and
 5. Articulate and act out a vision of *diakonia* that addresses human need.

The task force continues to work on expectations for spiritual and vocational formation, which may include such components as a common diaconal ministry course or event, mentoring, spiritual direction and an emphasis on health and wellness.

The task force is also working on guidelines for internship (previously called field experience). However, any suggested working documents, expectations, or guidelines will not take effect unless the 2016 Churchwide Assembly approves the recommendation for a new, unified roster of Word and Service ministry.

The timeline for the Word and Service Task Force, as related in earlier updates, remains the same:

- 2013-2014: Work on name, standards, changes in candidacy, steps in transition; conversations with partners in candidacy and call processes, and ecumenical partners
- 2013-2014: Provide ongoing updates to the Conference of Bishops and Church Council
- 2013-2014: Foster ongoing conversations with deaconesses, diaconal ministers, associates in ministry and clergy
- Spring, 2015: Submit draft proposal to the Conference of Bishops and Church Council
- Fall, 2015: Present final proposal to the Conference of Bishops and Church Council for consideration
- August, 2016: Possible consideration by the ELCA Churchwide Assembly

The members of the Word and Service Task Force ask you to hold this process in prayer.

If you have input that would help with the ministry of this task force, please send it to Cherlyne.Beck@elca.org.

Word and Service Task Force Members

- Rev. Dr. Said Ailabouni (Chair)
- Sr. Krista Anderson (Deaconess)
- Madelyn Busse (Diaconal Minister)
- Tammy Devine (Diaconal Minister)
- Bishop William Gafkjen
- Rebecca Kolowe (Diaconal Minister)
- Sr. Melinda Lando (Deaconess)
- Rev. Dr. Duane Larson
- Dr. John Litke
- Dr. Susan McArver (Church Council Representative)
- Agnes McClain (Associate in Ministry)
- Sr. Janet Stump (Directing Deaconess)
- James Valentine (Associate in Ministry)

ELCA Churchwide Staff

- Rev. Cherlyne V. Beck (Program Director, Disability Ministries & Support of Lay Rostered Leaders)
- Sue Rothmeyer (Associate in Ministry, Office of the Secretary)
- Rev. Dr. Gregory Villalon (Director, Leadership for Mission/Candidacy)

In Christ's name,

Cherlyne V. Beck
Program Director for Disability Ministries & Support of Lay Rostered Leaders
Evangelical Lutheran Church in America

This email was sent to ELCA rostered leaders. To update your email address, please contact constituent.care@elca.org.

.

This page left intentionally blank

Campaign for the ELCA Youth & Young Adult Ministry Working Proposal

Goals

1. Develop a case for the ministry proposal
2. Identify an advisory table
3. Energize the related networks
4. Support the development of a fundraising strategy
5. Create a mechanism for allocating funds

Background & Rationale

At the 2013 ELCA Churchwide Assembly, youth and young adult voting members created an amendment to the ELCA's first comprehensive campaign that added an additional \$4 million component dedicated to lay youth and young adult leadership development. The purpose of this amendment is to expand the current campaign to add a focus on identifying and training new leaders and engaging young people in the life of this church. The purpose of this document is to outline a plan of engagement that:

- Provides the vision for how the \$4 million might be used;
- Proposes a Youth and Young Adult Planning/Advisory table that includes key stakeholders and churchwide staff;
- Supports the development of a strategy for raising the funds; and
- Creates a process for allocation of funds.

Vision

The vision for this movement is to invest in young leaders who take their faith seriously and want to make a difference in the world.

In conversation and collaboration with staff members and youth and young adult ministry leaders in the ELCA, we propose that the greatest portion of these funds be distributed through a grants process. A lesser portion of these funds would be reserved for special churchwide projects that focus on leadership development among youth and young adults.

Who are identified as young leaders? Young leaders are defined as youth in 6th - 12th grade and young adults 18-30 years of age.

What does it mean to take your faith seriously? It means that you understand that you are freed in Christ to serve and love your neighbor.

What does it mean to make a difference in the world? It means that young people are empowered to do God's work of restoring and reconciling communities in the name of Jesus throughout the world.

This campaign is specifically interested in funding individuals and ministry partners who are:

- Developing models of non-traditional leadership engagement;
- Exploring a call to social entrepreneurship;
- Pursuing their vocation as justice seekers in the world;
- Students seeking scholarship support; and
- Young leaders interested in non-profit leadership opportunities connected to Lutheran social ministry organizations.

Youth and Young Adult Planning/Advisory Table

The Planning/Advisory Table would include churchwide staff and key stakeholders who represent the various networks engaged in youth and young adult ministry throughout the ELCA.

Churchwide Staff:

Mark Burkhardt – Congregational and Synodical Mission, Convener
Rozella White – Congregational and Synodical Mission, Young Adult Ministry
Paul Amlin – Congregational and Synodical Mission, Youth Ministry
Heidi Hagstrom – Congregational and Synodical Mission, Youth Gathering
Mark Wilhelm – Congregational and Synodical Mission, ELCA Colleges and Universities
TBD – Congregational and Synodical Mission, Campus Ministry
Andrew Steele - Mission Advancement, ELCA Campaign
Rachel Wind – Mission Advancement, ELCA Fund for Leaders

Stakeholders:

Campus Ministry – Advisory Committee appointed
Lutheran Outdoor Ministries (LOM) – Board appointed
SYMBOL Network - Steering Committee appointed
ELCA Youth Ministry Network – Board appointed
Ian McConnell - Young Adult voting member at the 2013 Churchwide Assembly
Nathaniel Viets-VanLear – Multicultural Ministry
TBD – Youth voting member at the 2013 Churchwide Assembly
TBD – Youth member from the ELCA Youth Core Leadership Team

Networking Strategy

We propose that Congregational and Synodical Mission, Mission Advancement and Information Technology investigate opportunities to maximize use of social media and other communication strategies for supporting robust networking among younger populations.

Fund Allocation Process

The Youth and Young Adult Planning/Advisory Table will develop processes to support this ministry proposal including communications, reporting, applications and decision-making.

Always Being Made New: The Campaign for the ELCA
Disability Ministries Working Proposal

In August 2013, the ELCA Churchwide Assembly approved *Always Being Made New: The Campaign for the ELCA* as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, relief and development, and global mission. Prior to approving the campaign, an amendment was made to add a component for disability ministry as follow:

- *To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons living with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church.*

As we move forward in our work to enhance and strengthen the ministry with people with disabilities, we continue to welcome the voices and recommendations coming from across this church. There is considerable passion and interest in this work and in the action of the assembly to raise new financial resources for disability ministries.

The churchwide organization, through its Congregational and Synodical Mission (CSM) and Mission Advancement (MA) units, is developing plans to respond to the action of the Churchwide Assembly, including opportunities to:

- Form an advisory table that will assist in shaping the campaign proposal and the focus for ministry as well as the fundraising strategy.
- Gather stories that can be shared across the church to demonstrate how this work is taking place in ministries throughout the ELCA.
- Develop strong networks with congregations, ecumenical partners, and other entities that are working with people with disabilities and share these resources and models with congregations.
- Create a resource data bank that will link people with information about where they can go to receive the services that they need.
- Advocate and collaborate with Augsburg Fortress towards the completion and production of the *Evangelical Lutheran Worship* hymns in Braille.
- Encourage congregations to make their buildings accessible and welcoming to people with disabilities. One of the ways that this will be done is through the accessibility awards given to congregations that are working to reach their accessibility goals.
- Information about how congregations are making their buildings more welcoming will be shared as models that can be followed by other congregations.
- Develop churchwide policies and practices that help the church to be a welcoming place for people with disabilities.

A full report and recommendation will be presented to the Church Council for consideration in November 2014.

This page left intentionally blank

Progress Report on
Always Being Made New: The Campaign for the ELCA
ELCA Church Council

Coordination and leadership for the comprehensive campaign approved by the 2013 Churchwide Assembly is provided through the Mission Advancement unit.

ELCA Churchwide Assembly Action

- The ELCA Churchwide Assembly approved the *Campaign for the ELCA* as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, relief and development, and global mission.
- Prior to approving the campaign, two amendments were made:
 - To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons living with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church.
 - To add an additional \$4 million to the campaign goal specifically for the formation, recognition and encouragement of lay young adult and youth leaders.

Development of New Campaign Components:

Congregational and Synodical Mission and Mission Advancement are forming a working group to develop and refine a proposal for the two elements of the *Campaign for the ELCA* that were added by amendment at the 2013 Churchwide Assembly for disability ministries and work with youth and young adult leaders. Working proposals are included in Exhibit J, Part 4.

Pre-launch Cash and Commitments

Since the *Campaign for the ELCA* was approved by the ELCA Churchwide Assembly in August 2013, several groups of leaders have been invited to make financial commitments to the campaign. These leadership circles have included: Campaign Steering Committee, the Bishop's Advisory Council, churchwide staff and 2013 ELCA Churchwide Assembly voting members. The ELCA Church Council members have been invited to make commitments at this meeting, and synodical liaison bishops to the ELCA Church Council are calling other bishops in their respective regions to invite their commitments.

The response by those invited to support the campaign has been strong, generating a level of current giving commitments not realized previously for churchwide programs. A summary of gifts, commitments and planned gifts to-date follows:

- Current Campaign Gifts and Pledges – \$5.2 million
- Malaria Campaign (now part of the comprehensive campaign) – \$11.0 million to-date
- Planned Gifts for Campaign – \$5.0 million

In total, \$21.2 million has been raised toward the campaign in current and planned gifts.

Campaign Communications

- A new public-phase campaign case statement has been produced and has been sent to synod offices as well as all congregations. It incorporates the new components of the campaign, letters from Presiding Bishop Eaton and the volunteer chairs, several testimonials and other visual and text updates.
- “Mini-case” materials for the campaign’s various goal areas and initiatives are being developed.
- The campaign web page at <http://www.ELCA.org/Our-Work/Campaign-for-the-ELCA> will be replaced with a full-fledged campaign sub-site by mid-April.

- Campaign collateral materials — such as stationery, note cards, hanger slips, acknowledgment letter templates, pledge and contribution forms — have been developed.
- A campaign print ad was developed and has appeared in *The Lutheran* magazine and on the back cover of the 2014 ELCA yearbook.
- The four-minute campaign video, “[We can do more together](#)” is now available to the public on the Living Lutheran site and also as “[What does the ELCA mean to you?](#)” on the ELCA YouTube channel.
- Campaign communications support resources for synods will be developed in cooperation with individual synods as they begin to engage with the campaign.

Campaign Steering Committee

- The Campaign Steering Committee met September 3-4, 2013, for their first official meeting. Agenda included time for getting to know one another, words from Bishop Eaton, a review of the campaign goals and case, review of the campaign plan and timeline, presentation of our donor analytics profile, sharing of ideas for volunteer leadership to support the campaign, and time for sharing ideas and names of people that should be invited to support the campaign.
- A second meeting of the steering committee was held January 9-10, 2014, and included Campaign Counsel, Doug Mason.
- The steering committee welcomed a second young adult to the committee, former Young Adult in Global Mission, Sarah Delap, from Columbia, South Carolina.
- Recruitment continues in order to expand this group to 20-25 active members who are committed to the *Campaign for the ELCA* and can make positive contributions to its success.
- The Rev. Elizabeth Ekdale is serving on the Campaign Steering Committee and will also serve as an important link to Church Council. Bishop Claire Burkat, Southeastern Pennsylvania Synod, and Bishop Brian Maas, Nebraska Synod, are serving on the steering committee on behalf of the Conference of Bishops.

Campaign Staffing

- Five positions were added to Mission Advancement staff to assist in meeting the goals of the campaign. The positions are funded through the Church Council designated budget. These Campaign Team positions and the status of each are:
 1. Campaign Director – Open; in active recruitment.
 2. Manager for Donor Relations – Andrew Steele began in October.
 3. Prospect Management & Research Coordinator –Jennifer Salmon begins March 24.
 4. Communications Manager for Campaign – Alix Matzke begins March 24.
 5. Campaign Coordinator - Jesse McClain began in January.
- A Campaign Planning Team meets weekly and includes the Campaign Team plus: Executive Director, Mission Advancement; Director, Mission Funding; Director, ELCA Foundation; Director, Marketing Communications; Director, Constituent Support; Director, Budget and Finance; Strategic Marketing Manager.

Synod Engagement and Support

As proposed at the October meeting of the Synodical-Churchwide Relations Committee, calls were made to all 65 synodical bishops (57 resulting in scheduled conversations) in order to offer support, answer questions and gather feedback related to campaign efforts. The calls lifted up these questions:

- What are the synod's strategic priorities?
- Does the synod have its own campaign?
- What are some questions or concerns the synod may have about the campaign?
- How can we collaborate?

Some key points arising out of these calls include:

- Because creating personalized campaign plans for all 65 synods is not logistically possible, campaign toolkits (similar to the Malaria Campaign toolkits) will be made available in the future.
- It is suggested that synods form a Campaign Steering/Leadership Committee that is able to develop a plan locally to support the campaign.
- Resources are being developed that can easily be used by synods and congregations to support campaign initiatives.
- Donor gift information will be handled with care and respect and will not be shared without the consent of donors. Steps have been made to develop more opportunities for sharing information in appropriate ways and connecting donors with synod leaders, including:
 - A Gift Agreement form has been created for transformational donors and individuals in ELCA leadership circles. The form has a section on gift acknowledgment that allows the donor to check a box that includes the language, "You may share this with my synod bishop."
 - Campaign events have been hosted in partnership with synods, with attendees invited by both the synod and the ELCA churchwide organization staff. There have been initial donor events in Southwest California and in Arizona. The synod bishops were involved and attended the events along with campaign staff and volunteers.

Planning in Partnership with Synods

- The Campaign Team has presented the *Campaign for the ELCA* to synod councils in the Northeastern Pennsylvania Synod, Northwestern Ohio Synod, Southeastern Synod, Southeastern Minnesota Synod and Central/Southern Illinois Synod.
- Campaign events were recently held in partnership with synod bishops and their staffs in the Grand Canyon Synod and Southwest California Synod.
- Synod Campaign Toolkits
 - Mission Advancement and the Campaign Team are working on easy, effective and comprehensive ways for synods to be involved in the campaign. A model is being developed where synods can embrace a "year of emphasis" for the campaign that might look like this:
 - 2014: ELCA Malaria Campaign
 - 2015: New and Renewing Congregations
 - 2016: Poverty and Hunger
 - 2017: Global Church
 - 2018: Leadership

Additional interpretation and resources would be available for lifting up these components in a special way during the year of emphasis, even as the campaign is broadly available throughout the five years.

Conclusion

Campaign staff, along with Mission Funding staff and regional gift planners, are committed to supporting synods, congregations and members in their campaign efforts. Together we have been called by the Churchwide Assembly to support the campaign goals in order to reach more communities with the good news of Jesus Christ; train more leaders who will become missionaries, pastors, and lay leaders; and contribute to the alleviation of hunger and poverty. We look forward to seeing that vision turn into a reality.

Christina Jackson-Skelton
Executive Director, Mission Advancement

Request for an extension of the social message target deadline
Theological Discernment Team
April 3, 2014

Background:

The ELCA Church Council in November 2013 authorized the Theological Discernment Team in accordance with “‘Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns (2011),’ to initiate an ELCA social message development process on gender-based violence with council action to be taken at the November 2014 Church Council meeting.” Thereafter, the Theological Discernment Team further determined timeline details, budgeted dollars and allotted staff time for this work in fiscal year 2014. The work then began with a February 26, 2014 consultation of specialists, who raised numerous fresh questions and issues that now, after a month of careful work, indicate that more time is needed to do the work well. The Theological Discernment Team, therefore, recommends an extension of the timeline to April 2015.

The request is based on these considerations:

- *Concern for the care needed to craft a quality outcome.* The consultants, with great clarity, raised fresh complexities and depth as well as the need for sophisticated background work that simply requires more time than the current timeline permits. This includes additional conversation and consultation with possible stakeholders or potential audiences as well as additional time for data gathering and conceptual reflection. In light of continuing demands on staff time, this work can be done, but not by the end of May, as would be necessary in order to provide a draft on the established timeline.
- *An improvement of broad participation and engagement.* An extended timeline has the added benefit of garnering wider participation since it would permit the public comment period to occur during September, October and November of 2014 rather than in June, July and August. The added months also permit additional communication about the work underway.
- *Time delay versus quality outcome.* The urgency for a social message on these matters remains, and a five-month delay in providing a message is significantly unfortunate. However, the significance of the issues also urges careful and comprehensive work for the sake of a quality outcome. It should be noted that a shorter extension is not possible since the Church Council does not meet again until April.

For these reasons the Theological Discernment Staff of the Office of the Presiding Bishop recommends that Church Council provide an extension of the timeline for the development of a social message on gender-based violence. Possible actionable language might look like:

Resolved:

- To reaffirm the commitment of the ELCA Church Council to the completion of a social message on gender-based violence that speaks carefully and comprehensively to the issues;
- To extend the time for the development of the social message until the April 2015 Church Council meeting; and
- To ask staff to provide progress reports to the fall 2014 meetings of the Conference of Bishops and the Church Council.

This page left intentionally blank

**Observance of the 500th Anniversary of the Evangelical Lutheran Reformation
in the Evangelical Lutheran Church in America (ELCA)**

proposed update: April 4, 2014 (9:18 AM)

1. Purpose

As it observes the 500th 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 500th 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” (ELCA Constitution 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. Commitments

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).

Some of the principles implicit in this strategy are: respect for interdependence (ELCA Constitution 5.01.b-c); affirmation of creativity and local initiative; and the importance of clear, strong and effective communication.

Specifically, the ELCA will:

- a. encourage and support initiatives by congregations, synods and other institutional expressions of the ELCA that observe this anniversary;
- b. 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 500th anniversary through worship, learning, service;
- c. 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 2014 and continue beyond 2017;

- d. 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; and
- e. 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).

3. Responsibilities of the ELCA churchwide organization

The ELCA churchwide organization will accept responsibility for the following activities, recognizing that congregations, synods and other agencies will also plan and undertake a wide range of activities in observance of the 500th anniversary.

- 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 (the Luther Decade and LWF observance and ecumenical activities such as the “Declaration on the Way” dialogue).
- b. Planning and implementing a schedule of featured events from 2015, through the 2016 Churchwide Assembly, to October 31, 2017, that allow ELCA members to participate in observance of the 500th anniversary through worship, learning and service.
- c. Convening and supporting teams to lead the work on the initiatives (see commitment 2.c above and part 4 below).

4. Initiatives organized by the ELCA churchwide organization

A set of initiatives organized by the ELCA will provide opportunities for ELCA members to engage an area of focused work for a span of years leading up to 2017 and potentially continuing beyond that anniversary year. The purpose of the initiatives is to generate new resources and renewed energy in areas that engage the gifts, experiences, commitments and passions of ELCA members. Teams will be convened in several areas to work toward concrete objectives that can be accomplished by 2017; at the same time teams will be encouraged to use the increased visibility and interest in 2017 as an opportunity to invite new participants in projects that continue beyond 2017.

Areas under consideration for initiative include the following.

- a. **Scriptures.** Action by the 2013 Churchwide Assembly to renew the Book of Faith Initiative provides the opportunity to collaborate on activities that invite ELCA members into renewed engagement with the Scriptures.
- b. **Faith formation.** Considerable ferment and interest in new approaches to faith formation among a wide range of participants — youth, as well as younger and older adults; long-time Lutherans and those who have come from other faith traditions or even none; etc. — provides the impetus to reclaim a traditional Lutheran emphasis on education and catechesis and to explore new methods and media.
- c. **Evangelical public witness in North American society.** Increasing attention in the public media and broader culture to the 500th anniversary of Luther’s *95 Theses* as the beginning of a historic era known as the Reformation will provide an opportunity for the ELCA to witness in a context where many outside the Lutheran and Christian faith communities will be interested to know what happened and why it matters today. The ELCA can develop a strategy and resources for engaging this opportunity in local settings as well as with regional and national audiences.

- d. **Service and vocation.** The model of service learning activities provides an opportunity to explore and deepen the Reformation insight that has the widest and most direct application to the whole range of relationships Christians experience in daily life: we are freed in Christ to live in service of our neighbors.
- e. **Relationships with other faith traditions.** This anniversary provides added incentive to address the religious differences in the one human community with humility, honesty, charity and imagination, building on the progress of ecumenical and inter-religious conversations in the last century.

5. Planning Team

A planning team will serve as the primary consultative and support group for the ELCA's observance of the 500th anniversary of the Reformation. It will provide counsel in making decisions about:

- featured events in 2015-2017;
- resources and other types of support to congregations, synods and other groups;
- initiatives organized and supported by the churchwide organization; and
- other aspects of the churchwide organization's responsibilities.

A core group of this planning team will meet in person in Chicago once annually and by conference call monthly.

An expanded planning team will provide additional counsel and support. Meetings and other requests of this expanded team will be determined as work develops.

Current planning team members include: [nominees to be confirmed by Church Council or Executive Committee action].

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 4-6, 2014
Exhibit J, Part 7
Page 4

This page left intentionally blank

Global Mission (GM)

Submitted by Rafael Malpica Padilla

The Global Mission unit shall provide integrated support of this church's work in other countries and be the means through which churches in other countries engage in mission to this church and society. This vision deepens our commitment to walk with companions in conflict areas—such as The Central African Republic, Syria, South Sudan and Ukraine—as we participate in God's mission of responding to the most vulnerable.

East Africa: Strengthening Healthcare and Community Capacity

- **Personnel:** Recently arrived in Arusha, Tanzania, Dr. Joseph and the Rev. Deborah Troester will serve as Regional Representatives for East Africa, while Dr. Steve and Jodi Swanson will support the Arusha Lutheran Medical Center. The Rev. Kate Warn has arrived in Kigali, Rwanda, to serve as Young Adults in Global Mission (YAGM) Country Coordinator. Area Program Directors Barbara and Andrew Hinderlie will return from missionary service in 2014.
- **Companion News:** Tanganikya Christian Refugee Service, an LWF associate program, celebrates its Fiftieth Jubilee in 2014. The graduate seminary of the Malagasy Lutheran Church has been accredited for broader service.
- **South Sudan:** Violence has ravaged South Sudan. In collaboration with The Episcopal Church in Sudan and The Lutheran World Federation's Department for World Service, ELCA Global Mission has provided humanitarian assistance to the people of South Sudan. The ELCA has secured property in Juba (the current capital and largest city) to accomplish the following:
 - 1) promote worship, evangelical witness, and development
 - 2) maintain the ELCA relationship with the emerging church in South Sudan; and
 - 3) provide vocational training for women, youth, and other vulnerable groups.

West Africa: Responding to the Most Vulnerable in CAR

- In the Central African Republic, the situation remains unstable. Regional representatives Willie and Anne Langdji have been working from across the border in Cameroon to assist the Evangelical Lutheran Church in the Central African Republic as it distributes food aid.
- The Rev. Moral Collier began his service as missionary-in-residence for the Evangelical Lutheran Church in Sierra Leone.
- Early in October 2013, a delegation which included members of the Minneapolis Area Synod attended the Centenary Celebration of the Lutheran Church of Christ in Nigeria (LCCN). A return visit was made to Nigeria in February to participate in the LCCN Convention. While there, the delegation met with health care staff who will lead the work in Nigeria for the ELCA Malaria Campaign, participated in a dialogue about theological education with leaders of Bronnum Seminary and strengthened relationships of accompaniment. During the convention, eighteen pastors were ordained and a new bishop consecrated.

Southern Africa: Clinic Equipped in Zimbabwe



In collaboration with Global Health Ministries, the ELCA helped the Burure/Gowke clinic purchase necessary equipment. The clinic delivers quality health services to local communities, helps to reduce HIV infections and improve family life and communities through the mitigation of risk behaviors.

Asia and the Pacific: Expanding Ministry with Minority Churches

- *China:* The Lutheran published a story in Feb. 2014 on the dedication of a Lisu (ethnic minority) church in Yunnan Province. ELCA diakonia activities are supported by ELCA World Hunger grants.
- *India:* The team is exploring a new relationship with the Evangelical Lutheran Church in Madhya Pradesh. This church body in rural India focuses on tribal ministries and health care.
- *Cambodia:* We are expanding mission through companions, including work already happening with the Lutheran Church of Cambodia, supported by the Lutheran Church of Singapore.
- *Inter-unit collaboration:* The Asia-Pacific team has collaborated with CSM Multicultural Ministries and the ELCA Association of Asian and Pacific Islanders to plan the 2015 Asian Lutheran International Conference.

Europe: Walking with the Roma

- *Personnel:* The Rev. Martina Helmer-Pham Xuan, a pastor in the Evangelical Lutheran Church in Braunschweig, has been designated as the new Regional Representative for Europe.
- *Accompanying Roma:* The Europe team is exploring avenues to accompany Roma in their struggle for respect and human rights. Team members visited Hungary, Romania and Serbia in March 2014 and met with church leadership, heads of Roma organizations and directors of development programs who are interested in partnering with the ELCA in combating stereotypes and supporting efforts for the benefit of the Roma.
- *Campaign for the ELCA:* In Siberia and European Russia, ELCA pastor Bradn Buerkle will lead a decentralized training seminar program for pastoral leadership. The second campaign-supported project will promote global Lutheran women's leadership, with a focus on two-week seminars at the ELCA Wittenberg Center.

Latin America/Caribbean: Accompanying Companions through Transitions

- *International Consultation:* Sixty-five companion church and ELCA synod leaders gathered in Bogota, Colombia, November 15-17, 2013, in a consultation titled *United in Mission, Transformed by Faith*. Based upon Romans 1:12, participants renewed their understanding of the participation in God's mission toward the increased operation of mutuality as a value in their relationships.
- *Guatemala:* Bishop Horacio Castillo has been succeeded by the Rev. Karen Castillo as President of the Augustinian Lutheran Church in Guatemala. She requests our prayers for this new phase.
- *Peru:* The Evangelical Lutheran Church in Peru is emerging from several years of leadership crisis. Global Mission, in collaboration with The Lutheran World Federation's Department for Mission and Development Latin America and Caribbean desk, ELCA companion synods, and German churches, has been seeking the healthiest way to accompany this church.
- *Haiti:* Global Mission continues to accompany the Lutheran Church of Haiti as it transitions from response to a major disaster toward being a church with strong, sustainable diaconal ministries.

Middle East and North Africa (MENA): Working with and through Companions

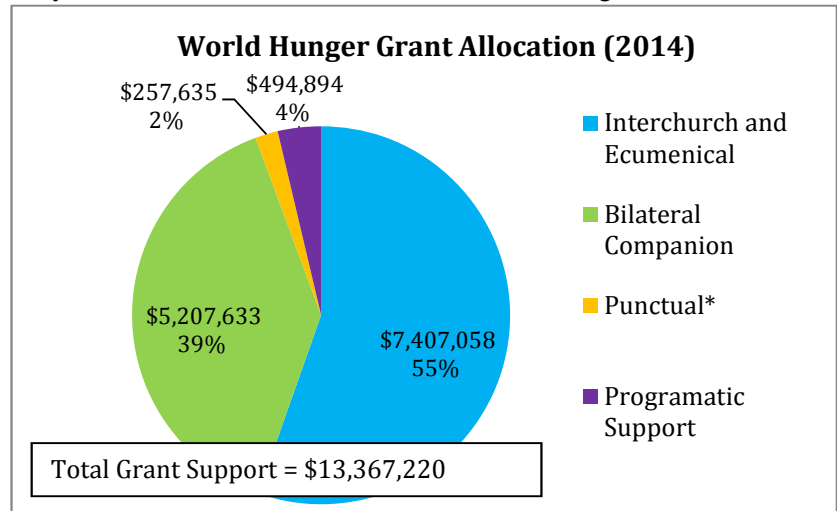
- *Personnel:* The position of Area Program Director for the MENA team will be relocated from the churchwide offices to Jerusalem.
- *Holy Land:* In February 2014, the Peace Not Walls (PNW) staff team undertook a comprehensive review and revision of the PNW website. The coordinator of the PNW campaign collaborated with staff in CSM to guide a group of young-adult leaders on a pilgrimage to Jordan, Israel and Palestine.
- *Syria:* Several ELCA staff members were able to visit Za'atari Refugee Camp in January and February 2014. Middle East and North Africa staff participated in the World Council of Churches consultation immediately prior to the Geneva II Conference on Syria. We continue to work through

our companions—including the Syriac Orthodox Church—to strengthen the ELCA’s response to the ongoing Syrian crisis.

Diakonia: Global Health Development and Disaster Response

- *Overall:* Diakonia continued to build capacity by providing technical insight in planning, monitoring and evaluation to increase accountability and have more successful ELCA World Hunger, ELCA Malaria and Lutheran Disaster Response–International projects.

- *Health and Sustainable Development:* Technical input was provided to bilateral companions and ecumenical partners through on-site visits and reviewing documents for food security, livelihoods and health projects. Malaria programs were launched in Burundi and Liberia. There was an expansion of existing malaria programs, with improved monitoring criteria and increased collaboration with various governments. New and expanded HIV/AIDS programs were funded in Latin America & the Caribbean and Africa.



* Punctual grants in capacity building, emergency aid, sustainable livelihoods, health and HIV.

- *Lutheran Disaster Response–International:* There was an increase in responses to humanitarian disasters directly with companion churches. The Evangelical Lutheran Church of the Central African Republic provided food aid to 10,202 people during the civil unrest in that country. Internally displaced persons and refugees in South Sudan, Ethiopia, Kenya, Uganda and Chad were supported through funding by Lutheran Disaster Response–International. Families affected by Typhoon Haiyan in the Philippines were assisted through a \$1 million ELCA grant to Lutheran World Relief.

Mission Formation: Gathering to Share the Story of God’s Mission

- *ELCA Global Mission brochure:* The 2014 GM brochure can be used at assemblies, congregations and various gatherings to share the global witness of God’s work through the ELCA and our companions.
- *Content development:* 2014 will see mission resources aimed at young adults. A consultation in February 2014 determined the outline for the production of resources on accompaniment, shaping Christian identity and encountering difference.
- *Global Musicians:* In January 2014, resource persons from South Africa, Zimbabwe, Malaysia and the Caribbean trained 90 musicians from various ethnic backgrounds in global music. This pool of artists will provide musical leadership for various events planned in 2014.
- *Synod Assemblies & Glocal Events:* 2014 has experienced growth in partnership between Glocal programming and ELCA synod assemblies. Glocal programming in synod assemblies supports the mission and vision of a synod in its context through plenaries, worship that includes glocal voices, and workshops on local and global themes. Partnerships in 2014 include Southeastern Minnesota, Western Iowa, South-Central Synod of Wisconsin, Northwestern Ohio, Western North Dakota, New Jersey and Southwestern Minnesota synods.

International Leadership: Supporting Women's Scholarship

- This year the Scholarship program will support 74 students in academic programs and continuing education opportunities. Twenty-three new awards will be allocated for the 2014–2015 academic year. Global companions have endorsed all of the students, each of whom will return to designated leadership roles upon completing their study programs.
- Six international theologians—all former ELCA scholarship recipients—will participate in the third LWF Hermeneutics Conference. Each will remain in the US for an additional week at a seminary or synod office.
- Nearly 900 international scholarships have been awarded by Global Mission during the history of the ELCA. We will implement research methods to determine the impact of the scholarship program on companions.
- The Campaign for the ELCA will support further education and training for women in companion churches and institutions. We plan to support over 200 women from the Global South over a five year period.

YAGM: Moving Forward despite Setback

- *Personnel:* Sixty young adults currently serve as Young Adults in Global Mission (YAGM) volunteers in nine countries.
- *Malaysia:* The YAGM program in Malaysia will regrettably be suspended for 2014 and beyond due to ongoing difficulties with visa acquisition and immigration procedures. The loss of Malaysia as a host country means that the YAGM program will be able to send a maximum of 65 volunteers into service in August 2014, rather than the planned-for 75.
- *Campaign for the ELCA:* The YAGM program continues to move forward with strategic plans for growth supported by anticipated funding through the Campaign for the ELCA:
 - A new YAGM program with the Lutheran Church of Rwanda will receive volunteers in August 2014.
 - Two new YAGM country programs are being planned for 2015: Senegal and Cambodia.
 - An additional 1-2 country programs are also being evaluated for the 2016-2017 YAGM program year.
 - Programs in an additional one or two countries will deepen the work of mutual accompaniment that happens through the YAGM program. They will also allow Global Mission to provide additional placement opportunities for the record numbers of applicants the program continues to receive (153 applications received for the 2014-2015 program year).
 - The YAGM program remains on track to send over 90 volunteers into service by 2017.
- *Alumni network:* The YAGM program continues to expand its work with alumni as this church seeks to leverage the skills and stories of its returned Young Adults in Global Mission volunteers. A newly-created YAGM Alumni Leadership Team—comprised of returned volunteers who served across a variety of country programs and service years—is envisioning and beginning to implement a wider network that will nurture and support YAGM alumni in
 1. congregational & wider-ELCA engagement;
 2. sponsorship of new YAGM volunteers and country programs; and
 3. recruitment through personal and professional networking.

Lutheran Office for World Community (LOWC): Advocating Globally

- *Post-2015 Development Agenda:* The first eight meetings of an open working group charged with creating Sustainable Development Goals (SDGs) as mandated by the 2012 Rio+20 Conference have been held. The next series of five meetings, from March through July 2014, will provide more specificity about these SDGs and their indicators. The Post-2015 Development Agenda will likely be adopted in September 2015.
- *Commission on the Status of Women (CSW):* The LOWC will host a delegation of approximately 20 Lutheran representatives (both female and male) attending CSW. This year's CSW theme is "Challenges and achievements in the implementation of the Millennium Development Goals for women and girls."
- *Major advocacy issues:* The financial crisis faced by the Augusta Victoria Hospital has been a major concern. Visits were made to a number of Congressional offices on this topic. The LOWC has supported specific advocacy efforts related to Israeli-Palestinian peace, the Syria crisis and potential US sanctions against Iran. We have facilitated communication with UN officials and Member States about the humanitarian crises in the Central African Republic (C.A.R.) and South Sudan.

ELCA Networks for Mission: Regional Gatherings

- Global Mission will be activating ELCA Networks for Mission this fall in Regions 3 and 6. These gatherings will serve as events where members of different networks can meet, learn more about the work that is being conducted within their specific regions and learn about areas of collaboration between synods and networks. The six networks are the following: ELCA Global Mission Companion Synods and Networks, ELCA World Hunger / ELCA Malaria Campaign, Synod and Congregation Communicators, Synod Coordinators and Mission Interpreters, Lutheran Disaster Response Coordinators and Volunteers, DEMs and Synod Stewardship Staff.

Global Mission (GM) Finances: Equipping for Mission

GM has two main sources of annual funding: Fund 1 (also called the Current Fund and primarily sustained by Mission Support) and the World Hunger (WH) Fund. Nearly three quarters of the World Hunger Appeal is allocated to GM. The following is a summary of fund allocations to expenses for the fiscal years of 2012-2014.

- The fiscal year 2012 total budget allocation was set at \$26.2 million (\$12.1 million Fund 1; \$14.1 million WH). This allocation was flat from 2011 actual expenditures. Based on the final closing for fiscal 2012, GM spent \$11.8 million of the Fund 1 allocation and \$14.1 million of the WH fund, for a total of \$25.9 million. This expenditure amount was 98.7 percent of the total allocation of \$26.2 million. GM had agreed to underspend by a small amount.
- For fiscal year 2013, there was a change in accounting practices for the restricted fund transfers to Fund 1, which became part of the Fund 1 allocation. This change positively affected the Fund 1 allocation going forward. Also, with \$550,000 in the 2012 WH overage money added, the total budget allocation was \$27.6 million (\$13.7 million Fund 1; \$13.9 million WH). Of this allocation, GM spent 98.2 percent of the Fund 1 allocation, and 99.8 percent of the WH allocation (with a total expenditure of \$27.3 million.)
- In fiscal year 2014, the allocation from Fund 1 is \$14.3 million, and the WH fund is \$13.4 million, for a total allocation of \$27.7 million. With the potential for yet another 2013 World Hunger overage in income, the GM allocation might be revised upward during the April 2014 Church Council meeting. In addition, the Lutheran Office for World Community (LOWC) in New York has been moved from CSM to GM and an increase in strategic funding for the YAGM program has further increased the Fund 1 allocation to GM.

Whatever the fluctuations in funding allocation may be, Global Mission is steady in its vision to carry out the churchwide organization priority of “building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.”

Global Personnel Statistical Report (as of February 25, 2014)

There are a total of 236 Global Mission personnel in 49 countries.

- Long term (Four or more years) – 75
- Contract – 15
- GM Two-Year – 10
- GM Associates (ELCA personnel serving with partner organizations) – 23
- Horizon Seminary Interns – 4
- Self-funded Volunteers – 45 (of which four are shared personnel with ELCA synods)
- YAGM – 59
- GM Co-workers (Non-US nationals) – 5

Congregational and Synodical Mission

Submitted by Stephen Bouman

*Because I do not hope to turn again
Because I do not hope
Because I do not hope to turn
Desiring this man's gift and that man's scope
I no longer strive to strive towards such things
(Why should the aged eagle stretch its wings?)
Why should I mourn
The vanished power of the usual reign?*

*Because these wings are no longer wings to fly
But merely vans to beat the air
The air which is now thoroughly small and dry
Smaller and dryer than the will
Teach us to care and not to care
Teach us to sit still.*

*Pray for us sinners now and at the hour of our death
Pray for us now and at the hour of our death.
(From "Ash Wednesday" by T.S. Eliot)*

"Ash Wednesday" is known as the poet T.S.Eliot's "conversion" poem, written after he joined the Anglican church in 1927. It goes deep into the tension between spiritual barrenness and his hope for salvation of all things. We live in that tension, and on Ash Wednesday bore on our foreheads both brokenness and death, yet cruciform baptismal hope.

The death of our brother, Peter Perella, CSM Director for Worship Formation and Liturgical Resources, at the age of 35 is very much in our hearts. It is in this spirit of Lenten reflection that we share our unit report. It has been almost three years since the re-structuring of the churchwide organization, and the creation of the CSM unit out of five former units. We have learned several things during that time.

- We learned that we could begin to break down silos and move toward effective collaboration by focusing on a few key platforms: missional congregations through Directors for Evangelical Mission (DEMs) and local mission tables; leadership for mission; global and local intersections for mission; mission in the public arena toward addressing poverty, welcoming new neighbors and moving toward social justice.
- We learned that large pieces of our ministry need renewal, reframing and fresh approaches. We conducted an extensive study of congregational new starts and renewals and the systems which support them. A report was presented to the November 2013 Church Council meeting. We will conduct a week long review of our domestic hunger program in April.
- We learned that we have ongoing issues to address as we live into the servant community to which God is calling CSM. We will address issues of racial and gender equity at the CSM all-staff meeting at the end of March.
- We are learning that a noble vision can pull us all forward into God's mission together. We are considering "Building Healthy Communities" as a uniting theme for CSM.
- We are learning that we live in a healthy tension between what must be our highest priorities, and what we must leave behind for the sake of the most effective use of the gifts we have as we seek impact in the mission of the church.

- We are learning how imperative it is that we work together to create a table which brings together the leadership cadres of the church into vibrant relationships.

The report which follows is offered in a spirit of continued learning as we follow the Holy Spirit into God's mission in the world.

Advocacy

- With inter-faith coalition partners, Advocacy hosted a day on Capitol Hill to encourage the government to re-open its doors during the US Government shutdown.
- Senator Dick Durbin asked advocacy staff to file a statement of record as part of the hearing on Syria that he hosted. The ELCA issued a [statement](#) and a [press release](#) on Syria.
- Staff met with members of congress and their staffs to encourage the passage of the Farm Bill. The Farm Bill passed and, thanks in part to ELCA leadership while the bill was in committee, was a much less draconian version than feared.
- In partnership with LWF and GM, staff led meetings with several members of congress and their staffs about the Augusta Victoria Hospital's financial situation. We received a commitment from two members of the House and the Democratic Whip, Representative Hoyer of Maryland. Follow-up on this issue continues.
- The State Public Policy Offices network was re-oriented to more fully connect with the Washington, D.C. office, creating efficiencies and better effectiveness in the future.
- In coalition with the Circle of Protection, staff worked on the issue of Unemployment Insurance and helped craft a letter to legislators about this concern.
- The Corporate Social Responsibility (CSR) calendar was finalized and planning was begun with Office of the Treasurer and Office of the Secretary for future CSR work, including the CSR portfolio and several different investment screens.
- The search process for a shared international policy position with The Episcopal Church was begun.
- The first pan-Lutheran table for a possible shared advocacy agenda and plan was begun.
- Advocacy staff led the creation of the first national Lutheran network advocacy agenda, which includes LIRS, LSA and LWR.
- Staff, working in concert with Bishop Crist and the Conveners of the Ready Benches, encouraged synodical bishops to join an advocacy ready bench and attend the advocacy bishops' gathering March 31-April 2, 2014 in Washington, D.C.
- Staff met twice (once in person at The Episcopal Church New York office) with key Episcopal leaders on our full-communion partnership. An important result of this collaboration was that Bishop Stacy Sauls of The Episcopal Church was a guest and shared a report at the March 2014 Conference of Bishops meeting.
- Staff began planning with ELCA World Hunger toward a Hunger-focused campaign.
- Staff arranged a Lutheran prayer breakfast on Capitol Hill for April 2. The breakfast will be sponsored by Rep. Lois Capps of California.
- Mary Minette continues to serve as the North American representative to the ACT Alliance advisory group on climate change, and in November traveled to Warsaw with ACT for the annual UN conference on climate change. The Warsaw conference resulted in significant steps towards a new global agreement on climate change, including a new mechanism to address permanent loss and damage in vulnerable countries due to climate disruptions. Prior to traveling to Warsaw she spoke at a briefing for House of Representatives staff on the upcoming meeting and anticipated outcomes. In addition, she is working with others in the faith community to marshal support for the EPA's proposed rules to regulate carbon dioxide emissions from new and existing power plants under the

federal Clean Air Act, and recently testified at a hearing in favor of the rules. When final, the rules for power plants will play a key role in the President's plans to combat climate change and will encourage needed reforms in the electricity sector.

Congregational Centers for Mission

New Starts, Renewal, Stewardship & Area Ministry Strategy

- Forty-one New Start ministries were funded by the churchwide organization in fiscal 2013. These were funded in partnership with 24 synods in eight ELCA regions.
- In partnership with the Poverty & Justice team, staff convened leaders from 16 synods in the 13 federally designated states in Appalachia for an ELCA Appalachian Ministry Consultation. The consultation was held January 29-30, 2014, in Pittsburgh, Pennsylvania. Participants included bishops, other synodical representatives, as well as representatives from social ministry organizations, campus ministry, outdoor ministry, colleges/universities and seminaries.
- Congregational leaders from nine synods across the church gathered in January for a Natural Church Development (NCD) evaluation and training event.
- A Macedonia Project Synod Gathering was held in November; 60 stewardship leaders gathered to share experiences and resources.
- The initial group of 20 Promises to Practices discipleship coaches gathered in February. This will grow to involve more than 50 people in more than a dozen synods in the months ahead.
- A draft Area Ministry Strategy Framework was completed and has been shared with Directors for Evangelical Mission and others.
- Staff conducted a training event in the Minneapolis Area Synod, including participants from the Saint Paul Area and Southeastern Minnesota synods. The training introduced and shared the framework for the concept of Area Ministry Strategies.
- Staff led a consultation of the Area Ministry Strategy pilot strategy developing in Kansas City.
- Coaching sessions with Directors of Evangelical Mission who are in the development phase of implementing Area Ministry Strategies in 2014 continue.
- The Executive Director, along with five other CSM program staff members, team-taught a fall semester course at Lutheran School of Theology at Chicago, entitled "Missional Church for the Life of the World."

Youth Ministry, Young Adult Ministry and the ELCA Youth Gathering

- Each of the 14 planning team leaders of the 2015 ELCA Youth Gathering has invited a co-team leader, who is a person of color, to work alongside them. The hope is to grow a new cadre of diverse leaders for the future while also being more reflective of the host population in Detroit.
- The Mission Investment Fund gave \$100,000 to support under-resourced congregations attending the 2015 ELCA Youth Gathering.
- The 12 youth serving on the ELCA Youth Core Leadership Team, a leadership development and faith formation group sent out to invest in their peers across the church, held their inaugural meeting. This is a significant shift away from the former LYO representative governance model.
- A Peace Not Walls young adult engagement strategy was started. Sixteen young adults representing nine synods who will lead groups of 15-18 young adults to the Holy Land by the end of 2015. They will engage in local efforts of awareness-building, advocacy and accompaniment.
- Several young adults who will serve as team leaders for the Multicultural Youth Leadership Event (MYLE) in 2015 were contracted. They are engaging in weekly coaching sessions and are leading a planning team of 20 young adults from around the country.
- A new multicultural initiative combining MYLE adult participants and the ELCA Youth Ministry Network was begun. This initiative will seek to diversify the network, connect more authentically

with congregations of color and build a movement focused on youth and young adult leadership development and faith formation in the ELCA.

Ethnic Specific & Multicultural Ministries

- The Ethnic Specific & Multicultural Ministries Team met with our counterparts (Diversity & Ethnic Ministries Team) in The Episcopal Church in the latter part of 2013. The meeting produced a number of opportunities for collaboration.
- CSM staff and staff from The Episcopal Church are presently planning a four-day discernment event for 70 young adults of color, “Why Serve”. The event will be in June 2014, and projections are that at least 20 of the young adults of color in attendance will be from ELCA ministries and congregations.
- Coordination among the six African National Ministries caucuses (West Africa, Swahili Speaking, Ethiopian (Oromo & Amharic), Southern Africa, South Sudanese and Eritrea) has produced training, workshops and seminars on stewardship and conflict resolution.
- A December meeting of the Asian Lutheran International Conference (ALIC) - US team and a January meeting in Singapore with the ALIC-Asia team has decided that the next ALIC will be held in Kuala Lumpur, Malaysia, January 29 – February 3, 2015 under the theme “Understanding Jesus in Asia.” The conference is being planned in partnership with the Global Mission unit.
- Last November, five congregations in the Northern Texas- Northern Louisiana Synod completed a Latino Youth facilitators training. One major accomplishment was the development of a Latino Youth Council among these five congregations.
- In January, conversations between the Lutheran Association of Christian Educators (LACE), Leadership for Mission Team, Latino leaders and the Program Director for Latino Ministries led to designing a training event for Latino congregations in planning and designing Children Ministries.
- Thirty participants from two Latino congregations in the Metropolitan Chicago Synod participated in a series of three sessions (35 hours) of Building Capacity for Sustainability. The training focused on developing a cleaning workers cooperative.
- In partnership with the Near East School of Theology in Beirut, Lebanon, a booklet of Martin Luther’s “On Christian Liberty” was translated and published in Arabic.
- Racial Justice Ministries expanded leadership training programs among ELCA seminaries, networks and with program staff (i.e. Pacific Lutheran Theological Seminary, Youth Gathering, Community Organizing cohort).
- The Racial Justice Program Director engaged various stakeholders on the implementing resolutions of the Criminal Justice social statement, *The Church and Criminal Justice: Hearing the Cries*.
- Relationships with the North Carolina, Virginia, Southeastern Pennsylvania, Northwestern Ohio, Southeast Michigan, Saint Paul Area, Southwestern Minnesota, Northwestern Minnesota and Eastern North Dakota synods have been established so that training in cross-cultural conversation skills to groups of congregations in those synods can take place.
- In partnership with ReconcilingWorks, a conference is being planned for Augsburg College in July, 2014 that will focus on equipping people working in multicultural ministry settings with tools to promote LGBT inclusion.

Leadership for Mission

Theological Education

- The merger of Pacific Lutheran Theological Seminary (PLTS) and California Lutheran University (CLU) was completed on January 1, 2014.
- The Theological Education Advisory Council (TEAC) had its second face-to-face meeting on December 20, 2013 at which it reviewed findings from its “First Listening Survey.” TEAC’s

members also formed three work groups to explore issues and develop recommendations around the following:

- (1) Cultivating Vocation and Lay Theological Education;
- (2) Fiscal Sustainability for Both Leaders and Institutions; and
- (3) Adaptive Educational Practices.

CSM staff members are working with each of these workgroups (Gordon Straw with #1, Jonathan Strandjord #2, and Greg Villalon #3). In January and February, CSM staff helped organize and resource two major "listening posts" for TEAC at the annual gatherings of the Western Mission Network and the Covenant Cluster Consultation. Staff also met with the ELCA and ELCIC deans and with the presidents of ELCA colleges and universities to gather their input.

- Stewards of Abundance, the multi-year Lilly-funded ELCA project working to understand and address issues around seminarian student debt, completed its work in December and sent its final report to the Lilly Endowment in January. A major research report detailing the project's findings is now available as a resource to TEAC and also to the seminaries for their ongoing work on these issues. By the end of November 2013, seven ELCA seminaries had each received \$250,000 grants from the Lilly Endowment to continue this work over the next three years.

Faith Practices/Prayer Ministries/Leadership for New and Renewed Ministries:

- *Story Matters* resource that combines Book of Faith, the Faith Practices Initiative and Mission Planning was implemented in the two Lutheran congregations in Baton Rouge, Louisiana in November. A training event on this resource will take place at the Texas-Louisiana Gulf Coast Synod Assembly. Seven congregations in the Virgin Islands were trained in the resource in January. This resource is currently being translated into Spanish, along with the Faith Practices Initiative.
- The Renewal/Prayer/Revival Team will conduct its first revival at a Lutheran seminary. The revival will take place at Wartburg Seminary on April 30, 2014. Workshops will also be offered and the community surrounding the seminary will be invited to participate.
- Revision of the behavioral interview questions is completed and the final changes will be shared with the DEM's at their March 20, 2014 meeting. The original questions were written in the 1980's and were updated to reflect current language and trends in missional leadership.
- From February 3-5, 2014, 28 faith formation leaders in the ELCA gathered for a second Faith Formation Summit. The first summit took place in September 2011. The purpose of the summit was to gather ELCA faith formation leaders from a variety of ministries so that they could do the following:
 - renew and strengthen partnerships for a common mission of faith formation within the ELCA;
 - gain a clear picture of networks and organizations within the ELCA that tend faith formation;
 - understand, celebrate and deepen connections and support for one another; and
 - create space for shared dialogue and communication and ask the following of each other, "What is generative about what we are doing?"

Some of the ministries represented included: faith formation ministries of the Congregational and Synodical Mission Unit; the Young Adults in Global Mission; Lutheran Men in Mission; the Evangelical Lutheran Education Association (ELEA), Outdoor Ministry, the Book of Faith Initiative and the Practice Discipleship Initiative.

Colleges and Universities

- College and university presidents met February 8-10, 2014 in Santa Barbara, California. Mike Maxey, president of Roanoke College, was elected chair of the president's executive committee.

The executive committee was authorized to propose a revised structure for the existing council of presidents in light of the presidents' two-year discussion about creating a more vigorous network of colleges and universities.

- Stephen Bouman spoke to the annual elementary school and preschool administrators conference of the Association of ELCA Schools and Learning Centers (legally named the Evangelical Lutheran Education Association), February 21, 2014 in Jacksonville, Florida. The conference is held in conjunction with the annual meeting of the Association of Lutheran Development Executives so that elementary school and preschool administrators can improve their fiscal and development administrative skills.

Poverty and Justice Ministries

Domestic Hunger

Domestic Hunger Grants awarded for 2014 totaled \$979,550.00 to 63 synods. The following is a breakdown of these grants: Advocacy grants (25), Development grants (65), Organizing grants (51) and Relief grants (260).

- Community Development provided Module II (e.g. Conflict Transformation, Strategic Missional Planning, etc.) of the Building Capacity training for approximately 30 African National pastors and lay leaders from Nebraska, Iowa and North Dakota congregations from November 7-9, 2013.
- Community Development provided Module I (e.g. Asset Mapping, Strategic Planning, etc.) of the Building Capacity training for 10 lay leaders/pastors from Gethsemane Lutheran Church from November 15-16, 2013.
- Community Development served on the Wheat Ridge's Grants Plus Screening and Allocation Committee. This committee assisted with the approval of \$240,000 for 15 organizations.
- Community Development (CSM) and the Diakonia program (GM), co-chaired the committee on Cross-Unit Grant-making in the ELCA. This team was formed to establish a grant making system that can be used throughout the Churchwide Organization with a focus on monitoring and evaluation (impact) and program reporting. This effort was funded by Office of the Presiding Bishop, Global Mission and Congregational and Synodical Mission.
- Community Development participated in the Campaign for Better Health Care, to further work on increasing enrollment in the Affordable Care Act Program.
- Community Development led a Food Secure City consultation with the city of Waverly Iowa. The goal is to create a plan that will enable Waverly to declare itself a Food Secure City. Participants included: County/State officials, food bank staff, schools, the synod and others.
- The Task Force on HIV and AIDS was convened to continue the implementation of the strategy.

Lutheran Disaster Response:

Lutheran Disaster Response (LDR) US provided funding for ongoing work in Alabama, Maryland and Colorado for flooding.

- There are 14 Synods that are experiencing an active response to a disaster:

➤ Upstate New York	-	Flooding
➤ Metropolitan New York	-	Hurricane and Superstorm Sandy
➤ New Jersey	-	Hurricane and Superstorm Sandy
➤ Maryland/Delaware	-	Hurricane and Superstorm Sandy
➤ Southeastern	-	Tornadoes/Alabama
➤ Texas Louisiana-Gulf Coast Synod	-	Hurricane Isaac
➤ Arkansas-Oklahoma Synod	-	Tornadoes

➤ Northeastern Ohio Synod	-	Flooding
➤ Central/Southern Illinois	-	Tornadoes/Flooding
➤ Northern Illinois	-	Flooding
➤ Metropolitan Chicago	-	Flooding
➤ South-Central Synod of Wisconsin	-	Flooding
➤ South Dakota	-	Blizzards
➤ Rocky Mountain	-	Fires/Flooding

LDR continues to engage affiliates in a long-term planning process. The LDR-US Advisory Team met on February 11, 2014, and reviewed Core Components and clarified their definition. The Core Components are Community Resilience, Emotional and Spiritual Care, Volunteer Coordination and Long Term Recovery.

- In February, funding was provided for an Emotional and Spiritual Care Pilot that explores ways to provide support to rostered leaders in areas impacted by a disaster. This pilot was carried out in Southeastern and Northeastern Pennsylvania, an area impacted by Hurricane/Superstorm Sandy.
- Committed funding for a Pilot Program that brings disaster partners together to explore best practices and related issues for installation of safe rooms in tornado-prone areas.
- Planning is underway for the annual Consultation for LDR US Network members in April 2014.

Ministry with Partners

- On January 15, 2014, the Lutheran Services for the Elderly and Children's Endowment of the ELCA Foundation awarded 24 social ministry organizations grants totaling \$500,000.
- Staff worked with Lutheran Services in America (LSA) to plan the annual conference in Omaha, Nebraska, April 28-May 1, 2014.
- Staff partnered with Lutheran Immigration & Refugee Services (LIRS) to develop a joint strategy in acknowledging and celebrating their 75th Anniversary, including hosting a churchwide staff Advent Service Project to benefit Refugee One (a local organization), development of a Tool Kit for congregations and raising awareness for World Refugee Day on June 22, 2014.
- A ministry review with Lutheran Social Services of Puerto Rico was completed.

Synodical Partners for Mission

- We have called Directors for Evangelical Mission (DEMs) for the following synods: North Carolina, North/West Lower Michigan, Northwest Synod of Wisconsin, South-Central Synod of Wisconsin, Metropolitan New York, North Carolina and Southwest California. Currently all of the DEM positions are filled, a unit first!
- In January, the eight newest Directors for Evangelical Mission attended a three-day orientation. In addition, each new DEM received a peer coach and a Chicago staff "Relator", two "seasoned" colleagues who will accompany them as they adjust to their new roles.
- In February, the Director for Synodical Partners for Mission, along with the synod's Director for Evangelical Mission, conducted training sessions at the New Jersey Synod's Mission Advocacy Table's 2-day retreat.
- In March, the Directors for Evangelical Mission from each synod participated in a one-day gathering, following the CSM all-staff meeting. They explored a variety of plenary topics and participated in Peer Consultation Small Groups, where colleagues seek feedback on challenging work issues, sharing problem-solving techniques and best practices.

Congregation-based Organizing

- In November and again in February, the Director for Congregation-based Organizing, along with the Hunger Program's Director for Constituent Relations and the Region 4 Regional Coordinator, led workshops at the Southwestern Texas Synod's "Congregation Initiated Community Based Advocacy Pilot Initiative" 2-day events.
- In December, the Director for Congregation-based Organizing conducted two training sessions at the Northwest Synod of Wisconsin's "Imagine Together" two-day adult education event.
- In February, the Program Coordinator of the "Organizing for Mission Cohort," along with a lay participant at the event, conducted the One-to-One Relational Meeting training session at the Missional Leaders Training in San Antonio.

Worship

Worship Planning

- All aspects of regular worship life in the Lutheran Center were coordinated and work to update and migrate worship resources to the new website continued.
- Worship planning and staffing were provided for the Living Well Leadership Seminars in Arizona and Florida.
- Staff provided worship & music planning services for the Conference of Bishops Academy.

Resources

- Substantial work done on integrating and cataloging books from the ELCA library into the worship library.

Consultations

- Staff hosted a consultation on Communion Practices as a first step in responding to a Churchwide Assembly memorial.
- 2016 Churchwide Assembly planning has begun.
- Staff hosted a consultation to begin development of a teaching resource for those leading music with our church's Spanish language worship book, *Libro de Liturgia y Cántico*.

Farewell

- We all said farewell to our Director, Peter Perella.

Staffing

CSM has experienced significant staffing transitions in the last year due to several reasons: synod bishop elections, retirements and natural transitions.

- Ten Directors for Evangelical Mission were called.
- State Public Policy Office Directors in both Minnesota (Tammy Walhof) and Wisconsin (Cynthia Crane) were hired.
- Sandra Mejia was promoted to Associate Program Director for Candidacy.
- A temporary staff member, Ms. Bernice Griffin, was hired (3 days per week) to assist with the administrative responsibilities of the behavioral interview process as Ana Zamora remains on medical leave.
- Two temporary Advocacy staff persons were hired in the communications and domestic positions.
- Interviews were held for the part-time Campus Ministry Program Director.

Mission Advancement (MA)

Submitted by 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 six teams – Constituent Support, Marketing Communications, *The Lutheran* magazine, ELCA Foundation, Mission Funding and the Campaign for the ELCA. Highlights of recent work are detailed below. A separate report on *Always Being Made New: The Campaign for the ELCA* can be found in Exhibit K, Part 3, Appendix A.

Constituent Support

The Constituent Support team includes the ELCA Constituent Information System (ECIS), the Contact Center and the ELCA e-store. As of February 2014, the Receipts Processing team is also part of Mission Advancement Constituent Support. This restructuring from the Office of the Treasurer enables enhanced communication with donors and other constituents and ensures that the donor's intent and privacy preferences are respected, while creating internal operating efficiencies.

There are now more than 1 million constituent and organization records in ECIS. They include donors, rostered leaders, congregations, lay leaders and all other individuals or organizations that communicate directly with the ELCA. All ELCA appeals and campaigns use ECIS as their primary data source. The Constituent Support team is responsible for migrating and improving the quality of data in ECIS, which in turn helps us communicate more effectively with our constituents.

ECIS is also now being used to manage registration for all ELCA events. It was used to manage registration for the ELCA Churchwide Assembly in Pittsburgh last August; positive feedback was received from assembly voting members regarding the process.

The Constituent Support team has been working with interested synods to train synod staff in the use of ECIS. Last December, the Constituent Support team informed all synods that ECIS could be used by the synods to manage information regarding the synods' rostered leaders, congregations, congregational lay leaders and synod staff. Fifteen synods have now indicated interest in ECIS participation.

The Contact Center processed approximately 4,000 requests a month in 2013. These were requests for information and resources and came by way of phone calls, U.S. mail, email and the website. The Contact Center also processes all credit card donations that come via phone. The Center supports the ELCA online e-store at <http://resources.ELCA.org>. More than 1,600 orders are processed through the online e-store every month.

The Gift Processing team is responsible for processing all gifts received by the ELCA. More than 115,000 gifts were processed by the team in 2013. Some of these gifts include multiple transactions and require special processing. The team is responsible for ensuring the accuracy of all biographical, revenue and designation data included with the gift.

Marketing Communications

Marketing Communications has responsibility for the marketing, branding, communications, digital media and public relations work of the churchwide organization. This includes production and oversight of major communications channels such as the printed publications "Seeds for the Parish" and "Stories of Faith in Action," and online channels such as ELCA.org and "[Living Lutheran](http://LivingLutheran.org)."

The 2014 version of "**God's work. Our hands.**" Sunday will take place on September 7, 2014. A communication plan is in place, and staff members are producing resource materials for congregations so that they can register, promote/publicize the day and their involvement in it, order T-shirts and otherwise

fully participate in this dedicated day of service. The inaugural event last year was popular and successful; the hope is for even wider participation this year. We continue to encourage synods to be supportive of congregations that choose an alternative date(s).

The “new” ELCA.org website, launched in late November 2013, is undergoing constant enhancements and improvement. Some work is related to updating or revising content on pages within the site. Other work relates to technical enhancements. An improved “[Find a Person](#)” function was released recently. Work continues on improving the search function, the interactive map and organization and display of assets in the extensive “Resources” section (downloadable and orderable items).

The theme for this year’s synod assemblies is “We Are Church Together.” Staff is prepping churchwide representatives to synod assemblies; staff also is now shooting footage in various locations for the video that will be shown at each assembly.

In addition to developing general campaign communication support materials such as a website and goal-specific case statements, staff will spend the next several months developing campaign resources specifically for congregations and synods. Some of these resources will be similar to those developed previously for the ELCA Malaria Campaign.

The Lutheran

This fall *The Lutheran* participated in a communications audit for the Mission Advancement unit. The Chicago firm of Jasculca Terman Strategic Communications was contracted to conduct the audit of the communications vehicles of the ELCA churchwide office. The goal was to determine our collective communications reach, strengths and weaknesses, gaps, and to propose how we might work together most effectively and strategically. A report with recommendations is expected in late March.

Paid circulation of the magazine as of the March 2014 issue stood at 158,000, down 5.5 percent from a year ago. The circulation decrease for all of calendar 2013 totaled 7,769 (4.41 percent), compared with 11,747 (6.25 percent) in 2012 and 24,014 (11.33 percent) in 2011. While still losses, the trend has decelerated over the much larger reductions experienced in 2009 and 2010. The primary reasons cited continue to be congregational budget cuts, no interest in receiving a magazine from the ELCA and a \$1 price increase on per copy group subscription price in 2014, the first such hike in 12 years.

In 2013, *The Lutheran* had income of \$2.25 million and expenses of \$2.16 million for a surplus of \$85,000. The magazine’s endowment (cash reserves) totaled \$2.39 million, up 15.28 percent from a year ago. Advertising sales were positive to budget for fiscal year 2013, totaling \$634,000.

The Little Lutheran had income of \$133,050 and expenses of \$132,580 for a modest surplus, while *The Little Christian* had income of \$16,400 and also operated in the black. Paid circulation as of the March 2014 issues stood at 7,212 for *The Little Lutheran* and 833 for *The Little Christian*, which represent decreases of 5 percent and 9.2 percent, respectively, from that of a year ago.

The Lutheran website (www.thelutheran.org) averages 50,500 unique visitors monthly, an increase of 6,900 from a year ago. Average visit length has decreased by 11 seconds to a still-respectable 66 seconds. The website continues to actively participate in social networks such as Facebook and Twitter. The companion sites for *The Little Lutheran* (www.thelittlelutheran.org) and *The Little Christian* (www.thelittlechristian.org) are updated monthly with answers to questions children ask about God, resource reviews, special features and an e-newsletter.

The magazine welcomes three new Advisory Committee members at its April 2014 meeting. They are Lynn M. Bullock of Thousand Oaks, Calif.; Andrew Merritt of Jamaica Plain, Mass.; and the Rev. Barbara R. Rossing of Leavenworth, Wash. Also, Cynthia M. Gustavson of Tulsa, Okla., replaces Pamela E. Pritt of Hillsboro, W.Va., as the adviser representing Church Council. They all join Sara J. Busse of Charleston, W.Va.; the Rev. Keith Fry of Elgin, Ill.; the Rev. Jennifer M. Ginn of Salisbury, N.C.; John D. Hanna of Topeka, Kan.; and Judy R. Korn of Morris, Minn. Korn is the chair of the committee. The

Rev. Robert A. Rimbo, Bishop of the Metropolitan New York Synod serves as the adviser representing the Conference of Bishops.

All involved with the magazine mourn the death of Advisory Committee member Jack H. Palmer of Defiance, Ohio, who died Dec. 22, 2013. The editor is in conversation with the Office of the Secretary about filling this vacancy.

ELCA Foundation

In calendar year 2013, the ELCA Foundation wrote 97 charitable gift annuities and remainder trusts totaling \$3.1 million and received outright bequests of \$7.2 million, for a total of \$10.3 million in dollars for mission. In total, the Foundation administers more than \$175 million in the deferred gifts pool and stewards over 741 participants in the Endowment Fund Pooled Trust – Fund A, which had assets totaling \$519.7 million at December 31, 2013. Distributions from all sources were approximately \$25 million.

Throughout the year, the ELCA Foundation has expanded giving opportunities to congregations, synods, churchwide ministries and related entities by continuing to focus on major gifts as well as planned gifts. In the fourth quarter, three new regional gift planners were added. In addition, in an effort to provide more support, two other key positions were filled: the director of gift planning will focus on the training of regional gift planners and development of their respective territories with activity goals and process management; the manager of trust and gift administration will oversee gift processing and advise on the technical aspects of planned giving, including estate planning and tax code regulations.

Finally, many steps have been taken to strengthen ties with individual synods and work more closely with bishops across the country. As part of the new training and planning process, regional gift planners will be incorporating communication and visits with bishops and synod staff in their regions, which will be monitored closely by ELCA Foundation leadership. Gift planning partnerships are being reviewed and guiding documents have been rewritten with a strong emphasis on coordination and collaboration with individual partners in an effort to more effectively, efficiently and economically develop donor prospects in conjunction with supporting partners.

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 ELCA World Hunger education and constituency support. The focus is on the major, ELCA-mandated funding appeals detailed below.

Mission Support

Mission Support for churchwide ministries totaled \$48.7 million in 2013, which was \$646,000 short of the churchwide budget.

Mission Support remains the core of ELCA churchwide funding, representing approximately 70 percent of the financial resources that enable the ELCA to start new ministries and renew existing congregations, provide missionaries and accompaniment with global companion churches, provide financial resources to ELCA seminaries, and maintain important ecumenical relations with full communion churches and other ecumenical partners.

We are currently in an active search process for a director for Mission Support. Over the past 18 months, the responsibilities for this position have been graciously covered by the executive for synodical relations in the Office of the Presiding Bishop. Having someone specifically dedicated to the task of collaborating with synods and supporting our mission support planning, interpretation and decision-making efforts will enhance coordination and results.

ELCA Fund for Leaders

Following another year of transition, the ELCA Fund for Leaders has remained a successful program, growing in size and impact. At \$37 million, the ELCA Fund for Leaders distributed \$1.4 million in scholarship money to 224 students in the 2013-2014 academic year. The ELCA Fund for Leaders is expected to support even more students in the 2014-2015 academic year. This rapid growth is anticipated to continue in the upcoming years due in part to the *Campaign for the ELCA*. This program offers a great opportunity for collaboration between the campaign, synodical and congregational fundraising efforts, and individual stewardship opportunities.

The primary focus of the past few months has been organizing and creating efficient systems within the programmatic and financial aspects of the ELCA Fund for Leaders. Conversations regarding clarity of the different scholarship programs have been ongoing, as well as planning and executing a major gifts program to coincide with the *Campaign for the ELCA*. Collaboration with seminary and synodical partners is ongoing and a primary goal of the director in the upcoming months.

Vision for Mission

Vision for Mission is a means by which ELCA members can further support the wider ministries of the ELCA through an extra gift beyond their congregational offerings. The 2013 appeals yielded just \$22,000 short of the income budget goal of \$1.4 million. This was accomplished with good strategic effort and only two specific appeals. Key to meeting next year's goal will be an increased, focused effort. This will be especially important since it is not a part of the comprehensive *Campaign for the ELCA*.

ELCA New Congregations

Synodical leadership and directors for evangelical mission continue to engage local leaders and congregations in supporting New Starts with prayer, in-kind and financial resources, on a case-by-case basis.

- 41 New Congregations were started in 2013.
- 352 New Ministries were under development as of Jan. 31, 2014.
 - 56 percent of these are new ministries among ethnic or multicultural communities.
 - 23 percent are new ministries among people experiencing poverty.
 - 24 of these new ministries were started with leaders whose churches chose to disaffiliate from the ELCA.
- 22 New Starts became newly organized congregations in 2013.

Gifts toward the ELCA New Congregations Fund are beginning to come out of church anniversaries, special local appeals and portions of funds generated from church closures. Current and former mission developers will be invited to support this fund in the coming months.

Upcoming training conferences in February and July of 2014 will gather more than 400 congregational leaders, seminarians and staff to equip them and increase their capacity for outreach in the public arena.

ELCA Global Church Sponsorship

The income goal for 2013 was \$3.2 million and the results are \$3.0 million.

This is the first full year that ELCA Global Church Sponsorship will provide our members with a wider picture of ELCA global missionaries and ministries, in addition to more opportunities to support them with their gifts. Through campaign materials and the new ELCA.org website, viewers can now learn about these opportunities:

- Share God's love by supporting ELCA Missionaries;
- Raise up young leaders through Young Adults in Global Mission;

- Expand opportunities for scholarships and educational opportunities for International Leaders–Women; and
- Support evangelism initiatives in Africa, Asia and Latin America through Global Ministries.

The financial results for ongoing missionary sponsorship in 2013 have been ahead of 2012, but behind budgeted goals. Considering the number of sponsored missionaries who ended service in 2013, the revenue goal was challenging. The ELCA Global Church Sponsorship team has tested ways to retain sponsors more successfully and will implement them more fully in 2014.

Several groups of ELCA constituents have shown interest in providing support through the Global Church Sponsorship program. The Northeastern Iowa Synod has connected its youth, schools and congregations to the Young Adults in Global Mission program in Hungary. Women of the ELCA will dedicate part of its Triennial Gathering offering to International Leaders–Women. Ascension Lutheran Church of Thousand Oaks, California, has conducted a “Bricks of Hope” fall campaign to construct new church buildings in Zambia. These sparks of interest will be expanded and developed further this year.

ELCA World Hunger

Giving to ELCA World Hunger picked up amazingly in the last quarter of the fiscal year (the largest giving in any November and second largest in December). The total income in 2013 was \$18.68 million, \$317,000 short of goal. The trends show continued decline in giving through congregations and synods with offsetting increases in direct giving and giving through trusts and bequests.

The strong fourth quarter results for ELCA World Hunger were due in part to a gift challenge for direct mail and online gifts, a strong online Good Gifts response and notable efforts by congregations and synods. Despite falling slightly short of goal, all support in the form of grants and program support was sent as planned, due to favorable spending variances in other areas.

Group orientation to the *Campaign for the ELCA* was initiated with key volunteer leaders for ELCA World Hunger. Planning is underway for the end of the ELCA Malaria Campaign in 2015 in order to encourage continued giving to the broader health work through ELCA World Hunger.

A platform of new activities for youth groups has been released from ELCA World Hunger (service learning guide, material for a 24-hour fast and feast activity, food drive guide).

Lutheran Disaster Response

Overall giving has been solid, with strong results for broadly designated gifts to the general appeal for Lutheran Disaster Response.

Thrivent Financial for Lutherans issued two challenges that overlapped in 2013, one for Hurricane/Superstorm Sandy and one for Typhoon Haiyan (Yolanda) in the Philippines. This has brought the largest-ever giving to ELCA churchwide ministry from Thrivent Choice.

Three large responses by the ELCA through Lutheran Disaster Response have received limited designated giving results: the Syrian refugee situation, civil unrest and displaced people from the Central African Republic and the Sudan refugee crisis. Building a network of donors who respond in times of civil unrest, as well as contributing to the special work of support provided to displaced people, especially women and children, will be a topic for exploration in 2014.

ELCA Malaria Campaign

The ELCA Malaria Campaign is now supporting the malaria programs of companions in 13 countries in Africa. The newest programs are in Burundi and Namibia. Program plans are on hold in the Central African Republic and South Sudan due to political unrest. Stories of program impact can be found at www.ELCA.org/malaria/blog.

Overall giving has reached \$11 million. More than 22,500 individuals and more than half of ELCA congregations have given to the ELCA Malaria Campaign. This represents over \$4.4 million raised this year.

Plans for first quarter, 2014:

- The ELCA Malaria Campaign is inviting one volunteer leader from each synod to gather in Chicago in March for the Synod Malaria Summit. Leaders will learn more about the ELCA Malaria Campaign and the *Campaign for the ELCA*, meet the malaria program coordinator from Zimbabwe and share their successful projects with one another and with the ELCA churchwide staff.
- We are encouraging congregations and individuals to commemorate World Malaria Week (beginning April 25) and will provide supporting materials and a matching challenge.
- Nearly 100 congregations have already expressed interest in our new vacation Bible school curriculum, available by the end of March 2014.

Ecumenical and Inter-Religious Relations (ER)

Submitted by Donald J. McCoid and Kathryn M. Lohre

Full Communion Coordinating Committees

Lutheran-Episcopal Coordinating Committee (LMCC) met in December 2013. Cooperation between The Episcopal Church (TEC) and the ELCA continues to deepen in many areas of ministry. Reports were shared about mission cooperation, a shared meeting of multicultural staff, chaplaincy, the international advocacy position, mutual training, and international support for mission.

A major document was developed concerning lay presidency and lay rostering. This was in response to an action at The Episcopal Church's Convention requesting conversation about issues with Called to Common Mission. After it is received by the commission of TEC, it will be shared with you and the Conference of Bishops.

Bilateral Dialogues, Discourses, Cooperation, and Ecumenical Guests

The Canada and United States Anglican-Lutheran Meeting took place December 9-10, 2013 in Winnipeg, Canada. This group of the presiding bishops and ecumenical executive staff from the ELCA, The Episcopal Church, the Evangelical Lutheran Church in Canada and the Anglican Church in Canada have met for the past four years. During this last meeting, they shared ministry and concerns. They also highlighted opportunities for cooperation that can provide a united North American witness and also agreed to provide a response to the World Council of Churches Ecclesiology statement.

January 29-31, 2014 was the first meeting of scholars from the ELCA and appointees from the Catholic Conference of Bishops to work on a Declaration on the Way (to unity). Papers were shared in three areas that will make up the Declaration: Ecclesiology, Ministry and the Eucharist. There was significant progress and assignments were made to continue working on a declaration that will form the basis for a document that will seal agreements on these important areas. The Vatican is aware and supportive of this work. It is hoped that both the Vatican and the Lutheran World Federation will receive this Declaration as a contribution to the anniversary of the Reformation.

The ELCA-USCCB (United States Conference of Catholic Bishops) Dialogue met in Washington D.C. February 20-23, 2014. This formal dialogue between the ELCA and the USCCB is addressing authoritative sources in our churches that lead to decisions, especially moral and ethical concerns. This subject was chosen after the Catholic Church requested more conversation and theological consideration about authority and decision-making in our churches.

The LWF and Vatican document, "From Conflict to Communion", continues to be an important resource for local ecumenical dialogue. The Catholic Association of Diocesan Ecumenical and Inter-Religious Officers (CADEIO) will highlight this statement within dioceses. The Catholic Conference of Bishops will send it to every diocesan bishop. Our Lutheran Ecumenical and Inter-Religious Representatives (LEIRN network) are studying "From Conflict to Communion" and preparing for local dialogues. Some ELCA bishops have taken the initiative to invite the Catholic bishops to study this document and begin planning for observing the 500th anniversary of the Reformation. A downloadable PDF is available at this site "[From Conflict to Communion](#)."

Conciliar Relationships

The Governing Board of the National Council of Churches USA (NCC) met at the Lutheran Center November 18-19, 2013 to complete the 18 month re-envisioning and restructuring process. Jim Winkler, former longtime General Secretary of the United Methodist General Board of Church and Society, was elected General Secretary/President. With the adoption of new bylaws a new structure was launched which included a Governing Board comprised of Heads of Communion who will serve for an interim period of two years. After these two-year terms, the member communions will be able to appoint one representative. Kathryn Lohre completed her two-year term as president at this meeting.

Bishop Eaton attended the meeting of the heads of communion of Christian Churches Together (CCT). Bishop Burkat, Judith Roberts and Don McCoid attended the annual meeting of CCT in Newark, New Jersey. The main emphasis was Mass Incarceration. Speakers gave presentations about some of the major issues and the racial dimensions that lead to incarceration and unequal judicial sentencing. Inter-action among the five families (Catholics, Orthodox, Mainline Protestants, Historic Black, and Evangelical/Pentecostal Churches) provided an opportunity for faith sharing.

The 10th Assembly of The World Council of Churches (WCC) took place in Busan, Korea October 30-November 8, 2013 under the theme “God of Life: Lead us to Justice and Peace.” Carlos Pena and Ulysses Burley were elected to the Central Committee. Ulysses was also elected to the executive committee of the WCC. The Rev. Ann Tiemeyer was also a member of the delegation. Information, multi-media resources and news releases from the Assembly can be found at www.wcc2013.info.

Inter-Religious Relations

Preparations for the leadership “Summit” of Jewish and Christian leaders being held in late March are well underway. This meeting was organized in response to the tensions that surfaced after 15 Christian leaders sent a letter to Congress in October 2012 calling for an end to unconditional US military aid to Israel. The meeting will focus on tending to relationships, particularly when we hold divergent views. At Bishop Eaton’s request, the Rev. Mark Hanson will continue to serve as co-convener with Rabbi Steve Gutow of the Jewish Council for Public Affairs (JCPA). Bishop Eaton will participate as well.

The ELCA Consultative Panel on Lutheran-Jewish Relations has prepared and published a resource entitled, “Why Follow Luther Past 2017? A Contemporary Lutheran Approach to Inter-Religious Relations,” as a contribution toward the 500th anniversary observance of the Reformation. The resource acknowledges the challenges of Luther’s anti-Judaic legacy and goes on to offer four of Luther’s key principles that can helpfully be applied to contemporary inter-religious relations. The resource is available for download [here](#) and attached as Appendix A to this report.

Human Resources (HR)

Submitted by Letty Villalon

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.

The HR web site can be found at www.elca.org/humanresources; information regarding positions in Global Mission can be found at www.elca.org/globalserve.

Staff Demographics

As of December 31, 2013, the distribution of the domestic staff for the ELCA churchwide organization was 59 percent female, 41 percent male; 67 percent white, 33 percent persons of color; 31 percent clergy and rostered lay, 69 percent lay. Seventy percent of the staff is Chicago-based and 30 percent are deployed. On December 31, 2013, there were 371 employees - 271 regular full-time, 8 regular part-time and 92 term contract.

For the Mission Investment Fund (MIF), the Women of the ELCA (WELCA) and Lutheran Men in Mission (LMM), the separately incorporated units under the umbrella of the Churchwide Organization Personnel Policies, the demographic distribution was the following:

MIF: 56 percent female, 44 percent male; 72 percent white, 28 percent persons of color; 12 percent clergy and rostered lay, 88 percent lay. Seventy-six percent of the staff is Chicago-based, 24 percent are deployed. On December 31, 2013, there were 50 employees in MIF.

WELCA: 100 percent female; 42 percent white, 58 percent persons of color; 100 percent lay and rostered lay; 100 percent Chicago-based. On December 31, 2013, there were 12 employees in WELCA.

LMM: two white, one person of color; one rostered lay, two lay; two Chicago-based and one deployed. They employ three people.

2013 Activity

The staff in human resources continues to roll out the various components of the Human Resource Information System installed in 2011. The recruitment module has been well received. As of December 31, 2013, select staff have been working on a pilot of the new performance management system. Beginning in July 2014, all staff will be using this system.

Training and Development

In response to the ELCA Churchwide Organization Operational Plan, HR continues to coordinate the development and rollout of a staff /leadership development process with an expected launch date of March 2014.

The first leadership development cohort of approximately 15 individuals is being identified and will begin this development work later in spring 2014.

New Executive for Human Resources

Ms. Rhondean Johnson joined the staff of the churchwide organization as the new Executive for Human Resources on February 10, 2014.

Research and Evaluation (RE)

Submitted by Kenneth Inskeep

The primary responsibility of the staff of Research and Evaluation (RE) is to provide decision-makers in this church with relevant and useful information through quality empirical research.

RE's work with the "Stewards of Abundance" project on seminarian student debt has been completed. The extensive research report has been submitted to the Lilly Foundation and is available from RE. Also available is a much shorter executive summary. This research has added significantly to the body of knowledge now available to the ELCA on seminarian educational debt. Undergraduate debt amounts have been increasing, but seminarian debt is still the largest proportion for those who graduate with educational debt. The primary implication of this debt is the significant personal stress it causes, which in turn has a negative impact on the effectiveness of ministry. Also, pastors at the highest debt levels are staying shorter time periods in their first calls and appear to be less likely to challenge their congregations to adopt changes which might improve the effectiveness of ministry. The research also evaluated strategies designed to reduce educational debt, including financial education at the seminary level. Finally, RE was responsible for an evaluation of the use of the Lilly Foundation grant to the ELCA. For the most part, the ELCA showed an effective use of the funding with one modest exception. The project's use of "Tables" intended to engage people from across the ELCA in designing and implementing aspects of the grant project began well. However, it was difficult to keep the "Tables" engaged throughout the nearly four years of the project and to find meaningful ways for them to participate.

RE has begun its work with the Theological Education Advisory Council. This work is demanding considerable time and investment from RE and includes the following:

- a study of the current outcomes and rubrics for theological education at ELCA seminaries
- an assessment of the leadership needs of this church as it responds to changes in the wider society and culture
- an assessment of the leadership needs of the congregations of this church (smaller congregations, more multiple point parishes, etc.)
- an evaluation of the current leadership being produced by the seminaries and other leadership development strategies in the church, including TEEM and lay schools
- identification and analysis of leadership which is considered excellent (in a variety of different contexts)
- an analysis of internships
- an analysis of how leaders are identified and nurtured.

RE completed a review of the Delaware-Maryland Synod.

RE is continuing to work with Congregational and Synodical Mission (CSM) on a variety of projects. Attention continues to focus on an assessment of the Evangelizing Congregations Missional Plan. Pilot synods are being identified for the development of outcome-based rubrics as a basis for evaluation. RE is also now supporting what has become a CSM pilot project with six synods on congregational vitality. Also, RE produced a report with CSM on the effectiveness of Natural Church Development (NCD). NCD is a strong program of continual improvement when built into the ongoing life of a congregation. When congregations are struggling, NCD is much less effective in moving them forward in mission and ministry.

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 clergy and congregations of the ELCA and the demographic context of the ELCA.

Synodical Relations (SR)

Submitted by Walter S. May, Jr.

15.12.F13. 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.

Purpose

On behalf of the Office of the Presiding Bishop and its responsibility for Synodical Relations, 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.

I want to thank my colleagues on the Synodical Relations team. 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 also go to Marcia Johnson who serves as Program Services Director, Synodical Relations. Marcia Johnson works with New Bishops' Formation, Bishops' Academy, Vice Presidents' Gathering, Assistants/Associates' Gathering and other areas within the team. My thanks to Gail Liggett-Watson for her work and service, especially for planning, organizing and help in implementing our Conference of Bishops (CoB) gatherings. Finally, my thanks to Tchad Harris, who serves as Coordinator for Synodical Services, and plans and coordinates the Administrative Assistants Gathering, manages my travel, manages the budget, works on updates to the Synodical Relations webpage, along with 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

2014 Bishop Elections

Secretary Chris Boerger and I held a general conference call with the 16 synods holding bishop elections in 2014. We also conducted conference calls with the 16 synods, using a more specific detailed election/other issues agenda. I work very closely with the Secretary of our church, and together we provide guidelines and a toolkit for the synods having bishop elections. Bishop Eaton, Secretary Boerger and I will hold a conference call with CoB concerning spring synod assemblies.

The Mobility Database System

Marcia will continue to work full time in 2014 as we complete phase one and move into phase two of the mobility database project. The transition to web-based forms has taken more time than expected, but we hope to have this completed by late spring. This will give us the time we need to thoroughly test the forms before we go live. In phase two, we will work with Research and Evaluation to develop a survey asking for feedback from all users about the content and use of the RLP (Rostered Leaders Profile), MSP (Ministry Site Profile), and other issues related to the use of the database for the call process in the ELCA.

Bishops Assistants' Gathering

We have a planning team already working on a possible gathering for Bishops Assistants in February 2015. We will also offer an orientation for new bishops assistants in fall 2014. This will include the many new assistants who have come on board in the past year. Marcia is still working to complete an up-to-date list of bishops assistants in ELCA Constituent Information System (ECIS).

Bureau of Federal Chaplaincy

Bishops, Synods and Congregations as “connective tissue” for Chaplains

Bishops, synods, and congregations serve as “connective tissue” for our chaplains around the world. We currently have 12 ELCA chaplains at sea or deployed in support of combat operations (6 Active Component and 6 from the Reserve and Guard).

Our current numbers of pastors and seminary students in federal chaplaincy ministries:

Total military chaplains:	152	(52 active duty and 100 Reserve and Guard)
Veterans Affairs chaplains:	31	(12 full-time and 19 part-time)
Bureau of Prison chaplains:	4	(all full-time)
Chaplain candidates:	19	(full-time seminary students)

(Note: All 62 full-time and active duty chaplains are under call from the Church Council.)

Telling the story of chaplaincy ministries

Thanks to the help of Bishop Jon Anderson and the Southwestern Minnesota Synod, chaplaincy now has a pair of two-minute videos about military chaplaincy ministry. These will be used on the ELCA.org website to inform congregations and prospective chaplains about this ministry. Find these at: <https://vimeo.com/75448084> and <http://vimeo.com/78601315>

Update on the Prayer Book for the Armed Services

Since the introduction of the *Prayer Book for the Armed Services* in May 2013, the book has had three printings with a fourth printing scheduled. Augsburg Fortress, Publishing continues to receive orders, and the Bureau for Federal Chaplaincy Ministries receives direct restricted gifts to purchase additional copies. In January 2014, we learned the Chaplain General of the Canadian Defence Forces purchased a copy of the new prayer book for each chaplain in their military chaplain corps.

Strategic directions in chaplaincy ministries

- Establishing the ELCA Federal Chaplains Fund for Leaders Endowment
- Launching a strategic partnership with the VA National Chaplain’s service to equip clergy to increase our “Care for Returning Veterans”
- Establishing a new “Spirit Award” that celebrates a congregation supporting military and veteran ministries
- Attracting the next generation of chaplains by arranging for practicing chaplains to visit ELCA seminaries and colleges to inform and inspire those who may consider a call to ordained ministry and chaplaincy service
- Harnessing the generosity of individuals and congregations in providing copies of the *Prayer Book for the Armed Services* for all ELCA Lutherans serving in uniform
- Developing worship resources for prison ministry by working in concert with Congregational and Synodical Mission unit and the Director for Worship Formation and Liturgical Resources

As we celebrate 25 years of ministry in Christ, I am thankful for the opportunity to serve as the Assistant to the Presiding Bishop and Executive for Synodical Relations. It has been an honor and privilege to work and serve with such wonderfully dedicated and committed colleagues and friends.

Theological Discernment

Submitted by Marcus Kunz

The theological discernment team's work centers on theological conversation that serves the Gospel's free course in and for the life of the world.

Currently one of the most prominent examples of that conversation is the development of a social statement on women and justice. The Women and Justice: One in Christ task force is deeply immersed in conversation with experts and consultants in a variety of fields, as well as with ELCA members and other interested parties in dozens of listening events that are happening in a variety of locations and settings — at synod assemblies, in congregations, in groups gathered around a common identity or experience, as well as at this meeting of the Church Council.

The task force has been especially mindful of recommendations from the Addressing Social Concerns Review Task Force to improve awareness and participation among ELCA members in the earlier stages of a social statement's development. As a result, the task force has undertaken two significant initiatives.

- One is the recruitment and training of "process builders" in each synod who will work with the task force and synod leaders in promoting awareness of and participation in conversation that informs the development of a social statement. Process builders from about 40 synods were gathered and oriented in January; plans are underway for orientation of additional process builders later this year.
- A second initiative is the development of a social *message* on gender-based violence. Development of this more focused message will allow the ELCA to speak directly and more immediately on an issue of urgent concern. It will also promote awareness of and participation in the ongoing conversations that will lead to the broader social statement on women and justice. An initial consultation with consultants and experts took place in late February, and a first draft of the social message will be available for review and comment in a few months.

Theological conversation that serves the Gospel's free course in and for the life of the world happens not only in relation to specific projects like the development of a social statement, but also in groups or networks that are established for the purpose of regular, ongoing theological conversation. ELCA seminary and college faculties as well as the Association of Teaching Theologians are examples of places where regular conversation takes place.

In 2013, representatives of other networks were gathered to consider the possibility and value of a "theological roundtable" — a place where other networks of theological conversation are also convened and brought into conversation with each other. This first meeting demonstrated the value and importance of convening a broader and more diverse group of conversation partners — ranging from participants in the Lutheran Alliance for Faith, Science and Technology, to Lutheran Women in Theological and Religious Studies, to the Conference of International Black Lutherans, to representatives of the Conference of Bishops.

A second gathering of representatives of these other networks will meet in early May and consider a specific proposal to establish an ELCA Theological Roundtable. A decision about whether to formalize this ELCA Theological Roundtable and provide appropriate staffing and support will be considered later this year.

These two examples illustrate some of the ways that the Office of the Presiding Bishop supports and promotes theological conversation in the ELCA that serves the Gospel's free course in and for the life of the world.

This page left intentionally blank

ently, the Jewish Bible contains the same books as the Christian Old Testament), we worship the same God, we celebrate God's steadfast love, and together we are called to foster shalom and to mend the world. While recognizing significant differences, Jews and Christians can find mutually beneficial ways to work together, learn from each other, and support each other in the face of adversity, misunderstanding or hostility. Jews have an ongoing covenantal calling to be a blessing to the world. Christians have a special responsibility to overcome the tragic, centuries-old legacy of anti-Judaism and anti-Semitism, while at the same time opposing the misrepresentation and mistreatment of any other religious group.

The common experience of individuals who have engaged in inter-religious dialogue is that their un-

derstanding and appreciation of their own tradition is enhanced in the process. Sometimes this comes about smoothly; at other times it comes from wrestling with deep and troubling challenges. Dialogue invites everyone to go deeper. The goal is not to discover uniformity. Participants instead begin to sense the permeability of human boundaries, the possibility of shalom, and the underlying commonality of the human condition. They discover a deeper sense of their own vocation.

In this way, Luther's principles undergird an outlook that differs markedly from some of his own conclusions. This outlook enables his followers to come to terms with religious pluralism, 500 years later. It allows us to be faithful even as we embrace and give thanks for new possibilities.

RESOURCES:

Gritsch, Eric. "Martin Luther's Anti-Semitism: Against His Better Judgment." Grand Rapids, Mich: Eerdmans, 2012.

Jodock, Darrell, editor. "Covenantal Conversations: Christians in Dialogue with Jews and Judaism." Minneapolis: Fortress, 2008.

Schramm, Brooks, and Kirsi Sjerna, editors. "Martin Luther, the Bible, and the Jewish People: A Reader." Minneapolis: Fortress, 2012.



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



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

WHY FOLLOW LUTHER PAST 2017?

**A Contemporary Lutheran Approach to
Inter-religious Relations**

ELCA Consultative Panel on Lutheran-Jewish Relations



The 500th anniversary of the Reformation provides an opportunity to reflect on Martin Luther's legacy. Does it help or hinder peaceful relations with individuals in other religions?

On first impression, the legacy seems unhelpful. Martin Luther lived in late medieval Christendom (a religiously based and religiously unified society in which only Christians could be citizens). Inter-religious relations were never his central concern. To be sure, he could acknowledge the way God provided good gifts (of parental love, food and shelter, for example) to Muslim children as well as to Christian children. He opposed a crusade against Muslims. Early in his career, he urged Christians to treat Jews with respect. But anti-Judaism surfaced frequently in his lectures, and his harsh treatises of the 1540s called upon rulers to destroy synagogues, burn books, and deny safe passage to Jews. In these respects, his own advice and behavior do not provide a model for Christians today. For this reason his harshly anti-Jewish statements have been repudiated by a variety of Lutheran churches. [The 1994 ELCA statement is at www.ELCA.org/en/Resources/Ecumenical-and-Inter-Religious-Relations]

However, Luther's statements against the Jews in the 1540s violated some of his own principles [see Eric Gritsch, cited below]. To choose but one example, Luther regarded God to be both hidden and revealed. Even with faith and the aid of Scriptures, even with God's self-disclosure in Jesus the Christ, humans cannot fully understand God or God's

actions. According to the book of Romans, one item hidden from view is God's future judgment about the Jews. Paul ends his discussion of this topic with a doxology of praise (Romans 11:33-36), acknowledging the mystery of God. Luther's claim in the 1540s to know God's hidden judgments (about the Jews) therefore not only failed to heed Paul, it also violated his own limits regarding what can be known.

***The calling of the Christian
is to share the good news of
God's grace, not to decide who
needs it and who does not.***

Far more helpful are the underlying principles of Luther's theology. They open exciting and fruitful possibilities for a more respectful and workable understanding of inter-religious relations. They can equip Christians to engage Jews and others in positive, constructive and honest ways. We propose for consideration four of his signature principles.

1. A very basic principle for Luther is that God adopts people solely out of God's generosity, without any prerequisites. Humans are in no position to control or limit this generosity. Faith, for Luther, is primarily a matter of trust – trusting God's promises. The benefit of faith is not that it makes a person eligible for grace;

the value of faith is that it celebrates and receives the benefits of God’s generosity. Faith acknowledges what God has done, is already doing, and will do. What too often happens, however, is that “justification by grace through faith” gets understood to mean that a human must first have faith in Jesus, and then God will do the saving. This view (“you must first have faith”) then produces a boundary that separates Christians from non-Christians in a way that limits God’s generosity. To say that we do not know the limits of God’s generosity is also to say that we do not know how far the good effects of God’s generosity extend. In other words, with regard both to other Christians and to non-Christians, the mysteries of God’s judgment and salvation ultimately remain beyond our knowing.

Luther was clear that no one could know for certain another person’s relationship with God. The calling of the Christian is to share the good news of God’s grace, not to decide who needs it and who does not. God’s generosity is paramount, and the good news of that remarkable generosity is a principle we can claim and proclaim loudly and with joy.

2. Luther asserted that God is active in the world in such a way as to empower but not to control. Nothing can exist without God’s sustaining power. Creation is on-going. God is active in every realm of life, working in and through nature and other human beings, through social structures and individual actions, to bring good gifts to humans. The gospel enables us to see the consistency between

the way God treats the chosen people (Israel and the church) and the way God treats the world as a whole. Every human is gifted by God. No one, in whatever religion, is beyond the pale of God’s gifting. (Whether any specific person recognizes and acknowledges God as the source of their gifts is another question.)

God values all creation – across all differences. This principle can be reflected in our behavior and our attitude toward individuals in other religions.

3. A third principle to which Luther clung is a theology of the cross. This was Luther’s alternative to scholasticism. The medieval scholastics endeavored to answer questions which the Bible did not. They began with a biblical or doctrinal idea and then used logical inference to fill in the gap. As the distinction (between what was revealed and what was inferred) faded from view, every part of scholastic teaching seemed

equally authorized by revelation. People were tempted to believe they could have the whole truth in one package. Luther objected. He emphasized the limits of our knowing. God has disclosed enough for us to know God’s gracious disposition toward us and to know something of God’s character and purpose, but this knowing does not answer our every question or provide us with the whole truth. If our knowing were complete, there would be no point in dialogue. Because our knowing is limited, dialogue – inter-religious and otherwise – is valuable.

Moreover, Luther emphasized the experiential and/or relational dimension of our knowing.

Christians simply do not know enough to be able to claim that they have God figured out – or even to have humans figured out, for that matter.

We know God from within a relationship with God (whether healthy or broken) and not from some neutral stance. Our understanding of God can deepen with experience. A crucial dimension of this experiential knowing is suffering. God is seen more clearly through suffering (including the suffering of Jesus, the suffering of others, and one’s own suffering) than through success. Humans are connected to each other through the commonality and universality of human suffering. And the purpose of the promises made by the God most fully revealed in the cross and resurrection is not to insulate humans from suffering but to “be with” them and to call them to “be with” others. A theology of the cross excludes triumphalism; we who know God’s promise of gracious, trustworthy love need not have all the answers as we acknowledge the deep mysteries of God. We can live humbly within these limits and still stand in courageous solidarity and loving compassion with all who suffer.

4. Another central principle is Luther’s high regard for vocation as a calling from God. The person who benefits from God’s generosity is called to serve the neighbor and the community. To serve is to listen attentively. To serve is to care actively

God is seen more clearly through suffering (including the suffering of Jesus, the suffering of others, and one’s own suffering) than through success.

The common experience of individuals who have engaged in inter-religious dialogue is that their understanding and appreciation of their own tradition is enhanced in the process ... Dialogue invites everyone to go deeper.

about the whole person and about the quality of relationships in the community as a whole. To serve is to exercise the radical freedom that accompanies grace. It is to be informed by the Scriptures but not enslaved to any detailed codes of conduct, such as those sometimes drawn up by various Christian authors. As Jews and Christians alike recognize, the Scriptures teach that God’s goal is shalom (peace/wholeness/justice). We who enjoy God’s generosity are called to participate in God’s project of fostering this shalom. This principle of service to the neighbor can undergird all inter-religious cooperation.

When these four key principles are taken together, the basis for interreligious relations is a humble need to connect with others and to engage in dialogue. Christians simply do not know enough to be able to claim that they have God figured out – or even to have humans figured out, for that matter. In inter-religious dialogue, just as Christians draw on their own deep and rich tradition for crucial insights to offer others, so they benefit from many of the insights offered by their dialogue partners.

Of particular urgency is dialogue with our Jewish neighbors, because no other religion has as much in common with Christianity as does Judaism. We read the same sacred texts (though ordered differ-

Revised April 5, 2014

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 2013 meeting, members of the Church Council prepared assignments for “Church Council contacts with synods: 2013-2016.” 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 November 2013 meeting of the Church Council.

<u>Synod Name</u>	<u>Representative</u>	<u>Event</u>	<u>Date of Event</u>
Indiana-Kentucky	Vicki Garber	Synod Council	11/16/13
Western Iowa	Carla Johnsen	Synod Council	12/7/13
Arkansas-Oklahoma	Cynthia Gustavson	Synod Council	11/22-11/23/13
Eastern Washington-Idaho	John Lohrmann	Synod Council	01/24-01/25/14
Region 6	Paul Archer	Region 6 Steering Committee	12/13/13
Southeast Michigan	Paul Archer	Synod Council	02/15/14
Western Iowa	Carla Johnsen	Synod Council	03/22/14
Eastern North Dakota	John Pederson	Synod Council	02/21/14
Lower Susquehanna	Stephen Herr	Synod Council	11/21/13
Minneapolis Area	Clarence Smith	Synod Council	03/27/14



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Vicki Garber

Synod Visited: Indiana Kentucky

Visit Date: November 16, 2013

Purpose of Visit: attend the Synod Council meeting specifically to report on the CWC November meeting and to discuss the upcoming campaign.

1. What did you learn about the Synod?
 - a. This is my Synod so I already know a lot about its inner workings. Mostly, I saw how committed the IK Synod is to the work of the ELCA and how open they are, especially through the leading of the Bishop, to the work of the campaign. I also discovered that there is a lot of fear among the pastors on the Synod Council about the campaign. They are afraid that it will not be received well by their members. I was glad to be able to remind them that it is a 5 year campaign and that there are also large donors who will be sought.
2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?
 - a. The council was most grateful for my presence with them and it was a good opportunity to grow relationships.
3. What insights did you gain and what suggestions do you have for future visits?
 - a. It helps to be with them at least once a year to get to know the new members.



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Carla Johnsen

Synod Visited: Western Iowa

Visit Date: December 7, 2013

Purpose of Visit: Synod Council Meeting

1. What did you learn about the Synod?

The meeting included both some of the joys and deep concerns that are happening in Western Iowa Synod. Bishop Prois is newly elected and he introduced his staff who shared some of their hopes and visions for the year ahead. They drew to the attention of the synod Bishop Eaton's call for ecumenical prayer to end hunger with the Roman Catholic Church.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

I presented a written report of from our last ELCA Church Council meeting that contained reflections on some of the things that I experienced there and connected them with things that were happening in our synod. I also presented an oral report on the meeting. Several Synod Council Members said that they appreciated my written report. I will attach it with this document.

3. What insights did you gain and what suggestions do you have for future visits?

This is the synod I serve so I simply enjoyed listening and watching the meeting in progress. I discussed the fact that much of the written ELCA reports discussed studies on small congregations. This is of great interest and deep concern in this synod, as most of the congregations in the synod would be considered small congregations.

The following is the report referenced in #2 from Pastor Johnsen's Synod Visit Report.

As you Father are in me and I am in you, may they also be in us so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one as we are one, I in them and you in me that they may become completely one, so that the world may know that you have sent me and have loved them even as you have love me." - John 17:21b-23

The ELCA is one church that lives out its faith and mission through three expressions...the congregations, the synods, and the national church. This weekend I had the great gift of seeing all three of these expressions work together in one event. One of the youth of my congregation has been called to serve on the Synod's LYO board. This week, I worked to help him get ready to attend the Western Iowa Synod's Jr. High Gathering. He was excited to share his faith and to spend time with the friends in Christ that he's made throughout our synod. As his pastor, I'm so very glad that he had this opportunity. The congregations that I serve, Bethesda, Moorhead and St. John, Dunlap are amazing congregations who value our youth! It is a gift to know that we are not alone in encouraging the growth of faith. We can gather with other Christian youth and adults in our synod and we can grow together with them as well. Over 50 youth and adults participated in the Western Iowa Synod's Jr. High Youth Gathering at Lutheran Lakeside Bible Camp. Our youth worshipped, played, and grew together...and as always friendships were formed and the seeds of God's love was planted! Amazing things happen when we work together!

For the first time in 12 years, I didn't attend the Jr. High Gathering this year. Instead flew to Chicago where I was installed as a member of the ELCA Church Council. As I met with the Council my head spun a bit as I was amazed and overwhelmed with the vast amount of information and work that the Council is called to look at and respond to on behalf of the National Church. For the first time ever Sr. High Youth were installed as voting members of the ELCA Church Council. Both Oliver and Kayla are wonderful youth Council Members who both asked good questions and raised important concerns in Church Council meetings and discussions. While at the Council meeting together, Oliver, Kayla and Bishop Eaton agreed to make a set of short videos sharing their faith story with the youth at our Jr. High Gathering. Youth matter in our church, and their voice and presence is needed and wanted. It is exciting to share that there are many ways that youth can be involved in their congregation, synod, and even National church. I can't wait to share some of the information I learned about YAGM (Young Adults in Global Ministries) with the youth of our synod. Maybe one or two of them will feel called to a year's worth of mission work abroad. This kind of opportunity is hard for our congregations and our synod to provide, but it available to our youth through the ministry of our larger, national church!

Other things that the Church Council discussed at our November 2013 meeting included the 500th Anniversary Celebration of the Lutheran Reformation in 2017. Possible resources for congregational and synodical use are currently being created. Think about ways that your congregation can celebrate 500 years God's reforming work through the Lutheran Church! I'm thinking really great German food of all kinds, "Lutheran Chick" t-shirts, Great Preaching, and Awesome Music...but stay tuned for some great resources that will be coming from the National Church. Watch the ELCA website, and our Synod's E-Spirit for more information to come.

Each morning as I got ready for meetings, I listened to the Today Show report on the devastating news from the Philippines and the Typhoon that swept through that region. Over 10,000 people are dead and many, many families have lost businesses and homes. Already the staff person at the ELCA Global Missions Desk has been in contact with those who work and minister in the Philippines, and already Lutheran World Relief/Disaster Response is at work. My heart always goes out to people whose lives have been devastated by storms. I know how it felt to live through the Missouri River Flooding and the Mapleton Tornado. I don't know how to personally help our hurting brothers and sisters in the Philippines, but I do know I am helping, because my mission support dollars are already at work caring for people there.

The Church Council was also briefed on research the ELCA is doing on how best to work with and serve small-sized congregations. Research is being gathered on this growing trend in our church and the ELCA is working on trying to produce resources for synods to use in working with small congregations. Look for more to come on this subject.

The Church Council also looked at and addressed several of the resolutions sent by synod assemblies from all over the country. It is interesting to see how very different, and yet how very similar the thoughts

and concerns of our very large church are. I always wondered what happened to all the resolutions that get passed onto the National Church Council for consideration. Let me assure you, having read through many of them this weekend, they get read, listened to, considered, and responded to by the National Church, so please take time and participate in the process! We are stronger as the body of Christ when we all participate and communicate together.

Lastly, we talked about the "God's Work our Hands" Campaign to celebrate the 25th Anniversary of the ELCA. This is the first major fundraising campaign of our church. If you're like me, you may not like to hear the word fundraiser (it brings up memories of wrapping paper, candy, cookies, and a whole host of other things we've sold and bought in support of kids or other worth-while projects and programs), but before you dismiss the idea, consider the good that the campaign is hoping to raise money and support for...the campaign hopes to raise \$8 million for congregational grants, I wonder how the 1000 congregations who apply for the grants will put the money to practical and productive use. I wonder if any Western Iowa Congregations will one day apply for one of these grants? The campaign hopes to raise \$15 million dollars for grants to support seminary students. I have heard stories from pastors who at one time graduated from seminary with very little debt. Many of our seminary students today graduate with a crippling seminary debt load which makes the beginning of their ministry difficult for both them as pastors and also for the congregations who'd like to call them. The campaign hopes to raise \$15 million dollars for World Hunger and Malaria relief. In addition the Church Wide Assembly voted to raise an additional \$4 million dollars for youth and young adult ministry and \$4 million dollars for disability ministry. This is a lofty goal...but we are a very large church, if all of us cared enough to give just a little extra, think of all the amazing work we could do together! The Church Council has all been encouraged to think about how we will support this campaign. Let me assure you, I'm in! We are hoping for 100% participation from the council. Please consider how you can respond and give as well.

Last month my congregations held our first annual Loess Hills Crop Walk. God provided beautiful weather for walking, road ditch cleaning, and fellowship. Those who walked collected pledges of support of World Hunger. I challenged my confirmation class to participate in the walk and to ask people to support them. I was touched because several of our youth gave a gift from their own pockets to care for those who hunger. Two of the youth who walked in the Crop Walk combined their donations for a gift of almost \$200. When all was done, 25% of the money stayed home to care for hunger needs in our own community, and 75% was given to the larger church to care for world hunger needs. It would be awfully hard for us to care for our neighbors across the world without the organization of our larger church. Even our youth understand the value of working together to care for the needs of a larger world. For the last many years congregational mission support to both our synod and national church expressions has been down. As budget time approaches again this year, please consider the importance of working together and prayerfully consider how much your congregation can tithe to mission support.

Well, the airline pilot tells me I'm beginning the descent home into Omaha, a short drive northeast and I'll be back to Dunlap. I always feel like Dorothy knew what she was talking about when she clicked her heels three times and said, "there is no place like home. " I can't wait to see photos of the Jr. High Youth gathering, and get back to work and worship in my community with my congregations. Still, it is nice to know that St. John, Bethesda, and all of our local congregations are not in ministry alone. It is a gift to be part of the Western Iowa Synod and the ELCA, bound together as one body of Christ.

With Love in Christ,
Pastor Carla Johnsen
St. John Lutheran Church, Dunlap
Bethesda Lutheran Church, Moorhead
Western Iowa Synod Lutheran Youth Organization Board Member
ELCA Church Council



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Cynthia Gustavson

Synod Visited: Arkansas-Oklahoma

Visit Date: November 22-23, 2013

Purpose of Visit: Bishop's Summit

1. What did you learn about the Synod?
This synod is well-led, well-represented and forward thinking.
2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?
I was able to introduce myself and be open for questions and comments.
3. What insights did you gain and what suggestions do you have for future visits?
I met the leaders of this synod and made good contacts so they can contact me and vice versa.



Evangelical Lutheran Church in America

God's work. Our hands.

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: John W. Lohrmann

Synod Visited: Eastern Washington-Idaho Synod

Visit Date: January 24-25, 2014

Purpose of Visit: Attend as member of Synod Council, and to make a report from ELCA Church Council

1. What did you learn about the Synod? *Because this is already my Synod, there were no major discoveries. Some observations after recently attending both a churchwide Council meeting (December) and of this Synod Council meeting: First, while obviously not at the congregational level, the Synod level is certainly closer to the earth than churchwide in terms of serving and supporting congregations. Routine challenges involve budget issues, but also how to best serve congregations spread out over a vast geographic area, from Leavenworth, Washington to Jackson, Wyoming. "The Way Forward" Synod task force has recommended-- and Synod Council approved-- the concept of employing four or five part-time clergy as "Net-workers" to serve as the Bishop's eyes, ears, and hands in designated sub-areas of the Synod, in lieu of simply replacing Mark Nelson as Bishop's assistant. Second, the Synod is passionate in its stated mission and goals. Third, the Synod Council reflects the same tone of faith and commitment that impressed me so much at Church Council.*

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization? *I found that the Synod Council was deeply interested in my impressions and experiences, both at Bishop Eaton's installation service as well as at Church Council. They wanted to know what was going on, and I felt they were interested to know that we were on parallel paths in terms of what we want to accomplish as Lutherans. I was glad to confirm the previously-voiced reports of the Churchwide Assembly representatives, who came back last August excited about the future of the church.*

3. What insights did you gain and what suggestions do you have for future visits? *This linkage between churchwide and Synod levels needs to be ongoing. The previous person in my position (from our neighboring Synod) never came to our council's meetings, so I think the Synod Council members had previously felt out of touch. So the visits need to continue, and I am planning to attend one Montana Synod meeting a year as well.*



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

Church Council Member Synod Visit Report

Name: Paul G. Archer
Synod Visited: Region 6
Visit Date: December 13, 2013
Purpose of Visit: Region 6 Steering Committee

1. What did you learn about the Region?

Those in attendance at the meeting, in addition to myself and Rev. Vicki Garber of the Church Council:

NW Lower Michigan: Bishop Craig Satterlee, VP Sandy Schlesinger

SE Michigan: Bishop Don Kreiss, VP Al Asfour

NE Ohio: VP Rod Spring

Indiana – Kentucky: VP Ted Miller

Southern Ohio: Bishop Suzanne Dillahunt, VP Barbara Klatt

Northwest Ohio: Bishop Marcus Lohrmann, VP Craig Klopffleisch, Communications Dir.
Sherry Krueger

Region 6 Director: Marilyn McCann Smith

Each Synod gave an update of activities and efforts in their area. While many challenges were mentioned, it was great to hear of many events being planned across the Region for youth and young adults – particularly the 2015 ELCA Youth Gathering in Detroit – as well as events focused on discipleship.

Vicki and I offered a brief update on our November Church Council meeting, as well.

2. How did the visit deepen the relationship between the Region and the Churchwide Organization?

I am of the opinion that the 9 Regions of the ELCA and their organizational structures (whatever they are) are a forgotten piece of the ELCA puzzle. I came away from this meeting with a better understanding of the ways in which the Synods within a Region can support each other and work together. Clearly, the Synods benefit from this type of communication and information sharing. By being invited to join in the gathering, I hope to be able to provide some additional connection between the Synods of Region 6 and the Churchwide Organization.

3. What insights did you gain and what suggestions do you have for future visits?

I have encouraged Marilyn Smith to keep us (the Church Council members from Region 6) “in the loop” on future Regional meetings of this nature. I feel strongly that being aware of the mission and ministries of the ELCA in all its expressions will make us more effective as leaders on the Council.



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Paul G. Archer
Synod Visited: Southeast Michigan
Visit Date: February 15, 2014
Purpose of Visit: Synod Council

1. What did you learn about the Synod?

Bishop Kreiss, now about 2 ½ years into his first term as Bishop, continues to evolve the Synod staff to meet his vision for the mission and ministries of the Synod. He shared with the Council the job description of a new "Assistant to the Bishop for Advocacy and Urban Ministry". He also gave an update on the continuing efforts to restructure the Synod Conferences and to increase the role of the Conference Deans.

We also received an extensive update on the planning for the 2015 ELCA National Youth Gathering to be held in Detroit. Plans are going well.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

It seems that I'm beginning to be thought of as a member of the Synod Council, as I've been able to attend most of the meetings. (Sadly, my recent efforts to connect with the Council of the Northwest Lower Michigan Synod have been thwarted by our wicked winter weather here in Michigan.) I was even asked to be part of the Nominations Committee seeking candidates for Synod Council at the upcoming Synod Assembly. I continue to give updates on the work of the ELCA Church Council. The members of the Synod Council frequently express their gratitude at having a connection with the Churchwide Organization.

3. What insights did you gain and what suggestions do you have for future visits?

I was pleased to hear the update on the planning for the Youth Gathering. It is clear that much time and energy is being expended on making this event a huge success for the youth, for the Church, and for the City of Detroit. I will continue to monitor the progress of plans for the Gathering and do my best to be an advocate for the event and for the city at Council meetings.



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Carla Johnsen

Synod Visited: Western Iowa Synod

Visit Date: March 22, 2014

Purpose of Visit: Synod Council Meeting

1. What did you learn about the Synod?

The group discussed synod assembly, ELCA mission support from our synod, budgets for the year, and the other ministry work that is occurring in the synod

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

I presented at Church-wide council report. That included a conversation on the ELCA Mission Campaign. I encouraged the synod council to follow the challenge of the church-wide council in 100% leadership support of the campaign. I talked about my work on the program and service committee briefly. I also mentioned that the Presiding Bishop had visited rural South Dakota after the October storm and the devastating cattle loss they faced. I shared how important it was for people who live in an area of the country that at times, especially after this storm, can feel very isolated, to be remembered and cared for by the larger church. The Bishop's visit reminded them that they were not alone!!!

3. What insights did you gain and what suggestions do you have for future visits?

I'm not sure. I am a member of this synod and am very involved in this community of people.



Evangelical Lutheran Church in America
God's work. Our hands.
Church Council Member Synod Visit Report

Name: John Pederson

Synod Visited: Eastern North Dakota

Visit Date: February 21, 2014

Purpose of Visit: To attend the Eastern North Dakota Synod Council Meeting

1. What did you learn about the Synod?

This is a time of transition for the synod. The day prior to the synod council meeting, Bishop Bill Rindy informed the synod council that he would not seek re-election as Bishop. Sharlene Gumke, the synod vice president, is term limited and her term expires this spring. So at the Eastern ND Synod Assembly in May a new bishop and a new vice president will be elected. I had served on the Eastern ND Synod Council for six years, and term limits ended my tenure in April 2011. I was serving on the Synod Council when both Bishop Rindy and Vice President Gumke were elected. So I have become well acquainted with them.

Considerable discussion Friday evening was given to compensation guidelines and policies for pastors. Also discussed was the possibility of giving pastors more pay in "income" and less in benefits. A discussion of much do congregations follow synod guidelines arose as well.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

I reported that there was a parallel between the Church Council Meeting in November 2013 with a new presiding Bishop and a new Secretary for the ELCA and the transitions that are occurring in leadership for the Eastern ND Synod. Because of the transitions happening, the focus of the meeting was at the synod level, rather than churchwide. So the deepening that occurred was hopefully those on the synod council seeing the participation of a churchwide council member.

3. What insights did you gain and what suggestions do you have for future visits?

I have become quite comfortable with the synod staff and leadership. I will soon need to start over. I need to make an effort to reach out to the new leadership and establish rapport with them, whoever they might be.



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

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Stephen Herr

Synod Visited: Lower Susquehanna Synod

Visit Dates: November 21 2013

Purpose of Visit: Lower Susquehanna Synod Council meeting

4. What did you learn about the Synod?

This November meeting saw the second synod council meeting with recently elected Bishop James Dunlop. Several new initiatives and areas of emphasis are unfolding under Bishop Dunlop's leadership. "Feeding the Hungry" is a new tag line for the synod and the synod is deepening its commitment to feeding ministries.

5. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

At this meeting I reviewed the November 2013 Church Council meeting actions and answered questions. Bishop Dunlop introduced the 25th Anniversary Campaign to the synod council and began conversation on how the campaign might unfold in the synod. My visit provided an opportunity to share some of the Church Council's perspective and hopes for the campaign. I volunteered to serve on the synod's campaign organizing task force.

3. What insights did you gain and what suggestions do you have for future visits?

I continue to think that a primer on the role of the ELCA Church Council and its relationship with the synod and its council would be helpful.

Please *attach* this completed report and e-mail it to john.hessian@elca.org



Evangelical Lutheran Church in America

God's work. Our hands.

Church Council Member Synod Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Clarence Smith

Synod Visited: Minneapolis Area Synod

Visit Date: Thursday, 3/27/2014

Purpose of Visit: liaison visit

1. What did you learn about the Synod? MAS is currently preparing for upcoming Synod Assembly (May 2&3, 2014). Also in the midst of a Synod Council restructure plan that will reduce size of Council to no more than 17 ~~rep~~ members, elimination of "tables", and increasing term of Synod council members from 2 years to 3 years.

2. How did the visit deepen the relationship between the Synod and the Churchwide Organization?

Recently, MAS reduced its mission support level from 55% to 50%. However, MAS council members seem to have a keen awareness and appreciation for churchwide organization. They seemed appreciative of the opportunity to have a connection with ELCA council.

3. What insights did you gain and what suggestions do you have for future visits?

I mentioned to MAS council that, besides myself, Maren Hilden, also serves on Church Council - I hope to engage Maren in future to assist with any liaison roles with the Synod council. ~~After~~ After Synod assembly is over, it will be good to reach out to this Synod to see what interaction might be desired.

Please *attach* this completed report and e-mail it to john.hessian@elca.org

(Note: Stephen Bouman is scheduled to be ~~the~~ the churchwide rep at MAS Synod Assembly.



Evangelical Lutheran Church in America

God's work. Our hands.

Church Council Member Ecumenical Visit Report

Note: Information submitted on this form will be printed and prepared for viewing by Church Council and all advisors. **Confidential information should be submitted on a separate file which will be shared with Office of the Presiding Bishop and Synodical Relations staff as appropriate.**

Please *attach* this completed report and e-mail it to john.hessian@elca.org

Name: Stephen R. Herr

Meeting: The Executive Council of The Episcopal Church

Place: Maritime Institute of Technology, Linthicum Heights, Maryland

Date: February 5-7, 2014

The Executive Council of The Episcopal Church met February 5-7 at the Maritime Institute of Technology, Linthicum Heights, Maryland. The council continues to offer warm hospitality and ecumenical collegiality.

The council addressed a wide range of issues and took action on a number of resolutions. Some of the highlights included.

1. Declared solidarity with the Dominicans of Haitian Descent in the wake of the Dominican Republic's government decision to deny citizenship to children born of Haitian refugees.
2. Announced a \$5 million gift towards reconstruction and recovery of the St. Vincent's Center for the Handicapped in Port-au-Prince, Haiti.
3. Reaffirmed the 77th General Convention's commitment to fighting human trafficking
4. Joined the effort to convince the National Football League to change the name of the Washington Redskins and linked the effort to the church's commitment to the Baptismal Covenant which is to strive for peace and justice among all people, and respect the dignity of every human being.
5. Agreed to an 18 year plan to work for the sustainable models of ministry and mission in the dioceses of Province IX. Province IX of the Episcopal Church is comprised of the Dioceses of Colombia, the Dominican Republic, Central Ecuador, Ecuador Litoral, Honduras, Puerto Rico, and Venezuela.
6. Gave consent for the 79th General Convention to be in Austin, Texas in 2018. This will need approved at the 78th General Convention next year in Salt Lake City.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 4-6, 2014

Exhibit L, Part 2

Page 2

7. Passed a resolution to form a working group to renew efforts to find a suitable location for the Archives of the Episcopal Church which is currently located on the campus of the Seminary of the Southwest in Austin, Texas.

In my report to the Executive Council I brought greeting from the ELCA Church Council, Presiding Bishop Eaton and our ecumenical officers. I shared some of the work the ELCA Church Council is engaged in and in particular I mentioned the 25th Anniversary Campaign, the Theological Education Task Force, and the Word and Service task force.

During the meeting I had several conversations with members of the Executive Council about ways Lutherans and Episcopalians are cooperating and collaborating together for the sake of the Gospel. I encourage the ELCA Office of the Secretary to be in conversation with the Episcopal Church regarding their quest for a suitable site for their Archives. Perhaps there is a possibility for ELCA-TEC collaboration with regard to that issue.

The council will meet again at the Embassy Suites in Phoenix-Scottsdale, Arizona in June.

Respectfully submitted,

Stephen Herr

Publishing House of the ELCA (Augsburg Fortress)

Submitted by Beth A. Lewis

Strategic Focus

Augsburg Fortress, the ministry of publishing of the ELCA, has made significant changes in recent years in response to the shifting landscapes of both North American church life and the publishing industry. These are exciting, but challenging times for denominational publishers! To address these rapidly changing needs, we have focused our ministry and business of publishing in these categories: worship and music resources, faith formation resources, as well as books and digital resources for higher education.

Resources for Congregations (Worship and Music)

As noted in our report last spring, one of our most exciting new music resources is [*Prelude Music Planner*](#), a web-based subscription resource for church musicians. We offer free 14-day trials for *Prelude Music Planner* as well as free webinars to learn more about this superb new resource. In addition, subscribers receive a 20 percent discount on most Augsburg Fortress-published print music. For more information or to sign up for these free offerings, go to <http://Preludemusicplanner.org>.

As part of the *Evangelical Lutheran Worship* resource family, [*Prayer Book for the Armed Services*](#) has proven to be extremely popular. Published less than one year ago, we are already on our third printing with a fourth expected this summer! In partnership with Eric Wester, Assistant to the Presiding Bishop for Federal Chaplaincy, this fine resource is being purchased in bulk by congregations, both for those serving in the military from their own faith communities as well as for distribution as gifts through the Federal Chaplaincy office.

Another very popular resource for worship are the new items in our Worship Matters series. We have recently published two small works intended for use in educating groups or individuals who will serve as worship assistants: [*Getting the Word Out: A Handbook for Readers*](#) and [*Serving the Assembly's Worship: A Handbook for Assisting Ministers*](#)

Resources for Congregations (Faith Formation)

While children's Sunday School participation continues to decline both in the ELCA and other full communion partner congregations, [*sparkhouse*](#) sales continue to increase because of the high quality, innovative resources we are creating. Recent popular examples of these include [*Holy Moly!*](#) (preschool-grade 4) and [*Connect!*](#) ("tweens" grades 5 & 6). These are a combination of video and print faith formation resources. The animated videos capture the children's attention and imagination in ways that a strictly print resource would not for many children in this screen-oriented generation. Samples are on the [sparkhouse](#) website.

Because of the popularity of [*Echo the Story*](#), a 12-session overview of the Biblical narrative for youth published last August, we are developing a new 36-session version for publication this summer.

Our two [sparkhouse](#)-created adult faith formation resources, [*animate.faith*](#) and [*animate.bible*](#) continue to be well received by congregations and campus ministries. These seven session resources feature learner and leader print resources to accompany video presentations by leading theologians. We will publish *animate.practices* this summer; a resource to help Christians learn how to integrate spiritual practices into their daily lives.

Resources for Higher Education

A few of the many new resources [Fortress Press](#) has published since the November 2013 Church Council meeting are: (Note regarding the method of publication: Both = Print & Digital)

Extremist for Love: Martin Luther King Jr., Man of Ideas and Nonviolent Social Action, Rufus Burrow Jr.; Both

Be Still and Know: God's Presence in Silence, Norris J. Chumley; Both

Uncovering Spiritual Narratives: Using Story in Pastoral Care & Ministry, Suzanne M. Coyle; Both

The Bonhoeffer Reader, Clifford J. Green and Michael DeJonge (editors); Print, ebook forthcoming

A People's History of Christianity: Student Edition, Denis R. Janz (General Editor); Print, ebook forthcoming
Christ the Miracle Worker in Early Christian Art, Lee M. Jefferson; Both
Professional Sexual Ethics: A Holistic Ministry Approach, Patricia Beattie Jung and Darryl W. Stephens; Both
Reading Richard Dawkins: A Theological Dialogue with New Atheism, Gary Keogh; Both
The Figure of Adam in Romans 5 and 1 Corinthians 15: The New Creation and Its Ethical and Social Reconfiguration, Felipe de Jesús Legarreta-Castillo; Both
Redeeming a Prison Society: A Liturgical and Sacramental Response to Mass Incarceration, Amy Levad; Both
Preaching at the Crossroads: How the World—and Our Preaching—Is Changing, David J. Lose; Both
The End of Hope—The Beginning: Narratives of Hope in the Face of Death and Trauma, Pamela McCarroll; Both
Introduction to World Religions: Second Edition, Christopher Partridge; Print, ebook, Inkling
Solidarity Ethics: Transformation in a Globalized World, Rebecca Todd Peters; Both
Christopraxis: A Practical Theology of the Cross, Andrew Root; Both
Mediating Faith: Faith Formation in a Trans-media Era, Clint Schnekloth; Both
The Entangled Trinity: Quantum Physics and Theology, Ernest L. Simmons; Both
Paul and the Faithfulness of God, N. T. Wright; Both
Pauline Perspectives: Essays on Paul, 1978–2013, N. T. Wright; Both

Distribution Transition

As this report is being written, we are approximately two-thirds of the way finished with moving well over 2,000,000 items from our distribution center in Grove City, Ohio to a new outsourced distribution partner, [Professional Book Distributors Worldwide, Inc.](#) (PBD) in Bolingbrook, Illinois.

The publishing industry and our warehouse needs have dramatically changed over the past several years as we have decreased the inventory we carry. Our work is now focused on creating innovative faith formation, worship and book resources instead of carrying church supplies as resellers for other companies. In addition, many of our resources are no longer physical, but are available as digital resources requiring no warehouse space.

Today, we lease approximately 76,000 square feet of warehouse space in Ohio, but we only need approximately 32,000 square feet for the next year or two. As digital delivery of content continues to grow, we are likely to need far less than 32,000 square feet of space in the not too distant future, yet if we were to sign a new lease, it would be for a minimum five-year commitment. We would likely be paying for space that we will not need in the near future, and this would not be good stewardship of our financial resources.

The distribution business is seeing significant advances in technology allowing for extremely accurate and speedy services for customers. Because PBD is a specialist in the distribution business, managing fulfillment for over 100 companies, they invest in the very best technology for inventory management and distribution. As a small publisher, we cannot afford to make these types of investments to stay competitive in terms of fulfillment service.

We researched a number of different fulfillment partners and are confident that PBD will be an excellent partner as we continue to strive to provide top quality service. For more detailed information, please see these two blog posts: <http://is.gd/AFDistribution> and <http://is.gd/AFDistributionMission>. Shipments will commence from PBD by March 31, 2014.

Summary

Thank you for your interest in and continuing support of our ministry of publishing! We welcome suggestions from our partners in ministry from across this church. Please send your thoughts or questions to Beth Lewis at ceo@augsborgfortress.org.

Augsburg Fortress, Publishing House of the ELCA Digest of Board Actions

Submitted by Beth A. Lewis

Date of Board Meeting: December 17, 2013

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

Executive Session actions

Voted to authorize management to use up to \$500,000 from the board restricted fund to pay for the warehouse closing and corporate relocation costs. (ES/PH.13.12.07)

Voted to approve the Augsburg Fortress annual operating budget for fiscal year 2014. (ES/PH.13.12.08)

Category 3: Other procedures and board actions

None

This page left intentionally blank

Portico Benefit Services

Submitted by Jeffrey D. Thiemann

The following updates reflect the work of Portico Benefit Services on behalf of this church and those we serve.

Health Care Reform

The introduction of four new health care options in 2013 to mirror the federal and state health care exchange offerings was a success. Known as the four “metallic” plans of Platinum+, Gold+, Silver+ and Bronze+, the options provided various pricing levels for congregations to offer to their covered employees. The ELCA Conference of Bishops and Church Council strongly recommended that the Gold+ option be selected, and we are pleased to show that more than 95 percent of our sponsoring organizations and members chose Gold+ or Platinum+.

Portico began communications on the changes during the Synod Assembly events in the spring of last year, with targeted enrollment communication to employers and members occurring in earnest October through December. Online enrollments were largely completed in early December 2013.

Plan Option Breakdown

2014 Option	Members	Percent	Employers	Percent
Platinum+	729	3%	198	3%
Gold+	19,435	93%	7247	92%
Silver+	657	3%	267	3%
Bronze+	122	1%	171	2%
ELCA Primary	20,943		7,883	
Aetna Global	143	1%		
Luther HDHP	289	1%		

Total ELCA Primary 21,375

During the enrollment process, members also had the opportunity to save more of their pretax salary for retirement. They also were asked to consider supplemental life insurance, a Health Savings Account (HSA) and Flexible Savings Account (FSA) where appropriate. Below are the results of those initiatives:

- Pretax Retirement Contribution Increases: 5,008 (an increase of 75 percent from the prior year)
- Supplemental Life Insurance Enrollments: 3,935
- HSA Enrollments: 236 (an increase of 159 percent from the prior year)
- FSA Enrollments: 3,372 (an increase of 32 percent from the prior year)

Portico was also honored late last year with a 2013 Marcom Gold Award for its printed open enrollment material. The Marcom Awards are an annual global competition of thousands of companies that excel at marketing and communications material development.

Investment Returns

The U.S. stock market surged over the course of 2013, leading to a 33 percent return (and relatively high valuation levels) by year-end. Non-U.S. stocks were mixed for the year as developed markets returned 23 percent while the more volatile emerging markets ended with negative returns. Due to rising U.S. interest rates, the broad investment grade bond market return was -2 percent for the year, the first full-year loss for bonds since 1999. The overall Portico investment program performed well relative to objectives during 2013. Seventy percent of our active portfolio managers exceeded their respective

market benchmarks, which compares favorably to our annual target of 60 percent. In aggregate, our active portfolio managers contributed an additional 1.20 percent to investment returns net of fees in 2013, which is above our long-term target. The Funded Ratio for the ELCA Participating Annuity Investment Fund improved during the year, which led to the announced annuity increases for 2014.

Stewardship

Operating and capital expenses were under budget for the full year ending December 31, 2013. As a result, our retirement plan ratio was 69 basis points (0.69 percent). This is equal to our target of 70 basis points (0.70 percent). At 10.9 percent, our health plan expense ratio was under the target of 11.4 percent. When compared to external benchmarks, Portico continues to enjoy the status of being among the most efficient stewards of health care dollars in the United States.

Legislative Update

We are continuing to work with the Church Alliance, a coalition of the chief executive officers of 38 church benefit programs, on judicial and legislative issues that affect church plans and benefits to church workers. The main legislative focus is to get passage of the Church Health Plan Act that would allow church plans to receive Premium Tax Credit dollars.

The much publicized case on housing allowance is progressing to the Court of Appeals in the Seventh District. In *Freedom from Religion Foundation v. Lew*, U.S. District Judge Barbara Crabb held that the housing allowance, paid as compensation, was unconstitutional under the Establishment Clause. The Establishment Clause prohibits the government from making any law “respecting an establishment of religion.” It is worth emphasizing two points: (1) the effect of this decision is delayed, pending a decision by the Court of Appeals, and (2) the decision does not extend to a church-provided parsonage; instead it is limited to compensation excluded from federal income tax as housing allowance. Given the importance of this issue to our members, we have joined with the Church Alliance to prepare an *amicus* brief. This “friend of the court” brief will be presented to the Court of Appeals in mid-March 2014 and will provide rationale supporting the constitutionality of the housing allowance and challenging certain procedural aspects of the ruling. We will continue to actively participate in this issue and advocate for the clergy housing allowance.

New Initiatives in 2014

Portico is working on several new initiatives for 2014. By midyear, members will have the option to sign up for long term care insurance. Information about long term care will be available shortly after Easter, in the spring during Synod Assemblies and through mailings to plan members. A special 60-day sign-up period with simplified underwriting to determine coverage eligibility will begin June 2. Group discounts will allow for competitive rates (five percent discount to apply for members, 10 percent discount if the member is married and an additional 10 percent discount if the spouse signs up for coverage). All members are encouraged to review the long term care option as part of sound financial planning. An online benefit enrollment process for new members is also being built on myPortico and will be available this summer. This effort will streamline the way that new members are welcomed and enrolled into Portico’s benefit offerings.

Portico Benefit Services Digest of Board Actions

Submitted by Jeffrey D. Thiemann

Meeting Dates: February 21-23, 2014

Category I: Policies with an impact beyond the unit which require Church Council approval.

Approved the Slate of Nominees for Continuation of Service for 2015-2016 (see below), which will be provided to the ELCA Church Council for action at its April 2015 meeting.

- Janette E. Drew
- Lisa A. Kro
- Kathleen K. Mooney
- Jill A. Schumman

Category II: Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.

December 2013 Electronic Vote

Approved the resolution relating to the Execution of Instruments pursuant to Section 9.4 of the Bylaws of this Corporation.

February 2014

Approved the resolution relating to the Execution of Instruments pursuant to Section 9.4 of the Bylaws of this Corporation.

Received amendments approved by the President:

November 15, 2013

ELCA Survivor Benefits Plan – Section 6.02(a)

ELCA Retirement Plan – Sections 2.40 and 7.04

December 17, 2013

ELCA Medical and Dental Benefits Plan – Section 18.33

ELCA Survivor Benefits Plan – Section 8.24

Approved the resolution approving Reinstatement of the Transfer of Funds from the Disability Benefits Trust to the Medical and Dental Benefits Trust to Recognize Excess Medical Claims of Disabled Members.

Category III. Other procedures and board actions.

Approved the Slate of Committee Vice Chair assignments for 2014-2015.

Received the report on the 2014 Conflict or Duality of Interest.

Approved the resolution relating to the Augustana Annuity Trust.

Received Porticos' February 2014 Management Report and all Committee Reports, en bloc.

This page left intentionally blank

Lutheran Men in Mission (LMM)

Submitted by Doug Haugen

The vision of Lutheran Men in Mission is for every man to become a bold, daring follower of Jesus Christ. The mission is, by God's grace, to help congregations build life-changing ministries with men; to strengthen men's faith and relationships for witness and service; to equip followers of Jesus Christ through events, resources and leadership development.

Events

Since the last Church Council meeting, Lutheran Men in Mission has conducted four "One Year to Live" retreats including two in new states—Iowa and Louisiana. "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, within the safety of a small group, 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. The retreat is completely lay led, as all the small group facilitators and staff members have been participants in earlier retreats. Over 700 men have now experienced the "One Year to Live" weekend. The intent is to eventually bring this to every synod.

The "High, Wide and Deep" event, held this summer in North Lake Tahoe, California, features fun, competitive outdoor games, worship and presentations. It has become a model Lutheran Men in Mission intends to replicate in other parts of the country.

Planning is underway for the Lutheran Men in Mission Assembly (business meeting) July 17-18, 2014 and the Lutheran Men's Gathering—"Guys, Guts and God's Glory", July 18-20, 2014. Both events will take place at the Loews Vanderbilt Hotel in Nashville, Tennessee.

Leadership

Lutheran Men in Mission has conducted two "Building Men for Christ" workshops since the last Church Council meeting. "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. It also helps them reach and activate men for their congregations' ministry and outreach. Like "One Year to Live", this one-day workshop continues to spread to new areas. Five hundred leaders have now been trained at 27 events. Please go to www.lutheranmeninmission.org for the updated schedules of "One Year to Live" and "Building Men for Christ".

Resources

The *Master Builders Bible for Men* continues to be our strongest resource, with over 57,000 in circulation. Along with the study questions written in the margins, this resource is unique for 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 issue of the *foundations* newsletter focuses on the upcoming Lutheran Men's Gathering, "Guys, Guts and God's Glory". *foundations* is distributed to approximately 8,000 men.

New Staff

Lutheran Men in Mission is presently interviewing candidates to fill the new Director of Development position.

This page left intentionally blank

Mission Investment Fund of the ELCA (MIF)

Submitted by Eva M. Roby

Financial Update

The Mission Investment Fund continues to deliver on its mission to help grow the church by providing loans to congregations and ELCA-related ministries for vital capital projects. Loans outstanding increased to \$464.4 million at December 31, 2013, up from \$450.5 million at year-end 2012. At December 31, 2013, MIF had 783 loans outstanding, an increase of 22 from the end of 2012.

Total investment obligations decreased to \$464.3 million as of December 31, 2013, from \$473.5 million at year-end 2012. This resulted in a decrease in MIF's total assets to \$660.1 million as of December 31, 2013, down from \$663.4 million at year-end 2012. Net assets, or equity, rose to \$190.2 million at year-end 2013, up from \$184.8 million at year-end 2012. We achieved a capital ratio of 28.8 percent, maintaining MIF's position in the top tier of well-capitalized church extension funds. Our tradition as a strong, stable financial institution continues.

Loans and Real Estate

MIF loan balances grew by \$13.9 million in 2013. MIF succeeded in retaining existing loans, identifying opportunities for loans for new capital projects and winning refinanced loans. Customer focus was a priority.

Expert management of our loan portfolio resulted in a very low delinquency ratio of 1.08 percent at year-end 2013, down from 1.53 percent the prior year. The delinquency ratio indicates the percentage of total loans that are 90 days or more past due.

As of December 31, 2013, MIF held approximately \$15.4 million in real estate, net of a \$5.1 million reserve for losses. During the year, we sold 11 properties no longer planned for use by congregations, which resulted in a \$3.4 million reduction in real estate held from the prior year.

Marketing

Increasing awareness of MIF and increasing participation by ELCA congregations, members and ministries remains a strategic priority for MIF and the focus of our marketing efforts. Our multi-channel approach encompasses communications via website, direct mail and email, a quarterly newsletter, as well as print and digital advertising, our Annual Report and representation at ELCA meetings and events. We released a new video, "Building for Mission and Ministry—A Guide to Effective Church Building Design," for use by our church building consultants and regional managers. We are beginning to network with youth leaders who will be present at the ELCA's 2015 Youth Gathering in Detroit. MIF maintained a presence at the recent Youth Extravaganza for youth pastors and leaders, and we will maintain contact via direct mail and email to encourage investments in MIF's Youth Ministry Demand account.

Key Initiatives

We continue to make progress toward the key initiatives outlined in our 2013-2015 strategic plan. We are planning a new call center, with inbound and outbound calling, to enhance the customer experience and promote cross-selling of MIF investment products. We are enhancing and expanding our consultancy services, with an eye toward an integrated approach to building, real estate and architectural services. Two complementary services of the ELCA transitioned into MIF during the past year: Stewardship Key Leader, which provides congregations with capital campaign planning and assistance, and Mission Builders, which provides construction expertise and manpower to congregations engaged in new building projects. MIF currently is rebranding these services and preparing new marketing materials.

Partnerships

As always, MIF assists the good work of our partners throughout the ELCA. MIF has been a long-time supporter of Congregational and Synodical Mission's efforts to start new congregations, and in 2013 we provided \$2 million to assist new starts. In support of Global Mission, in 2013 we provided a loan to the Evangelical Lutheran Church in Jordan and the Holy Land to build a church and pilgrimage and retreat center at the Baptismal Site at Bethany-Beyond-the-Jordan. The church at this holy site was dedicated on Epiphany Day 2014.

Meanwhile, we continue to cooperate with the church extension funds of our full-communion partners, particularly The Episcopal Church Building Fund, to provide participation loans for their building projects. These lending opportunities allow us to expand MIF's capacity and extend our mission to do God's work in the world.

Looking Ahead

Key strategic goals are in place, and the MIF staff is at work on the initiatives that will result in greater participation in MIF—positioning MIF as a premier financial services choice for the members of the ELCA.

Women of the ELCA (WELCA)

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 assist and inspire. 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.

The organization's yearlong celebration of its 25th anniversary began in June 2012 and continued through May 2013. The organization launched a special 25th anniversary appeal with 50 percent of the total offerings designated for the ELCA Malaria Campaign; those dollars will be earmarked for medicine, clean water and advocacy efforts. As of February 19, 2014, \$147,865 has been received for the appeal. Half of this amount, or \$73,932.50, was given to ELCA Malaria Campaign in fiscal year 2013, helping the campaign to reach its fundraising goal for the year.

Café, WELCA's electronic magazine for young women, celebrated its tenth anniversary in 2013. Plans to celebrate the tenth anniversary are underway and will commence during the spring. It's available at www.boldcafe.org; podcasts are also available.

The September 2014 to May 2015 Bible study—published in *Gather* magazine—will be on conversion and transformation stories in the Bible. The writer is Carol LaHurd, adjunct professor at the Lutheran School of Theology at Chicago. She has taught biblical studies and Islam at such institutions as the University of St. Thomas, Saint Paul, Minnesota; Wake Forest University, Winston-Salem, North Carolina; and Fordham University, New York City. From 2006 to 2010 she was coordinator of the Middle East peacemaking campaign of the ELCA.

Significant effort is being expended currently in preparation for the Ninth Triennial Convention to be held July 22-24, 2014, in Charlotte, North Carolina. Business committees have been appointed, nominations for officers and board members have closed, memorials from synodical women's organizations have been received and reviewed and the list goes on. The triennial convention is the highest legislative authority within the organization. Women are elected in each of the 64 synodical women's organizations to serve as delegates. Complete information about the triennial convention can be found by following the link on the home page of www.womenoftheelca.org.

Following the convention, the Ninth Triennial Gathering will be held July 24-27, 2014, under the theme **of many generations**. Featured speakers, preachers and workshop leaders will bring the gathering theme to life, exploring the theme verse from Isaiah 58:12, "Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in." (NRSV)

Helping attendees explore the gathering theme will be Susan Sparks and Becca Stephens. Susan Sparks, a lawyer, pastor and comedian, hails from North Carolina and currently serves Madison Avenue Baptist Church in New York City. Becca Stevens, an Episcopal priest serving as chaplain at St. Augustine's at Vanderbilt University, Nashville, Tennessee, is founder of Magdalene and Thistle Farms, a community and social enterprise that stands with women recovering from violence, prostitution, addiction and life on the street.

Diane Jacobson will open up the gathering theme through "Of Many Generations," a Bible study she has written that will appear in the June and July/August issues of *Gather*. The study looks at the remarkable meeting of two generations of women in Mary and Elizabeth and the story of Lydia that explores a gathering of women that raises up the foundation of many generations. Jacobson, director of the Book of Faith Initiative for the ELCA, is also professor

emeritus of Old Testament at Luther Seminary in Saint Paul, Minnesota, where she taught from 1982-2010.

Claire Schenot Burkat, bishop of the Southeastern Pennsylvania Synod of the ELCA, will preach at opening worship, and Raquel Rodriguez, director for the Latin America and Caribbean desk of the ELCA's Global Mission unit, will preside. Linda Norman, an ELCA pastor and the treasurer of the ELCA, will preach at Sunday's closing worship, and Callista Isabelle, chaplain at Muhlenberg College (Allentown, Pennsylvania), will preside.

Learning opportunities take multiple forms at the triennial gathering: workshops, film screenings and servant projects. The exhibit hall, the central gathering place, affords participants the opportunity to connect, shop, meet with speakers, gather resources and much more. Both those attending the gathering and those who are not able to do so have been invited to gather in-kind gifts, make prayer shawls or participate in a quilt challenge. Downloadable fact sheets for each of these three project areas are available at www.welcatg.org.

Additional information about Women of the ELCA can be found at any of these locations.

- www.womenoftheelca.org
- www.welcatg.org
- www.boldcafe.org
- [www.Facebook.com/womenoftheelca](https://www.facebook.com/womenoftheelca)
- [www.Twitter.com/womenoftheelca](https://twitter.com/womenoftheelca)
- [www.Pinterest.com/womenoftheelca](https://www.pinterest.com/womenoftheelca)