

Agenda Exhibits

EXHIBIT A REPORTS OF THE OFFICERS

- Part 1: Report of the Presiding Bishop
 - Part 1a: Summary of Section Activities
 - Part 1b: Report of the Regional Officer of the LWF
 - Part 1c: Report on the Lutheran Malaria Initiative
 - Part 1d: Report on the HIV and AIDS Strategy
- Part 2: Report of the Vice President
- Part 3: Report of the Secretary
 - Appendix A: Memo regarding dual rostering
 - Appendix B: Memo regarding memorials and resolutions
 - Appendix C: Memos regarding termination of the relationship between a congregation and the ELCA
- Part 4: Report of the Treasurer
 - Part 4a: Summary of Information Technology and Management Services Sections
 - Part 5: Report of the Conference of Bishops

EXHIBIT B CHURCH COUNCIL ITEMS

- Part 1: Synodical Resolutions Directed to the Church Council
 - Part 1a: Synodical Resolutions for Referral to Churchwide Units
 - Part 1b: Proposed Responses: Synodical Resolutions Previously Referred to Churchwide Units
- Part 2: Churchwide Assembly Actions
 - Part 2b: Churchwide Assembly Actions: Resopnse from units to Church Council
 - Appendix A: Theological Conversation Proposal
 - Appendix B1: The Lutheran Disaster Response System Visions
 - Appendix B2: Purpose of LDR Advisory Committee
- Part 4: Synod Visits by Council Members
- Part 5: Church Council Retreat: The ELCA Converted to Mission

EXHIBIT C NOMINATIONS

- Part 1: Elections and Nominations Vitae

EXHIBIT E ADMINISTRATIVE MATTERS

- Part 1: Report of the Executive for Administration
- Part 2: Blue Ribbon Committee
 - Part 2a: Blue Ribbon Report on Mission Funding: Implementation Report to ELCA Church Council
 - Part 2b: Providing for God's Mission in the 21st Century: Mission Support in the ELCA
- Part 3: LIFT Task Force
 - Part 3a: Living into the Future Together: Renewing the Ecology of the ELCA Task Force (LIFT)
 - Part 3b: LIFT Scope of Work
 - Part 3c: LIFT Frequently Asked Questions
 - Part 3d: LIFT Questionnaire

EXHIBIT F BUDGET AND FINANCE COMMITTEE

- Part 1: Financial Statements
 - Part 1a: 2009 Operating Results Summary
 - Part 1b: Current Operating Results for the Fiscal Year ending January 31, 2010
 - Part 1c: World Hunger
 - Part 1d: Statement of Financial Position
- Part 2: 2009 Current Income and Expenditure Authorization
 - Part 2a: Revised 2010 Income Estimates
 - Part 2b: Revised 2010 Expense Proposal
- Part 4: Church Council Designated Funds
 - Part 4a: Church Council Designated Funds Functioning as Endowment as of January 31, 2010
 - Part 4b: Summary of Church Council Designated Funds
 - Part 4c: Second Mile Ministry Funds
 - Part 4d: Culture-Specific Resource Development
 - Part 4e: Introduction of New Primary Worship Resource
 - Part 4f: Leadership Development Initiative
- Part 5: Synod Mission Support
 - Part 5a: Report of Director for Synod Mission Support
 - Part 5b: 2010-2011 Revised Mission Support Plans

EXHIBIT G LEGAL AND CONSTITUTIONAL REVIEW

- Part 1: Lutheran Theological Seminary Gettysburg Governing Documents
 - Part 1a: LTSG Amendments to Seminary Constitution (redline version)
 - Part 1b: LTSG Amendments to Seminary Constitution (changes accepted)
- Part 2: Proposal from *The Lutheran*

EXHIBIT H PLANNING AND EVALUATION COMMITTEE

- Part 2: Justice for Women Annual Report
- Part 3: Annual Report on Multicultural Ministries

EXHIBIT I PROGRAM AND SERVICES COMMITTEE

- Part 1: Reception to the Roster of Ordained Ministers
- Part 2: Learning and Development Opportunities for Churchwide Staff

EXHIBIT J ONGOING REVIEW OF CHURCHWIDE UNITS AND REGIONS

- Part 1: Summary of Activities of Churchwide Units
 - Part 1a: Summary of Board Actions

EXHIBIT K CHURCH IN SOCIETY

- Part 1: Draft Social Statement on Genetics
- Part 2: Draft Social Statement on Genetics material
 - Part 2a: Executive Summary
 - Part 2b: Frequently Asked Questions

EXHIBIT P BOARD OF PENSIONS

- Part 1: Board of Pensions Trust Bylaws
 - Part 1a: Restated Bylaws (redline version)
 - Part 1b: Restated Bylaws (changes accepted)
 - Part 2: Proposed Plan Amendments
 - Part 2a: Proposed Amendments to ELCA Disability Benefits Plan
 - Part 2b: Proposed Amendments to ELCA Flexible Benefits Plan
 - Part 2c: Proposed Amendments to ELCA Medical and Dental Benefits Plan
 - Part 2d: Proposed Amendments to ELCA Master Institutional Retirement Plan
 - Part 2e: Proposed Amendments to ELCA Retirement Plan
 - Part 2f: Proposed Amendments to ELCA Survivor Benefits Plan
 - Part 2g: Appendix Certain Amounts Related to Benefits
 - Part 3: Annuity Material
 - Part 3a: Annuity Recommendations
- NOTE PowerPoint presentations related to the annuity recommendations are available on Net Community under the Legal and Constitutional Review Committee tab. Copies are available on request.

EXHIBIT Q AD HOC COMMITTEE

- Part 1: Ad Hoc Committee Report
- Part 2: Definitions and Guideline
 - Part 2a: Definitions and Guidelines for Discipline (redline version)
 - Part 2b: Definitions and Guidelines for Discipline (changes accepted)
- Part 3: Visions and Expectations Ordained Ministers
 - Part 3a: Visions and Expectations for Ordained Ministers Draft 3-15-10 (redline version)
- Part 4: Visions and Expectations Lay Roster
 - Part 4a: Visions and Expectations for Associates in Ministry, Deaconesses, and Diaconal Ministers Draft 3-15-10 (redline version)
- Part 5: Candidacy Manual Draft 3-15-10 (redline version)
- Part 6: Policy Documents Related to Candidacy and Rosters in the ELCA

EXHIBIT R

- Part 2: Protocol for Ad Hoc Committee for Revisions to Ministry Policies

**Report of the Presiding Bishop
Mark S. Hanson
April 2010**

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing the gospel from the first day until now.
Philippians 1:3-4

Words do not convey adequately my gratitude to God for the leaders of this church:

- For the Church Council, who have prepared with diligence for the critical decisions related to this meeting; provided leadership for the work of committees and the Council; brought energy and commitment to a variety of between-meeting responsibilities; maintained relationships with Synod Councils and bishops; and held this church in prayer.
- For the servant leadership of the Conference of Bishops during these days as they have proclaimed the Gospel; focused on the mission and unity of the church; interpreted the decisions of the churchwide assembly; stood on our behalf in the midst of joyful, ambivalent, and angry responses to assembly actions; and acknowledged and strengthened our interdependence through their leadership and decision-making.
- For my colleagues in the churchwide organization, who, amidst significant reductions, have remained collaborative, imaginative, resilient in spirit, constant in faith, and centered in God's living word incarnate in Christ and in the work that cries out for mercy, healing, and hope.
- For rostered and lay leaders, who in congregations, agencies, and institutions proclaim the risen Christ, grow in Christ, dwell deeply in God's Word, serve the neighbor, provide support and encouragement to members and colleagues, and prayerfully seek God's guidance in the midst of challenging times.

A Biblical Framing for Identity and Mission

Two portions of Scripture have been framing my leadership and my descriptions of the Evangelical Lutheran Church in America.

One is the conversation that takes place between Jesus and his disciples in Mark 8:27-38. There is a question about identity. Jesus asks, "Who do people say that I am?" Amidst various responses Peter confesses, "You are the Messiah." It is also a conversation about purpose, mission, and direction. "Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days, rise again." That conversation turns toward what Jesus' identity and mission mean for followers of Jesus—losing our lives for Jesus' sake and for the sake of the gospel.

I believe the conversations taking place throughout the ELCA have been around these central questions: Who are we? Where is God leading us? What is being called for from us? Some want to answer the question of identity in terms of human sexuality. The destination question often then is framed in terms of inevitable separation. Too often what is heard from us is our rancor rather than evidence that we are being stewards of the ministry and message of reconciliation through Christ that has been entrusted to us.

There are many places we turn to hear who we are, where God is leading us, and what is being called for in our lives of discipleship: we dwell in the Word of God, we study the Confessions, we read our governing documents, we turn to our Plan for Mission. I also turn to our landmark as a helpful teaching tool when questions are asked in forums and elsewhere regarding the ELCA's identity and mission.

Identity: "the patterned figure of the cross"

In one sense our emblem is a visual summary of Jesus' conversation with his disciples in Mark 8. Our identity belongs to and is given to us through our baptism into Christ's death and resurrection. It is the cross that stands in the center of who we are. It is the good news that "by grace you have been saved through faith, and this is not your own doing, it is the gift of God—not the result of works, so that no one may boast" (Ephesians 2:8-9).

Other Bible verses may come to mind when we look at our emblem of the cross and the world, perhaps John 3:16 or 2 Corinthians 5:17-21:

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

It is the paschal mystery that stands at the heart of who we are, where God is leading us, and the way of discipleship. I return often to how Edwin Searcy describes this in an article on preaching:

The cruciform pattern of Good Friday, Holy Saturday, Easter Sunday provides the coherent narrative that is rehearsed in sermon, in liturgy, and in all aspects of the congregation's life together. This moving from aching loss (Friday) through forsaken absence (Saturday) to astonishing newness (Sunday) stands in stark contrast to the dominant figural narrative provided by a culture of satiation and self-reliant success. In other words, the church's testimony is pre-figured. The figural preacher is like a figure skater whose sermons are practiced movements through the patterned figure of the cross.¹

I will never forget my audience with Pope John Paul. It was the day after U.S. troops had invaded Iraq. Both of us had expressed opposition to that action. The gift I presented him was a mosaic of our emblem. There we stood as two religious leaders in a world at war. With his weak voice and trembling hands, Pope John Paul traced the sign of the cross over the image of the world. Being marked with the cross of Christ in baptism, we committed ourselves to praying and working for unity in the church, to peace, and to living and leading in the way of the cross and in the power and promise of Christ's resurrection.

Identity: named as the Evangelical Lutheran Church in America

¹Edwin Searcy, "Seven Working Assumptions for Preaching in a Missional Church"

You know and no doubt have used our brandmark to describe who we are. Not just the emblem, but our name: the Evangelical Lutheran Church in America.

Evangelical. Evangelical Lutheran Church in America. Don't you love it when people seem bewildered about why we call ourselves "evangelical?" What an opportunity to bear witness that one can't be a Lutheran without being evangelical. For the center of who we are and what we are sent by God to do is the good news of Jesus Christ. It is the good news that in Christ you are a new creation, reconciled and sent in the power of the Holy Spirit to be an ambassador for Jesus Christ, a bearer of the message, and a participant in God's reconciling of the whole world.

It would be my hope that any final decision by a congregation or member whether to remain in the ELCA or to leave would be made in this context. It must be in response to the question, "What gospel are we proclaiming and believing?" It should be in the context of exercising together what Luther called "the highest art among Christians" (LW 26:178), namely the art of distinguishing between law and gospel.

We need the wisdom of one another if we are going to be vigilant in the face of the many gospels that are competing to be central to our proclamation and witness. This is the good news we proclaim. We are saved by God's grace through faith on account of Christ. We are forgiven. God is not in the sin accounting business. In Christ, God has reconciled the whole world to God. How good is that!

Lutheran. Lutheran Church in America. We are Lutherans—a confessional church. We are united with 140 other church bodies through the Lutheran World Federation because together we uphold the unaltered Augsburg Confession and, therefore, we are in the altar and pulpit fellowship with one another and engaged together in God's mission of proclamation and service.

Church. Church in America. We are evangelical, confessional, and ecumenical. One cannot answer the question of our identity apart from talking about our ecclesiology. Our identity is in relationship to Christ and in Christ to one another.

Chapter 3 of the ELCA constitution speaks clearly of our understanding of the nature of the church. I quote in part:

- 3.01. All power in the Church belongs to our Lord Jesus Christ, its head.
All actions of this church are to be carried out under his rule and authority.
- 3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. . . .

I think about Archbishop Gregory's sermon at our celebration for the 10th anniversary of the signing of the *Joint Declaration of the Doctrine of Justification*. He asked, "Is having Jesus—having only Jesus—apart from members of his body? Can we be righteous without being in bonds of fellowship with other justified sinners when the Holy Spirit equips us for growth in love? Is Christ ever saving us apart from drawing all other believers to himself through the power of the cross?"

We went on an ecumenical journey early this year because of our self-understanding that we are members of the one body of Christ and because of our conviction that the Holy Spirit calls us to make visible the unity that God gives in Christ. We went to tend to relationships, recommit to dialogues, continue the process of reception, and explore our differences. We went in the same spirit that Dr. Ishmael Noko described as permeating the Lutheran World Federation's 1957

assembly in Minneapolis in the midst of cold war tensions and distrust. He said, “They did not forsake one another. They did not anathematize each other. They understood that the Church is the body of Christ; a creature of the gospel and, therefore, not ours to dismember.”

In America. Evangelical Lutheran Church in America. Our name continues with “in America.” We are evangelical, confessional, ecumenical, and missional. God has placed us in a particular context—not only in the United States, but in the world. We are sent in and with the promise of the gospel to participate in doing God’s work with our hands.

Mission: the Holy Spirit poured out

In our ongoing conversations regarding our identity, mission, and direction as the ELCA, I am drawn to Paul’s words to the Romans, “Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand.” Paul goes on to say, “Hope does not disappoint us because God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Romans 5:1-2, 5).

We are standing in God’s grace, but we are not standing still. We can testify that evidence abounds throughout this church that God is faithful to God’s promise to pour out God’s Holy Spirit upon us. *Let us rejoice in these signs of the signs of the Holy Spirit being poured out among us:*

- ELCA members have given more than \$9 million so that we can join hands with our partners in the restoration of lives and communities in Haiti and the preservation of the rich culture of the Haitian people. And—because of the ELCA’s stewardship of mission support dollars—we provide the organizational infrastructure so that 100 percent of those gifts go to relief and development.
- Sixty-four of the 65 bishops brought teams to work with directors for evangelical mission and EOCM colleagues to develop the tools for supporting ELCA congregations as they re-root in their mission context and nurture faith practices of ELCA members.
- The ELCA is bold to say that, in the midst of significant budget reductions, we are committed to a new and renewing congregation in every synod. These congregations will be an expression of our ethnic ministry strategies and our commitment to be a ministry with those who live in deep poverty.
- Janet Melby, the weekly Bible Study leader at English Lutheran Church in LaCrosse, Wisconsin, had a vision in the night two years ago that their small Bible study group should convene a conference on “Listening for the Voice of the Spirit.” Early this year, a full sanctuary of Lutherans did just that for a day-and-a-half.
- A church-to-church grant from the ELCA to the Evangelical Lutheran Church in Rwanda, a church born in exile in a post-genocide Rwanda, gives support for schools, the church’s outreach ministry, youth engaged in the peace movement, and an ELCA missionary.
- Last year, 630 high school youth in the Rocky Mountain Synod gathered in retreat around the Millennium Development Goals and challenged themselves to raise \$75,000 for Lutheran Malaria Initiative. As of March 2010, pledges are already at \$68,000!
- As part of a global Summit of Religious Leaders on HIV in March 2010, I joined a remarkably diverse group of 40 religious leaders representing Baha’i, Buddhist, Christian, Hindu, Jewish, Muslim, and Sikh faiths. We pledged “stronger, more visible, and practical

leadership in response to HIV.” For us, this is one way to fulfill the commitment of this church to our HIV and AIDS strategy.

- North-South barriers have been turned into bridges so that the ELCA can provide a grant to the Basel Christian Church in Malaysia. With this grant, they will send missionaries and build a church among the Chinese community in Northern Madagascar.
- Earlier this week, I talked briefly with President Obama at the White House about the current situation in the Middle East. On behalf of the ELCA and Lutheran World Federation, I underscored our commitment to and investment in relationships and institutions in the region. We seek lasting peace with justice through our commitments and pray for civic stability, human flourishing, and economic development for all.
- Young adults of African descent are responding to Elisha’s call by committing themselves to identify 100 young adult leaders for this church in communities of color.
- Even as we continue to receive our social statement, *Human Sexuality: Gift and Trust*, which includes content upon which we agree and upon which we do not, we are responding to the draft social statement dealing with the complex question of genetics.
- As we continue to grow as a Book of Faith church, Book of Faith advocates in each synod are working creatively, and the grass-roots initiative of a Book of Faith site on Ning.com (*bookoffaith.ning.com*) has grown to over 3,000 participants. I encourage you to continue to invite congregations and members to use the rich Book of Faith resources developed by Augsburg Fortress, such as *Making Sense of Scripture: Big Questions About the Book of Faith* by David J. Lose.

In the midst of our testifying to signs of the Holy Spirit being poured out, we are facing challenging questions and we are engaged in important but sometimes difficult conversations. These conversations include:

- How do we support one another when competing claims, frequent criticism, and diminished resources can contribute to a feeling of isolation, discouragement, and competition?
- How can we have conversations regarding our shared stewardship of mission support that don’t become adversarial, but reflect the interdependence that is central to our self understanding as a church body?
- How do we stay responsive to congregations and rostered leaders struggling with whether to remain part of the ELCA while giving priority to those who are committed to and engaged in our shared life and mission?
- How can the Renewing the Ecology of the ELCA Task Force assist us in clarifying identity, strengthening mission, maintaining relationships, and achieving sustainability for the sake of mission?

I enter these next 18 months—beginning with the Conference of Bishops meeting and through the Church Council and Synod Assemblies to the 2011 Churchwide Assembly—with confident hope that we will gather in Orlando with clarity regarding our identity, with renewed energy for mission, and with abounding evidence that the Holy Spirit is being lavishly poured out upon us. Thanks be to God.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit A, Part 1
Page 6

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Ecumenical and Inter-Religious Relations (ER)

Submitted by Pr. Donald J. McCoid

Ecumenical Journey

From February 3 through 17, 2010, Presiding Bishop Hanson and a delegation of 15 other ELCA members journeyed to important ecumenical centers in London, Istanbul, Rome, and Geneva. This was a meeting that had been planned and coordinated for well over a year. Those who attended did so at their own expense and represented the ELCA for conversation, learning, and ministry.

In London, meetings included: the Archbishop of Canterbury, the Anglican Consultative Council, the Church of England, and Lutherans in England. In Istanbul, time included meeting with the Ecumenical Patriarch, Bartholomew I and a conversation with the Orthodox theological commission. In Rome, the visit included meeting the Pope, the Council for Promoting Christian Unity, the Congregation for the Doctrine of the Faith, and Inter-Religious Council. We also met leaders and members from the Lutheran Church in Italy. In Geneva, the work of the Lutheran World Federation and the World Council of Churches highlighted the journey.

Full Communion Relationships

United Methodist Full Communion Agreement

In January, the ecumenical staffs from the United Methodist Church and the ELCA met in Chicago. As with other agreements, there is a need for interim work before the coordinating committee meets. Interim worship guidelines have been developed with the leadership of Pr. Robert Schaefer and his UMC counterpart. These will be considered by the coordinating committee when it meets, along with the interchangeability of ordained clergy. One of the unique parts of this consideration is the call process and the United Methodist appointment process. There have been a number of very good celebrations of the full communion agreement throughout the country.

Coordinating Committees: (1) Formula of Agreement: Presbyterian Church USA, Reformed Church in America, United Church of Christ; (2) Called to Common Mission: The Episcopal Church

The coordinating committees for the Reformed and Episcopal full communion agreements have three year plans that are focused on mission and ministry. Important connections between national staff persons and ministries were renewed at the FOA meeting this past September. The Lutheran-Episcopal Coordinating Committee meets at the ELCA churchwide office in April to consider follow-up to mission planning and theological and leadership training. Once again, this will involve key staff persons for each church.

Communication and cooperation have been identified as keys to better reception of full communion agreements. The need for congregational cooperation in mission and ministry depends on middle judicatory commitment and support. In a coordinated approach, facilitating local and synodical education, assessment, and planning will enable cooperative mission to be realized.

The Moravian Church: 10th Anniversary of Following Our Shepherd

The ELCA-Moravian full communion relationship celebrated 10 years on January 27 in Winston-Salem, North Carolina. The coordinating committee hosted a morning workshop with heads of communion and 23 additional participants. Topics ranged from new congregational starts to the strengths of the

witness of full communion to ecumenical partners today. An afternoon presentation and reception to highlight the relationship was followed by a service of Word and Sacrament at Augsburg Lutheran Church in Winston-Salem. The Lutheran-Moravian coordinating committee will provide a strategic trajectory assessment to heads of communion this spring.

Bilateral Dialogues, Discourses, and Cooperation

Roman Catholic Dialogue

The ninth meeting of the ELCA-Roman Catholic, Round XI (March 2010) continues to address challenging issues germane to the Joint Declaration on the Doctrine of Justification such as purgatory, indulgences, and prayers for the dead under the current theme: The Hope of Eternal Life. Significant papers are shared at each meeting and the development of a working draft for a final report provide considerable dialogue and understanding. The International Lutheran-Catholic dialogue is addressing "Baptism and Growth in Communion." The dialogue is also working on a joint statement to assist the observance of the 500th anniversary of the Reformation.

Lutheran Church–Missouri Synod (Cooperation)

The next Committee on Lutheran Cooperation is scheduled to meet in April 2010. The theme of the conversation will be "The way Lutheran churches such as the ELCA and LCMS can/ought to relate to one another given the nature of the 'bound consciences' positions of our respective churches." Updates and contributions from LWR, LIRS, LSA, and LDR will be shared. The LCMS will have its triennial convention this summer.

Councilor Relationships

Lutheran World Federation

The LWF pre-assembly meeting was held in January 2010 in Canada. Joining the ELCA delegates and advisors were delegates and advisors from the Evangelical Lutheran Church in Canada, the Estonian Lutheran Church Abroad, and representatives from the LWF in Geneva. Over forty persons were in attendance for preparation, orientation, discussion, and decisions by North American Lutherans. The LWF Assembly will take place in Stuttgart, Germany in July 2010. The theme of the assembly is "Give Us Today Our Daily Bread." In the pre-assembly, this theme took life through Bible studies, panel presentations, discussions, business items, and a message from our North American region.

Churches Uniting in Christ (CUIC)

The office for CUIC has been closed and there is no longer a staff person. The objectives and priorities are being assessed. A meeting of heads of communion and ecumenical officers was held in February. Sherman Hicks represented the ELCA since Bishop Hanson and Donald McCoid were in Europe. The ELCA's commitment to racial justice is an important priority that we share with other Christian churches in CUIC. How this priority will be shared and realized in the future is the focus of ongoing conversations.

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

In November, the ELCA delegates met in Minneapolis for the annual General Assembly of the NCCC. A significant highlight was the election of Kathryn Lohre, an active young adult ELCA member, as the president-elect of the NCCC. "Rejoice always, pray without ceasing, and give thanks in all circumstances"

was the theme that ran throughout Bible studies, business sessions, and presentations. The partnership with Church World Service (CWS) and shared presentations by CWS showed significant ministries that are supported and continue to touch many lives. Spiritual renewal and outreach to the needs of people through service and justice advocacy provided a faithful balance of Faith and Order and Life and Work.

Christian Churches Together

The annual meeting of CCT was held in Seattle in January 2010. Bishop Claire Burkat, a member of CCT's steering committee, and Bishop Chris Boerger attended the meeting. The priorities of witness (evangelism) and working to reduce domestic poverty by one-half were shared by the five Christian families who make up CCT.

World Council of Churches WCC

The Rev. Dr. Olav Fykse Tveit has begun his leadership as the new General Secretary of the WCC. The next general assembly of the WCC will be in Korea in 2013. The WCC continues to face financial downturns as it addresses growing ministry needs. The close of the WCC-sponsored Decade to Overcome Violence (DOV) is expected to take place in the summer 2011; ER staff provide leadership on the WCC DOV committee in the United States.

Inter-Religious Relations

ER staff continue their efforts in convening and participating in the national Christian-Muslim initiative and the Christian-Jewish dialogue table, supported through the auspices of the NCCC. A new film on Christian-Jewish relations is being developed through the ELCA Consultative Panel on Lutheran-Jewish Relations, also for use by ecumenical partners. The ELCA Consultative Panel on Lutheran-Muslim Relations anticipates the conclusion of its contribution to the series of "talking points" for use in ELCA and ecumenical partner congregations.

The National Council of Churches Interfaith Commission is finishing its development of five thematic documents for use in congregations under the title "Interfaith and . . ." The five themes are mission, ecumenism, morality, identity and theology. The interfaith commission meets in March in Los Angeles with national Christian and Muslim leadership.

In cooperation with other ELCA units (notably the ELCA Washington Office), staff have served on behalf of the ELCA Presiding Bishop on the White House Task Force for Interreligious Dialogue and Cooperation. The results of the task force are slated to be compiled in the spring of this year.

Human Resources (HR)

Submitted by Else Thompson

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

Human Resources is committed to serving the mission of the churchwide organization by serving its people—those here, those deployed, and those who formerly served. The section accomplishes its goals by working with other units in staffing positions, by meeting needs for training and development, through fair compensation and benefit systems, and by promoting positive relationships.

The HR web site can be found at www.elca.org/humanresources

Staffing

In 2009, Human Resources received 586 applications and resumes. This was down from 1617 received in 2008. While this decline was primarily due to the partial hiring freeze in effect for most of the year and fewer positions being posted, it also reflects the difficulty experienced in recruiting for key positions. Thirty-six posted positions were filled. Ten of these positions were deployed directors for evangelical mission. HR also worked with the Evangelical Outreach and Congregational Mission unit to hire an additional 19 directors for evangelical mission. Six mission developers were hired. As of December 2009, the churchwide organization staff was approximately 66 percent Caucasian and 34 percent persons of color.

Positions filled in 2009 included the executive for worship and the executive for synodical relations. In addition, HR also filled 14 summer internship positions.

In 2009, HR processed 949 contracts, approximately 17 relocations, 14 promotions (employees moving to a higher grade level because of changed duties or by taking another position within the organization) and 299 requests for withdrawals from continuing education funds.

Benefits and Compensation

At the end of the 2009, there were 225 employees enrolled in the flexible spending account, 35 waiving Board of Pensions insurance, and 29 enrolled in the transit benefit.

Training and Development Opportunities

New employee orientation is required of all staff upon hire. Included in new employee orientation is a brief history of the churchwide organization, information about the culture and policies of the organization, benefit information and enrollment, and a session with Information Technology. In 2009, HR made special efforts to extend the orientation training for new employees and now has touch points with new employees for three months into their new roles. This has worked well as a coaching mechanism as new employees with they become acquainted with the culture.

Staff Events

In December, members of the churchwide organization staff gathered for an Advent service of lessons and carols. This service included recognition of staff for reaching significant service anniversaries: 5, 10, 15 and 20 years. Seven individuals received 20-year certificates.

The staff participated in one service project during 2009. In partnership with Lutheran Social Services of Illinois, the churchwide staff sent dozens of new coats, boots, socks, and underwear as well as more than \$700 to a Chicago Headstart program. The money was used to purchase baskets of multicultural musical instruments for the classrooms.

2010

Efforts in 2010 will focus on supporting training and development needs in new ways with the elimination of the continuing education benefit; helping units redesign workflow and rewrite job descriptions in light of staff reductions; assisting in rebuilding morale; and continuing to work with the organization as it lives into new ways of doing ministry.

Research and Evaluation (RE)

Submitted by Kenneth Inskeep

The primary responsibility of the staff of Research and Evaluation (RE) is to provide decision-makers in this church with relevant and useful information through high quality empirical research. Over the years a wide variety of research and evaluation projects have been completed. Most of these reports are available electronically under the "Special Collections" area at <http://www.elca.org/library>. Click on the "Search the Library Catalogue" link.

Work in support of the ecology study design group continues. Several new reports have been completed that are designed to provide the group with a better understanding of the ecology of this church including a unit-by-unit description of changes in the churchwide organization from 1989 to 2010. Also available is a PowerPoint presentation that describes the current religious climate of the United States. The presentation is a review of several major current surveys, including the U.S. religious landscape survey (Pew Forum on Public Life), the general social survey (the National Opinion Research Center), the national religious identification survey (Trinity College, Hartford, Conn.) and the U.S. congregational life survey (Research and Evaluation, ELCA), which includes 369 randomly selected ELCA congregations with 29,976 respondents.

RE also is beginning its work with the "stewards of abundance" project on seminarian student debt. This project, under the direction of Vocation and Education, includes five major research projects. RE is also working with Vocation and Education on a survey of interim ministry and a review of first call theological education.

The unit also is working with Multicultural Ministries to complete needs assessments with each of the ethnic-specific communities.

The unit is continuing to work with youth gathering staff to evaluate the impact of the 2009 youth gathering. Reports are being written using responses to pre- and post-gathering questionnaires.

RE is working with Evangelical Outreach and Congregational Mission (EOCM) and Church in Society (CS) to conduct a review of training efforts with new mission developers on community organizing. The unit is work with EOCM on developing an electronic system for monthly reports from the developers of new congregations and assessment tools for spiritual gifts and discipleship.

RE is working with Global Mission (GM) to evaluate glocal¹ mission gatherings. A full review of GM also is being planned.

RE has devoted considerable time to the integrated database project.

RE has completed a major survey effort with the customers of the Mission Investment Fund.

The staff responds daily to requests from members, congregations, synods, and the churchwide staff for information about the members, congregations, synods, and rostered leaders.

The staff also responds daily to questions about the demographic context of the church, including many custom reports in support of the directors for evangelical mission in Evangelical Outreach and Congregational Mission.

¹Glocal equals global and local.

Synodical Relations

Submitted by Walter May, Jr.

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

Welcome

On behalf of Synodical Relations, I want to extend a warm welcome to you. We are glad you are here and grateful for your service. I appreciate the opportunity to be a part of this church with you. Synodical Relations has experienced much transition the past year and I am pleased and thankful to be able to work with a wonderful staff that is dedicated and committed to serving and supporting the work of Synodical Relations. We continue to assist bishops and their staff in any way possible, especially as they deal with the realities of shrinking budgets, challenged congregations, and changing policies and procedures. Below are some updates on our work.

Bishops' Academy 2010

On November 28 - December 9, 2009, nine bishops participated in the follow-up Bishops Academy II in the Holy Land. They were accompanied by spouses, staff of the Evangelical Lutheran Church of Jordan and the Holy Land, and Global Mission staff. The three primary purposes of building awareness, accompaniment, and advocacy shaped the agenda.

The Conference of Bishops' Academy 2010 was held January 4-9. Allan Johnson, author of *Privilege, Power and Difference*, served as the main presenter.

Bishops' Assistants, Associates, and Administrative Gatherings

SR is in the planning process for the executive assistants to bishops gathering, which will take place August 9-11, 2010, at the Lutheran Center. This is the second time for this event where executive assistants from across the synods gather to learn, network, and share resources and best practices. We are also organizing a team to begin the planning for our next bishops' assistants gathering in March 2011.

Conference of Bishops

The Conference of Bishops met March 4 - 9, 2010, in Itasca, Illinois. The bishops spent time in worship, prayer, and discussion about finding ways to lead into the future. The bishops of Region 3 served as chaplains for this meeting.

Regional Coordinators

We gathered with ELCA regional coordinators at the churchwide office in December 2009 and February 2010. The regional coordinators have been very supportive with the transitions in Synodical Relations and remain faithful and committed servants of the regions, their bishops, and synod staff. The coordinators also have taken on the challenge of new responsibilities with the same dedication and commitment to serve and support the ministry of Synodical Relations, Vocation and Education, and their regions. We are currently working on regional covenants together and hope to have them completed by the end of the year. The next meeting together takes place in June.

Federal Chaplaincy

Pr. Darrell Morton and the Bureau for Federal Chaplaincy Ministries continue to provide support for this church's nearly 400 active duty, guard, and reserve military chaplains, and the nearly 130 persons in other federal chaplaincy ministries. Pr. Morton reports that the need for chaplains continues to increase, but the number of chaplains continues to decrease as pastors considering military chaplaincy have not kept pace with those retiring. In January, Lutheran Theological Southern Seminary offered a two-week course for discernment of military chaplaincy. Beginning with the 2010 fall term, a Master of Divinity with a military chaplaincy emphasis will be offered. The military chaplains of the ELCA and Lutheran Church–Missouri Synod have a sixty-year history of cooperative ministry that includes pastoral care for all Lutheran military members and yearly shared hosting of professional development training seminars. There is concern for the future of this cooperative ministry, though Pr. Morton notes that, when polled on this issue, chaplains of both denominations have universally voiced support for continuation of this ministry together.

Mission Support Consultations

There have been over 20 synod mission support consultations since the November 2009 meeting of the COB. Craig Settlage is consulting regularly with synod bishops and treasurers on mission support and works closely with the Office of the Treasurer and Research and Evaluation in tracking adjusted mission support plans in the synod.

The Mission Funding and Interpretation Team, chaired by Presiding Bishop Hanson, also meets regularly to review the ongoing implementation of the Blue Ribbon Report on Mission Funding.

Synodical Vice Presidents' Gathering

SR now is beginning the planning for a vice presidents gathering in September or October of 2010. This gathering provides opportunity for Synodical Relations and other churchwide units to foster and build effective relationships that aid our mutual work. We also have moved the electronic meeting group of vice presidents from Ecunet to a new listserv to provide a more dependable format to facilitate communication in between gatherings.

Synod Assembly Participation

In collaboration with Presiding Bishop Hanson, the Synodical Relations staff have been preparing for the 2010 synod assemblies. Together we have assigned a churchwide representative to each assembly and are preparing these leaders for their time there. The assemblies begin in April and run through early July.

The Office of the Secretary and Synodical Relations have created materials to assist the five synods that will be holding bishop elections. In addition to printed materials, Secretary David Swartling and I have had phone conversations with leaders from the synods that will be holding bishop elections this year. In these conversations we have discussed processes that are unique to each synod, answered questions from the leaders, and gained helpful information to benefit the person who will preside at the election.

Worship and Liturgical Resources

Submitted by Pr. Robert G. Schaefer

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

Worship and Liturgical Resources (WP) hosted a churchwide consultation from October 22-23, 2009, on the baptismal formation process sometimes called the catechumenate. This is part of the ongoing, year-long focused study of the catechumenate as a model both ancient and future for welcoming people to baptism and forming disciples. The consultation team included representatives from various disciplines and communities from around this church. They reflected and reported on both a process of formation and a set of rites that can be commended to this church and adapted to a variety of settings. The outcomes of that meeting have been shared with a wider group for an electronic evaluation and response. The consultation team will meet again in late April 2010 to consider a timeline for moving this process forward and the next steps for deepening conversation and participation throughout this church.

Implementing staff reductions necessitated by 2010 budget reductions and reallocation of the work of Worship and Liturgical Resources among remaining staff was a priority of the last months of 2009. During this time worship was planned and coordinated with Synodical Relations for the eight worship services held during the annual ELCA/ELCIC Bishops' Academy held in Itasca, Ill. Intentionally diverse and global in keeping with the academy theme, participants included Lutheran musician and composer Mark Mummert, the Lutheran Center Gospel Choir, and a local Hispanic musical ensemble.

Planning and groundwork continued on a major new strategy for the "Next Chapter of Worship Renewal in the ELCA." This new model is based on the creation and training of relationship-centered, synod-based partners, partners in evangelical worship (PEWs) in each of the 65 synods. Each synod will have two of these partners, who have been appointed in consultation with synod bishops. PEWs will supplement and extend the ongoing work of WP in interpreting and supporting worship in word and sacrament in local communities. Nongeographic PEWs will come from the multicultural communities this church serves and have been appointed in consultation with the Multicultural Ministries program unit. These volunteer leaders in each synod also will work cooperatively with directors for evangelical mission to make the connection between worship and mission. The executive directors of EOCM, MM, and several other churchwide staff will participate along with WP staff. Over 30 directors of evangelical mission will attend as guests, along with all 8 MIF building consultants and two young adult leaders identified by VE. The major initial training event is being planned in late June 2010 at Christ the King Lutheran Church in Houston, Texas. Leadership from the wider church will include the Rev. Dr. Thomas Schattauer (professor of liturgics, Wartburg Seminary), the Rev. Dr. Craig Satterlee (professor of homiletics, Lutheran School of Theology at Chicago), and others.

The fund for worship resource development (FWRD) is administered by the executive for worship and liturgical resources and is sustained by a percentage of royalties on sales of several primary resources in the *Evangelical Lutheran Worship* family. The purpose of the fund is:

Monies from this fund shall be available for funding churchwide worship projects that are not

funded by the regular budgets of Worship and Liturgical Resources or Augsburg Fortress, including but not limited to:

- Smaller-market and mission-focused ELCA worship projects;
- Ongoing education for the ELCA regarding worship;
- Consultation and leadership for the teaching of worship.

In February, following consultation with worship and music staff at Augsburg Fortress and with their CEO, a comprehensive plan for the use of FWRD resources in 2010 was presented to and approved by the Office of the Presiding Bishop. Major projects to be undertaken or initiated in 2010 by WP and WM include:

- “Next Chapter for Worship Renewal: Partners in Evangelical Worship”
(developing a network and resources for renewing congregational worship practices)
- *Evangelical Lutheran Worship* resources for visually impaired (braille and large print)
- Prayer Book for Those in National Service (military and institutional chaplaincies)
- *Evangelical Lutheran Worship* Pocket Insert: Bilingual Holy Communion (Spanish and English)
- “Hymns of Praise Supplement” (Chinese and English songbook)
- Catechumenate Project (Ancient and future process and rites for baptismal discipleship)

Total 2010 Fund for Worship Resource Development Budget

<i>WP</i>	<i>AF</i>	<i>Project</i>
\$115,000	\$25,000	Partners in evangelical worship
\$4,000	\$21,000	<i>ELW</i> resources for visually impaired
\$0	\$10,000	National services prayer book
\$0	\$6,000	Bilingual holy communion
\$5,000	\$8,000	Chinese/English songbook
\$0	\$15,000	Catechumenate project
\$124,000	\$85,000	Total

This section continues regular collaboration and a close working partnership with Augsburg Fortress, Publishers. The resource management team, consisting of WP staff and worship and music staff from Augsburg Fortress, will meet on March 22 for review, evaluation, conversation, and future planning. The following is a summary of our collaborative plans:

Resources produced collaboratively with Augsburg Fortress for November 2009 release:

- *Worship Guidebook for Lent and the Three Days*

Resources produced collaboratively with Augsburg Fortress scheduled for 2010 release:

- *Music Sourcebook for Lent and the Three Days*
- *Evangelical Lutheran Worship* Braille and large print resources

- *Evangelical Lutheran Worship* simplified accompaniment edition-liturgies
- Pocket inserts for *Evangelical Lutheran Worship*
- *Hymnal Companion to Evangelical Lutheran Worship*
- Sundays and Seasons—2011 resource family (*Sundays and Seasons, Worship Planning Calendar, Church Year Calendar, Calendar of Word and Season, Words for Worship, Bread for the Day, New Proclamation*)
- *SundaysAndSeasons.com* 2.0
- *Washed and Welcome* (baptism preparation and formation resources)
- *Choral Hymn Stanzas—Evangelical Lutheran Worship* hymns
- *Hymns for Instrumental Ensembles—Evangelical Lutheran Worship* hymns
- *Festival Settings—Evangelical Lutheran Worship Holy Communion Settings 8 and 9*
- Subscription bulletins and lectionary inserts

In addition to the ongoing work of the section, such as oversight of the Lutheran Center chapel, WP has provided consultation and liturgical review of worship services sponsored by the churchwide organization, and has produced and posted on the Web page prayers and resources for specific events. WP continued collaboration with the Evangelical Outreach and Congregational Mission program unit on the faith practices team. Other specific projects currently under development by WP staff include the oversight of a new online congregational devotional guide for meetings and gatherings and a complete redesign of the WP Web page with regard to frequently asked questions about worship, including a new format for presenting information.

Report of the Regional Officer of the Lutheran World Federation

In his sermon at the North American Pre-Assembly of the Lutheran World Federation, Bishop Mark Hanson, LWF president, talked about "connections." This word captured the essence of why we prepare for the LWF's 11th Assembly in Stuttgart, Germany in July 2010 around the theme "Give Us Today Our Daily Bread." Our connections have called and challenged us to work more closely in many areas of shared mission and ministries. Our connections also have been a focal point of the LWF events and activities, both in our region and in the global communion as we learn from and with each other.

The recent earthquakes in Haiti and Chile have deepened our global connections with another level of sharing, not only of material resources but also of sadness and hope. We have reflected on generosity, even as we hear the cries of those who hunger and are in need in many communities throughout the world. As a region, we have witnessed generous people in the midst of our own regional economic crisis.

As ELCA synodical, regional, and congregational leaders gathered in Geneva, Switzerland in December 2009, "connections" deepened as participants strengthened their relationship with one another, widened their appreciation and understanding of being a part of a communion, and recommitted themselves to the collective and multilateral ministry we do.

How are the connections made by these leaders at the global and regional levels forming our communion and ecumenical commitments in this region? There are so many ways we experience our connections in a world hungry for authentic relationships and concrete responses to fear and isolation. As we move toward peace and solidarity, we are surrounded by these relationships at the table we share in Christ, who defines all our relations.

Global Communion

1. LWF Council meeting, October 2009

One of the most important decisions the Council recently made was the election of the new General Secretary, Martin Junge, who currently is the secretary for the Department for Mission and Development Latin American and Caribbean. He will succeed Ishmael Noko, who will retire October 31, 2010. Other important decisions were resolutions on justice issues, including human trafficking, climate change, and justice for Dalits. In ecumenical relations, a very significant decision was made regarding Lutheran-Mennonite Relations. The Council received a report summarizing the four-year dialogue titled, "Healing Memories: Reconciling in Christ" and a proposed statement that will be discussed at the Assembly titled, "Action on the Legacy of Lutheran Persecution of Anabaptists."

The Council also encouraged member churches to use the "Diakonia in Context" handbook. The LWF North American desk (LWF NA) has been coordinating the process for using this resource in our region to better understand and respond to the continuing and emerging challenges we face in local and international diakonia.

The Council also received the report of the Renewal Committee, which will be brought to the Assembly for action. With the merger of two church bodies in Germany, LWF has 140 member churches in 79 countries, with a total membership of 70 million. We rejoiced in the significant increase of membership of the Evangelical Lutheran Church in Tanzania, now the second largest Lutheran body next to Sweden. The Ethiopian Evangelical Church Mekane Yesus is now the third largest, followed by the ELCA. Highlights from the meeting can be found at www.lutheranworld.org . The meeting resolutions are found at www.elca/lwf.org .

2. The LWF Pre-Assemblies

The first pre-assembly (Women) was held in Bossey, Switzerland with approximately 35 women from all over the world. I attended this consultation, coordinating the worship services and accompanying our small regional group comprised of two delegates and a council member. The message from this pre-assembly will be shared and discussed in various regional pre-assemblies, which include the Asian region (December), European (March), African (March), Latin American and Caribbean region (April), and the previously mentioned North American (February). The youth pre-assembly will meet a week prior to the Assembly. Information about the messages from these events can be found at the previously mentioned Websites.

Regional Expression

1. "A Communion of Communities: Being Lutheran in a Globalized World."

Communion relations happen at various levels of leadership and in a variety of events in the region. You have heard about this in previous reports, but now I can share the joy and the fruit of our work together with LWF, ELCA, and Evangelical Lutheran Church in Canada leaders as we harvest all the work of creating this seminar for the synodical leaders of our member churches. Our hope is that they will share the joy of promoting our communion and living it out in whatever context we are called to serve and beyond the conclusion of the Geneva event.

Registrants included 23 synodical assistants to bishops, regional coordinators, parish pastors, and seven planning team members, who gathered in Geneva, Bossey, and Taize for 10 days of worship, learning, praying, singing, walking, and sharing.

Communion formation is wider and deeper than a single event like this. Our hope is that this becomes a vehicle to grow in our gift and task to live as a communion of churches in our congregations.

2. *Food for Life* Accompanying Resources

We continue to promote the use of *Food for Life: Recipes and Stories on the Right to Food* (North American edition). In order to encourage and assist our congregations and leaders to use this outstanding LWF resource about our collective work on food security and sustainable development, LWF NA invited writers from the United States and Canada to share various writings, based on their gifts and experiences, that would connect to the stories told in *Food for Life*. Several ELCA writers from diverse backgrounds (i.e., pastor, lay person, missionary, and young adult) contributed Bible study reflections, sermon starters, and reflections. These resource materials are downloadable from the www.elca.org/lwf. We give thanks to the World Hunger Fund for supporting this project.

3. North American Pre-Assembly Consultation

More than 40 delegates, advisers, stewards, and staff gathered at St. Peter's Evangelical Lutheran Church in Kitchener, Ontario. For two and half days, the delegates and advisers, led and facilitated by Bishop Mark Hanson and Bishop Susan Johnson (ELCIC), listened to relevant reports and presentations about the Communion and the Assembly theme within the contexts of our region and the world. They discussed issues including the LWF renewal process and leadership transitions and elections. Also important in the preparations was learning about the Assembly process and regulations.

Community was created through shared meals (prepared with warm love and hospitality by the women of St. Peter's) and participatory communication. The participants prepared a message for the Communion,

in the form of a letter, which includes recognition of the issues and challenges they addressed and anticipation of their meaningful participation at the Assembly. We hope that the community of delegates and advisers established at the event will continue to engage one another and their respective communities as they prepare for the assembly.

You are invited to participate, too!

- A public Facebook group was set up for North American Lutherans to join: <http://www.facebook.com>. A blog from the delegates also has been created. I am grateful to Margaret Sadler, Mikka McCracken, and Pr. Meghan Johnston Aelabouni for establishing these communication sites.
- North American Lutherans who would like to volunteer and/or be visitors may access www.elca/lwf.org.
- Both of the Websites identified above include the Assembly Bible studies and other information about LWF.

Looking Forward and Some Reflections

1. Important Dates: preparation for the Assembly and LWF NA transition (March - July 2010); North American Regional Committee (NARC) meeting (June); Assembly briefing (July); LWF Assembly (July 20-27, 2010)

2. Transition of the Regional Office

The financial crisis in our region has affected other regions in the world. In order to more effectively respond to the changes we are encountering in our region and other parts of the world, the LWF and its regional expressions, including North America, have been going through a transition. The LWF renewal process will affect the LWF in Geneva and its regional structures. Amidst these anticipated changes, the member churches in North America are committed to deepening relationships and strengthening the commitment to the Communion through sharing resources.

In order to reflect the active participation of the Estonian Evangelical Lutheran Church Abroad and the pending changes from the LWF renewal and the Assembly, the North American Regional Committee (NARC) has decided to assess their terms of reference and appropriately revise it to meet the needs of the region. Pr. Donald McCoid (ELCA) and Pr. André Lavergne (ELCIC) have been identified to design a proposal for the new NARC terms of reference.

I want to close with a reflection from one of the seminarians at the January Term course, embodying the hope we share in these transitions, "I remember my two weeks at the LWF with great appreciation, as it pushed me out of a seat of comfort. God calls me and everyone else to leave our preconceived ideas of how church should be, and invites us to gather in the Church that God conceives of."

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit A, Part 1b
Page 4

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Report on the Lutheran Malaria Initiative (LMI)

The Lutheran Malaria Initiative, currently in the planning phase, is an unprecedented collaborative effort among the Evangelical Lutheran Church in America (ELCA), The Lutheran Church–Missouri Synod (LCMS), and Lutheran World Relief (LWR) to mobilize the nearly eight million Lutherans in the United States to join the battle against malaria—a preventable and treatable disease that kills more than one million people a year. LMI is funded in part by a grant from the United Nations Foundation (UNF). Read more about it at www.elca.org. Take note of the relationship with another UNF agency, *NothingButNets* (NBN), which supplies insecticide-treated bed nets in malaria impacted areas of the world for \$10 a net. The LMI partnership with NBN is called Lutheran Nothing But Nets, and can be accessed at [Lutheran malaria](#).

Highlights since November Church Council meeting:

- ELCA staff traveled to Lutheran Communion in Southern Africa (LUCSA) member churches in November 2009, which provided opportunity for discussions about LMI with partner churches which will utilize its resources in their programs.
- An ELCA-produced video highlighting the LUCSA LMI churches will be ready by March for use in congregations, synods, and affiliated ministries.
- LMI partners signed off in December 2009 on an agreement with *NothingButNets* for the LMI version, called Lutheran Nothing But Nets (LNBN). UNF hopes to launch LNBN with LMI partners this spring. Early engagers already are using LNBN in congregations and other affiliated ministries.
- The sub-grant agreement with Lutheran World Relief (LWR) was signed in January 2010. This will expedite the ELCA receiving United Nations Foundation (UNF) grant funds given to LWR for LMI partners.
- In January 2010 a training session was led by Global Mission staff and LUCSA regional staff in Johannesburg, South Africa, for LMI coordinators and presiding bishops from participating member churches. Currently GM is receiving the follow-up strategic plans from those churches for how LMI would be implemented in their areas.
- Major gifts milestones for first quarter of 2010 are on track for the ELCA. To be realized by April 25, they include engagement by congregations in LMI through pilot synods; engagement by affiliated ministries in and with pilot synods; raising awareness of World Malaria Day (April 25) and promotion of it across ELCA membership; discussion of gift options with potential donors; and engagement with LNBN through the LMI website and other promotions.
- Pilot synod work is increasing in preparation for synod assemblies. Several of the five pilot synods anticipate one or two congregations starting LMI prior to their assembly. Pilot synods for 2010 are: Minneapolis Area Synod; East Central Synod of Wisconsin; Northwest Synod of Wisconsin; Southern Ohio Synod; and Southwest California Synod.
- The program committee of LMI has developed guidelines and criteria for LMI resource grants to participating partner churches.
- The communications committee of LMI currently is working on tool kit materials for congregations and affiliated ministries.
- An LMI leadership summit is planned for March 12 and will be hosted by UNF. The ELCA has

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit A, Part 1c

Page 2

- invited three major donor and leadership prospects to this event.
- Initial interviews are being held for an associate director for LMI, who would be based in the ELCA churchwide office. This position will have key responsibilities relating to pilot synods and promoting LNBN. LMI grant monies underwrite this position.
- The ELCA has received about \$85,000 in LMI gifts as of February 2010.
- A new donor relationship for LMI connects it with Thrivent Financial for Lutherans. Watch for more information on this when details can be announced.

Report on the HIV and AIDS Strategy

The 2007 Churchwide Assembly passed a resolution calling for a new strategy related to the ELCA's ministry efforts focused on HIV and AIDS. The new strategy was adopted by the March 2009 Church Council. It is available on the ELCA website at www.elca.org/aids. The 2009 Churchwide Assembly authorized a \$10 million fundraising effort to underwrite the implementation of the strategy.

The following are highlights of HIV and AIDS strategy implementation efforts since the November Church Council meeting:

- In November 2009 ELCA staff traveled to Lutheran Communion in Southern Africa (LUCSA) member churches with particular emphasis on visiting sites of HIV and AIDS related programs. These programs have been supported through earlier Stand With Africa resources, Global Mission resources, and World Hunger grants. The trip afforded a snapshot of the ELCA's long history of HIV and AIDS work in numerous countries over the last 25 years.
- World AIDS Day, December 1, 2009, was marked by a worship service in the Lutheran Center, liturgical resources from Ecumenical Advocacy Alliance available on the ELCA website, and a news release.
- Lutheran AIDS Network (LANET) sponsored a U.S.-based AIDS Immersion in January 2010, which several ELCA staff attended. This afforded a snapshot of one site of the domestic aspect of the ELCA's AIDS work. The immersion was held in San Bernardino, Calif., at the Central City Lutheran Mission.
- Jennifer Barger began in January as the associate director for the HIV and AIDS strategy and is based in Development Services (DS).
- An initial fundraising plan is now in place, with a mass mailing inviting support and interest due to go out in March. Initial major gifts prospects also have been identified, with solicitation strategies in process. Approximately \$55,000 in strategy-related gifts has been received as of February 2010.
- Candidates have been identified for a Communications-based e-philanthropy position, which would focus on the strategy, as well as LMI and World Hunger. The position is on track to be filled this spring.
- The domestic team (of the larger implementation team) has been formed and begun meeting. Their efforts to bring the strategy to life in the U.S. will be aided by \$100,000 in Ministry Among People Living in Poverty (MAPP) money, which was designated by Church in Society (CS) for this purpose.
- A one-page summary of the strategy, with a new graphic to identify the strategy's work, is available at elca.org/aids
- A video with footage from the global experiences in LUCSA churches, and domestic footage from the AIDS immersion and elsewhere, is being developed by Communications for use in synods and congregations.
- The ELCA's participation in the "Week of Prayer for the Healing of AIDS" (March 7 - 13, 2010) was noted through the ELCA's website, and the website: [Week of Prayer](#). It included a statement by Presiding Bishop Mark Hanson.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit A, Part 1d
Page 2

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Report of the Vice President

Thoughts about a difficult job

Children's children are a crown to the aged, and parents are the pride of their children.

Proverbs 17:6, *NRSV*

It seems my two children are always arguing about who is taking up the harder profession. Our son, Steven, has a degree in business marketing and is the director of environmental services for a hospital. Diane and I are of course very proud of the work he does, making sure his hospital is a safe, clean environment where doctors, staff, patients, and all who enter do not have to fear infection. We know the hours he puts in. We know he works hard and is proud of his accomplishments. Our daughter, Stephanie, on the other hand, likes to point out that her brother is simply one with a degree who cleans up after others. She is almost through with her studies to become a special education teacher. That, according to her, is a much tougher job than her brother's. And of course, Diane and I are very proud of her choice of profession, showing incredible patience with young children with special needs, hoping to be a positive influence on them and urging them to stretch their capabilities. But Diane and I just shake our heads when they are having their "discussion."

Who has the most difficult job? The professionals who have years of training for their special fields, the hard-working laborers doing back-breaking work in often poor conditions, the President of the United States with his massive responsibilities? We shake our heads and smile. "Oh, you cannot even imagine what the most difficult job in the world is," we tell them. No, of course they do not, because they are not parents yet.....

What makes parenting such a difficult job? Never mind the influences of today's society that seem to promote promiscuity, rough language, violence, and every other ill you desperately want your children to avoid. I think one of the reasons parenting is so difficult is because they are your kids and you love them so much. When someone or something is very close to your heart, it is often hard to "see the forest for the trees." It is hard to see their faults, but yet you want to correct them all the time. It is so hard to find that fine balance of doting love and stern discipline. Truly, it is the most difficult job with very little training given.

I think that is what makes our job as a Church Council so hard. There is no training manual or instruction booklet to guide us through the issues before us. As elected leaders, we are guiding the ELCA through a difficult period. Sometimes the care we have for this church can almost make the job more difficult and sometimes not everyone understands the care and thought that have gone into our decisions. What does a parent do when the going gets tough? Read the Bible, pray, and have patience. I urge you to continue to go to God's Word, pray for God's guidance, and have patience with others.

Personal update

Meanwhile, it has been a fairly quiet time for me since our last Church Council meeting, which has allowed me time at home to concentrate on my family and business. We closed out 2009 with the best year ever in our 39 years of business. It is amazing how God provides in the midst of despair after a disaster such as Hurricane Ike. Thanks be to God!

Speaking of disasters, I know your hearts are with mine in considering the people in Haiti and what they are enduring. Having been in a situation where a community was badly damaged and basic needs and services were greatly hampered, I can faintly imagine what Haitians are up against. Join me in prayer for

all who suffered from this disaster, especially the family of Judd and April Larson on the loss of their son, Ben. Lutherans have responded generously. Since the earthquake, the ELCA has received more than five million dollars to support humanitarian relief efforts in Haiti. It is amazing how in the midst of disagreements we can still unite to help those less fortunate. Thanks be to God for all those who wish to share their blessings!

Travels on behalf of our work

Since my last report, I was pleased to host the first ever virtual town hall meeting with the Presiding Bishop in December and the second one in March. I know I was pleased with the endeavor and hope that future town hall meetings prove to be even more helpful and useful. I was glad to help out with this exciting, new way of communicating with our members. I would like to give a word of appreciation to the ELCA Communication Services and Information Technology staff for all their efforts.

As I read on the ELCA website about the ecumenical journey, I could not help but reminisce about 2006 when I was fortunate to go on such a trip. To visit heads of the Eastern Orthodox, Roman Catholic, and Anglican churches, and leaders of the World Council of Churches, Lutheran World Federation and World Alliance of Reformed Churches was a once in a lifetime experience. While seeing first hand the geography of places only previously read about brings the intangible a little closer, the visits also stressed the commitment to ecumenical dialogue and the achieving of full communion with other Christians. Needless to say, I grew spiritually as a result of my journey.

From March 4-8, I attended the Conference of Bishops meeting in Itasca, Ill. What a blessing to have such leaders in our church. Though they are not of like minds on all issues, they are an example to the entire church about how we can model conversation in the midst of disagreements. I feel privileged to sit in on their meetings, listening as they discuss how best to stay focused on the mission of the ELCA, revisions of ministry policies as approved by the 2009 Churchwide Assembly, and, basically, a vision of what the future holds for our church. I look forward to sharing more information about the conference at our meeting.

Later that same week, I also attended the Lutheran Malaria Initiative's Leadership Summit in Washington, D.C. The summit brought together key leaders from the United Nations, Lutheran World Relief, LCMS, and the ELCA. What a unique opportunity we have in an unprecedented partnership with these groups to defeat malaria. Malaria is a preventable and treatable disease that kills more than one million people a year. LMI's goal is to raise \$75 million to combat malaria through education, advocacy, and mobilization of resources. I will talk more about this initiative at our next council meeting.

Soon spring will come and I will be preparing for synod assemblies. I have been assigned North/West Lower Michigan, Southeast Michigan, Southeastern Minnesota, La Crosse Area, and Upstate New York synod assemblies. I also plan to attend my own synod assembly (Texas-Louisiana Gulf Coast) as a guest. As always, I am looking forward to meeting with fellow Lutherans and listening firsthand to their thoughts and concerns and hearing about the wonderful ministry occurring in God's name.

Ad Hoc Committee

I would also like to give a word of thanks to all those serving on the ad hoc committee on the revisions to the ministry policies that will implement the decisions of the 2009 Churchwide Assembly. This committee has met in person, via conference calls, and the chairs attended part of the Conference of Bishops. Thanks for all your time and hard work in such a collaborative effort.

A final word

Yes, we have a lot of work to do, but, like in that tough job of parenting, we have our heavenly Father to go to. It might be a while before our daughter, Stephanie, figures out what the real hardest job is, but our son, Steven will soon figure it out. He and his wife, Stephanie, will become parents in August. Diane and I will be grandparents for the first time. And so we go to the Bible verse from Proverbs that “Children's children are a crown to the aged, and parents are the pride of their children.”
Thanks be to God!

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit A, Part 2
Page 4

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Report of the Secretary

A. Fast and Furious

The pace of activity in the Office of the Secretary remains fast and furious in the aftermath of the 2009 Churchwide Assembly and in anticipation of the 2010 Synod Assembly season. In addition, planning already is underway for the 2011 Churchwide Assembly in Orlando. Although this is not a Churchwide Assembly year, I anticipate that the level of activity will accelerate through the time of Synod Assemblies. In addition, the Office of the Secretary is engaged in a number of other projects and activities, many of which are intended to assist synods in their work.

B. Office of the Secretary Activities

1. In General

It is sometimes easy to forget the extent of responsibilities of the Office of the Secretary and the committed people who are responsible both for the day-to-day activities and for responding to issues arising from Churchwide Assembly and Church Council actions. Thus, before turning to issues specific to this time, I want to thank the staff of the Office of the Secretary for being the oil in the engine of the ELCA and for keeping the engine well-lubricated. Despite a loss of two positions in the last year, archivists Cathy Lundeen and Joel Thoreson and archives assistant Lauren Gioe continue to solicit, take in, and process collections, organizing, preserving, and making accessible the history of this church. They've recently been working on an extensive collection of papers relating to Christ Seminary-Seminex, and also have shepherded the oral history project, which is almost completed. Claire Buettner continues to maintain the library, which is an important resource both for those in the churchwide organization and for this whole church. Because of the internet, she can locate resources around the world and in many cases make them available in Chicago in a matter of days. Deb Meyers manages with great care the databases for rostered leaders and congregations (soon to be integrated with other databases in the churchwide organization). Thom Ehlen (with a little help from his friends and Augsburg Fortress, Publishers) produces the 2010 Yearbook and assists Deb. Rob Thoma serves as risk manager, providing invaluable assistance to this whole church in matters of insurance. Mary Beth Nowak and her team of Gail Schroeder and Jo Brady always are busy planning the logistics for Churchwide Assemblies and numerous meetings supporting the work of this church. Marie Fellows provides invaluable assistance to me as an executive administrative assistant. Phil Harris and Dave Ullrich, supported by Loraine Shields, operate as the churchwide organization's law firm. And, Ruth Hamilton serves indispensably as the executive for administration, with responsibility for budget, personnel, and administration of the Office of the Secretary. Together, this group was a remarkable team in 2009.

Since the last meeting of the Church Council, we said goodbye to our colleague Karen Bockelman, who served the Office of the Secretary for a year on a contract basis. On February 16, we greeted Frank Imhoff, the new director for official documentation. Many of you know Frank, who had served since the beginning of this church in the ELCA news service. Frank will have principal responsibility for minutes at meetings of the Church Council and Churchwide Assembly, as well as overseeing the minutes prepared by ELCA boards, committees, and units. Ruth Hamilton will continue to have responsibility for working with Conference of Bishops, including meeting minutes.

In addition to the "routine" work of the Office of the Secretary, there are a number of special

activities that I would like to bring to your attention.

2. *Ministry Policies Revisions*

As you know, the Office of the Secretary has been working with others on revisions to ministry policies that will implement the actions of the 2009 Churchwide Assembly. The Church Council appointed an Ad Hoc Committee to oversee integrating and editing the documents. The committee has met by conference call, and the Church Council will review amendments to “Vision and Expectations” (for both ordained ministers and persons on the lay rosters), the Candidacy Manual, and “Definitions and Guidelines for Discipline.” Revisions to this last document were discussed at a face-to-face meeting of the Committee on Appeals in late February as well as in several conference calls. In addition, we have been in contact with the Board of Pensions regarding proposals arising from implementing resolution 7 to the social statement (regarding amendments to benefits and other plan documents to make them consistent with the policies adopted by the assembly). All of these documents are available online at the NetCommunity site or www.elca.org/ministrypolicies.

Presiding Bishop Hanson also convened a working group to examine issues involving Extraordinary Lutheran Ministries (ELM) pastors. That working group, consisting of executives from the Vocation and Education unit, the Worship and Liturgical Resources section, the Ecumenical and Inter-Religious Affairs section, and the Office of the Secretary, has met on a number of occasions, including a meeting with representatives of the ELM community. At the Conference of Bishops meeting, an *ad hoc* committee met and drafted a document that achieved the bishops’ approval. That document called for the pastors to be received into this church, following approval by a synodical candidacy committee, by a rite of reception onto the ELCA roster of ordained ministers with prayer and laying on of hands. That rite, having received a liturgical review according to the policies of this church, will come to the Church Council at this meeting for consideration.

3. *Congregations Voting to Leave the ELCA*

The Office of the Secretary is monitoring congregations that are voting to terminate their relationship with the ELCA. Marie Fellows in the Office of the Secretary is keeping track of the votes; Deb Myers is making appropriate changes in the congregational database when notified to do so by synods. As of March 4, we have been advised by synods that 276 congregations have taken votes to leave the ELCA. In 197 congregations, the first vote passed; in 64 congregations the first vote failed. All of the second votes that have been taken in 62 congregations have passed. This does not mean that all 62 of these congregations have been removed from the roster because Synod Council approval is required for congregations established by the ELCA and former congregations of the Lutheran Church in America, and, in some cases, the vote is disputed because questions exist regarding the process. For consistency, we are updating the numbers at the end of each month, and I will provide an update for March in my oral report.

4. *Dual Rostering*

On January 19, 2010, I provided to bishops and synodical vice presidents a memorandum concluding that dual roosting of ordained ministers and congregations is impermissible under the governing documents of this church. (A copy is attached as Appendix A.) This interpretation is consistent with the position taken by my predecessor, Pr. Lowell G. Almen. Even if other Lutheran

church bodies or entities allow dual rostering, the ELCA does not. Pursuant to ELCA constitutional provision 9.22., the synod has responsibility for evaluating whether a congregation on its territory meets the criteria specified in the governing documents.

5. *Insurance/Risk Management*

As indicated above, Rob Thoma has been working hard to enhance the ELCA's endorsed insurance program, both to realize improved coverage and cost reduction for the churchwide organization and to collaborate with Church Mutual Insurance Company to expand risk management services to synods and congregations.

The endorsed program through Church Mutual now insures 47 of the 64 eligible synods (it does not underwrite in the Caribbean), 27 of which were added since the program's inception in June 2008. Church Mutual also insures approximately 3,800 congregations, 568 of which were added since the program's beginning. The economic recession and reduction in mission support income in the ELCA have deferred consideration of a shared risk pool approach for insurance.

A significant change in coverage that warrants reporting to you was effected for missionaries in 2009. Rather than self-insuring worker's compensation, a policy was purchased through ACE American Insurance Company to provide coverage to these employees. From both legal and practical perspectives, this change is very beneficial to missionaries and to the ELCA.

In addition, Rob Thoma has been vigilant in negotiating insurance renewals, resulting in cost savings at an important time in the life of this church. One significant issue that remains to be resolved is the continuation of business travel accident insurance, a program in which a number of synods participate. I anticipate that we will be in contact with those synods about the possibility of canceling this coverage in 2010.

Risk management and insurance issues are important concerns for every congregation. Information and tips are available through the ELCA's electronic newsletter "Administration Matters." It addresses a variety of topics, including internal controls, tax information, constitutional issues, and the like. To find the latest issue, go to www.elca.org and navigate to the pages in the Office of the Secretary or Office of the Treasurer that address congregational administration.

Rob Thoma and Willis, our insurance broker, are willing to attend Synod Assemblies in order to address risk management and insurance issues. Feel free to contact Rob at 773-380-2403 or rob.thoma@elca.org about arrangements.

6. *Background Checks*

The 2009 Churchwide Assembly amended the *Constitution for Synods* by adding †S.9.12., which requires background checks and screening for synod officers. Synod Councils are required to develop procedures for this process. As protocols are adopted, we would appreciate hearing from synods about what works and what does not, as well as any problems that synods are experiencing. The Office of the Secretary is interested in sharing best practices on this matter, once sufficient experience has been obtained.

C. Planning for Synod Assemblies

The season of Lent brings with it preparations for 2010 Synod Assemblies. A number of issues have surfaced (submarine lingo!) that warrant careful attention as we plan together for these important events.

First, it is important to remember that Synod Assemblies this year will elect voting members for the 2011 Churchwide Assembly. As is always the case, synods seek to elect thoughtful, intelligent, hardworking, compassionate, and concerned individuals as voting members. They have been asked to bear in mind not only the representational principles codified in †S6.04., but also the commitment to increase the number of youth and young adults in the governance of this church as indicated in continuing resolution †S6.04.B09.

This year individuals in some synods have requested that nominees respond to certain questions. The protocols for nomination and election of voting members by Synod Assemblies is up to the synods, and there is nothing in the governing documents of this church that prohibits protocols for asking questions of nominees for voting members to the Churchwide Assembly. However, if a synod decides to use such a protocol, the Office of the Secretary urges thoughtful development and use of a process that is not driven by a single issue, is transparent, and is fair. For example, if there will be a forum for nominees or a question-and-answer time at the assembly, care must be taken to ensure that all nominees can participate and that the time does not become a debate on sexuality. If questionnaires will be developed, they should include a variety of topics. Synods are encouraged to remember that persons are elected as voting members for this whole church and not as delegates or representatives of particular special interest groups.

Second, once voting members are elected, we request that synods provide the Office of the Secretary information regarding them on the form that will be provided. This will facilitate the process of registration and our ability to communicate electronically with voting members before the assembly. We remain committed to caring for creation by reducing the quantity of paper that is part of the Churchwide Assembly.

Third, Synod Assemblies will consider a variety of resolutions, memorials, and proposed actions. As in past years, the Office of the Secretary has disseminated a memo to address the distinction between memorials and resolutions as well as the procedures for their submission. (A copy is attached as Appendix B.) A few specific comments are worth making at this time. As is always the case, we encourage synods to make use of a proactive Reference and Counsel Committee to review proposed resolutions and memorials and to ensure that they are clearly drafted and appropriate. These committees should be encouraged to consult with bishops when there are questions about whether a resolution is out of order. With respect to issues related to the social statement on human sexuality and the ministry policies, template resolutions that pass constitutional muster have been provided to synods. The Office of the Secretary does not endorse any of these resolutions or memorials, but use of them may prevent assembly chairs from being put in a position where they may have to rule that a resolution or memorial is out of order.

In evaluating possible memorials, resolutions, and proposed actions, it is important to emphasize that they cannot contradict or be inconsistent with the governing documents of this church. We already have seen such proposals. Because this issue is important, both from an ecclesial perspective and a legal perspective, it is useful to point out what *Robert's Rules of Order, Newly Revised* (10th ed.) say in the category of "Improper Motions" in Section 39 at p. 332: "Motions that conflict with the corporate charter, constitution or bylaws of a society, or with procedural rules prescribed by national, state, or local laws, are out of order, and if any motion of this kind is adopted, it is null and void."

In addition to motions relating to ministry policies, two other examples of improper motions warrant synodical attention. It is possible that synods may see resolutions or proposed actions to authorize dual rostering of congregations or to insert the CORE Common Confession of Faith into congregational or

synodical constitutions; it is also possible that there will be a motion to restrict or redirect mission support. Such proposals are out-of-order. Let me briefly explain the rationale for these conclusions.

With respect to dual rostering, the memo of January 19, 2010 indicates that dual rostering of ordained ministers and congregations is a violation of the ELCA constitution. In these circumstances, a Synod Assembly or congregational meeting cannot take contrary action; to do so, under the provision of *Robert's Rules of Order* cited above, is an improper motion that is out-of-order and null and void, if adopted.

With respect to inserting the Common Confession into synodical or congregational constitutions, the chapter titled "Confession of Faith" contains all required provisions. In addition, these constitutions all reflect the relationship of a synod or a congregation to the rest of the Evangelical Lutheran Church in America. The constitution is not, therefore, an appropriate place to locate a statement about relationships with other entities or church bodies.

With respect to mission support, provision †S15.11.b in the *Constitution for Synods* states: "The synod shall receive the proportionate share of the mission support from its congregations, and shall transmit that percentage of each congregation's mission support as determined by the Churchwide Assembly to the treasurer of the Evangelical Lutheran Church in America." This and other provisions in the ELCA constitution and the *Constitution for Synods* reflect the concept of interdependence and the importance of the covenantal relationship between synods and the churchwide organization. Thus, a synod cannot *unilaterally* reduce its share of mission support by Synod Assembly or Synod Council action.

Finally, as in the past, Bishop Hanson and I plan to hold several conference calls with synodical bishops and vice presidents regarding Synod Assembly issues. In the past, these conversations have served as an important means of discussing substantive and parliamentary issues.

D. Churchwide Assembly Planning

Work already is underway for the 2011 Churchwide Assembly, which will take place in Orlando August 14–19. While much of the planning, especially in terms of logistics, is similar to past years, we look forward to a number of differences from past assemblies.

First, the decision has been made to reduce the length of the assembly by one day. Thus, the assembly is scheduled to begin on Sunday, August 14, and to conclude on Friday, August 19.

Second, the planning team remains committed to continuing the focus on care for creation. One objective is to work toward a paperless (or almost paperless) assembly in 2013. Already, the IT section of the Office of the Treasurer is exploring technical possibilities that would allow this goal to be achieved. In anticipation of this goal, the tentative plan is to have a pilot project in 2011, consisting of three synods that would use computers instead of binders for assembly materials.

Finally, a recommendation will be brought to this meeting regarding a site and time for the 2013 Churchwide Assembly.

E. Congregational Changes in 2009

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

1. *Congregations Received in 2009*

Twelve congregations were recognized and received into the Evangelical Lutheran Church in America in 2009. According to reports provided to the Office of the Secretary by synods, newly received congregations were as follows:

<u>Synod</u>	<u>Number</u>	<u>Name</u>	<u>Location</u>	<u>Rostering Date</u>
2C	30856	Resurrection Lutheran Church	Coronado, Calif.	5/20/2009
2D	30865	Amazing Grace Lutheran Church, Inc.	Las Vegas, Nev.	8/20/2009
3G	30859	Spirit of Christ Community Lutheran Church	St. Louis Park, Minn.	7/31/2009
3I	30617	Rejoice! Lutheran Church	Northfield, Minn.	02/23/2009
4F	30452	First Taiwanese Lutheran Church	Houston, Tex.	04/04/2009
5K	30843	New Heights Lutheran	Black Earth, Wisc.	1/1/2009
6D	30869	Threshold Lutheran Church	Toledo, Ohio	9/1/2009
7A	30863	St. Stephan's Grace Community Lutheran Church	Newark, N.J.	3/22/2009
7D	30858	Crossroads Lutheran Church	Amherst, N.Y.	5/31/2009
7E	30827	St. Michael Evangelical Lutheran of the Nativity	Allentown, Penn.	1/13/2009
8G	30769	Oromo Evangelical Lutheran Church	Washington, D.C.	10/31/2009
9B	90157	Amazing Grace Lutheran Church	Waxhaw, N.C.	6/14/2009

2. *Congregations Removed in 2009*

Two congregations were removed from the roster in 2009, according to records received by the Office of the Secretary. (*Note: this figure does not include congregations that have voted to terminate their relationship with the ELCA as the result of actions of the 2009 Churchwide Assembly.*)

<u>Synod</u>	<u>Number</u>	<u>Name</u>	<u>Location</u>	<u>Baptized</u>	<u>Termination Date</u>
3C	05399	Pioneer Lutheran Church	White, S.D.	139	10/9/2009
3E	11606	Calvary Lutheran Church	Orr, Minn.	120	4/14/2009

3. *Congregations That Withdrew in 2009*

Thirteen congregations have been reported by synods as having withdrawn from the ELCA in 2009. These represent a reported combined membership of 10,966.

<u>Synod</u>	<u>Number</u>	<u>Name</u>	<u>Location</u>	<u>Baptized</u>	<u>Termination Date</u>	<u>Destination</u>
1D	04834	Zion Lutheran Church	Deary, Idaho	57	9/16/2009	LCCM
1D	13043	Emmanuel Lutheran Church	Walla Walla, Wash.	120	12/20/2009	LCCM
2B	16142	El Camino Pines Lutheran Church	Frazier Park, Calif.	177	12/20/2009	AALC
2D	16010	Community Church of Joy	Glendale, Ariz.	6,834	9/27/2009	LCCM
3C	13588	St. John Lutheran Church	Hecla, S.D.	202	6/28/2009	LCCM

3C	13595	Trinity Lutheran Church	Houghton, S.D.	28	6/28/2009	LCMC
4B	10083	Christ the King Lutheran Church	Dodge City, Kans.	197	9/27/2009	LCMC
5E	10961	Emmanuel Lutheran Church	Fontanelle, Iowa	811	10/18/2009	LCMC
5E	02527	Stratford Lutheran Church	Stratford, Iowa	282	6/14/2009	LCMC
6C	10683	St. James Lutheran Church	Holland, Ind.	415	8/15/2009	LCMC
6C	02323	Hebron Lutheran Church	Hebron, Ky.	1,196	12/13/2009	LCMC
7D	10377	St. Paul's Lutheran Church	West Falls, N.Y.	440	4/26/2009	LCMC
7D	20196	Immanuel Lutheran Church	Delhi, N.Y.	207	6/5/2009	LCMS

In addition, as of March 19, 2010, synods have reported that 19 congregations with a combined baptized membership of 10,772 have terminated their relationship with the ELCA.

<u>Synod</u>	<u>Number</u>	<u>Name</u>	<u>Location</u>	<u>Baptized</u>	<u>Termination Date</u>	<u>Destination</u>
1D	12920	Christ Lutheran Church	Odessa, Wash.	293	2/21/2010	
1D	12931	Faith Lutheran Church	Pierce, Idaho	61	2/28/2010	LCMC
1D	12961	Richland Lutheran Church	Richland, Wash.	1,213	2/28/2010	LCMC
2B	07566	Chinese Life Lutheran Church	Alhambra, Calif.	145	1/24/2010	LCMC
3C	13599	Lands Lutheran Church	Hudson, S.D.	276	3/7/2010	LCMC
3I	11745	Wangen Prairie Lutheran Church	Cannon Falls, Minn.	75	3/7/2010	LCMC
3I	30617	Rejoice! Lutheran Church	Northfield, Minn.	214	1/25/2010	LCMC
5D	16033	Immanuel Lutheran Church	Waukee, Iowa	645	1/31/2010	LCMC
5D	10925	Zion Lutheran Church	Des Moines, Iowa	1,243	1/22/2010	LCMC
5E	10940	Samuel Lutheran Church	Eagle Grove, Iowa	352	2/7/2010	
5E	11153	Skien Lutheran Church	Sloan, Iowa	347	1/10/2010	LCMC
5E	10853	St. Olaf Lutheran Church	Bode, Iowa	430	1/31/2010	LCMC
5I	14364	Christus Lutheran Church	Clintonville, Wisc.	1,062	2/8/2010	LCMC
5I	14449	Northland Lutheran Church	Iola, Wisc.	356	1/10/2010	LCMC
5I	14459	Zion Lutheran Church	Manawa, Wisc.	326	2/14/2010	LCMC
5I	14502	Grace Lutheran Church	Oconto Falls, Wisc.	1,002	2/14/2010	LCMC
5I	14503	First Lutheran Church	Ogdensburg, Wisc.	184	2/14/2010	LCMC
5L	14699	Olivet Lutheran Church	La Crosse, Wisc.	847	1/24/2010	LCMC
6A	07314	St. Michael Lutheran Church	Canton, Mich.	1,701	2/13/2010	LCMC

Withdrawals from the ELCA since 2001 were as follows:

- In 2008, 12 congregations with a combined baptized membership of 3,198 withdrew.
- In 2007, 5 congregations with a combined baptized membership of 807 withdrew.
- In 2006, 18 congregations with a combined baptized membership of 7,669 withdrew.
- In 2005, 21 congregations with a combined baptized membership of 14,005 withdrew.
- In 2004, 26 congregations with a combined baptized membership of 9,816 withdrew.
- In 2003, 8 congregations with a combined baptized membership of 3,654 withdrew.
- In 2002, 18 congregations with a combined baptized membership of 16,689 withdrew.
- In 2001, 6 congregations with a combined baptized membership of 2,876 withdrew.

As you know, some congregations are voting to terminate their relationship with the ELCA following the 2009 Churchwide Assembly. The Office of the Secretary has disseminated a memorandum outlining the constitutional procedures for termination of relationship. (A copy is included as Appendix C). Only those congregations that have withdrawn following the prescribed process are included in these numbers.

The Office of the Secretary removes congregations from the roster only upon the review of the synod that the constitutional process for termination has been followed.

4. *A Primer on Disbanding, Merging, and Consolidating*

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

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

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

DISBANDING, MERGING, AND CONSOLIDATING CONGREGATIONS

	'91	'92	'93	'94	'95	'96	'97	'98	'99	'00	'01	'02	'03	'04	'05	'06	'07	'08	'09
DISBANDING	31	30	36	32	34	34	40	32	29	33	42	26	39	40	31	38	29	24	29
MERGING	4	6	7	7	5	5	9	4	5	2	2	0	9	7	3	10	2	5	8
CONSOLIDATING	10	11	6	13	10	18	12	15	10	4	0	0	6	2	5	12	12	8	9

F. Roster Changes

1. *Additions to the Rosters*

Additions to the roster of ordained ministers take place only in the ways defined by the constitution and bylaws of the Evangelical Lutheran Church in America and the Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America. Those specific ways are:

- Individuals who are ordained in accord with the current constitution and bylaws of this church, after having been approved by a duly constituted synodical candidacy committee—according to the standards and policy of this church—and having received and accepted a regular, attested Letter of Call to be a pastor.
- Individuals approved by a synodical candidacy committee who previously were ordained in another Lutheran church body or another Christian church body, under bylaw 7.31.14., whose ordination is recognized by this church under the policy that addresses such recognition. Other candidates would be ordained by this church under the same policy.
- Individuals reinstated to the roster of ordained ministers, under churchwide bylaw 7.31.15., who previously served on the roster of ordained ministers in this church or one of its predecessor church bodies.
- Individuals received, under churchwide bylaw 8.72.15.c., through the candidacy process for the roster of ordained ministers, who were ordained in a full-communion partner church body.

- Individuals transferred, upon receipt of a Letter of Call in an ELCA ministry setting, from a synod roster of the Evangelical Lutheran Church in Canada.

2. *Only ELCA Ordained Ministers May Be Called*

Only ordained ministers on the roster of the ELCA—or properly approved candidates—may receive a Letter of Call for service in an ELCA congregation or other ministry setting.

A congregation that calls or maintains as a pastor one who is not on the roster of this church is subject to removal, as indicated in churchwide constitutional provision 9.23. or in churchwide bylaw 20.31.01.b. and c. Churchwide constitutional provision 9.23. indicates:

In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor an ordained minister who has resigned or been removed from this church's roster of ordained ministers or that calls as its pastor one who has not been approved for the roster of ordained ministers may be removed from the roster of congregations of this church by the Synod Council upon recommendation of the synodical bishop.

The implementing bylaws for service of an ELCA ordained minister in a full-communion partner church preclude dual roster status. Likewise, constitutional provision 8.73. on the relationship of the ELCA to other member churches of the Lutheran World Federation provides no basis for dual roster status.

3. *Contract, Not Call*

Service by an ordained minister from a full-communion partner church body is addressed in churchwide bylaw 9.21.02. and takes place under contract with the approval of the synodical bishop. Such ministers are not eligible for “call” by an ELCA congregation, synod, or the churchwide organization.

4. *Disability*

In cases of disability, there are two separate determinations to be made—determination for Board of Pensions purposes and determination of disability for rostering and call purposes. According to the Manual of Policies and Procedures for Management of the Rosters, the synodical bishop receives the request for designation of disability along with a medical assessment and the determination of the Board of Pensions (or other insurance carrier): “This assessment informs the synod process, but is not determinative.” If appropriate, the synod bishop forwards a recommendation for disability status to the Synod Council for action.

It is important to point out that a determination of disability, either by the Board of Pensions or the Synod Council, does not automatically terminate a call. If a congregational needs to end, the termination must be done in accordance with constitutional provision 7.46. (†S14.13., *C9.05.).

5. *Summary*

Only the names of individuals ordained or received in conformity with the governing documents and policy statements in place at the time of the ordination or reception are added to the roster of ordained ministers of the Evangelical Lutheran Church in America.

For further information, consult the Manual of Policies and Procedures for the Management of the Rosters. You will find it at the Office of the Secretary Web pages under Synodical Administration/Official Guidelines.

G. Church Council Calls

The *Constitution, Bylaws, and Continuing Resolutions of the ELCA* gives to the Church Council the responsibility for certain types of calls for rostered leaders. By council action, the Office of the Secretary exercises that responsibility on behalf of the council and annually reports those calls extended by the Church Council.

ORDAINED MINISTERS 2009				
NAME AND TITLE	SYNOD	SOURCE	EFFECTIVE CALL	DATE ISSUED
EVANGELICAL OUTREACH AND CONGREGATIONAL MISSION				
Bennethum, D. Michael director for evangelical mission in the Northeastern Pennsylvania Synod	7-E	4.7	04-01-09	03-09-09
Blomberg, Harvey E, director for evangelical mission in the Sierra Pacific and Oregon synods	2-A	4.7	02-01-09	03-09-09
Buss, Gerald D. director for evangelical mission in the Northwest Washington Synod	1-B	4.7	04-13-09	03-24-09
Eggleston, Jack E. director for evangelical mission in the Southeast Michigan Synod	6-A	4.7	03-15-09	03-24-09
Hinojosa, Arnold R. director for evangelical mission in the North Carolina Synod	9-B	4.7	02-01-09	04-22-09
Hirsch, Philip C. director for evangelical mission in the Metropolitan Washington, D.C., Synod	8-G	4.7	06-01-09	03-24-09
Horner, Jack M. Jr. director for evangelical mission in the Metropolitan New York Synod	7-C	4.7	06-16-09	05-06-09
Hytjan, James A. director for evangelical mission in the Rocky Mountain Synod	2-E	4.7	02-02-09	02-24-09

Jacob, Scott A. director for evangelical mission in the Northeastern Minnesota Synod	3-E	4.7	02-16-09	02-24-09
Jansons, Helga director for evangelical mission in the Eastern Washington-Idaho Synod	1-D	4.7	11-16-09	10-15-09
Timothy H. Knaus director for evangelical mission in the Allegheny Synod	8-C	4.7	08-17-08	06-08-09
Larson, Nancy J. director for congregational mission in the Northeastern Iowa Synod	5-F	4.7	03-16-09	04-01-09
Morgan, Blair W. director for evangelical mission in the Southwestern Pennsylvania Synod	8-B	4.7	07-01-09	07-17-09
Nelson, Kerry L. director for evangelical mission in the Texas-Louisiana Gulf Coast Synod	4-F	4.7	12-01-09	10-27-09
Prois, Rodger C. director for evangelical mission in the Western Iowa Synod	5-E	4.7	09-01-09	12-01-09
Streng, Lawrence E. director for evangelical mission in the Southwestern Minnesota Synod	3-F	4.7	06-01-09	05-19-09
Wallschlaeger, Melanie J. S. director for evangelical mission in the Southwest Washington Synod	1-C	4.7	05-01-09	06-03-09
Walter-Peterson, Amy director for evangelical mission in the Upstate New York Synod	7-D	4.7	03-01-09	02-24-09

GLOBAL MISSION

Berry-Bailey, Barbara associate director for companionship	7-F	11.2	02-16-09	02-24-09
Church, Michael G. pastor-developer in Cluj, Romania	7-C	11.1	09-01-09	08-24-09

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCH COUNCIL
 April 9 - 12, 2010
Exhibit A, Part 3
 Page 12

Church, Terri E. pastor-developer in Cluj, Romania	7-C	11.1	09-01-09	08-24-09
Eller, Justin E. pastor with Iglesia Evangelica Luterana Boliviana	9-B	11.1	07-13-2009	05-28-09
Gonia, James W. director for West Africa	2-E	11.1	02-02-09	02-24-09
Gustafson, Loren J. pastor of the International Church of Copenhagen, Denmark	1-F	11.1	10-01-09	10-15-09
Magyar, Joshua W. pastor in Tanzania	1-F	11.1	08-15-09	10-15-09
Mark L. Nygard graduate studies coordinator at the Evangelical Theological Seminary at Cairo, Egypt	3-A	11.1	07-13-09	06-17-09
Rowe, Julie program director for companionship education, and advocacy in Europe and the Middle East	4-E	11.2	10-15-08	09-06-09
Torgerson, Heidi L. associate director for Global Service-Young Adults in Global Mission	3-B	11.2	02-02-09	02-24-09
Warn, Kathryn L. pastor-in-residence of the Evangelical Lutheran Church in Sierra Leone	4-D	11.1	02-01-2009	10-02-09

MULTICULTURAL MINISTRIES

Starr, Albert Jr. director for African descent ministries	2-B	4.7	03-16-09	04-01-09
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VOCATION AND EDUCATION

Churchill, Steven L. director of admissions at Pacific Lutheran Theological Seminary	2-A	10.1	01-31-08	07-15-09
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Palmer, Herbert E. regional coordinator of Region 4	4-F	3.1	03-15-09	03-10-09
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Zurcher, Kathryn R. associate director for admissions at Luther Seminary	3-G	10.1	01-05-09	05-06-09
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CHURCH IN SOCIETY

Reumann, Amy E. director for Lutheran Advocacy Ministry in Pennsylvania	5-J	5.3	07-01-09	07-08-09
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DEVELOPMENT SERVICES AND ELCA FOUNDATION

Norman, Linda O. chief financial officer	5-A	4.7	04-01-09	05-05-09
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ELCA FOUNDATION

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

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

Blice-Baum, Mark D. auxiliary chaplain in the U. S. Air Force	8-G	5.5	01-11-10	01-11-10
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Goodson, Gary D. chaplain in the U. S. Army	4-E	5.5	03-02-09	05-26-09
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Gilderhus, Mark A. chaplain in the U. S. Army National Guard	1-E	5.5	08-18-08	08-10-09
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Hedlund, Kerstin L. chaplain in the U. S. Army Reserves	4-D	5.5	05-01-09	05-08-09
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EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCH COUNCIL
 April 9 - 12, 2010
Exhibit A, Part 3
 Page 14

Jacobson, Jeffrey S. chaplain in the U. S. Navy	3-F	5.5	07-07-09	08-02-09
Kiel, Renee R. chaplain in the U. S. Army Reserves	5-D	5.5	07-26-09	07-20-09
Peterson, Timothy E. chaplain in the Minnesota National Guard	3-H	5.5	06-02-09	10-09-09
Rittmaster, Richard A. chaplain in the Minnesota National Guard Veterans Affairs	3-G	5.5	04-09-09	04-15-09
Shrum, Alvin G. Chaplain at the John V. Dingell VA Medical Center at Detroit, Mich.	6-A	5.5	02-01-09	05-08-09

OFFICE OF THE PRESIDING BISHOP/COMMUNICATION SERVICES

Schafer, Eric C. vice president for philanthropy and faith community relations, with Odyssey Networks	7-F	8.3	01-01-10	11-18-09
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OFFICE OF THE PRESIDING BISHOP—ECUMENICAL AND INTERRELIGIOUS RELATIONS

Wilson, Sarah Hinlicky Associate research professor with the Institute for Ecumenical Research at Strasbourg, France	7-G	8.3	10-01-08	02-24-09
Schaefer, Robert George executive for worship in the Worship and Liturgical Resources section	9-E	4.3	03-01-09	01-30-09

ASSOCIATES IN MINISTRY/VOCATION AND EDUCATION

House, J. Lawrence senior major gifts officer at The Lutheran Theological Seminary at Philadelphia	7-F	10.1	03-23-09	12-18-09
Krentz, Michael E.	7-E	10.1	07-01-09	11-18-09

DEACONESS

Countess, Sylvia S. Director of Vocation and education	9-D	4.4	05-01-09	05-01-09
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H. Travel Costs and Savings

The churchwide organization remains committed to monitoring carefully travel costs and to practice good stewardship of these expenses. As in past years, changing practices, policies, and fares of airlines and the economy generally affect directly the overall cost of travel for Church Council members, board and committee members, members of the Conference of Bishops and staff serving through the churchwide organization and synods. Fortunately, 2009 did not see the continuation of escalating costs from 2008; unfortunately, the dramatic decrease reflects the abysmal state of the economy.

The chart below does not include international travel by staff of the Global Mission program unit on tickets issues by Menno Travel of Columbia Heights, Minnesota. Such tickets are issued by Menno because of that agencies experience with international travel arrangements, especially in Africa and Asia. The chart below provides a summary of 2009 travel costs and savings through use of Best Travel, the contracted travel vendor for the churchwide office. With careful monitoring of travel, the number of domestic tickets dropped by more than 12 percent in 2009 from the preceding year and the average ticket price dropped by more than 25 percent. The churchwide organization hopes to continue to realize cost savings by entering into contracts with air carriers for domestic travel. However, 2010 already has seen an escalation in gas prices and air fares. We anticipate that average domestic ticket prices will increase in 2010.

2009 TRAVEL COSTS WITH COMPARISON TO PREVIOUS YEARS

<i>Year</i>	<i>Number of tickets</i>	<i>Total spent</i>	<i>Average domestic ticket</i>
2009	9,204	\$2,537,398.00	\$266.00
2008	10,226	\$3,641,806.00	\$335.00
2007	10,661	\$3,250,892.00	\$298.00
2006	10,390	\$3,208,111.00	\$309.00
2005	11,891	\$3,560,437.00	\$299.00
2004	9,663	\$2,783,658.00	\$281.00
2003	11,531	\$3,566,928.00	\$301.00
2002	11,774	\$3,188,783.00	\$264.00
2001	13,176	\$3,309,590.00	\$244.42
2000	11,839	\$3,242,561.46	\$266.50
1999	10,095	\$2,951,527.00	\$292.00
1998	8,563	\$2,552,481.00	\$291.00
1997	7,882	\$2,314,912.00	\$294.00
1996	8,412	\$2,414,320.00	\$283.00
1995	8,067	\$2,384,816.00	\$295.63
1994	7,639	\$2,099,053.00	\$268.21
1993	7,540	\$2,269,850.00	\$296.66
1992	7,514	\$2,256,850.00	\$296.33
1991	7,381	\$2,272,000.00	\$308.00
1990	8,028	\$2,602,891.00	\$325.00
1989	9,548	\$2,870,164.00	\$301.00
1988	8,272	\$2,380,103.00	\$288.00

I. Real Estate Transactions

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

<u>Authorization</u>	<u>Date</u>	<u>Approved By</u>	<u>Subject of Approval</u>
CC90.4.31	3-12-09	Hanson / Swartling	Partial Release of Reverter Interest to Knute Nelson, a Minnesota nonprofit corporation for property located Douglas County, Minnesota
CC90.4.31	3-19-09	Jackson-Skelton/ Swartling	Sale of real estate, Section 23, Township 15 North, Range 43, Garden County, Nebraska
CC90.4.31	3-19-09	Jackson-Skelton/ Swartling	Sale of real estate, NE Quarter of Section 27;, Township 15 North, Range 43, Garden County, Nebraska
CC90.4.31	3-19-09	Jackson-Skelton/ Swartling	Sale of real estate, Section 27, Township 15 North, Range 42, Garden County, Nebraska
CC90.4.31	6-24-09	Jackson-Skelton/ Swartling	Sale of real estate, Lot 12, Block 5, Southwood Section B, Sarasota County, Florida
CC90.4.31	12-1-09	Jackson-Skelton/ Swartling	Sale of real estate, Lot 1116, West Phoenix Estates Unit 7, Maricopa County, Arizona

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, and the Report of the Secretary, Agenda Exhibit A, Part 3, pages 15-17 of the April 11-13, 2008, Agenda Exhibit A, Part 3 pages 13-14 of the March 27-28, 2009, meeting of the Church Council.

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

J. A Word on Personal Goals

As in the past two years, I spent time over the holidays reflecting on my personal goals for the past year and developing new goals for the new one. I share these goals with the Office of the Secretary management team and with Bishop Hanson, as well as with the members of the Church Council charged with checking up on the “spiritual, emotional, and physical well being of the full-time salaried officers of this church” (ELCA bylaw 14.41.11.f.). Here is a synthesis of my goals for 2010:

- continue to set a positive tone for the Office of the Secretary and emphasize personal contact and approachability (ongoing);
- continue to provide accurate and timely assistance to individuals, congregations, synods, and the churchwide organization (ongoing);
- address structural and other issues in OS and improve its performance and teamwork (this involves filling the vacant position for director of official documentation, for which Frank Imhoff was hired);
- follow-up on 2009 Churchwide Assembly and begin work on preparation for 2011 and 2013;
- support work of LIFT (ecology study task force);
- facilitate organization and work of Synod Assemblies;
- work on leadership development (both by expanding the pool of nominees for churchwide positions and speaking in public settings about leadership in the ELCA);
- continue work on “greening” the Office of the Secretary and the churchwide organization;
- work on a more proactive approach to records management, including developing and facilitating common approach to archiving electronic records;
- continue work on special projects (including oral history project, study of ecclesiastical ballot, updating Roster Manual, and others).

It remains a joy to serve as secretary of this church in these challenging times and to be your colleague in mission and ministry!



Office of the Secretary
Evangelical Lutheran Church in America
God's work. Our hands.

MEMORANDUM

To: Synod Bishops and Vice Presidents

From: Secretary David D. Swartling

Date: January 13, 2010

Subject: "Dual Rostering" of ordained ministers and congregations is impermissible under the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*

This memorandum responds to questions regarding the meaning and implications of being on a roster of the Evangelical Lutheran Church in America as an ordained minister and as a congregation. In each case, the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* establish criteria and specify expectations for entry onto and remaining on the applicable roster. These provisions provide the context for evaluating whether an ordained minister or a congregation may be "dually rostered" with another church body. As indicated below, the governing documents of this church expressly preclude dual-rostered status on the part of rostered ordained ministers. With respect to congregations, although an express prohibition does not exist, the governing documents of this church do not authorize congregations to join an additional church body. It is clear that a congregation cannot meet the criteria and expectations for congregations as specified in the governing documents of this church if it affiliates with another church body.

I. Ordained Ministers

Chapter 7 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* addresses ministry and prescribes the standards for ordained ministers. It provides that persons admitted to and continuing as ordained ministers of this church must comply with the governing documents of this church, as well as policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops and adopted by the Church Council. Nothing in Chapter 7 provides or implies that an ordained minister of this church also may be admitted to or maintained on the roster of another church body.

Chapter 8 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* addresses relationships and the interdependence of congregations, synods, and the churchwide organization of this church. Subsequent chapters address each of the expressions of this church and provide a framework and expectations for interdependent relationships. Parallel provisions exist in the *Constitution for Synods* and the *Model Constitution for Congregations*. (See, e.g., *S6.03. and *C4.03.) Ordained ministers, called to word and sacrament ministry as leaders in congregations and elsewhere, have responsibilities to comply with, support, and strengthen the relationships that are integral to the polity of this church.

Policies of this church developed according to the criteria in Chapter 7 and recognizing the relationships described in Chapter 8 include “Vision and Expectations for Ordained Ministers in Evangelical Lutheran Church in America.” It states as follows:

The ordained minister supports not only the work of the congregation, but also the synodical and churchwide ministry of the Evangelical Lutheran Church in America. This church expects its ordained ministers to work in a collegial relationship with one another and to share mutual accountability with those in positions of leadership and oversight in this church.

Recognizing the inherent inconsistency between meeting the criteria for ordained ministers in the ELCA and another church body, bylaw 8.72.15.d. *expressly* prohibits dual-roster status on the part of ordained ministers. It provides:

Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by ELCA churchwide constitutional provision 7.22. and bylaw 7.31.11., ordained ministers on the roster of the Evangelical Lutheran Church in America must accept and adhere to this church’s Confession of Faith, as well as abide by this church’s standards and policies for ordained ministers.

Under this explicit provision, an ordained minister of the ELCA who allows himself or herself to be on the roster of another church body violates the governing documents of this church and is subject to discipline under Chapter 20 of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The “Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America” (“Roster Manual”) also addresses the prohibition on dual rostering of ordained ministers. Part One, page 51 of the Roster Manual provides:

An ordained minister of this church who enters the ordained ministry of another church body, or who joins a religious group or congregation of another church body (except as provided in 7.41.17.), or who serves a group schismatic from this church or from a congregation thereof, shall cease to be a member of this church. The ordained minister’s name shall be removed from the roster of ordained ministers by the bishop of the synod, who shall report the action to the secretary of this church and to the next Synod Assembly.

In summary, the governing documents of this church and a long-standing policy preclude an ordained minister on the roster of the ELCA from joining another church body.

II. Congregations

The governing documents of the ELCA address “dual rostering” of congregations in only a limited and defined circumstance. No other form of “dual rostering” is constitutionally authorized.

Prior to 1999, no provision in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* authorized or allowed a congregation on the roster of this church also to be maintained on the roster of another church body. In 1999, the Churchwide Assembly amended the ELCA Constitution to add provisions to Chapter 9 implementing the “Formula of Agreement” by approving federated and union congregations with denominations with which the ELCA was in full communion [CA99.05.15]. Specifically, ELCA bylaw 9.91.01. was adopted to permit a federated congregation to be

one congregation that relates to both the ELCA and a church body in a relationship of full communion established by the Churchwide Assembly.¹ Only authorized federated congregations are allowed to be in this unusual “dual roster” status. Because only this limited exception is authorized, a provision analogous to bylaw 8.71.15.d. that expressly prohibits dual rostering of a congregation in the same way that a bylaw addresses clergy is unnecessary.²

A more comprehensive analysis of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* also demonstrates that a congregation is not authorized to join another church body while on the roster of this church. It cannot comply with the requirements of the governing documents of this church in so doing.

ELCA constitutional provision 9.22. establishes requirements that must be met by every ELCA congregation, regardless of when it was formed and the identity of its predecessor church body. This provision states: “All congregations of this church shall abide by the provisions of 9.21. [regarding roster criteria], 9.62. [regarding termination], and 7.46. [regarding termination of calls].”

ELCA constitutional provision 9.21. includes the following requirement for a congregation to be received or to maintain its status on the roster of this church:

This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

-
- f. agree to support the life and work of this church.

This provision expressly requires that congregations support the life and work of this church *both* in their governing documents and in their practice.

What it means “to support the life and work of this church” requires a view of both the ecclesiology and the polity of this church as provided in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. ELCA constitutional provision 5.01. provides a useful starting point. It begins as follows: “The Evangelical Lutheran Church in America shall be one church.” Subsequent sub-paragraphs in this provision describe organizational principles and prescribe that congregations, synods, and the churchwide organization shall be “interdependent partners sharing responsibly in God’s mission” (5.01.c.).

¹ ELCA 9.91.01 provides: “A federated congregation is one congregation that is formed and maintained with the approval of both the synod in which the congregation is located and the comparable ecclesiastical entity of one or more church bodies with which a relationship of full communion has been established. A federated congregation shall conduct its life and work under a plan of agreement adopted by the federated congregation in accord with policy of the synod in which the federated congregation is located and the comparable entity or entities of a church body or church bodies with which a relationship of full communion has been declared by the Evangelical Lutheran Church in America, in accord with 8.71. and 9.91. . . .”

² Bylaw 8.72.15.d. is inapposite. Although the first sentence in bylaw 8.72.15.d. addresses “roster status”, the subject of the provision as a whole is ordained ministers. Both the context of the sub-paragraph and the second sentence reflect that the term “roster status” refers only to ordained ministers and not to congregations. Thus, it is not reasonable to read bylaw 8.72.15.d. to include congregations in its prohibition of roster status in more than one church body.

The *Model Constitution for Congregations* also contains a chapter entitled “Church Affiliation.” *C6.01. states:

This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the _____ Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

ELCA constitutional provision 5.01.d. also provides that each congregation and synod must have governing documents that include the Confession of Faith and Statement of Purpose. The Confession of Faith chapters are substantively identical. (See Chapter 2 in the ELCA constitution, Chapter 4 in the *Constitution for Synods*, and Chapter 2 in the *Model Constitution for Congregations*.) The Statement of Purpose chapters contain provisions that are substantively parallel. Each constitution identically describes how this church participates in God’s mission in the world. (See 4.02., *S6.02., *C4.02.) Each constitution then contains provisions that address the ways that each expression will fulfill the common purposes of this church. Each constitution includes requirements to support and nurture interdependent relationships with the whole church. (See 4.03.o., *S6.03.f., *C4.03.h.) Support of this whole church on the part of congregations includes financial support. (See 8.15., *S6.03.e.5, and g., *C4.03.g., C12.04.h.)

In addition to common provisions addressing the Confession of Faith and Statement of Purpose, all of the governing documents contain an identical chapter titled “Nature of the Church.” The second provision in this chapter addresses the interrelationship between congregations and the broader church. This provision (3.02., +S5.02., *C3.02.) states:

The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

Chapter 9 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* defines congregations and their functions, describes criteria for recognition and reception, prescribes the process for termination of the relationship, and contains other provisions relating to organization and governance.

ELCA constitutional provision 9.41. includes the following in a description of the functions of a congregation in this church:

The congregation shall:

-
- g. Motivate its members to provide financial support for the congregation’s ministry and the ministry of the synod and the churchwide organization.
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization.
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.

The *Model Constitution for Congregations* contains a provision making parallel commitments. (See *C4.03.g, h, i.)

Many other provisions in the governing documents of this church address the unique nature and implications of the interdependent relationships among the expressions of the ELCA. For example, each expression recognizes that “missional efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation” (ELCA 8.16.). Each covenants to call ordained ministers only from the rosters of this church (ELCA constitution Chapter 7, 9.21.d., *C9.02.). Each adopts a common process for discipline and adjudication (ELCA constitution Chapter 20, +S13.31., *C15.02). Parallel provisions provide for review of amendments to governing documents (See Chapter 18 in the *Constitution for Synods* and Chapters 16 and 17 in the *Model Constitution for Congregations*.)

Provision *C6.03. in the *Model Constitution for Congregations* also specifically addresses aspects of the interrelationship among the expressions of the ELCA. It states:

This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

- a. This congregation agrees to be responsible for its life as a Christian community.
- b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.
- c. This congregation agrees to call pastoral leadership from the clergy roster of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod.
- d. This congregation agrees to consider associates in ministry, deaconesses, and diaconal ministers for call to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.
- e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America.

The *Model Constitution for Congregations* also contains other provisions that connect congregations with the other expressions of the ELCA.³

Taken together, the provisions in the *Constitutions, Bylaws, and Continuing Resolution of the Evangelical Lutheran Church in America* create an organic whole that inextricably interconnects congregations, synods, and the churchwide organization. Evaluating what constitutes “support for the life and work of this church” on the part of a congregation requires both an assessment of these and other provisions in the

³ For example, in the chapter addressing the responsibilities of the pastor, the requirement exists in *C9.03.c.4. to “endeavor to increase the support by the congregation to the work of the churchwide organization” and to the synod. In C12.04.h., the Congregation Council is charged with the responsibility to “emphasize partnership” with the churchwide organization and synod, and C12.05.d. includes the following requirement: “The budget shall include the congregation’s full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.”

governing documents, but also an analysis of the actual practices of the congregation. If a congregation chooses to be on the roster of another church body, it implicitly is repudiating the interdependent relationships that exist among expressions of the ELCA. If it fails to live up to the commitments contained in the governing documents of this church, the congregation necessarily breaches the partnership relationships that are foundational in this church.

Provision 9.31. of the ELCA constitution does not invalidate or circumvent this conclusion. This provision states:

Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.

This provision is applicable only where the governing documents of this church do not allocate authority to synods and the churchwide organization. Affiliation criteria and processes for reception and maintenance on the roster, in fact, are expressly allocated by the governing documents. The judgment on whether a congregation has breached its commitment to support the life and work of this church is made by the synod in whose territory the congregation is located, pursuant to ELCA constitutional provision 9.22. A congregation that repudiates its constitutional commitments to this church is subject to discipline under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

III. Conclusion

Analysis of the governing documents of this church reveals an ecclesiology and polity in which the interdependence of congregations, synods, and the churchwide organization is a foundational principle. Each expression is inextricably interconnected with the others in the mission and ministry of this church. Each commits itself to support the other expressions in order to enhance the mission and ministry of the whole church. ELCA bylaw 8.72.d expressly prohibits an ordained minister of the ELCA from serving on the roster of another church body. To do so would also violate, explicitly and implicitly, other provisions in the governing documents and policies of this church. With respect to congregations, amendments to the ELCA Constitution in 1999 authorized one type of dual rostering in the context of federated congregations. The absence of other provisions authorizing dual rostering in other circumstances indicates that such practice is not authorized. Further, a careful analysis of other provisions in the ELCA constitution and the *Model Constitution for Congregations* shows that a congregation cannot fulfill its duties and responsibilities -- indeed, will abrogate them -- by joining the roster of another denomination. Within the ELCA, the responsibility for determining if a congregation meets its constitutional responsibilities is allocated to the synod.

DDS/mbf



Office of the Secretary
Evangelical Lutheran Church in America
God's work. Our hands.

MEMORANDUM

To: Synod Bishops, Vice Presidents, and Secretaries
From: David Swartling, Secretary
Date: March 18, 2010
Subject: Memorials and Resolutions

Lenten season greetings!

Synod Assembly season once again is about to begin. Just as in past years, it is important to process synodical resolutions and memorials carefully and in a timely manner. This memorandum provides background information regarding memorials and resolutions to facilitate these processes. Please share its contents with your Synod Council and your synod's Reference and Counsel Committee or Resolutions Committee.

Please note that there are two significant revisions to the memorandum this year. First, the churchwide organization asks that your Synod Council consider and evaluate memorials or resolutions that contain funding mandates for the churchwide organization *before* their submission to the Synod Assembly. Second, sometimes proposed resolutions and memorials ask for actions that are not consistent with the governing documents of this church. As explained in more detail below, such proposed actions are out of order and are null and void if adopted. As a matter of stewardship of time and resources and to avoid future disputes, please work with those submitting resolutions and memorials so that proposed actions pass constitutional muster.

Enclosed at the conclusion of this memorandum as Exhibit A is the form for reporting the actions taken at your Synod Assembly.

I. What is the Difference between a Memorial and a Resolution?

In 1988, the Church Council voted that communications from synods to the churchwide organization and the Churchwide Assembly would be made pursuant to ELCA constitutional and bylaw provisions. Essentially, this action affirmed three avenues for communication: (1) Synod Assemblies may address the Churchwide Assembly through memorials; (2) Synod Councils may address the ELCA Church

Council through resolutions; and (3) Synod Councils may address churchwide units through the ELCA Church Council's Executive Committee (including forwarding resolutions adopted by Synod Assemblies).

Although both memorials and resolutions are requests by a synod for action, they are intended to address different issues and are processed differently.

Memorials address broad policy issues and are passed by Synod Assemblies for consideration by the Churchwide Assembly. Synod Councils are not authorized to adopt memorials for submission to the Churchwide Assembly. One of the responsibilities of the Churchwide Assembly, in accordance with provision 12.21.c., in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, is to "[r]eceive and consider proposals from synod assemblies." Once received by the churchwide organization, they are referred to the Memorials Committee, which is appointed by the Church Council to review and make recommendations to the Churchwide Assembly, in accordance with bylaw 12.51.21. The Memorials Committee meets after all Synod Assemblies are over, approximately six–eight weeks before the Churchwide Assembly.

Resolutions are requests from synods to the Church Council or units of the churchwide organization. Either Synod Assemblies or Synod Councils may originate resolutions. Frequently, Synod Councils pass resolutions between meetings of the Synod Assemblies and forward them directly to the Church Council for consideration, or to the Church Council Executive Committee if the desired action involves referral to a unit of the churchwide organization. As a practical matter, resolutions have a more narrow focus than memorials because they are requests for consideration or action by individual units or the Church Council. Thus, for example, a request for the Church Council to recommend a parliamentary rule would be the subject of a resolution, but a request to change an ELCA policy should be a memorial.

A resolution and a memorial may *not* be combined in one action. In addition, a synod should not address both the Church Council and the Churchwide Assembly on the same subject. The Office of the Secretary, with the concurrence of the Executive Committee of the Church Council, may treat a proposal characterized as a memorial as a resolution or vice versa. In these circumstances, the synod will be notified promptly of the re-characterization.

It also is important to point out that neither resolutions nor memorials may *direct* the churchwide organization to take action. They are proposals that *request* the specified action.

Interdependence, as well as stewardship of resources, militates for care to avoid resolutions and memorials that impose unreasonable financial demands on synods and the churchwide organization. If a proposed resolution or memorial will impose an unfunded mandate if adopted, Synod Councils are requested to consider the proposed action *before* submission to the Synod Assemblies. Synods also are

requested to advise Synod Councils and Synod Assemblies that the churchwide organization may not be able to support requested resolutions or memorials for budgetary reasons and that, if adopted, such proposed actions may have adverse consequences on existing programs or ministries. As interdependent partners, it is important for synods and the churchwide organization to work collaboratively. If questions exist regarding the potential implications of a proposed resolution or memorial, inquiries to the Office of the Secretary or the applicable unit are encouraged.

II. Drafting Memorials and Resolutions

Provision S7.32. in the *Constitution for Synods* states: "*Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of the Synod Assembly, unless otherwise ordered by the assembly." A comparable provision, bylaw 12.31.09., is in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Both memorials and resolutions are forms of main motions under *Robert's Rules of Order, Newly Revised* (10th ed.), Section 10. A main motion is simply a motion that brings business before the assembly. It is the basic mechanism to present a matter to the assembly for possible action.

Resolutions and memorials frequently contain both "resolved" clauses and "whereas" clauses. "Resolved" clauses state the action to be taken by the assembly; "whereas" clauses constitute a preamble describing the reasons for the proposed action. "Whereas" clauses are *not* required; in fact, *Robert's Rules of Order*, Section 10, page 102, discourages their use:

In general, the use of a preamble should be limited to cases where it provides little-known information without which the point or the merits of a resolution are likely to be poorly understood, where unusual importance is attached to making certain reasons for an action a matter of record or the like.

If "whereas" clauses are used, there should be as few as possible. They should be succinct and factual. They should not be argumentative.

"Resolved" clauses, if adopted, become the officially worded statement of an action taken by the assembly and a request for further action by the churchwide organization or the Churchwide Assembly. This means that they should be concise, accurate, and complete. They also should be unambiguous and should state clearly the proposed action. Just like any main motion, "resolved" clauses should not employ offensive language that would be improper in debate, according to *Robert's Rules of Order*, Section 10, page 99.

Some resolutions and memorials should not be considered. Any resolution or memorial that conflicts with the governing documents of this church is an "improper motion." As stated in *Robert's Rules of Order*, Section 39, page 332:

Motions that conflict with the corporate charter, constitution, or bylaws of a society, or with the procedural rules prescribed by national, state, or local laws, are out of order, and if any motion of this kind is adopted, it is null and void.

Synod Councils are encouraged to work closely with the Reference and Counsel or Resolutions Committee to craft resolutions and memorials that do not conflict with the governing documents and meet the required criteria.

Memorials must include a final "resolved" clause asking the Churchwide Assembly to act (or refrain from acting) in a particular way. Here is a sample final paragraph of a memorial from a Synod Assembly:

RESOLVED, that the _____ Synod Assembly memorialize the [year] Churchwide Assembly of the Evangelical Lutheran Church in America to . . . [clearly describe proposed course of action].

The final "resolved" clause of resolutions will differ depending upon whether they are intended for the attention of the Church Council or a churchwide unit. Here are sample final paragraphs for resolutions:

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

Or

RESOLVED, that the _____ Synod Assembly direct the Synod Council to forward this resolution to the Church Council's Executive Committee for referral and disposition to the appropriate unit(s) of the churchwide organization in accordance with the bylaws and continuing resolutions of this church.

III. Review and Processing of Draft Memorials and Resolutions

Synods generally provide that memorials and resolutions (as well as other main motions) be referred to a Resolutions Committee, which frequently is called a Reference and Counsel Committee. Regardless of its name, a conscientious Reference and Counsel Committee can screen proposed actions and thereby facilitate discussion of important issues and save valuable time at Synod Assemblies.

The scope of authority of the Reference and Counsel Committee varies, depending on the governing documents and rules of organization and procedure of the synod. In the simplest arrangement, the Reference and Counsel Committee only has the power to put resolutions in the proper form, eliminate duplication where similar resolutions are offered, and ensure that all resolutions relating to a

specific subject will be offered in logical sequence (see *Robert's Rules of Order*, pp. 614-21). In other cases, the synod's rules may authorize the Reference and Counsel Committee to make substantive edits and alterations in resolutions. In all cases, the committee must report all resolutions referred to it, although the committee can report resolutions without a recommendation.

If a synod so desires, its rules of organization and procedure or a continuing resolution can provide additional authority for the Reference and Counsel Committee. For example, they could provide that in reviewing proposed resolutions and main motions, the Reference and Counsel Committee may edit, prepare an alternative resolution or motion, or consolidate into a single proposed action multiple resolutions or main motions on the same or similar subjects. In these circumstances, the Reference and Counsel Committee should confer with the makers of the original memorial or resolution. In addition, whenever the Reference and Counsel Committee recommends an edited or alternative resolution or motion, the report to the assembly should contain the original maker's text. Here is a sample provision authorizing editing by the Reference and Counsel Committee:

In reviewing proposed memorials, resolutions, and main motions, the Reference and Counsel Committee may edit, prepare an alternative memorial, resolution, or motion, or consolidate into a single proposed action multiple memorials, resolutions, or main motions on the same or similar subjects. Whenever the Reference and Counsel Committee recommends an edited or alternative memorial, resolution, or motion, the report to the assembly shall contain the text of the original motion.

Regardless of the scope of editorial authority, a Reference and Counsel Committee should consider at least the following factors in evaluating memorials and resolutions: (1) Is the proposed memorial or resolution timely (i.e., was it submitted before the deadline)? (2) Is the proposed memorial or resolution consistent with the governing documents of this church? (3) Is the proposed memorial or resolution germane to issues on the agenda? (4) Does the proposed memorial or resolution address a priority, ministry, or concern of this synod and this church? (5) Does the proposed memorial or resolution have budgetary implications, and, if so, how will they be addressed? (6) Is the proposed memorial or resolution clearly drafted? (7) Do the "resolved" clauses clearly define the proposed course of action? (8) If the proposed memorial or resolution contains "whereas" clauses, do they explain the proposed action and are they accurate and non-argumentative? (9) Are the proposed actions feasible and appropriate for the Synod Assembly, Church Council, Churchwide Assembly, or unit that will be addressed? (10) Are there other memorials or resolutions that address the same or similar issues?¹

¹ When memorials and resolutions or other main motions have financial impact on the synod, care must be taken to review and evaluate the implications in an appropriate and timely manner. For example, when certain motions that call for appropriations come before the Churchwide Assembly, they are referred to the Reference and Counsel Committee, which transmits them to the Budget and Finance Committee of the Church Council. See the Rules of Organization and Procedure for the 2009 Churchwide Assembly at www.elca.org/assembly.

The synod's rules of organization and procedure should address how the Reference and Counsel Committee reports to the assembly and the status of its recommendations. Here is a sample of a provision, based on the Rules of Organization and Procedure for the Churchwide Assembly that addresses the status of recommendations of the Reference and Counsel Committee:

The Reference and Counsel Committee shall report its recommendations on memorials, resolutions, and main motions to the Synod Assembly. Such recommendations do not require a second. When the Reference and Counsel Committee recommends approval, the Committee's recommendation shall be the main motion before the assembly. When the Reference and Counsel Committee recommends the adoption of a substitute or alternative motion, the committee's recommendation shall be the main motion before the assembly. When the Reference and Counsel Committee recommends referral, the committee's recommendation shall become the main motion before the assembly. When the Reference and Counsel Committee recommends that the assembly decline a proposed memorial, resolution, or main motion, the recommendation shall be reported to the assembly. If the author or another voting member wishes to bring the declined proposed memorial, resolution, or main motion to the floor, he or she may move the matter, and it shall become the main motion before the assembly, and the committee's recommendation shall be received for information.

IV. Submission of Resolutions and Memorials to the Churchwide Organization

For proper recording and disposition, synods must submit all resolutions and memorials in a timely manner to the secretary of this church (and not directly to churchwide units or sections). A standard form on which each synod reports memorials and resolutions, as well as the names and contact information for newly elected synod officers, the text of amendments to governing documents, and other important information, is attached as Exhibit A. Please respond electronically by sending the completed form and the text of memorials and resolutions to the attention of Frank Imhoff, director for official documentation (Frank.Imhoff@elca.org). An acknowledgement will be sent upon receipt. Given the need to process memorials before the meeting of the Memorials Committee in late June in Churchwide Assembly years, it is important to transmit them as soon as possible.

The Office of the Secretary is available to respond to questions regarding memorials and resolutions and to assist in addressing parliamentary and other issues that may arise at Synod Assemblies. Let us know how we can help!

Checklist: 2010 Synod Assembly

Date: _____

Synod: _____

From: _____

A. Memorials for the Churchwide Assembly

1. Subject: _____
2. Subject: _____

B. Resolutions referred through the Synod Council to the Church Council

1. Subject: _____
2. Subject: _____
3. Subject: _____
4. Subject: _____

C. Resolutions submitted through the Synod Council for referral to a Churchwide unit through the Church Council's Executive Committee

1. Subject: _____
2. Subject: _____
3. Subject: _____
4. Subject: _____

D. Names, addresses (home and office as well as e-mail), and telephone numbers (home and office) of newly elected synodical officers. Please attach a list.

E. Text of Constitutional Amendments adopted in accord with †S18.12. and †S18.13.

Please identify under which provision each amendment was adopted.

F. Text of Bylaw Amendments adopted in accord with †S18.21.

G. Text of Continuing Resolutions adopted in accord with †SS18.31.

H. Other Significant Actions

Submit electronically to frank.imhoff@elca.org

Exhibit A

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Office of the Secretary
Evangelical Lutheran Church in America
God's work. Our hands.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
REPORT OF THE SECRETARY
APRIL 9-12, 2010
EXHIBIT A, PART 3, APPENDIX C

TO: Synod Bishops and Vice Presidents
From: David Swartling
Date: October 13, 2009
Subject: Termination of the relationship between a congregation and the ELCA

Questions have arisen regarding the constitutional requirements for terminating the relationship between a congregation and the ELCA as well as "best practices" for consulting with congregations regarding termination issues and for implementing the constitutional requirements. This memorandum will address these issues. It also will address briefly issues of property ownership that arise in the context of termination. If questions arise in a particular context, please consult with the Office of the Secretary.

A. The Constitutional Requirements

The *Constitutions, Bylaws and Continuing Resolutions* of this church provide parallel provisions regarding the process for termination of a congregation's relationship with the ELCA. They are found in provision 9.62. of the ELCA constitution and *C6.05. in the *Model Constitution for Congregations*.

Provision 9.62. of the ELCA constitution provides as follows:

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.
- b. The secretary of the congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with the congregation during a period of at least 90 days.
- d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.
- f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
- g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

- h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.**

Provision 9.22. of the ELCA constitution states that “[a]ll congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. Thus, the termination provision quoted above applies to all congregations in this church.

Termination requires a multi-step process. For simplicity, here is a checklist of the requirements:

- Adoption by a 2/3 vote at a legally called and conducted special congregational meeting of a resolution indicating intent to terminate relationship.
- Notification to the synodical bishop and all voting members of the congregation within 10 days of adoption of the initial resolution.
- Consultation with the synod bishop during a period of at least 90 days.
- Notice of a second special congregational meeting mailed to all voting members at least 10 days in advance of the second meeting.
- Adoption by a 2/3 vote at a legally called and conducted special congregational meeting, at which the bishop or a representative is present, of a resolution to terminate the relationship.
- Synod Council approval if the congregation was established by the ELCA, if the congregation was a former member of the Lutheran Church in America (LCA), or if the congregation will become independent or relate to a non-Lutheran church body.
- Transmission to the synodical bishop of a certified copy of the resolution to terminate adopted at the second special congregational meeting.
- Notice to the Office of the Secretary.

The relationship officially terminates only upon transmission to the synod bishop of the certified copy of the resolution to terminate adopted at the second congregational meeting, unless Synod Council approval is necessary. In cases where Synod Council approval is necessary, termination occurs upon transmission to the synod bishop of the certified copy of the resolution or approval by the Synod Council, whichever is later.

B. Practices to Implement Termination Provisions

The constitutional provisions are designed to ensure that voting members of the congregation have an opportunity to evaluate thoroughly the issues involved with terminating the relationship between the congregation and the ELCA. Synods and the churchwide organization also need to evaluate issues involved with a possible termination. Such evaluations presuppose a consultative process and the opportunity for conversation and reflection before a final step is taken.

In addition, almost all ELCA congregations are corporations in the state in which they are located. This means that issues of state and federal law also are embedded in the termination decision. (For example, many congregations have tax-exempt status through the ELCA’s group ruling from the IRS, which will not apply if a congregation terminates its relationship.) Because congregations and synods are corporations, members of the Congregation Council and the Synod Council also have fiduciary responsibilities to follow these processes.

Here are suggested practices and hints for facilitating the decision-making process:

1. Attempt to learn about a potential meeting to take an initial vote on termination before it occurs. To the extent that consultation and mediation can occur before an initial vote, there is more time for discussion and an opportunity for communal discernment and deliberative decision-making.
2. Obtain an up-to-date copy of the congregation's constitution. (If you discover that the congregation's constitution does not contain *C6.05, please provide a copy of the constitution and consult with the Office of the Secretary.)
3. Check to see that the first special congregational meeting was "legally called and conducted," the resolution clearly stated, and the required approval received by a 2/3 vote. (A "legally called and conducted" special meeting is one that is called according to the requirements of the congregation's constitution. This means that the meeting must be initiated properly, adequate notice provided, *Robert's Rules of Order* followed, and action taken for the specific purpose described in the notice. See C10.02. and C10.03.)
4. Check to see that the resolution adopted at the first congregational meeting was mailed (not emailed or posted on a Web site) to all voting members of the congregation.
5. Acknowledge receipt of the notice of the first vote and advise the congregation when the 90-day period will run.
6. Determine, as soon as reasonably possible, if the congregation will join another church body or become independent. (See 9.71., *C7.03., and *C7.04.)
7. Evaluate potential property ownership issues under provision 9.71. of the ELCA constitution and Chapter 7 of the *Model Constitution for Congregations*. This may involve a title search to determine legal ownership of the congregation's property and consultation with the Mission Investment Fund (MIF) to determine if it has a mortgage on the property.
8. Confer with the Evangelical Outreach and Congregational Mission (EOCM) unit of the churchwide organization to determine if the congregation has received partnership support and if repayment is called for in a Partnership Support Covenant. Also explore new mission opportunities in the area.
9. Describe your expectations regarding consultation to the congregation's leadership. (Note that the language of 9.62.c. and *6.05.c. provide a period of consultation with the members, not a single meeting.) In some cases, it may be desirable to develop a protocol or a template for the consultation process.
10. Consider who will engage in the consultation process on the part of the synod and who should be part of the process in the congregation. With respect to the former, consider involving members of the Synod Council, conference or cluster deans, and other colleagues, including those with differing views. With respect to the congregation, seek to have conversations with as many members of the congregation as reasonably possible. This also should involve identifying members who do not favor termination and discussing their options and plans.
11. Encourage conversations among congregational members, including those with differing views.
12. Share stories about ministry that occurs on behalf of the congregation through the ELCA.
13. Consider providing written materials regarding shared ministries and the case statement for staying in the ELCA.
14. Be sure that the second special congregational meeting is "legally called and conducted" and that the bishop or designee attends. Clarify the role of the bishop or designee at the meeting.
15. Ask for a certified copy of the resolution to terminate taken at the second meeting.
16. Bring the issue to the Synod Council, if the congregation was formed by the ELCA or a former congregation of the Lutheran Church in America or if the congregation intends to become independent or join a non-Lutheran church body. Be sure that the issues involved in the termination, including the extent of a minority position, are evaluated by the Synod Council. A majority vote of the Synod Council is required to approve termination of the relationship. (Note that consideration by the Synod Council can occur before the second vote is taken by the congregation.)

C. Property Issues Relating to Termination of a Congregation's Relationship with the ELCA

A congregation's decision to terminate its relationship with the ELCA may raise issues regarding property ownership. Provision 9.61.g. and h. in the ELCA constitution and Chapter 7 of the *Model Constitution for Congregations* address property ownership issues.

As a threshold matter, an evaluation must be made during the termination process regarding legal ownership of the property and any liens and mortgages on it. In rare instances, the churchwide organization or the synod may actually be the property owner of record, and in some instances the Mission Investment Fund (MIF) may hold a mortgage. Mortgages and liens on the property may also affect the decision of the Synod Council, if it is required to vote on termination.

Under provision 9.71. in the ELCA constitution and *C7.03. and *C7.04. of the *Model Constitution for Congregations*, the disposition of a congregation's property may depend on the church body to which the congregation will transfer. Under 9.71.d. and *C7.03., if the congregation transfers to another Lutheran church body, title to the property will continue to reside in the congregation. (Other Lutheran church bodies are identified in the Yearbook.) If a congregation terminates its relationship with the ELCA and becomes independent or relates to a non-Lutheran church body, title to the property will reside in the congregation only with the consent of the Synod Council following consultation. (See 9.71.e. and *C7.04.) The consultation process will include careful consideration of the interests of the ELCA and those members of the departing congregation who desire to remain in this church.

If the Synod Council denies approval, the congregation remains in the ELCA and congregational members who do not want to be affiliated with this church may leave.

DDS/mbf



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

MEMORANDUM

To: Directors for Evangelical Mission
From: Stephen P. Bouman, Executive Director, EOCM
Christina Jackson-Skelton, ELCA Treasurer and President, MIF
Date: February 1, 2010
Subject: Fiscal Obligations Implementation Procedures - When a Congregation or Ministry Moves to Terminate/Change its Relationship to the ELCA.

Grace and peace to you in the name of the Light of the World!

In an October 13, 2009 memorandum to Synod Bishops and Vice Presidents, ELCA Secretary David Swartling outlined the constitutional requirements for terminating the relationship between a congregation or ministry and the ELCA as well as "best practices" for consulting with congregations regarding termination issues and for implementing the constitutional requirements. During the past few months, the program unit for Evangelical Outreach and Congregational Mission (EOCM) has been working with the Mission Investment Fund of the ELCA (MIF), the Office of the Secretary (OS), and others to develop procedures for ministries with past or current relationships with the synod, churchwide organization and/or other ELCA-related organizations that involve fiscal obligations as part of the termination/change of a ministry's relationship with the ELCA (i.e. #7 & #8, David Swartling memorandum/October 13, 2009/Page 3). The purpose of this current memorandum is to introduce a coordinated and collaborative fiscal obligations implementation process. The process begins with the Director for Evangelical Mission (DEM), and/or other synod designee, identifying congregations and ministries that have terminated or changed their relationship with the ELCA, or are in the process of this consideration.

Fiscal obligations of a congregation or other ministry may include a mortgage with the Mission Investment Fund or churchwide organization or synod funds that were provided to the ministry for interdependent ministry opportunities, including the development, redevelopment, and/or transformation of the congregation to support evangelical outreach ministry and witness for Christ. These ministry partnerships are often organized with covenant relationships (i.e. mortgage, Partnership Support Covenant, etc.) with Evangelical Outreach and Congregational Mission or the former Division for Outreach, the Mission Investment Fund, the synod, and/or other ELCA-related organizations. For example, Partnership Support from the churchwide organization for the development and redevelopment of congregations is organized with a Partnership Support Covenant, executed by the pastor and a lay officer of the congregation. Partnership Support Covenants include the following relevant provisions:

"In acknowledgement of this partnership, the congregation...agrees that the current allocation, added to the total amount of Partnership Support grants received in all prior years, if any, will be returned to the Evangelical Outreach and Congregational Mission unit, out of the remaining assets of the

congregation, if any, if and when the congregation closes or ceases to be affiliated with the ELCA. The congregation further agrees that if sums given to the congregation shall exceed \$75,000, the congregation will agree to execute an additional document to legally secure this agreement to return funds as stated above." (#7, EOCM Partnership Support Covenant)

When the synod staff is informed about a potential termination of the relationship between a congregation and the ELCA (this will typically mean that the congregation has scheduled or taken a first vote), or that a congregation is in a process to close, merge or consolidate, the Director for Evangelical Mission or synod staff person designated by the bishop, will submit the attached "Fiscal Obligations Implementation Process Form" (pages 1 & 2 completed) to Evelyn Soto, Associate Executive Director, in EOCM. A copy will be shared with the Mission Investment Fund. After potential fiscal obligations are researched by MIF, EOCM, and the synod, a consultation process will be organized and will include the relevant representatives from the synod, MIF, and the churchwide organization. The purpose of the consultation is to consider and recommend an action plan leading to a separation agreement with the congregation or ministry. Decisions will be based on internal policies and criteria. In addition to a separation agreement, the consultation process will also develop a communications plan. All documents and conversations will be considered confidential and will only be shared in accordance with the communications plan.

Please make arrangements with your synod colleagues to identify all congregations and ministries that have taken or are considering action to leave the ELCA, beginning in 2009. Complete forms (pages 1 & 2) for each ministry and send them to the attention of Evelyn Soto in EOCM as soon as possible. Please make arrangements to start the process for completing these forms for every related congregation and ministry in the separation process. It is best to begin the communication, consultation, and separation planning process as early as possible (i.e. ideally well before a congregation has a second vote).

Thank you for your partnership as we work together to address these issues!

Attachments: Fiscal Obligations Reporting Forms
August 2009 Memo to COB on MIF Protocols

Termination/Change of the Relationship between a Congregation or Ministry and the ELCA

Fiscal Obligations Implementation Process

Congregation/Ministry: _____

Address: _____

Phone _____ e-mail _____

Pastor/Ministry Leader _____

Other lay officers contact information (President name or other office and telephone
numbers) _____

Synod _____

Synod Contact _____

Synod Review

Congregation/Ministry Status Information

Summarize information about and the status of the congregation's (or other ministry's) potential closing, merger or consolidation or potential termination process actions (i.e. dates, times, and brief summary of consultations with the synod; scheduled dates and times of related "legally called" congregational meetings, any other related information). Please do send additional notice if the congregation does vote to leave the ELCA or acts affirmative to close or transfer assets.

Summarize any information that synod has regarding current or former financial support provided by the synod, churchwide organization, or the Mission Investment Fund that may constitute a fiscal obligation of the congregation/ministry. Please outline the potential obligations to the synod in greater detail below. Please be specific about the sums that may be owed and attach copies of relevant documents.

Synod Contact Name

Synod Contact Signature

Date

Telephone # _____

Email _____

Mission Investment Fund Review

Summarize the outstanding loans and other information for the separation agreement planning process.
Attach copies of relevant documents.

MIF Contact Name

MIF Contact Signature

Date

Telephone # _____

Email _____

EOCM Review

Summarize outstanding loans, grants, or sums owed, in addition to other information for the separation agreement planning process. Attach copies of relevant documents.

EOCM Contact Name

EOCM Contact Signature

Date

Telephone # _____

Email _____



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

MEMORANDUM

To: ELCA Conference of Bishops
From: Christina Jackson-Skelton, President
Date: August 28, 2009
Subject: Post Churchwide Assembly information regarding the Mission Investment Fund (MIF)

As you relate to congregations that are considering leaving the ELCA as a result of actions at the Churchwide Assembly, they may raise questions about how to handle their loans or investments with the Mission Investment Fund.

The loan documents that congregations sign do contain a clause saying the unpaid balance of the loan is due immediately if the congregation leaves the ELCA. The Mission Investment Fund may or may not choose to act on this option. Each loan is being evaluated individually. Questions can be referred to the Mission Investment Fund where they will be handled by the Vice President for Lending, Colleen Palmer.

If a congregation is an investor in the Mission Investment Fund, it does not lose its eligibility if the congregation leaves the ELCA; the congregation can keep its investment, add to it, and purchase new investments. Specific questions about eligibility for investing can also be referred to the MIF offices in Chicago where they will be responded to by the Director for Customer Service, Carmen Cobo.

When MIF receives such questions directly, someone will contact the synod bishop or DEM to inform them of any congregational inquiries. The purpose of the call is to share information synods may not have, and to receive information from you that might be relevant to our decision on whether or when to call a loan for a congregation that chooses to leave the ELCA. Our intention is to not call loans that are in good standing, unless conversations with synods would indicate that it would be wiser to do so. Where congregations choose to refinance or are asked to do so, we will work with them to allow enough time for them to locate new financing options.

If you have particular situations you want to discuss, you are also welcome to call me at 773-380-2900.

Thanks for your partnership.

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Report of the Treasurer

The Office of the Treasurer (OT) manages the financial, accounting, auditing, banking, investment, and property management affairs of the churchwide organization. The governing description of this office appears in constitutional provision 13.50. and continuing resolution 13.52.A05. Two additional function areas of the churchwide organizations are sections of the Office of the Treasurer: Information Technology (IT) and Management Services (MS). Reports on activities and major directions for these areas are included in this report. In addition, the treasurer serves as president of the Mission Investment Fund of the ELCA. A report on the Mission Investment Fund of the ELCA (MIF) is found with the Reports of the Churchwide Units.

Over the course of 2009, the Office of the Treasurer focused attention on supporting the churchwide organization through the economic downturn and the resulting impact on churchwide revenue. This included assisting in developing revised budget and contingency plans and monitoring cash and treasury funds to ensure continued smooth operations and uninterrupted flow of financial support to partners. In addition, the office was involved in redesigning position descriptions due to reduced staffing levels, implementation of a new general ledger system, a comprehensive and ongoing review of the structure and funding of the ELCA Foundation, and designing plans for incorporating accounting and finance work for the Women of the ELCA and other smaller, related entities. Major areas of concentration are described below.

- **Data Security:** Internal audit continues to partner with IT and Human Resources to implement a comprehensive, multi-pronged identity theft prevention program which will further enhance the churchwide organization's control over the use of confidential data as well as ensure compliance with many governmental identity theft regulations. The data security committee has reviewed and approved formal identity theft prevention policies and procedures, many of which already have been implemented.

In addition, Internal Audit, General Accounting, and IT have worked together to successfully create a Red Flag compliance program that fulfills the requirements of the Red Flag Act, which governs the use and protection of customer-related Personal Identity Information (PII) data. This policy and program has been approved by the data security committee and will be implemented fully upon approval by the Cabinet of Executives and the ELCA and MIF audit committees. Going forward, all existing and newly hired employees will be required to attend a data security workshop. This program should be launched by mid-2010.

Finally, Information Technology worked with Internal Audit to complete successfully the internal controls questionnaire required by the payment card industry. This questionnaire is designed to give credit card companies comfort that the churchwide organization has implemented the necessary controls to protect credit card users (i.e., donors) against fraudulent activity or stolen personal data.

- **IT Controls:** In late 2009, FishNet, Inc., an external IT security and audit firm, was engaged to conduct a comprehensive churchwide IT risk assessment and security architecture review. This external review was approved by the Church Council audit committee and completed in February 2010. Internal audit has reserved time in their 2010 audit plan to follow up on any control weaknesses that are identified in FishNet's review.

- **Continued Expansion of the Audit Plan:** The internal audit plan continues its expansion as we enter 2010. Last year an audit of fixed assets was added to the plan and an audit of contracts has been added for 2010. In addition, a first time horizontal audit of one unit has been added and will be executed as time permits. Audit work in the IT area has expanded over the years, reaching 23 percent of total audit-related hours in 2010. Included in this is the FishNet review follow up process, the possible implementation of a new deferred gifts and endowment systems in the Foundation, and the continued progress of the integrated data base project. These audits are being added without the need for additional resources. This is because other audits continue to take less time due to a reduced learning curve, improved controls, and control weaknesses being addressed promptly by management.
- **NetCommunity Implementation:** The Office of the Treasurer contributed to the implementation of NetCommunity contact management software. This software interfaces with the ELCA online giving page and our donor management systems, providing automatic processing of credit card gifts. The NetCommunity implementation continue to provide real value in helping us process the generous response of our members to the Haiti crisis. The disastrous earthquake in Haiti in January has caused a tremendous increase for our receipts processing department in the final weeks of the fiscal year. As of February 19, over 30,000 gifts have generated \$5.2 million. The switch to NetCommunity for the processing of credit card information in November 2009 has eased dramatically the workload for entering donor information and the receipting of the gifts.
- **Financial System Upgrade:** In 2009 the Office of the Treasurer implemented a major upgrade to the IFAS financial system, which provides general ledger, accounts payable, financial reporting, budgeting, and other applications. The upgrade has helped to streamline controls and efficiency, while greatly improving the functionality available to users.
- **Budget and Contingency Planning:** The Office of the Treasurer continues to work closely with the Office of the Presiding Bishop and churchwide unit leadership to assist in contingency planning processes.

Information Technology (IT)

Submitted by Mr. Jonathan Beyer

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

ELCA Constituent Information System (ECIS)

The project to unify all sources of information regarding constituents of the ELCA churchwide organization is moving ahead. The gathering of system and process requirements is completed. Key individuals that participated in this exercise are now reviewing, revising, and approving the requirements for use in developing the system.

The first phase of data conversion, development, and delivery of this system will be completed in late spring 2010. Key deliverables during this phase will be the consolidation of numerous constituent tracking databases; replacement of the current candidacy, roster, and congregation databases; and creation of a tracking system for new congregation starts.

Online Giving Technology Upgrade

NetCommunity is used for sharing files in an effort to go "green" for certain events and also to receive online donations. The online version of the new Good Gifts catalog was released in October 2009 using this technology, and all online donations are now being processed by this system, including those received for the Haiti disaster relief effort. Since December 2009, over 15,500 online donations have been received via this system.

IT Business Continuity Planning

The churchwide organization has continued to plan for disasters or events that could disrupt normal business operations. IT has installed technology to mitigate disruption in the event of disasters that may cause technology outages. A backup generator is being installed and should be operational in spring 2010, adding an additional layer of redundancy for the churchwide organization and Mission Investment Fund systems.

Information Technology, in coordination with Management Services, is evaluating options to replace the aging cooling infrastructure within the Lutheran Center computer room. Additional redundancy of the cooling infrastructure will be added when these units are replaced later in 2010.

Server Virtualization Initiative

Throughout 2009, IT had been converting the majority of ELCA servers from physical machines to "virtual" machines. This initiative has also been extended to the Mission Investment Fund technology environment.

Among the many benefits of virtualization are improved uptime, greater reliability, and energy savings. By aggregating multiple discrete instances onto each host server, we have greatly reduced the number of physical servers needed by the churchwide organization.

Human Resources Information System

IT has been working collaboratively with Human Resources (HR), Global Mission (GM), and the Office of the Treasurer (OT) to evaluate new systems to automate personnel and payroll management. Systems still are being evaluated, and when one is selected, IT will work with the chosen vendor and churchwide units on an implementation plan.

IT Internal Security Audit and External Security Assessment

Internal audit completed its audit of IT and data security for the churchwide organization. This audit was completed and findings delivered in November 2009. As stated in the internal auditor's report dated November 5, 2009, "Overall, this follow-up review indicated that significant progress has been made in developing and enhancing the controls governing the IT operations process since the initial review in 2007.... This review did, for the most part, find that there is a great deal of compliance with these processes, policies, and procedures. While there were some weaknesses identified, these are, for the most part, minor in nature that required fine tuning of existing procedures rather than creating any new processes."

Following this internal audit of IT policies and procedures, an external firm has performed a detailed assessment of the technical components in support of the policies, procedures, and regulations to ensure the security of the systems and data of the churchwide organization and Mission Investment Fund. The results of this assessment will be finalized in spring 2010 and also will help to confirm compliance with several key regulatory standards.

Audio and Visual Upgrades

Due to the call for more efficient use of speakerphones and projectors in conference rooms, IT has worked in conjunction with other units to equip specified conference rooms with built-in projectors, screens, and speakerphones. A review of the Church Council room sound system is underway and new speakers will be tested at the April meeting.

Donation and Disposal

One way in which IT focuses on being "green" is through the recycling and reusing of technology assets. IT put still-useful assets to good use by making donations of laptops to ELCA-related entities. Information Technology prevents any accidental data loss by diligently wiping the hard drives with software meeting Department of Defense standards.

Information Technology disposes of non-working ELCA computer equipment responsibly so that it will not end up in landfills or be exported to other countries for disposal.

Management Services

Submitted by Ms. Karen Rathbun

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

Section Responsibilities

Management Services has responsibility for the operation of the Lutheran Center premises in Chicago, Ill., the archives building in Elk Grove Village, Ill., and leased properties in Washington, D.C. and New York City. Management Services also provides infrastructure services including: a copy center; maintenance of floor copiers and printers; office supplies; mail management; and the ELCAdvantage Program, a national cooperative buying program. A building management contractor, Jones Lang LaSalle (JLL), manages the facilities, garage maintenance, and cleaning and security functions. The Lutheran Center is 92.01 percent occupied.

Management Services

Three positions were eliminated in Management Services during 2009, leaving a staff of six. There is no longer a receptionist on the ground floor and the sorting of the 4th class mail is being eliminated as a result of the change. All other duties are being reassigned.

The retrofitting of the archives facility is complete, pending only Elk Grove Village inspection.

While we are purchasing electricity from a third party and usage is down, there still is an increase in costs. In an effort to save resources and reduce the carbon footprint, we will be conducting an experiment on one of our floors removing one out of three bulbs in each light fixture. We will be analyzing cost savings and productivity. If the results are positive, we will implement the change throughout the Lutheran Center.

We continue to work on replacing two HVAC units in the computer room. A consulting firm, ESD, has been hired through our building management company to write the specifications of this project. Now that the computer room has been downsized and the virtualization of our servers has been completed, the cooling system needs have changed accordingly.

Capital Projects

The consulting firm KGH has been hired to write the specifications for a new roof for the Lutheran Center. We are in conversations with the building next door to see if they would agree to replace their roof at the same time, which may result in considerable savings for both. We expect to send out a request for proposal in the early part of 2010.

Other capital projects expected for 2010 include structural repair of the garage, new variable speed motors for the HVAC system, replacement of air conditioners in the computer room, and elevator modernization for the parking garage. Many projects will be deferred until 2011 and 2012.

Building Management Company

Management Services has sent out a request for proposal for a facility management company and expects to make a recommendation by June 2010, at the latest. The current contract with Jones Lang LaSalle ends on June 30, 2010.

Tenant Update

National Brownfield has signed an early release termination due to decrease in revenue. Retirement Research is renewing its lease early for five years at a reduced rate. The soft real estate market is affecting all non-profits. We will continue to look for new non-profit tenants for our open suites.

Discussions are underway regarding the best use for the space available on the first floor.

Report of the Conference of Bishops

The 58th meeting of the Conference of Bishops convened March 4-9, 2010. Following Eucharist at the Lutheran Center Chapel, bishops and spouses made the brief trip to the Eaglewood Hotel and Conference Center in Itasca, Ill. This setting is both convenient for churchwide staff and conducive to the essential large and small group conversations that constitute a successful Conference of Bishops meeting.

Like the Church Council, much of the agenda of previous meetings has been dominated by discussion around the reworking of policy and procedure documents. Bishops and synod staff work frequently with these documents and have a comprehensive knowledge of them. "Vision and Expectations," as well as "Definitions and Guidelines for Discipline," were thoroughly discussed and reviewed. The bishops expressed profound gratitude for the work of Stan Olson and his staff, as well as Secretary David Swartling, the Committee on Appeals, and ELCA General Counsel Phil Harris. With strong affirmation, the bishops commend these documents to the consideration of the Church Council.

Bishops Jon Anderson, David Brauer-Rieke, and Elizabeth Eaton cast a vision of the future of the church, igniting thoughtful reflections about our ELCA between now and 2017. We all give thanks for the articulate insights of our colleagues. These conversations, of course, dovetail with the work of the LIFT task force. Bishop Richard Graham and Wyvetta Bullock engaged the conference in the ecology questions posed by the task force.

The Church Council will receive a report of the bishops' continuing conversation about mission support. Also, Presiding Bishop Hanson and the liaison bishops will share a summary of conversations about welcoming ELM pastors.

Reports from our ministry partners are always welcome. Carlos Pena, Dan Lehman, Beth Lewis, and John Kapanke bring regular updates. We were pleased to meet Linda Hartke, the new president of Lutheran Immigration and Refugee Service. Raphael Malpica Padilla summarized our global partnerships. Cynthia Halverson and Dan Rift updated us on disaster response and the World Hunger Appeal. Mary Streufert continues to advise the Conference of Bishops as we engage the issues of power and privilege.

Five synods will hold bishop elections this spring. Bishops Murray Finck, Pacifica; Marcus Lohrmann, Northwestern Ohio; and Gary Wollersheim, Northern Illinois will be available for another term. The Indiana-Kentucky Synod will elect a new bishop to succeed the retiring bishop, James Stuck. The Delaware-Maryland Synod will elect a new bishop to succeed Bishop Jerry Knoche, who retired October 31, 2009.

Roger Willer, director of studies, provided an overview of the proposed social statement on genetics. The statement was gratefully received. Conversation expanded to a thoughtful exploration of the capacity of this church to appropriately consider a continuing series of social statements.

Secretary David Swartling's summary of the number of congregations considering leaving the ELCA will give you a sense of the current work facing synod bishops. The additional schedule demands, as well as the emotional toll exacted by such conversations, are heavy. Bishops are tired, but hopeful. Our conversations about the future of this church were energetic and wide-ranging.

Newer members of the Church Council should know that several working groups within the Conference of Bishops carry on the work of the Conference between regular meetings. Committees include the Roster Committee; the Ecumenical and Inter-Religious Liaison Committee; the Vocation and Education Liaison Committee; the Theological and Ethical Concerns Committee; the Companion Synod Liaison Committee; the Shared Risk Committee; the Good Samaritan Committee; the Academy and Bishops' Formation

Committee; the Ministry Among People in Poverty Committee; the Synodical-Churchwide Relations Committee; and the Evangelical Outreach and Congregational Mission Liaison Committee.

Individual bishops serve as program unit advisors to the ELCA's program units: Global Mission, Vocation and Education, Church in Society, Evangelical Outreach and Congregational Mission; as well as to Multicultural Ministries, the Women of the ELCA, Augsburg Fortress Publishers, the Board of Pensions, the ELCA Foundation, The Lutheran, the Mission Investment Fund, and Lutheran Men in Mission.

Advisors to task forces serve Specialized Pastoral Care, Lutheran Services in America, Lutheran Disaster Response, the Fund for Leaders leadership council, the Racial Justice Ministries coordinating team, Rural Ministry, the Lutheran Association of Maritime Ministry, the Diaconal Ministry leadership team and formation event, the Association of Teaching Theologians, the Hein-Fry lecture series, the Joint Committee on Federal Chaplaincies, the Immigration task force, the North American Regional Committee of LWF, the health and wellness task force, the Horizon Internships committee, the Justice for Women advisory team, the ethnic strategies review team, the Lutheran-Orthodox dialogue, and the Lutheran-Episcopal Coordinating Committee.

The conference has established ready benches, groups of bishops who are prepared to advocate for issues concerning the Middle East, immigration, international affairs, domestic and farm bills, and the environment.

Each meeting of the ELCA Conference of Bishops is centered and grounded in worship. Eucharist and daily prayer equip us for the work we are called to do. Our regular gatherings around word and sacrament make us, with you, the Body of Christ, a whole greater than the sum of its parts, and a glimpse of the future we journey toward, in Jesus Christ Our Lord.

Bishop Allan Bjornberg
Chair, Conference of Bishops

Synodical Resolutions for Referral

1. Ministry Policies

South-Central Synod of Wisconsin (5K)

RESOLVED, that the South-Central Synod of Wisconsin Synod Council communicate to the ELCA Church Council this synod's strong support for the proposed revisions to this church's ministry policies (including changes to the pension and other benefits plan) that were developed pursuant to Churchwide Assembly action 09.05.27 and published on March 15, 2010; and be it further

RESOLVED, that this Council communicate to the ELCA Church Council this synod's strong support for the recommendation, reached by a consensus of the Conference of Bishops and announced on March 9, 2010, to admit pastors currently on the clergy roster of Extraordinary Lutheran Ministries to this church's roster of ordained ministers by a rite of reception, rather than of ordination; and be it further

RESOLVED, that this Council request that the ELCA Church Council adopt, without substantial amendment, the above-named proposed revisions to the ministry policies and recommendation regarding Extraordinary Lutheran Ministries; and be it finally

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

CC ACTION [*En Bloc*]

Recommended:

To receive the resolution of the South-Central Synod of Wisconsin related to revisions to the ministry policies of this church;

To acknowledge the action of the ELCA Church Council on revisions to “Vision and Expectations,” the Candidacy Manual, and “Definitions and Guidelines for Discipline” and on the “Rite for Reception to the Roster of Ordained Ministers” as the response of the Church Council to the synod’s resolution; and

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

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit B, Part 1a
Page 2

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DRAFT

Proposed Responses to Synodical Resolutions

Previously referred to units by Church Council or Executive Committee

1a. Benefits for Domestic Partners

South-Central Synod of Wisconsin (5K)

WHEREAS, the South-Central Synod of Wisconsin adopted the “Resolution on ELCA Board of Pensions and Domestic Partners” at its 2008 assembly; and

WHEREAS, economic impacts have only worsened in that time; and

WHEREAS, the ELCA Board of Pensions has not changed its policy of unjustly preventing unmarried partners to “unbundle” pensions from other parts of the program; therefore, be it

RESOLVED, that the 2009 Assembly of the South-Central Synod of Wisconsin memorialize the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to call on the ELCA Board of Pensions to change the policies of the Pension and Other Benefits Program to more justly support domestic partners by allowing them to opt out of health benefits in the same fashion as current policy allows for married participants; and be it further

RESOLVED that the bishop of this synod report to the 2010 Synod Assembly how the president and trustees of the ELCA Board of Pensions have responded to this concern.

1b. Board of Pensions Health Plan

New England Synod (7B)

RESOLVED, that the Board of Pensions of the Evangelical Lutheran Church in America (ELCA) shall offer health and benefit packages for same-sex domestic partners that are equal in value and coverage to those plans offered to heterosexual spouses, and that the ELCA Board of Pensions consult with its insurance contractors to determine how best to accomplish this mandate in a timely and equitable fashion; and

RESOLVED, that the New England Synod Assembly direct the New England Synod Council to forward this resolution to the Church Council for consideration and possible action.

Executive Committee Action

The Executive Committee of the Church Council voted [EC09.08.24]

To receive the resolutions of the South-Central Synod of Wisconsin and the New England Synod related to benefits for same-gender domestic partners and other health care issues;

To acknowledge that pending actions of the 2009 ELCA Churchwide Assembly may inform response to these resolutions;

To refer the resolutions to the ELCA Board of Pensions in consultation with the Office of the Secretary with the request that a report and possible recommendations be brought to the November 2009 meeting of the ELCA Church Council; and

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

Response from the ELCA Board of Pensions

The Board of Pensions prepared an initial response to the South-Central Synod of Wisconsin prior to the August Churchwide Assembly. A slightly revised version of the response dated July 10, 2009, follows.

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Following the affirmative action of the Churchwide Assembly on “Human Sexuality: Gift and Trust,” its implementing resolutions and, specifically, Implementing Resolution #7, “To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program, consistent with the policies of this church,” the staff of the Board of Pensions has been researching the implications of this resolution, fully aware that the Churchwide Assembly action requires “policies of this church” to be developed and approved by the ELCA Church Council. Specifically, policy changes to ELCA documents, “Vision and Expectations,” and “Definition and Guidelines for Discipline” are to be approved by the ELCA Church Council. It is important that amendments to the ELCA Pension and Other Benefits Program be consistent with the policy changes.

Preliminary work on plan amendments began following the Churchwide Assembly and included introductory discussions at the October/November 2009 Board of Trustees’ meeting.

While it has been challenging to draft plan amendments prior to the approval of policy changes by the ELCA Church Council, the Board of Pensions drafted provisional amendments for the February/March 2010 Board of Trustees’ meeting, with the understanding that this time line preceded the spring 2010 Conference of Bishops and Church Council meetings. The Board of Pensions has worked with the ELCA Office of the Secretary and the Vocation and Education unit in order to be informed and updated with pertinent policy change recommendations as they have been developed.

Consequently, plan amendments approved by the Board of Trustees in February/March 2010, will be viewed as preliminary and subject to further revisions as necessitated by actions of the 2010 Conference of Bishops and Church Council meetings.

The documents found in [Exhibit P, Parts 2a - 2f](#) are presented by the ELCA Board of Pensions following review by the Conference of Bishops. The proposed action on agenda page 18 of the Church Council materials is the response of the Church Council to the revisions.

Church Council Action

The Church Council voted [CC09.11.86a] [CC09.11.86b]

To receive the update provided by the Board of Pensions as the initial response to the resolutions of the South-Central Synod of Wisconsin related to benefits for domestic partners and the New England Synod related to the Board of Pensions health plan for same-sex domestic partners;

To authorize a delay in the final response to these resolutions until the April 2010 meeting of the Church Council; and

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

CC ACTION [EN BLOC]

Recommended:

To acknowledge the action by the ELCA Church Council to approve amendments to the ELCA Pension and Other Benefits Program in response to implementing resolution 7 of “Human Sexuality: Gift and Trust” and revisions to “Vision and Expectations” and “Definitions and Guidelines for

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Discipline” as the response of the Church Council to the resolutions of the South-Central Synod of Wisconsin and the New England Synod; and

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

**2. Repeal of “Human Sexuality: Gift and Trust”
Northeastern Iowa Synod (5F)**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has adopted the social statement “Human Sexuality: Gift and Trust”; and

WHEREAS, in Part IV (lines 620–628 in the *Pre-Assembly Report*) this statement reads:

The historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman, reflecting Mark 10: 6–9: “But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one put asunder.” (Jesus here recalls Genesis 1:27; 2:23–24.); and

WHEREAS, in Part IV (lines 740–744, as amended, of the *Pre-Assembly Report*) it reads:

Recognizing that this conclusion differs from the historic Christian tradition and the Lutheran Confessions, some people, though not all, in this church and within the larger Christian community, conclude that marriage is also the appropriate term to use in describing similar benefits, protection, and support for same-gender couples entering into lifelong monogamous relationships; and

WHEREAS, the statement then goes on to treat these two positions and the variants within them as of equal validity, on the basis of the “conscience-bound beliefs” of those who hold them (Part IV, lines 809–868 of the *Pre-Assembly Report*); and

WHEREAS, on this same basis of the “conscience-bound lack of consensus in this church” (lines 452–453 of the Report and Recommendation on Ministry Policies in Part V of the *Pre-Assembly Report*) the resolutions on ministry policies (CA09.05.23, 24, 26, and 27) were adopted; and

WHEREAS, neither the social statement nor the Recommendation on Ministry Policies presents an argument based on Scripture, the Lutheran Confessions and with the aid of sound reason either to reject what is admitted to be the position of the historic Christian tradition and the Lutheran Confessions based on Scripture or to accept a position which is admitted to be contrary to the historic Christian tradition and the Lutheran Confessions; and

WHEREAS, the Confession of Faith of the ELCA (Chapter 2 of the ELCA Constitution) commits the ELCA to accept the canonical Scriptures as the authoritative source and norm of our proclamation, faith, and life, and to accept the confessional writings of the Lutheran Church as a true witness of the Gospel and valid interpretations of the faith of the Church; therefore, be it

RESOLVED, that the Northeastern Iowa Synod Council, repudiate the decisions of the 2009 Churchwide Assembly in adopting the social statement “Human Sexuality: Gift and Trust” and the four Resolutions on Ministry Policies (CA09.05.23, 24, 26, 27) as violations of the Confession of Faith, Chapter 2 of the ELCA constitution; and be it further

RESOLVED, that the Northeastern Iowa Synod Council memorialize the ELCA Church Council to repudiate these actions as violations of the Confession of Faith, Chapter 2 of the ELCA Constitution, refuse to implement these actions, and begin the process to overturn these decisions at the 2011 Churchwide Assembly.

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3. Implementation of Ministry Policies

Northeastern Iowa Synod (5F)

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has adopted four Recommendations on Ministry Policies (CA09.05.23, CA09.05.24, CA09.05.26, and CA09.05.27); and

WHEREAS, CA09.05.23 states: “that in the implementation of any resolutions on ministry policies, the ELCA commit itself to bear one another’s burdens, love the neighbor, and respect the bound consciences of all”; and

WHEREAS, CA09.05.27, in the second “RESOLVED” states “that this church, because of its commitment to respect the bound consciences of all, declare its intent to allow structured flexibility in decision-making regarding the approving or disapproving in candidacy and the extending or not extending of a call to rostered service of a person who is otherwise qualified and who is living or contemplates living in a publicly accountable, lifelong, monogamous, same-gender relationship”; and

WHEREAS, the fifth “Whereas,” introducing CA.09.05.27, states: “other members, congregations, candidacy committees, and synods of the ELCA acknowledge those gifts and skills for ministry, but believe that this church must maintain an expectation of celibacy for any gay or lesbian person, whether or not that person is in a publicly accountable, lifelong, monogamous, same-gender relationship, and thus believe that this church cannot call or roster people in such relationships”; and

WHEREAS, the use of “structured flexibility” is portrayed in the “Report and Recommendation on Ministry Policies” as presented to the Churchwide Assembly on lines 488–498 of the *Pre-Assembly Report* in the following manner:

To choose structured flexibility does not imply that same-gender-oriented people in publicly accountable, lifelong, monogamous, same-gender relationships would be able to serve everywhere in this church. The existing discernment processes for approval and call already assume that synods, bishops, candidacy committees, rostered leaders, and congregations will make decisions in keeping with their own conscience and convictions. If structured flexibility were added to the process, this assumption would still protect any congregation, candidacy committee, synod, or bishop from having to violate bound conscience by approving, calling, commissioning, consecrating, or ordaining anyone in a publicly accountable, lifelong, monogamous, same-gender relationship. Similarly, a structured flexibility process would protect the decisions of a congregation, candidacy committee, synod, or bishop who concludes that mission would be served best by approving or calling a particular candidate or rostered leader who is in a publicly accountable, lifelong, monogamous, same-gender relationship [emphasis added]; and

WHEREAS, it is evident from these portions of the materials adopted and presented at the 2009 Churchwide Assembly that the “all” whose “bound conscience” the actions of the assembly have committed the ELCA to honor includes “synods,” and that this “bound conscience” includes the ability to choose not to approve, call, commission, consecrate, or ordain someone in a publicly accountable, lifelong, monogamous, same-gender relationship; and

WHEREAS, the “bound conscience” of the Northeastern Iowa Synod can most clearly be determined by the actions taken at Synod Assembly; and

WHEREAS, actions of the Northeastern Iowa Synod Assembly in 2004 (SA04.06.9), 2005 (SA05.06.38), 2007 (SA07.06.33, SA07.06.36, SA07.06.38, and SA07.06.41), and 2009 (SA09.06.15 and SA09.06.18) have declared the position of the Northeastern Iowa Synod to be that “Marriage, an institution ordained by God, is the life-long union of one man and one woman for the creation of human life and for their mutual love and care. . . . Sexual intercourse is part of the vocation of marriage and is misused in any other context” (SA04.06.9); have opposed any changes in the church’s teaching concerning marriage and sexuality

DRAFT

(SA04.06.9, SA09.06.15); and have opposed any changes in the ELCA's standards for pastors and other rostered leaders as expressed in the 1990 documents "Vision and Expectations" and "Definitions and Guidelines for Discipline" (SA05.06.38, SA07.06.36, SA07.06.38, SA07.06.41, and SA09.06.18); therefore, be it

RESOLVED, that the Northeastern Iowa Synod Council, recognizing the past actions of the Northeastern Iowa Synod Assembly as evidence of the Northeastern Iowa Synod's strongly held views with respect to the approving, calling, commissioning, consecrating, or ordaining of one in a publicly accountable, lifelong, monogamous, same-gender relationship, determines that the standards for rostered ministry as outlined in the 1990 documents, "Vision and Expectations" and "Definitions and Guidelines for Discipline" shall remain in effect for the Northeastern Iowa Synod, and be it further

RESOLVED, that the Northeastern Iowa Synod Council encourage the Northeastern Iowa Synod Candidacy Committee and the Office of Bishop of the Northeastern Iowa Synod to continue to abide by such standards for rostered ministry in the Northeastern Iowa Synod during the period leading up to the 2010 Synod Assembly, and be it further

RESOLVED, that the Northeastern Iowa Synod Council recommends the following continuing resolution to the 2010 Synod Assembly of the Northeastern Iowa Synod:

S14.02.A10

In addition to the standards for ordained ministers in the current "Vision and Expectations" as adopted by the ELCA Church Council, this synod shall continue to maintain this expectation from "Vision and Expectations" (1990) in its candidacy process and in its standards for pastors and other rostered leaders:

Ordained ministers, whether married or single, are expected to uphold an understanding of marriage in their public ministry as well as in private life that is biblically informed and consistent with the teachings of this synod. The expectations of this synod regarding the sexual conduct of its ordained ministers are grounded in the understanding that human sexuality is a gift from God and that ordained ministers are to live in such a way as to honor this gift. Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment, including taking physical or emotional advantage of others. Single ordained ministers are expected to live a chaste life. Married ordained ministers are expected to live in fidelity to their spouses, giving expression to sexual intimacy within a marriage relationship that is mutual, chaste, and faithful. Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships.

Executive Committee Action

The Executive Committee voted [EC10.01.03]

To receive the resolutions of the Northeastern Iowa Synod Council requesting repudiation of the social statement on human sexuality and recommending procedures for the implementation of ministry

DRAFT

policies within the synod;

To refer the resolutions to the Office of the Secretary with the request that a report and possible recommendations be brought to the April 2010 meeting of the Church Council; and

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

Response from the Office of the Secretary

At its meeting on January 30, 2010, the Northeastern Iowa Synod Council rescinded the resolutions it had passed at its November 14, 2009, meeting concerning the “bound conscience” of the synod with respect to ministry policies and its intention to begin the process to “rescind” and “repudiate” the adoption of the social statement on human sexuality. According to an open letter dated February 1, 2010, from Ms. Susan Armstrong, vice president of the synod, the council’s action was taken in response to concerns, particularly about the authority of the Synod Council, raised by members and congregations of the ELCA in the Northeastern Iowa Synod.

Since the resolutions were rescinded by the Northeastern Iowa Synod Council, the Church Council does not need to act on them.

CC ACTION [EN BLOC]

Recommended:

To acknowledge the action of the Northeastern Iowa Synod Council to rescind the two resolutions requesting repudiation of the social statement on human sexuality and recommending procedures for the implementation of ministry policies within the synod; and

To express gratitude to the Synod Council for its deliberative process and for the “extensive and open conversation” that led to its decision and for the February 1, 2010, letter from Vice President Susan Armstrong notifying the Office of the Secretary of the Synod Council’s action; and

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

4. Windstorm Insurance Crisis Occurring in the Florida-Bahamas Synod

Florida-Bahamas Synod (9E)

WHEREAS, Section 13.41.A03. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* contains a provision assigning Responsibilities for Risk Management to the churchwide organization; and

WHEREAS, the provision further specifies that “The Office of the Secretary of the Evangelical Lutheran Church in America, in collaboration with the treasurer of this church, shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to **congregations, synods**, regions, and related institutional, agencies, and organizations . . .” [*emphasis added*]; and

WHEREAS, the ELCA Offices of the Secretary and Treasurer did establish, in 2006, with the urging and full support of the Florida-Bahamas Synod, an insurance task force to explore, review, and recommend an insurance plan and provider to serve as the recommended property and liability insurance provider for congregations and synods across this church; and

WHEREAS, the result of a two-year examination of solutions recommended Church Mutual as an initial provider and as a step leading to the development of a Risk Pooled Trust or Captive Insurance

Revised March 31, 2010

DRAFT

Program as a long-term objective and ultimate solution to rising insurance costs across this church; and

WHEREAS, Church Mutual has now, in order to reduce insurance costs to other geographical areas of this church, excluded and segregated congregations of the Florida-Bahamas Synod from coverage; and

WHEREAS, the result of a separate insurance program for many of the congregations of this synod has resulted in windstorm premium increases of 200 percent to 400 percent, now forcing many congregations to choose between underfunding mission and pastoral ministry, or risking the possibility of catastrophic loss and the likelihood of inability to continue ministry due to depletion of assets by canceling windstorm coverage; and

WHEREAS, the result of the continual increased insurance costs now threatens not only congregational ministries, but also mission support for synodical and churchwide expressions as congregations find it more difficult to cover expenses and share generously in mission support; and

WHEREAS, insurance costs for all Florida-Bahamas and many other ELCA congregations will continue to rise in a disproportionate manner, gradually and further eroding the collective effort to be God's church in a challenging world; and

WHEREAS, we are now at a time when we must address the continuing problem that will ultimately impact this whole church; therefore, be it

RESOLVED, that the Church Council of the ELCA initiate direction that will assure that affected congregations and synods of the ELCA are not excluded from a comprehensive insurance solution because of cost savings for other congregations or synods of the ELCA; and be it further

RESOLVED, that the Church Council direct the Offices of the Secretary and Treasurer to recommit their energies to finding an insurance solution more appropriate for this period in time and one that ensures and demands affordable insurance coverage for all congregations and synods of this church in the foreseeable future; and be it further

RESOLVED, that this program be undertaken immediately with full implementation planned no later than June 1, 2011.

Executive Committee Action

The Executive Committee voted [EC09.11.37a]

To receive the resolution of the Florida-Bahamas Synod Council related to comprehensive insurance coverage for congregations;

To refer the resolution to the Office of the Secretary, in consultation with the Office of the Treasurer, with the request that a report and possible recommendations be brought to the April 2010 meeting of the ELCA Church Council; and

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

Background from Office of the Secretary

The ELCA churchwide organization offers an endorsed insurance program for ELCA synods and congregations. That voluntary program seeks to provide a fairly priced level of coverage that addresses the needs of ELCA congregations across the country regarding many risk exposures, including natural disasters. ELCA congregations may become part of this program or may select their own insurance.

Prior to 2002, the insurance industry provided coverage, including windstorm, to congregations in

Revised April 9, 2010

DRAFT

Florida, except for those congregations in specific high-risk locations. A.J. Gallagher, at that time the ELCA's endorsed insurance program, promoted an endorsed program in the state, but also needed to address the named windstorm situation where necessary. **The solution was They created** a named Windstorm Loss Fund **that congregations could join by contributing to a shared account.** At the time, Florida congregations (as is the case today) chose their insurance carrier independently of the Florida-Bahamas Synod or the ELCA-endorsed program. Those congregations in high-risk areas gravitated to the A.J. Gallagher program and the Windstorm Loss Fund due to the lack of an alternative. However, only high-risk congregations participated. Over time, the program was modified but continued to attract mainly at-risk congregations. The Windstorm Loss Fund, therefore, was impacted negatively and suffered losses because it was populated largely by at-risk congregations.

By August 2005, it was clear that in order to sustain named windstorm coverage, an alternative, broader-based insurance product was needed. In that month and the two months following, Florida was hit by hurricanes Katrina, Wilma, and Rita. In late 2007, the Office of the Secretary and the Office of the Treasurer formed a task force to examine a number of insurance issues, and ultimately recommend a solution to them. In the meantime, A.J. Gallagher continued to offer the endorsed insured program in Florida with a modified solution for named windstorms, an aggregated product shared by all congregations in the endorsed program.

In May 2008, the ELCA moved its endorsement to Church Mutual Insurance Company, with Willis as the program broker, with the understanding that Florida congregations would be offered a package of coverages, including windstorm insurance. This insurance would have specific limits per congregation. Because of the ELCA's endorsement, Church Mutual agreed to return to the state of Florida. It had left the state after 2005 due to the adverse political situation regarding insurance, not due to its losses sustained during the hurricanes of 2005 and prior. Church Mutual has attempted to provide a named windstorm product, but up to now those congregations seeking quotations have found it too expensive.

Both the ELCA's previous insurance broker, A.J. Gallagher, and its current one have recommended a broader sharing of risk (i.e., pooling) in order to address the problem of windstorm insurance. The difficulty is the need to enroll a sufficient number of congregations to make the program viable and to collect information or underwriting data from congregations. The ELCA cannot require congregations to participate in this endorsed insurance program, and the Florida-Bahamas Synod cannot mandate that its Florida congregations participate. There is a sufficient number of congregations in Florida to attain a competitively priced insurance product covering named windstorms. However, the congregations must at minimum be willing to provide the broker with sufficient data to underwrite the product. This information has been provided to the Florida-Bahamas Synod on several occasions, even as late as November 5, 2009.

The ELCA churchwide organization and the broker, Willis, and the carrier, continue to desire to work with synods and congregations on such issues as insurance for named windstorms. However, no carrier will provide the type of product demanded in the resolution, and there are no immediate or quick-fix solutions. One way that the churchwide organization has sought to address this challenge is to have a growing endorsed insurance program that provides a good insurance resource for all congregations and synods. The strategic hope is that, as the program expands with the participation of more congregations, a shared-risk pooled program will become feasible. For such a program to move

Revised March 31, 2010

DRAFT

forward, significant churchwide funding needs to be found and the ability to take some insurance-related financial risks needs carefully to be weighed and assumed.

The churchwide organization, Willis, and the ELCA-endorsed insurance program insurer, Church Mutual, in consultation with synods and congregations, will continue to explore the challenges that Florida and other coastal states have in obtaining comprehensive insurance for windstorm loss at a fair and competitive rate and to develop a product that can provide an additional option for the Florida-Bahamas Synod.

CC ACTION *[EN BLOC]*

Recommended:

To receive the resolution of the Florida-Bahamas Synod related to comprehensive insurance coverage for its congregations;

To acknowledge the importance of comprehensive and affordable insurance coverage for ELCA synods and congregations across this church and to acknowledge in particular the financial and risk challenges facing congregations and synods where there have been natural disasters impacting on coverage availability and premiums charged;

To recognize that the churchwide organization provides a program of insurance coverage to ELCA congregations while acknowledging that ELCA congregations have the ability to select the brokers, carriers, coverage, premium amounts, and policies of insurance that best suit their individual needs;

To encourage continuing efforts by the Office of the Secretary, in consultation with the Office of the Treasurer, to seek to promote comprehensive coverage at a fair price to all congregations across this church; and

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

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit B, Part 1b

Page 10

DRAFT

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Revised April 9, 2010

Churchwide Assembly Actions
Response from units to Church Council

1. Lutheran Disaster Response
[Memorial Category E3] [CA.09.04.21]

a. Northeastern Pennsylvania Synod (7E)

WHEREAS, the presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be “a public church that witnesses boldly to God’s love for all that God has created”; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God’s work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation’s response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happen through the LDR local affiliates and congregations; and

WHEREAS, LDR lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct the presiding bishop to create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to reaffirm the ELCA’s commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of

DRAFT

LDR affiliates; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners and community resources to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct Lutheran Disaster Response to use the technological tools available to it to effectively develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

b. Southeastern Pennsylvania Synod (7F)

WHEREAS, the Church in Society program unit of the churchwide organization of the Evangelical Lutheran Church in America (ELCA) encourages this church to be “a public church that witnesses boldly to God’s love for all that God has created”; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God’s work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering on-going assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offers opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation’s response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happens through the LDR local affiliates and congregations; and

WHEREAS, LDR lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to request that the Church in Society program unit create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create

Revised April 9, 2010

standard preparedness and response tools; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to reaffirm its commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod in assembly memorialize the ELCA in assembly to request the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that Lutheran Disaster Response use the technological tools available to it to develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

c. Northwestern Pennsylvania Synod (8A)

WHEREAS, the presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be “a public church that witnesses boldly to God’s love for all that God has created”; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God’s work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation’s response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happens through the LDR local affiliates and congregations; and

WHEREAS, LDR currently lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod in assembly memorialize the ELCA in

Revised April 9, 2010

DRAFT

assembly to request that the Church in Society program unit create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to reaffirm its commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the Northwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to request the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that Lutheran Disaster Response use the technological tools available to it to develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

d. Southwestern Pennsylvania Synod (8B)

WHEREAS, the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be “a public church that witnesses boldly to God’s love for all that God has created”; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God’s work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation’s response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and

Revised April 9, 2010

response happens through the LDR local affiliates and congregations; and

WHEREAS, LDR currently lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct the Church in Society program unit create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to reaffirm its commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the ELCA in assembly to direct Lutheran Disaster Response to use the technological tools available to it effectively to develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

e. Lower Susquehanna Synod (8D)

WHEREAS, the presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be “a public church that witnesses boldly to God’s love for all that God has created”; and

WHEREAS, over the last decade the ELCA, in cooperation with The Lutheran Church–Missouri Synod, has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God’s work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation’s response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and

Revised April 9, 2010

DRAFT

recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happen through the LDR local affiliates and congregations; and

WHEREAS, LDR lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Lower Susquehanna Synod in assembly memorialize the ELCA in assembly to direct the presiding bishop to create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the Lower Susquehanna Synod in assembly memorialize the ELCA in assembly to reaffirm the ELCA's commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the Lower Susquehanna Synod in assembly memorialize the ELCA in assembly to request the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2009 Churchwide Assembly to encourage Lutheran Disaster Response to use the technological tools available to it to effectively develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

f. Upper Susquehanna Synod (8E)

WHEREAS, the presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be "a public church that witnesses boldly to God's love for all that God has created"; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God's work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the scientific community is raising the alarm that natural disasters will be increasing due to

climate change and, since September 11, 2001, this nation has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, this nation since September 11, 2001, has become more acutely aware of the potential for disaster created by acts of terror; and

WHEREAS, the deficits in the nation's response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, professionals for local preparedness and response are integral for leadership and coordination of Lutheran congregations, agencies, institutions, volunteers, and resources for best response; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happens through the LDR local affiliates and congregations; and

WHEREAS, LDR currently lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the Upper Susquehanna Synod in assembly memorialize the ELCA in assembly to request that the Church in Society program unit create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the Upper Susquehanna Synod in assembly memorialize the ELCA in assembly to reaffirm its commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the Upper Susquehanna Synod in assembly memorialize the ELCA in assembly to request the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that the Churchwide Assembly direct the Lutheran Disaster Response to use the technological tools available to it to develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

g. West Virginia-Western Maryland Synod (8H)

WHEREAS, the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA) encourages this church to be "a public church that witnesses boldly to God's love for all that God has created"; and

WHEREAS, the ELCA over the last decade has developed a nationally recognized and effective tool, known as Lutheran Disaster Response (LDR), for bringing comfort, healing, and renewal to those affected by disasters; and

WHEREAS, thousands of ELCA members have been empowered to do God's work through their hands by being inspired, trained, and deployed by LDR and its affiliates to provide life-transforming ministry to those affected by disaster and by offering ongoing assistance to those in need well after others have left the affected area; and

WHEREAS, disasters can affect anyone, but disproportionately they affect the disenfranchised due to the

DRAFT

historic location of poorer communities in vulnerable areas, mobility restrictions, and the lack of access to other resources; and

WHEREAS, disaster preparedness and response offer opportunities for members of the ELCA to manifest faith in action by growing spiritually and striving for justice; and

WHEREAS, disaster preparedness and response offer opportunity for this church to bear witness to the love of Christ through diverse efforts but coordinated response; and

WHEREAS, the deficits in the nation's response to Hurricane Katrina visibly demonstrated the need to be better prepared, and research has demonstrated that preparedness is a primary predictor of survival and recovery in disaster; and

WHEREAS, the Lutheran Disaster Response office provides coordination, but the primary preparedness and response happens through the LDR local affiliates and congregations; and

WHEREAS, LDR lacks the resources to support preparedness plans that would allow the ELCA to be more effective in ministering to people affected by disaster; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod in assembly memorialize the ELCA in assembly to request that the Church in Society program unit create an advisory committee charged with crafting a clear vision for LDR to help frame the expectations and requirements of LDR affiliates throughout the country and that the committee continue to develop guidelines to help affiliates create standard preparedness and response tools; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod in assembly memorialize the ELCA in assembly to reaffirm its commitment to the mission of disaster preparedness through the Church in Society program unit by empowering the advisory committee to work with the staff of LDR to improve its funding streams to assure sustainability of the ministry and the work of LDR and of LDR affiliates; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod in assembly memorialize the ELCA in assembly to request the Conference of Bishops and the Church in Society program unit to collaborate in facilitating conversation with ecumenical partners to create national and local coordinated service relationships in disaster response; and be it further

RESOLVED, that Lutheran Disaster Response use the technological tools available to it to develop, support, and maintain a network to connect those affiliates engaged in response with the resources (equipment, supplies, and work teams) throughout the network.

Churchwide Assembly Action [CA.09.04.21]

To thank the Northeastern Pennsylvania, Southeastern Pennsylvania, Northwestern Pennsylvania, Southwestern Pennsylvania, Lower Susquehanna, Upper Susquehanna, and West Virginia-Western Maryland synods for their strong support for and concern about Lutheran Disaster Response;

To acknowledge that Lutheran Disaster Response is a collaborative ministry of the Evangelical Lutheran Church in America (ELCA) and The Lutheran Church-Missouri Synod (LCMS);

To acknowledge that Lutheran Disaster Response currently is involved in a strategic planning process, including the chief executive officers from five Lutheran Disaster Response-affiliated social ministry organizations;

To give consideration to creating a permanent Lutheran Disaster Response advisory committee and to defining a process for succession of committee membership;

To anticipate that this process will address effective, appropriate, and sustainable response

Revised April 9, 2010

mechanisms and the future nature and focus of Lutheran Disaster Response;

To acknowledge that the ELCA and LCMS are currently involved in a facilitated process regarding their relationship in Lutheran Disaster Response;

To encourage the ELCA to continue to deepen and develop its process for working together with churchwide units, synods, and social ministry organizations in times of specific disasters; and

To request that the Church in Society program unit bring a progress report to the April 2010 meeting of the Church Council.

Church Council referral [CC.09.11.87]

Referred to: Church in Society unit

Response due: April 2010

Response from the Church in Society unit

In response to memorials to the 2009 Churchwide Assembly from the Northeastern Pennsylvania, Southeastern Pennsylvania, Northwestern Pennsylvania, Southwestern Pennsylvania, Lower Susquehanna, Upper Susquehanna, and West Virginia-Western Maryland Synods regarding Lutheran Disaster Response, the program unit for Church in Society was requested to bring a progress report to the April 2010 meeting of the Church Council.

In its response to these memorials, the Churchwide Assembly action acknowledged that Lutheran Disaster Response currently was involved in a strategic planning process; and it anticipated that this process would address effective, appropriate and sustainable response mechanisms and the future nature and focus of Lutheran Disaster Response. In addition it requested that the planning process give consideration to creating a permanent Lutheran Disaster Response advisory committee and to defining a process for succession of committee membership. It further encouraged the ELCA to continue to deepen and develop its process for working together with churchwide units, synods, and social ministry organizations in times of specific disasters.

The action also recognized that Lutheran Disaster Response is a collaborative ministry of the Evangelical Lutheran Church in America (ELCA) and The Lutheran Church–Missouri Synod (LCMS). It acknowledged that the ELCA and LMCS currently are involved in a facilitated process regarding their relationship in Lutheran Disaster Response.

Lutheran Disaster Response Strategic Planning Task Force

An LDR planning task force was formed in May 2009 regarding a range of issues, including the ones raised by the memorials noted above.

The members of the task force were:

Kenneth Aicher, assistant to the bishop, Florida Bahamas Synod

James Barclay, CEO, Lutheran Family Services of Colorado

Ruth Henrichs, CEO, Lutheran Family Services of Nebraska

Marie Jerge, bishop, Upstate New York Synod

Barbara Droher Kline, CEO, Lutheran Social Services, Northern California

Gerald Mansholt, bishop, Central States Synod

Kevin Massey, LDR director

DRAFT

Michael Nevergall, LDR assistant director
Gregory Pile, bishop, Allegheny Synod
Robert Rundle, president, Lutheran Social Services, South Central Pennsylvania
Julie Swanson, CEO, Lutheran Family Services of Virginia
William Vanderwall, process consultant
Church in Society advisory members: Josselyn Bennett, Leslie Weber, Rebecca Larson

The task force began its work by reviewing documents and background literature. The task force met in conference call the following dates: July 2, 2009; September 11, 2009; November 12, 2009; January 21, 2010; and February 17, 2010. The task force met in person October 5 - 7 2009, in addition to frequent e-mail and document exchanges. Task force meetings were facilitated by William Vanderwall.

The results of the work of the task force is contained in two framework documents, which are attached.

- The Lutheran Disaster Response System Vision (Exhibit B, Part 2b, Appendix B1)
- LDR Advisory Committee (Exhibit B, Part 2b, Appendix B2)

Members of the task force have agreed to function as an interim advisory committee pending the appointment by Church in Society of the LDR Advisory Committee as outlined in the attached document.

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the report of the Church in Society unit in response to the memorial of the 2009 Churchwide Assembly related to Lutheran Disaster Response and its appended documents: the report of Lutheran Disaster Response Strategic Planning Task Force, “The Lutheran Disaster Response System Vision” and the report and recommendations related to the establishment of an LDR advisory committee;

To acknowledge that these reports and recommendations as the response of the Church Council to the action of the 2009 ELCA Churchwide Assembly; and

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

2. Advocacy for Legal Protection and Fairness

[Memorials Category E1] [CA.09.03.09i]

WHEREAS, the Lutheran church has a tradition of opposing discrimination codified in law, even during times of social dislocation; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has written social statements to guide efforts to advocate for the protection of legal rights and has developed an advocacy arm to carry out the pragmatic efforts at legislative change; and

WHEREAS, the social statement on human sexuality notes that “laws have a direct impact on patterns of social trust within households and networks of kinship” and that “victims of sexual violation must be able to rely on public institutions for intervention”; and

WHEREAS, the proposed social statement on human sexuality notes that “certain laws and economic realities . . . may create extreme economic hardship for some, including older adults, who desire to be legally married” and asks that the ELCA advocate for “altering laws and the factors that create a significant

Revised April 9, 2010

DRAFT

impediment for such people to be married"; therefore, be it

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to call on bishops, ministries, and members of this church to advocate for laws that prohibit discrimination on the basis of sexual orientation or gender identity and for laws that define violence on the basis of sexual orientation or gender identity as a hate crime; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2009 Churchwide Assembly to direct appropriate churchwide units and to encourage synods, congregations, and members of this church to advocate for laws and regulations that permit widows and widowers to marry without losing retirement benefits.

Churchwide Assembly Action [CA.09.03.09i]

To thank the Minneapolis Area Synod for connecting faith to issues in public life;

To acknowledge the importance of the issues raised and to note background information provided related to the current and recent work done on hate-crime sentencing and employment non-discrimination;

To affirm the historical concern of ELCA social policy for advocacy related to human and civil rights and equal protection under the law and to encourage the members of this church to advocate in keeping with this tradition;

To request that, as financial and staff resources permit, the Church in Society unit study the issue of the potential loss of retirement and related benefits for older adults who desire to marry; and

To acknowledge that the Church in Society unit advocates on these issues based on this church's social policy statements related to human and civil rights.

Church Council referral [CC.09.11.87]

Referred to: Church in Society unit

Response due: April 2010

Response from the Church in Society unit

The Church in Society unit has not been able to date to "study the issue of the potential loss of retirement and related benefits for older adults who desire to marry" as requested in the 2009 Churchwide Assembly recommendation to the Minneapolis Area Synod memorial (Advocacy for Legal Protection and Fairness [CA.09.03.09i]) due to limited staff resources.

CC ACTION [EN BLOC]

To authorize a delay in the response of the Church in Society unit to the memorial of the Minneapolis Area Synod related to legal protection and fairness regarding the potential loss of retirement and related benefits for older adults who desire to marry;

To request that a report and possible recommendations be brought to the November 2010 meeting of the ELCA Church Council; and

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

DRAFT

3. Churchwide Assembly Action: Motion E Wills and Living Trusts [CA09.06.39b]

RESOLVED, that this assembly request that the ELCA develop a focused, long-term churchwide program to include publicity, education, survey response forms and any such other means to encourage all members to prepare an updated will, along with updated beneficiary designations and furthermore to encourage all members to consider including one or more ELCA- affiliated ministries in their estate plan; and be it further

RESOLVED, that each member of this and subsequent assemblies, all rostered pastors, staff members and leaders of the ELCA be encouraged to undertake such planning and be leaders by example in this effort.

Churchwide Assembly Action [CA09.06.39b]

To refer Motion E to the Development Services unit with a report to be brought to the Church Council.

Church Council referral [CC.09.11.87]

Referred to: Development Services unit

Response due: April 2010

Response from the ELCA Foundation and Development Services

Every year, ELCA congregations and ministries are blessed with bequests through wills and trusts. Since 2006, the ELCA churchwide organization has received an average of \$11 million annually in bequest income to support ELCA and related ministries, both directly and through endowments. The potential for increasing bequest income for all the ministries of the ELCA is significant. Research indicates that the ELCA should be able to generate \$20 million to 25 million annually once a comprehensive bequest program is solidly in place.

Planning for a churchwide wills and bequest campaign was initiated through the ELCA Foundation and Development Services unit in 2008. For the purpose of increasing support of ELCA churchwide ministries and as a service to every ELCA congregation and member, the ELCA Foundation will roll out a national wills and bequest campaign beginning with the launch of Kalos—the ELCA Legacy Society in 2010.

The purpose of the legacy society is to recognize and celebrate the commitments of those who have remembered the churchwide ministries in their will and/or estate plan. Inspiration for the Kalos—The ELCA Legacy Society is found in Mark 14:3-9, the story of the anointing of Jesus at Bethany. "She has performed a good service—a beautiful thing—for me....what she has done will be told in remembrance of her."

The campaign will begin with invitations for charter membership through Easter 2011. Invitation will be extended to the ELCA Church Council, the churchwide leadership staff, the Conference of Bishops and synod staff, the ELCA Foundation Trustees, and known bequest donors.

In 2011, the ELCA Foundation hopes to roll out the wills and bequests campaign across the church. The campaign will:

- Encourage ELCA members to provide for loved ones through a valid estate plan

Revised April 9, 2010

DRAFT

- Motivate and assist ELCA members to remember the church in their wills or trusts.
- Create a greater awareness of the importance of legacy gifts to ELCA congregation, synods, the churchwide organization and other ministries.
- Assist every congregation to develop their own bequest program.

Elements of the campaign will include:

- Encouraging and resourcing a bequest program in every ELCA congregation, linking to the ELCA Foundation services
- Providing a basic Web site template for congregations
- Creation of an on-line bequest manual available through the ELCA Foundation website
- Assisting congregations in planning an annual Bequest Sunday to educate, motivate and invite members to remember the church in their estate plans.

The ELCA Foundation will fund the 2010 costs for the launching of the Kalos Society from its operating reserve. The roll out of the comprehensive Wills and Bequest Campaign beginning in 2011 will require approximately \$150,000 - \$200,000 annually. The source of these funds is currently undetermined.

CC ACTION [EN BLOC]

Recommended:

To receive with gratitude the response of the ELCA Foundation and Development Services unit to the 2009 ELCA Churchwide Assembly motion related to wills and living trusts;

To anticipate the launching of Kalos—the ELCA Legacy Society—in 2010 and a wills and bequests campaign in 2011; and

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

4. Churchwide Assembly Action: Motion F "bound conscience" [CA09.06.39c]

RESOLVED, that the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America direct the Church Council to request the department for studies of the Church and Society program unit, in collaboration with the Lutheran Teaching Theologians of the ELCA, to undertake a study of the concept of "bound conscience," focusing specifically on the historical understanding, the present meaning, and the institutional significance of "bound conscience," and to disseminate widely through appropriate mechanisms the results of this study throughout the ELCA.

Churchwide Assembly Action [CA09.06.39c]

To refer Motion F to the Church Council to receive the evaluation of the Research and Evaluation section and to determine whether the requested study should be initiated.

Church Council Action [CC09.11.82]

To receive with deep gratitude the letter from the Southwestern Pennsylvania Synod Council;

To acknowledge the painful theological, moral, and institutional struggle of the Southwestern Pennsylvania Synod Council, congregations, and members as a result of the decisions of the 2009 Churchwide Assembly on the social statement on human sexuality and the recommendation on

Revised April 9, 2010

DRAFT

ministry policies;

To honor the Synod Council's efforts to communicate this struggle and practice leadership in the face of disagreement and to encourage its "effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3);

To note that many of the concerns of the Southwestern Pennsylvania Synod Council are shared by others in this church and are acknowledged in the work of the Task Force for the ELCA Studies on Sexuality;

To emphasize this church's commitments to recognize the conviction of members who believe that this church should not call or roster people in a publicly accountable, lifelong, monogamous, same-gender relationship as it implements the decisions of the 2009 Churchwide Assembly on the social statement on human sexuality and the recommendation on ministry policies;

To affirm that Scripture, the Confessions, and theology are foundational in this church's decision-making;

To acknowledge that the scriptural, theological, and confessional foundations that underlie the decisions of the assembly, as well as the concept of "bound conscience," continues to require explanation, theological exploration, and deeper and broader conversation, and more extensive communication;

To respond, therefore, to the request of Motion F of the 2009 Churchwide Assembly "to undertake a study of the concept of 'bound conscience'" and "to disseminate widely through appropriate mechanisms the results of this study" with a commitment to a theological conversation on the foundations of this church's decision-making, the results of that conversation to be disseminated to this church;

To refer the conversation to the Office of the Presiding Bishop, in collaboration with the Church in Society program unit, the Vocation and Education program unit, and Lutheran teaching theologians of the ELCA;

To anticipate the active involvement of the Southwestern Pennsylvania Synod and the rest of this church in the conversation; and

To request that the secretary of this church inform the synod of this action, providing the background information above as part of the response of the Church Council to the Synod Council's letter.

Church Council referral [CC.09.11.87]

Referred to: Office of the Presiding Bishop with the Church in Society unit and the Vocation and Education unit

Response due: April 2010

Response of the Office of the Presiding Bishop

See agenda pages 24-25 and Exhibit B, Part 2b, Appendix A.

CC ACTION [EN BLOC]

Recommended:

See agenda pages 24-25.

DRAFT

**Theological Conversation Proposal
April 2010**

Significant questions and concerns exist within the ELCA around respect for people whose consciences are bound to different understandings of the meaning of Scripture and the Confessions (i.e., “bound conscience”), particularly—but not exclusively—with regard to lifelong same-gender relationships.

These questions and concerns require sustained attention as the ELCA deepens its conversations related to the idea of respect for consciences as used in *Human Sexuality: Gift and Trust* and in the four resolutions related to ministry policies as approved by the 2009 Churchwide Assembly.

Related actions underscore the need for sustained attention: a resolution at the Churchwide Assembly requested a “study of bound conscience” and a post-CWA letter from the Southwestern Pennsylvania Synod to the Church Council sought clarity about this concept. A portion of the Church Council’s response provides direction for the future:

To respond, therefore, to the request of Motion F of the 2009 Churchwide Assembly “to undertake a study of the concept of ‘bound conscience’” and “to disseminate widely through appropriate mechanisms the results of this study” with a commitment to a theological conversation on the foundations of this church’s decision-making, the results of that conversation to be disseminated to this church.

The Church Council requested that the Office of the Presiding Bishop develop a report in response to the actions. A working group¹ will bring a proposal for this commitment to conversation for consideration by the ELCA Church Council in April 2010 based on two objectives:

- Develop a proposal for review by the ELCA Church Council (April 2010) in response to “Motion F” of the 2009 Churchwide Assembly related to “respect for people whose consciences are bound to different understanding of Scripture” and “with a commitment to a theological conversation on the foundations of this church’s decision-making, the results of that conversation to be disseminated to this church”; and
- Invite helpful and constructive engagement with the issue.

Sustained attention

The working group anticipates that sustained attention through theological exploration, conceptual clarification, extensive communication, and deeper and broader conversation about the meaning of “respect for people whose consciences are bound to different understandings of Scripture and Confessions” and “theological conversation on the foundations of this church’s decision-making” will suggest topics for further discussion.

Means

The working group has suggested several means to provide deeper and broader sustained attention within the ELCA, including sustained attention through both existing events and new initiatives:

1. Gatherings of key leadership groups

¹ Bp. Michael Burk; Mr. John Emery; Pr. Ruth Hamilton; Pr. Marcus Kunz; Pr. Rebecca Larson; Pr. Heather Lubold; Bp. Jerry Mansholt; Dr. Susan McArver; Ms. Myrna Sheie (convener); Dr. Robin Steinke; Pr. Jonathan Strandjord; Pr. Roger Willer.

DRAFT

Goal: to encourage discussion throughout the ELCA by building on already-existing events.

- *Convocation of Teaching Theologians* (2010 & 2011): The topic for 2010 is already set but those who want to gather (and/or prepare papers) on this topic will be invited to do so. The steering committee is open both to having this topic fit into a sequence and to eliciting conversation among members. Bishop Ralph Jones will attend the August 2010 meeting on behalf of the Conference of Bishops. The topic for the 2011 convocation will be determined in August 2010.
- *Conference of Bishops' Academy* (January 2011): Two committees of the Conference of Bishops, which met March 4-9, 2010, discussed plans for the Academy in 2011. The Synodical-Churchwide Relations Committee sent its suggestions to the Academy and Bishops' Formation Committee, which recommended to the full Conference of Bishops that the topic for the 2011 Academy be the role of the authority of Scripture in the decision-making processes of the ELCA, especially as it relates to tradition, experience, and reason. Although there is not funding for all of the members of the teaching theologians to be present, a way is being sought so that some of them can attend. As the committee seeks the names of people to make presentations at the Academy, it is hoped that some of the presentations will address, at least in part, the topic of "bound conscience," as requested by Motion F from the 2009 Churchwide Assembly.
- *Convocation of Lutheran Ethicists* (January 2012): The topic for the 2011 convocation has been selected, but the topic—or some aspect of it—will be suggested for 2012.
- *Gathering of Synodical Vice Presidents* (2011): Time will be requested on the agenda for discussion of the concept of "people whose consciences are bound" as well as a workshop on this topic.

Other possibilities include the gathering of synodical assistants to bishops (2011), the Women of the ELCA Triennial (2012), the Youth Gathering (2012), and gatherings of Lutheran Women Theologians and Graduate Students (annual).

2. Publications

Goal: To provide access to both new and existing print and electronic resources.

- *Journal of Lutheran Ethics*: the November 2010 issue will be devoted to "respect for consciences." It was noted that the events described above may give direction for the essays to be included. The Theological and Ethical Concerns Committee also discussed conversations "on the ground" in synods and possible topics for the November 2010 issue of the *Journal of Lutheran Ethics* related to "respect for bound conscience" and the commitment to theological conversation on this church's decision-making.
- The Association of Teaching Theologians often publishes a book of essays based on convocation lectures.
- Publication of other documents and resources online on the ELCA Website.

3. Other venues for helpful and constructive engagement

Goal: To draw on the work of theologians, both lay and clergy, and invite broad and deep engagement by ELCA congregations and individual members.

- Town Hall Forum(s) with panel of presenters and opportunity for dialogue
- Bibliography and resources, including helpful and constructive materials, presentations, and processes from a variety of perspectives
- Brief document on "how the ELCA makes decisions" (Office of the Secretary)

DRAFT

- Possible website (i.e., JLE website or separate): include presentations, bibliography, and resources.
- Presentations (online) through ELCA Communications and/or seminaries, colleges, or universities.
- “Sponsored conversations,” including seminars, forums, online conversations
- Ongoing events: gatherings of rostered people in synods and conferences; text studies; synod assemblies; campus ministries; First Call Theological Education; text studies; colleges and universities.

4. **Budget**

A specific proposal will be brought to the ELCA Executive for Administration for grant support from the churchwide strategic initiatives fund.

- **Summer intern** (summer 2010) to research and develop bibliography and resource listing (both print and electronic) representing the divergence of opinion and work with ELCA Web staff to develop a Website on elca.org
- **Funding for Town Hall Forum** (or other venue for discussion)
- **Travel costs** for bishops to attend Convocation of Teaching Theologians (one in 2010; 5-6 in 2011) and for teaching theologians to attend 2011 Conference of Bishops Academy, pending review by related committees (agenda, academy, theological and ethical concerns), approval, and invitation by the Conference.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit B, Part 2b
Appendix A
Page 4

DRAFT

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DRAFT

The Lutheran Disaster Response System Vision

"How we work together"

In times when the network is responding to disasters, the LDR system has resources to commit to support long term recovery: expertise, funds, relationships, services, system clout, durability, reliability, people, preparedness

In times between responding to disasters, the LDR system cultivates a culture of resilience, readiness, and preparedness:

- Action plans for disaster response
- Resource development plan
- Clearinghouse of information
 - ▶ Simple and easy to use resources
 - ▶ Communications, internal and external to the network
 - ▶ Awareness of long term recovery
- Develops and maintains key relationships
- Maintains an asset map of resources
- Maintains continuity through long term recovery operations

Case Statement

Lutheran Disaster Response (LDR) has a long history and tradition of mobilizing local, regional, and national Lutheran organizations to respond to domestic disasters. In the Lutheran faith tradition, serving others in time of need is a foundational principle. Lutheran congregations across the country are an integral part of this collaborative ministry of service to communities affected by disaster.

LDR is a nationwide network of Social Ministry Organizations (SMOs), Lutheran church bodies, volunteers, and many partners who focus on disaster preparedness and long term recovery response efforts in disaster affected areas of the United States. The focus of LDR is serving the poor, the disenfranchised, and people and communities who fall between cracks of the existing response system. LDR also mobilizes care for the needs of our congregations in times of disaster, and builds the capacity for congregations to serve and respond by being prepared for disasters when they do occur. We care for the church, support community, and care for people in truly difficult times.

Shared strategies for accomplishing the LDR system vision:

- Network Strengthening/Positioning/Capacity Building for the Future
- Communicating to the Community
- Partnerships/Relationships
- Educating Others
- Developing Funding Resources

DRAFT

Network Strengthening/Positioning/Capacity Building for the Future:

- Create a LDR Advisory Committee
- Build simple action plan templates for affiliates, synods, and congregations
- Define mutual expectations for being part of the LDR system as specified in the LDR Affiliate Agreement
- Create and maintain the system asset map (including leadership)
- Provide a volunteer management "toolkit"
- Develop and maintain "just in time" training opportunities for disaster response
- Define responsibility for maintaining key relationships
- Integrate network positioning strategies into a new branding and marketing plan.
- Create a multi-level affiliate system that recognizes regional differences in disaster frequency, the capacity of adjacent social ministry organizations, and the capacity of local Lutheran communities to support disaster response.

Affiliate system:

- ▶ 1st level - Primary response entities, regularly responding to disasters with full time capacity and responding in multiple ways
- ▶ 2nd level - Secondary response entities, responding less regularly with call up staff, and responding with one or two specialties
- ▶ 3rd level - Irregularly responding entities, with limited capacity, knowledge, and ability to respond
- Draw upon other examples of best practices

Communicating to the Community

- Utilize technology to communicate within the LDR network, reaching the broad mix of internal stakeholders
- Reinvent communications with judicatories
- Create simple and easy resources to disseminate information to affiliates, synods, and congregations
- Create a new plan for media relations across the network
- Strategize a new branding and marketing plan for the network, integrated with fundraising plans, and implemented jointly between affiliates and the LDR national office

Partnerships/Relationships

- Create new engagement plans that clarify relationship with or clarify roles and responsibilities with:
 - ▶ Other Lutheran systems like health care, long term care, other SMO's that are not LDR affiliates
 - ▶ Synods, clarifying expectations for both sides on the 2-way relationship
 - ▶ Districts, clarifying expectations for both sides on the 2-way relationship
 - ▶ Thrivent Chapters
 - ▶ National VOAD and other national disaster response organizational offices
 - ▶ Other regional and local disaster organizations like VOADS, Red Cross, The Salvation Army, FEMA, HHS, HUD, local level organizations, long term recovery committees
 - ▶ LSA
 - ▶ Ecumenical partners - such as in the Church World Service partnership.

- ▶ LIRS
- ▶ Media organizations
- ▶ Education institutions

Educating Others

- Teach preparedness for individuals, families, congregations, SMOs, and judicatories.
- Train volunteers
- Improve the website to develop capacity for members of the LDR network to update portions of content themselves.
- Utilize new social networking opportunities
- Provide briefings/initial training on disaster preparedness to synod bishops and provide follow-up support to bishops and staff during disaster response.
- Engage congregations in preparedness training and responding to disasters
- Engage Thrivent at the national and local level in preparing and responding to disasters as part of the network
- Create an education program for school age young people to build awareness and action

Developing Funding Resources

- Provide a transparent LDR national fiscal strategy for un-designated and designated funds that includes:
 - ▶ A pool of readiness response funds available for immediate disaster response needs that is replenished by undesignated contributions
 - ▶ A pool of funds to support targeted strategic affiliate capacity
 - ▶ A pool of funds to support the national LDR capacity
 - ▶ Funds designated by donors for specific disasters and needs
- Develop a coordinated national/affiliate fund development strategy:
 - ▶ Explore ELCA sources who may contribute as part of mission
 - ▶ Identify philanthropic sources to support the network
 - ▶ Build relationships with private sector for in-kind services/products or sponsorship opportunities
 - ▶ Engage affiliates' leadership to get on board with the direction and invest in preparedness and capacity building.
 - ▶ Create coordinated national/affiliate fundraising plans following the new Branding and Marketing directions
 - ▶ Organize pursuit of government funding opportunities, esp. for federal contracts that can be leveraged to benefit one, some, or all affiliates most directly.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit B, Part 2b

Appendix B1

Page 4

DRAFT

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Purpose of LDR Advisory Committee

Lutheran Disaster Response is a collaborative ministry of the Evangelical Lutheran Church in America (ELCA) and The Lutheran Church-Missouri Synod (LCMS) that seeks to demonstrate Christ's compassion for people by promoting hope, healing, and wholeness for disaster survivors. Lutheran Disaster Response (LDR) seeks to join with LDR network organization leaders and associated judicatories to advance the mission of Lutheran Disaster Response.

In 2009, LDR formed a Strategic Planning Task Force to look at where LDR has been, assess where LDR currently is, and envision where LDR wants to be in the future. The task force believes that bringing together a diverse group of LDR advisors into an LDR Advisory Committee will bring wisdom, knowledge, history, and great experience to accomplish even more in God's service to those affected by disaster.

The Committee will be a place for two-way communication and information exchange between social ministry organization (SMO) leaders, judicatory leaders, and LDR leadership. This includes information about the needs and opportunities to serve in local communities/congregations affected by disasters and the resources LDR has for preparedness, education, and service. The LDR Advisory Committee can identify needs which LDR can help meet and enhance the understanding of support for people affected by disaster. The interaction with the LDR Advisory Committee will help set the strategic direction for LDR as well as inform SMOs about opportunities and resources available to aid disaster affected areas.

Purposes of an LDR Advisory Committee

- Serve as a resource to LDR staff
- Add value to LDR direction, thinking, and decision making
- Information exchange between SMOs, judicatories, and LDR about the needs of people and surrounding communities affected by disaster
- Discussion and planning of services to prepare for and meet those needs
- Provide focus on services and resources that directly impact people or communities
- Assist in the development of resources to meet local and broader LDR network needs
- Subcommittees can investigate new and emerging issues in a timely and more in-depth way
- Assist in strategic planning and program evaluation
- Promote volunteer activities to aid in disaster preparedness and in directly responding to disasters
- Shared sense of mission and accomplishment to help bind the LDR Network together

Responsibilities of LDR national office

LDR staff will have the following responsibilities:

- Host meetings and establish meeting schedules for the LDR Advisory Committee
- Coordinate agendas, prepare meeting materials, and distribute in a timely manner
- Help identify potential committee members
- Ensure meeting minutes are taken, prepared, and distributed in a timely manner
- Prepare and distribute LDR financial reports to the committee
- Consult advisory committee on strategic directions, important decisions, challenging situations, and best practices

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit B, Part 2b

Appendix B2

Page 2

DRAFT

- Implement strategic directions and plans
- Facilitate relationships and communications between the committee, network SMOs, judicatories, and other disaster relief bodies
- Be a resource for information and resources concerning support for people and communities affected by disaster
- Respond to community inquiries regarding the network

Responsibilities of LDR Advisory Committee Members

Committee members will have the following responsibilities:

- Accept, support, and embrace the mission of Lutheran Disaster Response
- Identify strengths and needs in the LDR network
- Guide LDR in accomplishing its mission by thinking strategically, with an eye to the future, and by participating in strategic planning
- Help identify potential committee members
- Evaluate and measure the work of the committee
- Regularly review LDR budget performance and financial goals in the LDR plan
- Communicate with peer organizations about LDR and its services and resources
- Attend and participate in scheduled meetings
- Use LDR as a resource to educate community and congregational members on issues concerning disaster response
- Encourage the use of LDR services and resources by synods, districts, congregations, and community members
- Generate ideas and identify potential sources for resource development

LDR Advisory Committee attributes

- The committee will have co-leaders from LDR staff and the committee
- Quarterly meetings by conference call
- Meet in person at least once per year
- Ideal size is 8-10 members, representative of geographic distribution, LDR affiliate level, judicatories, and varied member skills and backgrounds
- Committee Membership goals: 4 CEOs (or senior leadership staff) from different geographic areas and different affiliate level organizations; 2 coordinators (or recently retired coordinators); 2 judicatory representatives (1 bishop and 1 district president); Executive Director, ELCA Church in Society program unit; Executive Director, LCMS World Relief and Human Care.
- Staggered terms of members (2 or 3 years long)
- Includes an LDR purpose statement, easy to understand and communicate with others in the network
- Advisory committee member recruitment procedures offer stable yet renewing leadership
- The LDR network receives regular communication from the advisory committee
- Subcommittees take on specific tasks
- Advisory committee work is guided by a long range plan

Church Council Member Synod Visit Summary

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

#	Synod Name	Representative	Event	Date of Visit
1A	Alaska	M. Johnson		
1B	Northwest Washington	M. Johnson		
1C	Southwest Washington	D. Chenoweth		
1D	Eastern Washington-Idaho			
1E	Oregon	D. Chenoweth		
1F	Montana			
2A	Sierra Pacific	M. Myers		
2B	Southwest California			
2C	Pacifica			
2D	Grand Canyon	M. Myers		
2E	Rocky Mountain	S. Loy		
3A	Western North Dakota			
3B	Eastern North Dakota			
3C	South Dakota	J. Sorenson		
3D	Northwest Minnesota	P. Obregon		
3E	Northeast Minnesota	A. Niedringhaus		
3F	Southwest Minnesota	P. Obregon		
3G	Minneapolis Area	J. Munday		
3H	Saint Paul Area	J. Munday		
3I	Southeastern Minnesota	A. Neidringhaus		
4A	Nebraska	S. Langhauser		
4B	Central States	S. Langhauser		
4C	Arkansas-Oklahoma	R. Brakke		
4D	N. Texas-N. Louisiana	R. Brakke		

#	Synod Name	Representative	Event	Date of Visit
4E	Southwestern Texas	M. Helmke	Synod Council Meeting	2/27/10
4F	Texas-Louisiana Gulf Coast	M. Helmke	Synod Council Meeting	3/27/10
5A	Metropolitan Chicago	K. Graddy		
5B	Northern Illinois	K. Graddy		
5C	Central/Southern Illinois	K. Graddy		
5D	Southeastern Iowa			
5E	Western Iowa			
5F	Northeastern Iowa			
5G	Northern Great Lakes			
5H	Northwest Synod of Wisconsin	Rebecca Carlson	Introduction to Synod Council/Continued conversations	1/6/10 2/27/10
5I	East-Central Synod of Wisconsin	J. Emery		
5J	Greater Milwaukee			
5K	South-Central Synod of Wisconsin	J. Emery		
5L	La Crosse Area			
6A	Southeast Michigan	S. Schlesinger		
6B	North/West Lower Michigan	S. Schlesinger		
6C	Indiana-Kentucky	K. Hunsinger		
6D	Northwestern Ohio	K. Hunsinger		
6E	Northeastern Ohio	D. Anderson		
6F	Southern Ohio	D. Anderson		
7A	New Jersey			
7B	New England	D. Truland		
7C	Metropolitan New York			
7D	Upstate New York	D. Truland		
7E	Northeastern Pennsylvania			

#	Synod Name	Representative	Event	Date of Visit
7F	Southeastern Pennsylvania			
7G	Slovak Zion	D. Truland <i>(if needed)</i>		
8A	Northwestern Pennsylvania	L. Reitz		
8B	Southwestern Pennsylvania			
8C	Allegheny			
8D	Lower Susquehanna			
8E	Upper Susquehanna	L. Reitz		
8F	Delaware-Maryland			
8G	Metropolitan Washington, D.C.			
8H	West Virginia-Western Maryland			
9A	Virginia			
9B	North Carolina	R. Connelly		
9C	South Carolina	R. Connelly		
9D	Southeastern			
9E	Florida-Bahamas			
9F	Caribbean			

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Revised April 9, 2010

Church Council Retreat: The ELCA Converted to Mission

Retreat convener and leader: Pastor Stephen Bouman, Evangelical Outreach and Congregational Mission
Leaders: Kenneth Inskeep, Research and Evaluation; Rachel Connelly, panel of Church Council members;
panel of liaison bishops, Bishop Mark Hanson

I. Context

- A. Three stories (Stephen): Squeegie Guy; fishing at Ground Zero; Men in Black hail a Cab=Three Accents of Missional Church:
 - The church in mission joins God already busy in the world
 - The church in mission is shaped by catechesis (it is centered in story of the death and resurrection of Jesus for the life of the world)
 - Today's church in mission is global
- B. What's your context? A panel of Church Council members shares briefly their context for mission, and then triads talk about context. (Rachel Connelly)
- C. A biblical text to frame the context: Acts 17: 16-31 (Stephen Bouman)
- D. The ELCA today in its mission context in America (Kenn Inskeep)

II. Mission Church Shaped as Tables

- A. The kitchen table: catechesis and culture
- B. The Altar as the Table, which unites the kitchen tables
- C. A biblical text to frame the tables: Luke 2: 22-40
- D. ELCA mission tables in the making: a roadmap
Our present dilemma and opportunity
The four legs of the table:
 1. Directors for Evangelical Mission, missionary bishops, synod and local tables, convergence of new and renewing congregations and mission support
 2. Individual and collective faith practices
 3. Re-rooting in the community: local mission strategies
 4. Local mission schools
- E. Biblical marks of missional church (Stephen)

III. Taking it Home: (Mark Hanson) The Acts of the Apostles

- A. Recovering missional imagination
- B. A panel of bishops sharing the shape of the tables in their synods
- C. Biblical roots of mission tables: Each Church Council member will share a biblical text which informs how they think about the church in mission.
- D. The three great listenings: (to the neighbor in the community; to God in prayer and Scripture; to one another in the household of faith)
How will you begin in your life, parish, synod?
- E. Prayer and commissioning

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit B, Part 5
Page 2

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**Board of Trustees of the Endowment Fund of the ELCA and
Advisory Committee for Development Services and ELCA Foundation**

Lay [Term 2016]

1. Mr. John Bauder

Florida-Bahamas (9E)

1) *Congregational membership*

Christ Our Redeemer Lutheran Church, Temple Terrace, Fla.

2) *Experience relevant to this position*

Financial advisor, Bank of America
Assistant treasurer, GTE Florida

3) *Church-related service*

Treasurer, finance committee and school board, Christ Our Redeemer Lutheran Church
Board member and finance committee, Lutheran Services of Florida

4) *Education*

B.A., Economics, Washington College, Chestertown, Md. (1966)
M.B.A, Finance, University of South Florida, Tampa, Fla. (1972)

5) *Occupation*

Bank of America, Tampa, Fla.

6) *Community service*

Treasurer and board member, Clinic of Angels medical charity, Tampa, Fla.
City of Temple Terrace Code Enforcement Board
City of Temple Terrace Board of Adjustment

7) *Year of birth*

1943

8) *Primary language*

English

Why do you believe you would serve well as a member of the Board of Trustees and the Advisory Committee?

I have considerable experience in corporate finance, personal finance, cash management, and economics. I have been in both institutional and retail sales and analysis.

Are there particular perspectives that you would contribute as a member of this board and committee?

I believe I could contribute to this board with my extensive financial background.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit C, Part 1
Page 2

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Augsburg Fortress Board of Trustees

Lay [Terms 2015]

1. Mr. Edward Klodt
Southwest California (2B)
 - 1) *Congregational membership*
Ascension Lutheran Church, Thousand Oaks, Calif.
 - 2) *Experience relevant to this position*
Currently a leader in the strategic development group at Thrivent Financial for Lutherans
More than 20 years of lay ministry experience and earned a Masters in Theology in 2008
Augsburg Fortress author
 - 3) *Church-related service*
Two-term Church Council president at Ascension Lutheran Church
Served as director of spiritual growth at Bethel Lutheran Church (Encino, Calif.)
Speaker at several synod assemblies
 - 4) *Education*
B.A., California State University, Northridge
Th.M., Fuller Theological Seminary, Pasadena, Calif.
 - 5) *Occupation*
Congregation and institution advice services leader, Thrivent Financial for Lutherans
 - 6) *Community service*
Various activities associated with presidency at Ascension Lutheran Church
Outreach to community as director of spiritual growth at Bethel Lutheran Church
Working with organizations, such as LSA, through the Thrivent Financial chapter system
 - 7) *Year of birth*
1953
 - 8) *Primary language*
English

Why do you believe you would serve well as a member of this board or committee?

My current leadership position in the strategic business group at Thrivent Financial for Lutherans involves national responsibilities working with Lutheran congregations in helping them better meet the needs of their members and the community. My role at Thrivent is to help the organization explore new business endeavors, working with senior management and church leaders, to further the goals of both Thrivent and the church. As a former journalist and current Augsburg author, I am very aware of the

challenges facing both the church and the publishing industry. In addition, I have considerable lay ministry experience. I have a heart for the church and its success.

Are there particular perspectives that you would contribute as a member of this board or committee?

Again, my current work in Thrivent's strategic business group provides me with a broad perspective and the requirement to think strategically. In addition, my work at the congregations level (at both small and large congregations) as president and contributor to many councils and committees has provided me with insights into the challenges facing the church. I also follow closely the dramatic changes occurring in the publishing industry and believe I have ideas I could contribute as a member of the Augsburg Fortress Board in ensuring Augsburg's success.

2. Mr. Robert Hahn

Delaware-Maryland (8F)

1) *Congregational membership*

Evangelical Lutheran Church, Frederick, Md.

2) *Experience relevant to this position*

Staff management experience primarily focusing in the IT area and insurance

Have a range of business understanding from small business to larger corporations

Consider myself to be an ethical and conscientious person who seeks balanced solutions

3) *Church-related service*

Have served as council president for my church (ELC)

Have chaired numerous committees and am familiar with ministry-driven goals and solutions

4) *Education*

A.A., Frederick Community College, Business Data Processing

Series 77, 66, CPCU 1, 5, 7 – Financial services and property casualty insurance

Professional designation, A.A.M. (Associate in Automation), Insurance Institute of America

Hold various insurance and professional licenses for my profession. Life, health, and property/casualty

5) *Occupation*

COO/Account Executive, Carmack Insurance Group

6) *Community service*

Past treasurer, Rotary Club of Fredericktowne

Treasurer, Compassionate Friends of Frederick (Bereaved parent support group)

President, Homeowners and condominium association

7) *Year of birth*

1958

8) *Primary language*
English

Why do you believe you would serve well as a member of this board or committee?

I have a continue to be very involved in the life of my church and this would take that involvement to another level. My gifts of trying to find the practical balance in any problem or situation at worst will stimulate conversation and at best provide a fresh look at a problem. My understanding is that someone with a technical background is being sought and I have spent most all of my professional career working with and implementing technology solutions in various organizations. My philosophy for the use of technology is that it must support the business goals and that sometimes is very different than what the “technicians” may desire. The business of publishing is going through major challenges with the increased use of the internet. My business and technology background hopefully will be a useful asset to the board.

Are there particular perspectives that you would contribute as a member of this board or committee?

I enjoy looking at solutions from a lot of angles. I am a trained Stephen Minister and I’ve found that those listening skills have translated quite nicely in the business environment particularly when working with clients. The combination of people skills and technical skills is a perspective that is not too common among the IT professionals that I’ve dealt with. I have had personal life experiences that I draw on whenever I’m put into a role where I need to evaluate alternatives or provide recommendations. I’m also a person who attempts to simplify any item (particularly when it relates to technology) so that confusion can be minimized. I have often found myself in the role of teacher and I believe that provides a powerful perspective to any group as we learn new ways to do things better or more faithfully.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit C, Part 1
Page 6

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Report of the Executive for Administration

*Be not afraid, sing out for joy!
Christ is risen, alleluia!
Be not afraid, sing out for joy!
Christ is risen, alleluia!*

This Taize chorus taken from Matthew 28:5 reminds us of the promise and hope of the resurrection in the midst of doubt and confusion. When we are perplexed, we can trust God's promise for new life in Christ. The work in the churchwide organization in recent months has been perplexing and also filled with promise and hope. I begin my report with two places of hope.

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

Since the ELCA Church Council action last November that approved the task force charter, LIFT has made good progress. The task force has begun to engage this church in a conversation about two questions, "What is God calling this church to be and to do in the future? What changes are in order to help us respond most faithfully?" The energy around this process is palpable. Several leadership groups in this church already have been involved in dialogue and input. You will add to that growing list at the April 2010 meeting, as you join the conversation. The Web site www.liftelca.org is designed especially to invite input from across this church and from those outside this church. This spring, at least one-third of our synod assemblies will hold workshops or plenary sessions dedicated to engaging a set of questions from the task force. The detailed task force report is available in Exhibit E, Parts 3a - 3d.

Mission ONE (Opportunities Now Emerge)

Another place of hope is the joint work of this church's three financial units: the Board of Pensions, the ELCA Foundation, and the Mission Investment Fund. The Mission ONE management committee (executives of these units and the executive for administration) have continued to work to implement the Joint Operating Guidelines adopted by all three boards of trustees. Mission ONE's primary objective is to "work collaboratively and cooperatively in the future to enhance the overall mission and ministry of this church." One of the objectives in the Joint Operating Guidelines is "to collaborate to develop coordinated distribution strategies, including sales, marketing, and customer relations." A joint project has emerged focused on providing services for ELCA-affiliated social ministry organizations (SMOs). The project was presented at a joint board meeting of the Foundation and Mission Investment Fund in March 2010. This collaborative effort is expected to create a unified presence and communicate a consistent message; avoid confusion among SMOs and maximize resources; and broaden relationships with our SMOs.

Churchwide Budget

One of the more perplexing areas of work in the churchwide organization has been mission funding and the allocation of resources. Given the interdependent nature of this church, decisions about funding ministry from the churchwide organization has serious implications for partners across this church and around the world. As you know, the churchwide organization faced multiple challenges in developing a balanced budget for 2010. What follows is a picture of the impact of the budget reductions completed in the past 12 months.

In the spring of 2009 the ELCA churchwide organization's budget was reduced by \$5.6 million in current funds and \$1.9 million in World Hunger funds for a total of \$7.5 million. Staff salaries in grade 20 and higher were reduced by three percent. Twenty-three and one-half (23.5 FTEs) positions were eliminated along with 12 vacant positions. The Grace Matters radio ministry was discontinued. Positions in deployed campus ministry were eliminated and the work reconfigured. Partner grants for new start and renewal congregations, seminary, college and university, Lutheran World Federation, companion churches, Lutheran Services in America, Lutheran Immigration and Refugee Services, and other partners were reduced. We deployed eight fewer missionaries.

In the fall of 2009 the ELCA churchwide organization's budget again was reduced by \$7.7 million in the current fund. This amounted to a 10 percent reduction. This reduction resulted in the elimination of 40.75 full-time staff equivalent positions. There are no salary increases for churchwide staff for 2010. While we held support for missionaries, new starts, and seminary grants, other grants were reduced. These included additional reductions for Lutheran World Federation, colleges and universities, and ecumenical partners. Included in the staffing eliminated or reduced was the Washington advocacy office, Management Services, Christian education, youth ministry, Information Technology, poverty ministry, global services and program support, Worship, women in ministry, Communication Services, federal chaplaincy, racial justice and anti-racism education, archives, rural ministry, Human Resources, Research and Evaluation, evangelism, large congregations, and other support and infrastructure positions. The Lutheran Partners magazine was discontinued.

In addition to the \$15.2 million reduction in 2009-2010, which represents a 16 percent reduction to the original 2009 budget (excluding World Hunger reduction of \$1.9 million), churchwide units were requested to underspend in 2009 by five percent due to estimated reduced income. This five percent added to the 16 percent equates to a 21 percent reduction in the budget in less than 12 months.

After the budget reduction last November, there were 428 staff remaining on churchwide staff funded by the current fund budget; of these, 174 (40 percent) are serving across this church in congregations and synods as mission developers, directors for evangelical mission, regional coordinators, and other deployed staff. These staffing numbers do not include staff in the separately incorporated units.

Planning

Ongoing planning for the work of the organization is grounded in the Plan for Mission and the two strategic priorities. These priorities are:

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

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

Following the 2010 budget reductions, we have become a smaller churchwide organization. Our creative capacity has been stretched as we seek to be effective working with fewer staff and resources. Strategic disengagement is a challenge. Units are reorganizing and adjusting work plans to align with our current realities. The reductions have provided new opportunities for deeper cooperation, coordination, collaboration, and communication. I commend the unit reports in Exhibits A and J for a full description of unit activities.

The Office of the Presiding Bishop continues to work closely with the Office of the Treasurer and unit

executives to do contingency planning. The organization must do this work in consultation with the Conference of Bishops and other partners. The work of the "Living into the Future: Renewing the Ecology of the ELCA" task force is critical to the planning of the churchwide organization. There are and will be intentional connections with the task force as this work moves forward.

Program Unit Reviews

At this ELCA Church Council meeting the Program and Evaluation Committee will begin the first phase of a unit review of the Global Mission program unit. "The Global Mission unit is responsible for this church's mission in other countries and is the channel through which churches in other countries engage in mission to this church and society." (ELCA Constitution 16.12.B05).

Blue Ribbon Committee

The Office of the Presiding Bishop continues to coordinate the implementation of the Blue Ribbon Committee on Mission Funding recommendations. Presiding Bishop Hanson chairs the Mission Funding and Interpretation Team (MFIT). This team meets regularly to monitor the progress on the recommendations and plan for the future work necessary related to funding this church's mission. Exhibit E, Part 2 contains a current report on the activities related to implementation of the recommendations prepared by Pr. Craig Settlage, director for mission funding.

Joint Program Committee Meeting

The third joint meeting of the program committees of the program units of the churchwide organization of the ELCA was held February 25-26, 2010. Those present included the members and advisors of the program committees for this church's five unincorporated program units (i.e., Church in Society, Evangelical Outreach and Congregational Mission, Global Mission, Multicultural Ministries, and Vocation and Education), executive staff members from those units, and the executive director for the Women of the ELCA.

Meeting outcomes included: a vision for the contributions that program committees and advisors can make to the vitality, focus, policy development, and planning of their program units; gratitude for the diversity, depth, and breadth of gifts brought by program committee members and advisors; and excitement about the ministries and unique contributions of the churchwide organization within the mission God gives this church.

The group was oriented to the role and functions of program committees; received an overview of each program unit; an environment scan of the ELCA; and a presentation on the churchwide organization's communication strategy. The participants also spent time in small groups engaging questions from the "Renewing the Ecology of the ELCA" task force.

Finally

I remain grateful for the partnership of staff in this organization. They are gifted and committed to this church's mission. May God grant peace to them and you.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit E, Part 1
Page 4

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**Blue Ribbon Report on Mission Funding
Implementation Report to ELCA Church Council**

Background

At its April 2007 meeting, the Church Council acted "to delegate oversight and coordination for the implementation of the Blue Ribbon Committee's report on mission funding to the Office of the Presiding Bishop—with special responsibility assigned to the Synodical Relations section and the Mission Funding and Interpretation Team—with an implementation plan, including specific measurements and evaluation cycles, to be presented to the November 2007 meeting of the Church Council and subsequently through regular progress reports to the Church Council commencing in April 2008" (CC07.04.15).

The implementation of the Blue Ribbon Report on Mission Funding continues within the churchwide organization with specific responsibility given to the executive for administration, who provides oversight of the churchwide organization's implementation of the report, and the director for mission support, who coordinates work of churchwide staff that relate to the goals of the report. The Mission Funding and Interpretation Team (MFIT) has the pivotal role of monitoring the implementation of the report, working in close collaboration with the Research and Evaluation section in the development of measurements used in evaluation of the goals.

The following report summarizes the implementation of the key elements of the Blue Ribbon report in the past biennium.

I. "Best practices" for mission funding, alternative methods of raising mission support, and improved consultation processes are identified and implemented.

A. Throughout the churchwide organization, in consultations with synods and in communication resources, mission support is identified as the core of funding for synodical and churchwide ministries. The resource, "Providing for God's Mission in the 21st Century," included at the end of this document, outlines the centrality of mission support, and is based on ELCA Constitutional provision 8.15. "Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church."

B. Six synods were identified as Blue Ribbon pilot synods (i.e., North Carolina, North/West Lower Michigan, Minneapolis Area, South Dakota, Nebraska, and Southwestern Washington). These synods agreed to "develop and implement a plan to increase mission support within the congregations of the synod and increase the percentage of sharing with churchwide ministries toward or beyond the goal of 55 percent; increase communication and mission interpretation within the synod; and share outcomes of the pilot with Synodical Relations for use by the ELCA Conference of Bishops and Church Council by September 30, 2010."

The negative financial impact of the global recession on members and congregations of the ELCA has resulted in diminished mission support. This in turn has impacted on the capacity of synods and the churchwide organization. While this has affected the pilot synods along with the other synods of the ELCA, a report is anticipated on the pilot synod projects and will be shared with the Church Council at its November 2010 meeting.

C. The synodical-churchwide mission support consultations have focused increasingly on the "story" of what difference God is making through the work of the ELCA in congregations and

synods, and through the churchwide organization in ministries throughout the globe. These consultations involve synod leaders, and are typically led by the director for mission support. In 2009 there were two regional consultations, and twenty-five synod consultations.

- D. The Blue Ribbon report calls for review by "...the Conference of Bishops of all mission support plans of the synods, utilizing a format of consistent data from each synod. The Conference of Bishops will provide for a fuller conversation within the conference agenda regarding the context for mission support within synods, and will provide a recommendation to the ELCA Church Council regarding any requests for mission support exceptions."

This "fuller conversation" occurred at the October 2009 and March 2010 meetings of the Conference of Bishops, with the liaison bishops to the Church Council leading the bishops in this discussion. Synods were asked by the Office of the Treasurer to submit any proposed changes in their 2010 mission support intent, including any proposed change to the percentage of mission support sharing between the synod and churchwide organization. This information will be shared with the Church Council's Budget and Finance Committee.

- E. The role of the churchwide organization to "provide a convening role in facilitating discussion regarding the roles of congregations, synods, and the churchwide expression of this church in their interdependent sharing in the mission of the ELCA," as the Blue Ribbon Report stated. This is most clearly seen in the "Living Into the Future" (LIFT) study underway. This study project, though not anticipated in the Blue Ribbon report, will provide critically important data that the Blue Ribbon report called for.

II. An increasing number of ELCA member households receive regular, clear and concise communication focused on mission interpretation from the churchwide organization and their synod.

- A. "Stories of Faith in Action" is an increasingly important communication resource for interpreting the mission of the ELCA. The 2010 edition is focused entirely on stories on mission support and what is made possible through the generous gifts of ELCA congregations. A related resource is the "Stories of Hope and Promise" DVD that was shown at the 2009 Churchwide Assembly and is now a part of every synodical-churchwide mission support consultation. "Stories of Hope and Promise" also is featured on the front page of the ELCA Web site.

The Mission Funding and Interpretation Team has called for greater coordination between the churchwide organization and the synod communicators and synod mission interpreters.

- B. The Blue Ribbon report asked that "the churchwide organization will focus on increasing its donor, rostered, and e-mail address databases in size and breadth of information in order to enhance its communication with ELCA members".

The ELCA Constituent Information System project (ECIS) is an inter-unit staff project that has worked over the past 18 months to respond to this request. This project seeks to consolidate core constituent information into a single system of accurate data. Phase I of this project is projected to be operational in May of this year.

III. Stewardship education programs and processes are evaluated and a strategy for stewardship leadership is developed and implemented.

The most significant development related to stewardship education was not anticipated by the Blue Ribbon report, that of the creation of directors for evangelical mission in each synod of the ELCA. These new positions, funded entirely by the churchwide organization, focus on mission and mission support. Stewardship education and a focus on mission support within each synod is one of the clear expectations of those who serve in these positions. Whether the work is done directly by the director for evangelical mission or is done by another person in the synod, the joining of mission (new and renewing congregations) and support for mission (mission support) is a key strategy in highlighting stewardship leaders in the ELCA.

Research and Evaluation, in consultation with Synodical Relations, will provide for the evaluation requested by the report after two years of experience with the directors for evangelical mission positions.

IV. Seminaries, lay theological education programs, and Theological Education for Emerging Ministries (TEEM) programs offer stewardship education opportunities for all those preparing for rostered leadership in this church.

Through the leadership of the Stewardship of Life Institute (SOLI), a template for stewardship theological education has been developed that includes competencies for those preparing to serve in the rostered leadership of this church, specifically "competencies in a well-formed stewardship leader." The eight ELCA seminaries have participated in the development and implementation of this stewardship theological education and are offering this education within their curricula.

Similar work has been done related to first-call theological education and internship, with expectations of stewardship competencies developed by task groups representing the seminaries, synods, and churchwide units related to theological education. The Board of Pensions also has been significantly involved in this collaborative effort.

V. Congregations, synods, and the churchwide organization will model stewardship.

Beginning in 2008 and continuing into this year, there have been one-on-one conversations with synodical bishops regarding their wellness (utilizing the Wholeness Wheel) and their personal and corporate stewardship, including the importance of tithing. Similar conversations have occurred with members of the ELCA Church Council.

Synod bishops have been encouraged to have one-on-one conversations with rostered leaders in their synod to ask about their personal and corporate stewardship. This has been especially helpful at the time of first call or during a time of pastoral transition.

Summary

The continuing challenge of the economic recession has hindered the capacity of synods and the churchwide organization to implement fully the recommendations of the Blue Ribbon Report on Mission Funding. Energy that might have been directed to more creative mission funding efforts has been diverted to efforts to respond to reduced giving in congregations and the resultant decline in mission support.

At the same time, the same context has made it even more evident that the conclusions of the Blue Ribbon Report on Mission Funding about the centrality of mission support in funding the mission of the Evangelical Lutheran Church in America remain correct and timely. The simple reality is that the financial

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit E, Part 2a
Page 4

gifts of the members of the ELCA, shared with synods and the churchwide organization in mission support and designated giving through ELCA Hunger Appeal and Disaster Relief, make possible all that we do together in God's mission.

**Providing for God's Mission in the 21st Century
Mission Support in the Evangelical Lutheran Church in America**

As members of the Evangelical Lutheran Church in America (ELCA), we participate in God's mission for the sake of the world.

A critical component to our participation in this mission is the financial gifts of the members of the ELCA. These offerings provide for the mission and ministries of the local congregation, as well as mission beyond the congregation.

We give offerings as a faithful response to God's gracious presence in our lives. These offerings represent a portion of our income and financial resources. For many, the biblical understanding of a tithe, or 10 percent of one's income, defines this giving. For some the percentage of giving may be lower, for others higher. Proportional giving is an important expression of Christian stewardship.

Mission support income is the lifeblood of the work that God does through the ELCA.

Mission support is the portion of offerings that congregations share with synods and the churchwide organization for God's mission beyond the local congregation.

These funds provide 80 percent of the resources to enable the ELCA to give priority to beginning new ministries and in accompanying existing congregations as growing centers for evangelical mission. These funds also provide the staff and resources for the development of new leaders, partnership with churches around the globe, alleviating poverty, work for justice and peace, and so much more.

Through mission support individuals and congregations provide the resources for the ELCA to support these major ministries and initiatives:

- ELCA World Hunger
- ELCA Disaster Relief
- ELCA seminaries and colleges
- ELCA and pan-Lutheran social ministry organizations
- ELCA campus and outdoor ministries
- ELCA Book of Faith

When members give designated gifts to these ministries, the gifts are in addition to what is provided through the undesignated gifts given through mission support.

The impact of an extended economic recession has affected the jobs and income of many, and total mission support income has declined. The ELCA also now faces the decision of some congregations to withhold or redirect mission support as an expression of their dissent from decisions made at the 2009 Churchwide Assembly. Together, this has caused significant impact on our shared mission as the ELCA.

From the time of its inception in 1988, the ELCA has been understood as one church in three interdependent expressions:

- Congregations
- Synods
- Churchwide organization

This interdependent relationship is consistent with how the mission and ministries of the ELCA are funded. As partners that share in the responsibility for carrying out God's mission, all three expressions share in the responsibility to develop, implement, and strengthen the financial support of this church. This support makes possible all that we do together as the Evangelical Lutheran Church in America.

The ELCA's evangelical and missional witness in this time calls for more generous giving.

Congregations are encouraged to increase their mission support to at least 10 percent of their member giving. There are many congregations that already give this much or more and they are acknowledged as faithful steward leaders. New ministries and congregations in the ELCA are developed with the expectation that they will share at least 15 percent of their offerings for mission support. We understand that proportional giving is a faith practice of congregations, just as proportional giving is a faith practice of individuals.

Synods and the churchwide organization share the mission support resources given by members through congregations. The 2007 report of the Blue Ribbon Committee on Mission Funding, "Mission Flowing from God's Abundance," affirmed the principle established in the creation of the ELCA that synods would retain 45 percent of mission support from the congregations in the synod and share 55 percent with the churchwide organization for churchwide ministries. Synods that are at or above this percentage of sharing are gratefully acknowledged for their example in strengthening the ELCA capacity for mission.

As members of the Evangelical Lutheran Church in America, we do mission together through our financial giving. As Lutherans, we have a strong tradition of joining hands to do God's work. We do God's work in ways that no individual, congregation, or synod can do alone. God's mission through the ELCA continues. Our evangelical and missional witness as the Evangelical Lutheran Church in America is needed now more than ever.

To learn more, visit www.elca.org/missionsupport.

Living into the Future Together: Renewing the Ecology of the ELCA Task Force (LIFT)

The charter for “Living into the Future Together: Renewing the Ecology of the ELCA” (LIFT) task force was approved by the ELCA Church Council at its November 2009 meeting. The charter identified seven major areas for the scope of the work of the task force, including identity, opportunities for the future, the changing context of this church, interrelationships of church expressions, partnerships, financial resources, and structure and governance. (see Exhibit E, Part 3b.) The task force is organized into seven work groups that focus on one of the areas identified in the scope of the task force charter; each work group has developed a plan to guide its work. As the task force engages these areas, it is guided by the following overarching questions:

*What is God calling this church to be and to do in the future?
What changes are in order to help us respond most faithfully?*

The task force also includes a communications team that has developed a master communications strategy and a planning team that provides for coordination of its work. As the work groups have delved into their areas of responsibility, the task force understands its task to be framed by four key areas: identity, mission, relationships, and sustainability. (sustainability includes mission funding, governance, and structure). While the four key areas frame the work, each is dynamic and interactive with the others. The entire task force convenes for a monthly WebEx meeting, and will hold two face-to-face meetings in Chicago in June and September 2010. A third meeting may be held in January 2011 if necessary.

The most urgent work for LIFT is connecting with and receiving input from the members of the ELCA regarding the task force's overarching questions. The task force has been very intentional in developing a communications plan that invites people to join in this churchwide conversation and provides transparency for its work. The task force can be found on Facebook and Twitter. It is easily accessible on the ELCA home page, and at its Web site, www.liftelca.org. The Web site contains a set of frequently asked questions about LIFT's work. (see Exhibit E, Part 3c).

The task force has designed a set of questions that can be used, with modifications, for various constituencies in the ELCA (see Exhibit E, Part 3d). The composition of the questions was drawn from the scope section of LIFT's charter and is available for responses either online or by returning a printable questionnaire. At the writing of this report, 23 of our 65 synod assemblies will hold forums or plenary sessions to include discussion of LIFT's work and respond to the questions formulated by the task force. In addition to these forums and data gathering at other leadership events, information will be gathered through the task force's Web site. The task force seeks responses to the questionnaire from people across this church, from individuals, congregational church councils, and from various gatherings.

When data is received online through the Web site and paper questionnaires, it will be analyzed by ELCA Research and Evaluation. After data gathering from the various ELCA constituencies is completed and analyzed this spring and early summer, material from that data will be sent to the individual seven work groups. The work group reports will be collected, analyzed, and submitted to the planning team as resources for LIFT's report. Along the way, consultants will be used in research analysis, process, and organizational development as needed in order to gain outside counsel on proposed recommendations. A grant from a private donor is providing assistance for consultant funding.

The Conference of Bishops will review the work of the task force at its October 2010 and March 2011 meetings prior to the reports and recommendations being sent to the ELCA Church Council. A preliminary report will be submitted to the Church Council for consideration at its November 2010 meeting. After the ELCA Church Council completes its review of the preliminary report in November, the task force will continue working on the report and its recommendations for presentation to the April 2011 meeting of the Church Council. The Church Council will then decide on the referral of recommendations to the August 2011 Churchwide Assembly.

**Living into the Future Together: Renewing the Ecology of the ELCA Task Force (LIFT)
Scope of Work**

Recognizing these significant environmental changes, the ELCA Ecology Study Task Force will be led by these overarching questions:

- What is God calling this church to be and to do in the future?
- What changes are in order to help us respond most faithfully?

Specific questions to be addressed are:

1. What unique gifts does our theological, confessional, and liturgical identity bring to this environment and to this time of change?
2. How is God surprising and leading us in the midst of change and uncertainty to new and distinctive opportunities?
3. What are the key changes, internal and external, that have most impacted the relationships and interdependence within and among the congregations, synods, the churchwide organization, and related organizations, agencies, entities, and partners including, but not limited to, seminaries, campus ministries, outdoor ministries, colleges and universities, social ministry organizations, ecumenical partners, global companions, and others?
4. Given the importance of congregations in the ELCA, how has the changing environment impacted their mission and relationships? How might this church through its congregations, in partnership with synods and the churchwide organization, engage in ministry with evangelical missional imagination for the sake of the world?
5. How can the ELCA's relationships with its full communion and global mission partners strengthen and extend this church's mission and ministries? How can we learn from and partner with ministries and organizations accomplishing God's work beyond this church?
6. How can this church most effectively and efficiently steward and deploy the funds available for its mission? What are the current patterns and what are their implications for future funding patterns?
7. How can the governing documents in the *Constitution, Bylaws, and Continuing Resolutions* provide structures and governance mechanisms that strengthen identity and faithfully and effectively facilitate mission and ministry?

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit E, Part 3b
Page 2

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LIFT Frequently Asked Questions

1. Who started the Renewing the Ecology of the ELCA Task Force?

The ELCA Church Council authorized the Office of the Presiding Bishop, in collaboration with the Executive Committee of the Church Council and the Conference of Bishops, to appoint the task force.

2. What is the purpose of the Task Force?

The purpose of the Task Force is to develop and recommend options for the future of the ELCA in light of its identity, changes in its environment, and call to God's mission.

3. What are hoped for outcomes?

The Task Force will report to the Church Council with a report and recommendations on how to position this church in the future for new possibilities for participating in God's mission.

4. How will members of the ELCA be involved with the work of the Task Force?

Synod assemblies and many other gatherings and meetings, particularly those centering on congregations, will be engaged in conversation with the Task Force. Congregations are encouraged to give members opportunity to talk about the discussion questions and share their thoughts with the Task Force. All people are invited to engage in the Web platforms (e.g., Facebook, Twitter, Web site) or send an email to liftelca@gmail.com.

5. What's the timeline for this group?

The Task Force will meet monthly. It will regularly send reports to the Conference of Bishops and Church Council for the purpose of feedback and to prepare a report and recommendations for action at the August 2011 Churchwide Assembly.

6. What is the scope of the Task Force's work?

The Task Force will be led by these overarching questions:

What is God calling this church to be and to do in the future?

What changes are in order to help us respond most faithfully?

In responding to those questions the Task Force, as stated in its charter, "will...recognize the evolving societal and economic changes of the twenty years since the formation of this church, and ... evaluate the organization, governance and interrelationships among this church's expressions in the light of those changes. "

7. What is the role of the Presiding Bishop, Conference of Bishops, Church Council?

The Task Force will communicate regularly with the Presiding Bishop, Conference of Bishops, and Church Council throughout its work. The Church Council will receive the final report and recommendations for possible Churchwide Assembly action in August 2011.

8. Why is it called the Renewing the Ecology of the ELCA Task Force?

The Task Force is studying the ELCA congregations, synods, churchwide agencies, and partners as an "ecosystem" of interrelated ministries.

9. Is this study looking at reducing the number of synods?

All topics and questions are on the table. However any change to structure of the ELCA will be recommended in light of a broader vision. This is not simply an effort to restructure or otherwise streamline the ELCA.

10. Is this study a result of the Churchwide Assembly votes and the loss of congregations?

The Task Force was authorized at the March 2009 ELCA Church Council meeting; five months prior to the Churchwide Assembly. The results of the votes have impacted relationships within congregations and across this church; this may be part of the task force's conversations, but will not dictate them.

11. What impact will it have on congregations and synods?

The Task Force needs input from all ELCA members and organizations to guide its work. The impact of the Task Force's work will depend on the implementation of its report and recommendations as decided by the Churchwide Assembly.

12. What similar studies have other denominations done?

Similar studies have been or are being done by the African Methodist Episcopal Church, the Christian Church (Disciples of Christ), the Seventh-day Adventist, the Southern Baptist Convention, and the United Methodist Church. The Lutheran Church–Missouri Synod completed a similar study in October 2009. You can read more about it at <http://www.lcms.org/pages/internal.asp?NavID=1804>

13. How can my congregation support the efforts of the Task Force?

The prayers of this church are welcome for the work of the Task Force. ELCA members are strongly encouraged to offer input and suggestions for the Task Force through this website, Facebook, Twitter, and e-mail. Congregations are encouraged to give members opportunity to talk about the discussion questions and share their thoughts with the Task Force.

14. How does the work of this Task Force connect with or relate to the restructuring work that has already been done?

The Task Force will review past decisions about church structure, but will consider first the identity of the ELCA in its new environment and then make recommendations on how the ELCA can best participate in God's mission.

15. How will the existing policies, social statements, and polity of the ELCA be considered in the work of the Task Force?

The Task Force will be incorporating all of these existing elements in its study.

16. What is the budget for the Task Force?

The estimated cost of the Task Force's work is \$170,000. This includes expenses for staff support, travel, task force meetings, and research services. Funds for consultant fees will come from external sources.

Lift Questionnaire
 Research and Evaluation
 Evangelical Lutheran Church in America
 April, 2010

Please take 15 to 20 minutes to complete this questionnaire. Your responses will help the Living into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (ELCA) Task Force better understand your perspective on this church as they help this church plan for the future.

1. Please agree or disagree with the following statements.

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u>	<u>Disagree</u>	<u>Strongly</u> <u>Disagree</u>
a. If I had to change my membership to another congregation, I would feel a great sense of loss	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. The congregation I am a member of has helped me grow as a Christian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. It is important for me to be a member of a Lutheran church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. It is important for me to be a member of a congregation that is part of the ELCA	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. Think for a moment about the reasons why you attend an ELCA congregation. How important is each of the following?

	<u>Very</u> <u>Important</u>	<u>Important</u>	<u>Not</u> <u>Important</u>	<u>Not</u> <u>Sure</u>
a. my appreciation of the people who attend my congregation .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. my appreciation of Lutheran forms of worship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. my agreement with the theology and teachings of the ELCA	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. an ELCA congregation was most convenient when I first became active in church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. the fact that my closest friends attend my congregation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. the fact that my parents are/were Lutheran	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. the fact that my spouse is/was a Lutheran	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. my association with persons in my congregation who are also important contacts in the local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. my appreciation of the relationship an ELCA congregation has with the wider church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. In your opinion, is there anything unique about ELCA Lutherans which distinguishes them from other Christians?

- not sure
- no
- yes → Please indicate what it is that distinguishes ELCA Lutherans from other Christians. Please be as specific as possible.

4. Think about what you hope for and expect from being part of a larger group of ELCA Lutherans who share a theological point of view, worship in similar ways, and who work together in 65 synods and through a national office (the churchwide office in Chicago) to accomplish God's mission in the world.

In the context of the wider church, how important is each of the following to you personally?

	Very <u>Important</u>	<u>Important</u>	Not <u>Important</u>	Not <u>Sure</u>
a. a strong system of higher education through ELCA colleges	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. strong positive relationships among ELCA congregations in the synod	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. being a church focused on sharing the good news of the Gospel with the unchurched	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. a strong system of theological education for new pastors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. traditional teaching of the Bible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. being a church dedicated to feeding the hungry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. strong public advocacy in behalf of the poor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. strong ecumenical contacts and agreements	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. significant involvement of laity in ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. the theology of justification by grace through faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. liturgical worship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. starting new congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. providing worship and education resources for congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
n. strong national coordination and involvement in global mission	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
o. the Lutheran Confessions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
p. reaching out to other ethnic/racial groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. How connected do you feel to this wider church?

not connected <u>at all</u>				very strongly <u>connected</u>	not <u>sure</u>
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>9</u>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. Indicate the extent to which you believe the following have contributed to your sense of connectedness.

	Not <u>at all</u>				Quite a Bit
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
a. common forms of worship and music	<input type="radio"/>				
b. our congregation's use of "ELCA" in its name, documents, Website, etc.	<input type="radio"/>				
c. a shared ELCA theology	<input type="radio"/>				
d. a shared Northern European Lutheran ethnic heritage	<input type="radio"/>				
e. having pastors trained in ELCA seminaries	<input type="radio"/>				
f. a relationship or experience with the synod or churchwide bishop	<input type="radio"/>				

6. Indicate the extent to which you believe the following have contributed to your sense of connectedness.
 (Continued)

	Not <u>at all</u>				Quite a <u>Bit</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
g. a shared common purpose within the synod	<input type="radio"/>				
h. the congregation's financial support shared with the synod and churchwide organization	<input type="radio"/>				
i. financial support received from the wider church (loans, grants, etc.)	<input type="radio"/>				
j. participation with other ELCA Lutherans in shared local ministry (food pantries, Habitat for Humanity, youth programs, etc.)	<input type="radio"/>				
k. participation with other ELCA Lutherans in synod or churchwide ministries (outdoor or campus ministry, advocacy, Lutheran social ministries, World Hunger, disaster response, companion synods, etc.)	<input type="radio"/>				
l. attending a synod or churchwide assembly	<input type="radio"/>				
m. a shared ELCA stand on social issues (social statements)	<input type="radio"/>				
n. participation on ELCA agency or church boards, committees, task forces, etc., outside your congregation	<input type="radio"/>				
o. reading <i>The Lutheran</i> or other ELCA publications	<input type="radio"/>				
p. engaging in social networking with other ELCA Lutherans	<input type="radio"/>				

q. other (please specify):

7. What, if anything, makes you feel less part of the wider church?

8. Please agree or disagree with the following statements

	Strongly <u>Agree</u>	<u>Agree</u>	<u>Disagree</u>	Strongly <u>Disagree</u>
a. I'm proud to be part of the ELCA	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. I am hopeful about the future of the ELCA	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. I frequently talk with other people about my faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Most of my friends are ELCA Lutherans	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Most of my friends go to church regularly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. My congregation is thriving	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. My congregation is stronger because it is part of a wider church ..	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. The world needs the message that ELCA Lutheran's bring	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. My congregation has strong ties to the synod	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. My congregation has strong ties to the wider church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Have the following impacted your congregation over the past few years?

	Negative <u>Impact</u>		No <u>Impact</u>		Positive <u>Impact</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
a. ethnic/racial changes in the local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. economic changes in the local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. other demographic changes in the local community (people moving in or out of the community, young people coming or going) ...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. changes in the religious climate or culture of American society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. changes in the culture of American society in general	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. competition from other local congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. changes in patterns of participation among lay leaders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. changes in the quality of pastoral leadership of the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. conflict in the congregation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. Churchwide Assembly action on the sexuality statement and policy changes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. commitment to evangelism or outreach	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. The hope from the beginning of the ELCA was that the three expressions of the church—congregations, synods, and the churchwide organization—would be “interdependent.” In this context, we would like to know how involved you believe each expression of the church should be in each of the items listed below. (For each of the following fill in one circle per line for congregations, the synods, and the churchwide organization.)

a. Ensure that worship provides a meaningful experience of God	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Ensure that children and youth receive Christian education	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Ensure that adults continue to grow in knowledge and faith	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Share the good news of the Gospel with the unchurched	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

e. Plan for and conduct the global mission of the church	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Provide charity and service to people in need	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Encourage members to act on the relationship of the Christian faith to social, political, and economic issues	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Start new congregations	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Provide for the education of new pastors	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. Assist congregations in finding a new pastor	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. Assist congregations in times of conflict	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. Provide direction by setting priorities for the mission of the church	Very <u>Involved</u>	<u>Involved</u>	Not <u>Involved</u>
• congregations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the synods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
• the churchwide organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

- | | | | |
|---|-------------------------|-----------------------|------------------------|
| m. Be responsible for the ecumenical relationships of this church | Very
<u>Involved</u> | <u>Involved</u> | Not
<u>Involved</u> |
| • congregations | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| • the synods | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| • the churchwide organization | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
-
- | | | | |
|--|-------------------------|-----------------------|------------------------|
| n. Advocate with government agencies in behalf of the poor | Very
<u>Involved</u> | <u>Involved</u> | Not
<u>Involved</u> |
| • congregations | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| • the synods | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| • the churchwide organization | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

11. What do you believe should be the **top three priorities** for congregations, synods, and the churchwide organization? (**In the congregation column**, fill in a circle next to the **three** items you believe should be the top three priorities for congregations. Fill in three for synods **in the synod column** and three for the churchwide organization **in the churchwide organization column**.)

- | | <u>Congre-
gations</u> | <u>Synods</u> | <u>Church-
wide</u> |
|--|----------------------------|-----------------------|-------------------------|
| a. ensure worship provides a meaningful experience of God | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b. ensure that children and youth receive Christian education | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c. ensure that adults continue to grow in knowledge and faith | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. share the good news of the Gospel with the unchurched | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e. plan for and conduct the global mission of the church | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f. provide charity and service to people in need | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g. encourage members to act on the relationship of the Christian faith to social, political, and economic issues | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| h. start new congregations | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| i. provide for the education of new pastors | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| j. assist congregations in finding a new pastor | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| k. assist congregations in times of conflict | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| l. provide directions by setting priorities for the mission of the church | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| m. be responsible for the ecumenical relationships of this church | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| n. advocate with government agencies in behalf of the poor. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

12. What is your gender?

- female
 male

13. Were you baptized in a Lutheran church?

- yes
 no

14. How long have you been a member of an ELCA congregation?

- | | | |
|--|-------------------------------------|--|
| <input type="radio"/> less than 1 year | <input type="radio"/> 3 to 5 years | <input type="radio"/> 11 to 20 years |
| <input type="radio"/> 1 to 2 years | <input type="radio"/> 6 to 10 years | <input type="radio"/> 21 or more years |

15. What is your age?

- | | |
|-------------------------------------|-----------------------------------|
| <input type="radio"/> 18 or younger | <input type="radio"/> 45 to 64 |
| <input type="radio"/> 19 to 24 | <input type="radio"/> 65 to 74 |
| <input type="radio"/> 25 to 44 | <input type="radio"/> 75 or older |

Please return to RE-ELCA, 8765
W. Higgins Rd, Chicago, IL
60631

Revised March 31, 2010

ELCA CHURCHWIDE ORGANIZATION 2009 OPERATING RESULTS SUMMARY

The churchwide organization of the Evangelical Lutheran Church in America had income in excess of expense of \$3.9 million in current operating funds for the fiscal year ended January 31, 2010, a favorable variance of \$0.7 million from the fiscal year 2008.

Current income totaled \$76.5 million for the year compared with \$83.4 million the previous year, a decrease of \$6.9 million or 8.2 percent. Expenses related to the current operating fund amounted to \$72.6 million, a decrease of \$7.6 million or 9.5 percent from fiscal 2008. Revenue was unfavorable to the budget by \$0.3 million or 0.3 percent. Expenses were below the authorized spending plans by \$4.2 million or 5.4 percent.

Receipts from congregations through synods in the form of mission support income for fiscal year 2009 decreased to \$59.7 million, a reduction of \$5.6 million or 8.6 percent, and the major factor in the total revenue decline. Mission support income was unfavorable to budget by \$2.3 million or 3.7 percent.

Other temporarily restricted and unrestricted funds available for the budgeted operations of the churchwide organization amounted to \$16.8 million compared with \$18.1 million in 2008. The largest favorable variance was in the category of investment income with \$1.7 million, an increase of \$0.4 million from 2008 and a \$0.7 million positive budget variance. Other major sources of income in these categories included: bequests and trusts, \$4.1 million; missionary sponsorship, \$3.6 million; endowment income, \$2.3 million; support from the Mission Investment Fund of the ELCA for new congregational development, \$1.6 million; support from Thrivent Financial for Lutherans, \$0.9 million; Vision for Mission, \$1.0 million; and other income of \$1.5 million.

Total contributions to the general ELCA World Hunger Appeal in fiscal 2009 were \$19.6 million. The annual appeal was unfavorable to 2008 by \$1.9 million but favorable to budget by \$0.8 million. Bequests and trusts income of \$1.6 million in 2009 as compared to \$3.9 million in 2008 was the primary unfavorable variance. Gifts submitted through synods for World Hunger were unfavorable to budget by \$1.1 million and to 2008 by \$0.8 million. Gifts submitted directly by donors were favorable to budget by \$0.7 million and \$1.1 million to 2008. As with mission support, the last month of the fiscal year, normally the largest month for income, experienced a negative variance with receipts down from January 2009 by \$0.25 million.

ELCA members contributed \$6.2 million for the ELCA disaster response in fiscal 2009. This compares to a total of \$4.3 million in contributions in 2008. These figures include \$4.5 of the over \$6.0 million received by the end of February for the response to the January 2010 earthquake in Haiti.

The fiscal year 2009 closed with positive net results as a result of careful planning, close monitoring of income, and intentional under-spending by units. ELCA synods worked closely with the churchwide organization throughout the year to provide updated projections on their mission support plans, so that the offsetting adjustments could be made to spending. It was critical in 2009 that the churchwide organization avoid a deficit and close the year with income over expense in order to meet cash reserve requirements, put the churchwide organization in a better position for responding to sudden changes in income, meet current obligations and unanticipated mission opportunities, and address capital budget requirements.

Annual mission support income increased in only one of the 65 synods in 2009, while in 2008, 29 synods increased their mission support sharing. Of the 64 synods that decreased their 2009 mission support to the churchwide organization, 53 had decreases greater than five percent, with 19 of those showing decreases in excess of 10 percent.

The lingering downturn in the economy, first experienced in income results in 2008, has clearly continued to be felt by ELCA members and congregations and to affect their giving. Late in 2009, congregations also experienced varying levels of disagreement over the actions of the 2009 Churchwide Assembly, and in some synods this had a compounding effect on income results and projections. In 2010,

EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHURCH COUNCIL

April 9-12, 2010

Exhibit F, Part 1a

Page 2

continued monitoring will be important in order to maintain positive operating results and sustain our capacity for mission and ministry.

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2nd Close

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
SUMMARY OF REVENUE AND EXPENSES
 (In Thousands)
 For the Fiscal Year Ended January 31, 2010

	2009 ACTUAL	2009 BUDGET	2008* ACTUAL	Fiscal Year Variances	
				ACTUAL vs BUDGET Favorable/(Unfav)	CURRENT YEAR vs PRIOR YEAR Favorable/(Unfav)
REVENUE					
UNRESTRICTED					
Mission Support	\$ 59,701	\$ 62,000	\$ 65,287	\$ (2,299)	\$ (5,586)
Other	6,930	5,279	6,376	1,651	554
Total Unrestricted	<u>66,631</u>	<u>67,279</u>	<u>71,663</u>	<u>(648)</u>	<u>(5,033)</u>
TEMPORARILY RESTRICTED					
Designated Gifts	5,615	5,700	5,759	(85)	(144)
Other	4,303	3,830	5,986	473	(1,683)
Total Restricted	<u>9,919</u>	<u>9,530</u>	<u>11,745</u>	<u>388</u>	<u>(1,827)</u>
TOTAL REVENUE	\$ 76,549	\$ 76,809	\$ 83,409	\$ (260)	\$ (6,860)
TOTAL EXPENSES	\$ 72,627	\$ 76,809	\$ 80,226	\$ 4,182	\$ 7,599
NET	<u>\$ 3,922</u>	<u>\$ -</u>	<u>\$ 3,183</u>	<u>\$ 3,922</u>	<u>\$ 739</u>

* As of fiscal year 2008 2nd close

PRELIMINARY AND UNAUDITED

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CURRENT OPERATING FUNDS
REVENUE SUMMARY
For the Fiscal Year Ended January 31, 2010

	2009	2009	2008*	ACTUAL vs.	CURRENT YEAR
	ACTUAL	BUDGET	ACTUAL	BUDGET	vs. PRIOR YEAR
UNRESTRICTED					
Mission Support	\$ 59,700,627	\$ 62,000,000	\$ 65,286,926	\$ (2,299,373)	\$ (5,586,299)
Vision for Mission	1,048,745	1,000,000	1,052,162	48,745	(3,417)
Investment Income	1,698,336	1,000,000	1,297,328	698,336	401,008
Bequests and Trusts	2,238,629	1,100,000	1,574,683	1,138,629	663,946
Endowment	800,768	778,500	1,021,411	22,268	(220,643)
Rent	1,003,420	1,000,000	991,203	3,420	12,217
Other	140,041	400,000	439,536	(259,959)	(299,495)
Total Unrestricted	<u>66,630,566</u>	<u>67,278,500</u>	<u>71,663,249</u>	<u>(647,934)</u>	<u>(5,032,683)</u>
TEMPORARILY RESTRICTED					
Missionary Sponsorship	3,644,356	3,800,000	3,772,404	(155,644)	(128,048)
Bequests and Trusts	1,831,862	1,400,000	3,445,640	431,862	(1,613,778)
Endowment	1,531,487	1,490,400	1,540,487	41,087	(9,000)
Unit-Designated Gifts	346,112	400,000	486,808	(53,888)	(140,696)
Mission Investment Fund	1,625,000	1,500,000	1,500,000	125,000	125,000
Grants	940,000	940,000	1,000,000	-	(60,000)
Total Restricted	<u>9,918,817</u>	<u>9,530,400</u>	<u>11,745,339</u>	<u>388,417</u>	<u>(1,826,522)</u>
TOTAL REVENUE	<u><u>\$ 76,549,383</u></u>	<u><u>\$ 76,808,900</u></u>	<u><u>\$ 83,408,588</u></u>	<u><u>\$ (259,517)</u></u>	<u><u>\$ (6,859,205)</u></u>

* As of fiscal year 2008 2nd close

PRELIMINARY AND UNAUDITED

2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CURRENT OPERATING FUNDS
 ACTUAL EXPENSES VS. SPENDING AUTHORIZATION
 For the Fiscal Year Ended January 31, 2010**

	2009 ACTUAL EXPENSES	2009 SPENDING AUTHORIZATION	Variance Favorable (Unfavorable)	Percent of Actual to Budget
PROGRAM UNITS				
Evangelical Outreach and Congregational Mission	18,959,541	19,473,624	514,083	97.36%
Global Mission	13,501,356	14,614,330	1,112,974	92.38%
Multicultural Ministries	1,171,035	1,278,780	107,745	91.57%
Church in Society	3,277,615	3,491,020	213,405	93.89%
Vocation and Education	10,409,701	10,745,250	335,549	96.88%
OFFICES				
Presiding Bishop	5,723,263	6,094,205	370,942	93.91%
Treasurer	6,344,934	6,571,255	226,321	96.56%
Secretary	2,800,586	3,372,275	571,689	83.05%
SERVICE UNITS				
Communication Services	2,969,563	3,318,905	349,342	89.47%
Development Services	2,344,913	2,459,085	114,172	95.36%
OTHER				
General Treasury	635,136	736,345	101,209	86.26%
Retiree Minimum Health Obligation	2,500,000	2,500,000	-	100.00%
Depreciation	1,816,381	1,732,270	(84,111)	104.86%
Strategic Initiatives	172,592	421,555	248,963	40.94%
TOTAL EXPENSES	<u>\$ 72,626,616</u>	<u>\$ 76,808,899</u>	<u>\$ 4,182,283</u>	<u>94.55%</u>

PRELIMINARY AND UNAUDITED

Evangelical Lutheran Church in America
SYNOCDICAL REMITTANCES
 for the period ending
 January 31, 2010

		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC MISSION SUPPORT
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2009	2008	2009	2008	% Vary	Monthly	Y-T-D	
Alaska	1A	\$ 182,839	38.00%	91.6%	\$ 178,600	38.00%	93.7%	\$ 22,231	\$ 22,810	\$ 167,429	\$ 183,650	(8.8%)	(579)	(16,221)	27,780
N.W. Wash	1B	671,000	45.50%	93.5%	682,500	45.50%	91.9%	62,828	66,056	627,055	657,906	(4.7%)	(3,228)	(30,851)	218,931
S.W. Wash	1C	484,500	38.00%	85.7%	484,500	38.00%	85.7%	34,519	37,582	415,250	420,304	(1.2%)	(3,063)	(5,053)	(36,282)
E. Wash / Id	1D	411,450	39.00%	72.7%	397,800	39.00%	75.2%	30,840	61,415	299,056	346,083	(13.6%)	(30,576)	(47,027)	53,362
Oregon	1E	551,880	42.00%	81.2%	505,055	41.50%	88.7%	38,107	52,110	448,049	499,094	(10.2%)	(14,004)	(51,044)	78,062
Montana	1F	455,000	39.40%	92.9%	455,000	39.40%	92.9%	52,640	34,380	422,558	439,206	(3.8%)	18,260	(16,648)	65,268
Total Region 1		2,756,669	40.81%	86.3%	2,703,455	40.73%	88.0%	241,164	274,354	2,379,397	2,546,242	(6.6%)	(33,189)	(166,845)	407,120
Sierra Pacific	2A	1,300,500	51.00%	82.5%	1,300,500	51.00%	82.5%	137,194	159,542	1,073,401	1,153,372	(6.9%)	(22,348)	(79,970)	177,765
SW California	2B	765,000	51.00%	78.8%	686,000	49.00%	87.9%	34,388	49,275	603,114	737,508	(18.2%)	(14,888)	(134,395)	241,728
Pacifica	2C	1,199,377	55.00%	80.3%	1,155,763	53.00%	83.3%	71,777	99,054	962,765	1,165,445	(17.4%)	(27,277)	(202,680)	241,324
Grand Canyon	2D	1,504,500	51.00%	74.7%	1,351,500	51.00%	83.1%	86,558	95,122	1,123,714	1,297,867	(13.4%)	(8,563)	(174,153)	276,354
Rocky Mtn.	2E	1,750,000	50.00%	77.2%	1,500,000	50.00%	90.1%	117,318	137,978	1,351,639	1,494,518	(9.6%)	(20,660)	(142,879)	336,114
Total Region 2		6,519,377	51.41%	78.5%	5,993,763	50.88%	85.3%	447,235	540,971	5,114,633	5,848,710	(12.6%)	(93,736)	(734,077)	1,273,284
W. No. Dak	3A	395,000	41.49%	97.5%	385,140	42.00%	100.0%	50,335	46,039	385,040	385,140	(0.0%)	4,296	(100)	102,875
E. No. Dak	3B	561,700	41.00%	73.3%	480,000	40.00%	85.7%	43,993	63,397	411,523	450,112	(8.6%)	(19,403)	(38,589)	110,768
South Dak	3C	939,120	42.00%	91.1%	914,546	42.00%	93.5%	45,420	51,783	855,362	890,364	(3.9%)	(6,363)	(35,002)	264,569
N.W. Minn	3D	956,250	51.00%	82.9%	867,000	51.00%	91.4%	104,692	116,224	792,596	859,819	(7.8%)	(11,532)	(67,223)	157,518
N.E. Minn	3E	710,500	49.00%	89.2%	681,000	49.00%	93.1%	72,122	91,575	633,709	668,898	(5.3%)	(19,453)	(35,189)	231,455
S.W. Minn	3F	1,293,555	52.50%	91.4%	1,293,555	52.50%	91.4%	102,402	169,056	1,182,179	1,223,526	(3.4%)	(66,654)	(41,347)	386,526
Mpls Area	3G	2,090,000	55.00%	90.0%	2,090,000	55.00%	90.0%	403,251	330,193	1,881,702	1,993,138	(5.6%)	73,057	(111,436)	517,560
St. Paul Area	3H	1,179,000	50.00%	92.7%	1,128,000	50.00%	96.9%	156,653	106,496	1,092,985	1,137,945	(4.0%)	50,157	(44,960)	202,457
S.E. Minn	3I	1,206,450	52.50%	90.4%	1,144,500	52.50%	95.3%	141,650	170,997	1,091,183	1,105,444	(1.3%)	(29,347)	(14,261)	305,468
Total Region 3		9,331,575	49.63%	89.2%	8,983,741	49.68%	92.7%	1,120,518	1,145,760	8,326,280	8,714,386	(4.5%)	(25,242)	(388,107)	2,279,196

Evangelical Lutheran Church in America
SYNOCDICAL REMITTANCES
 for the period ending
 January 31, 2010

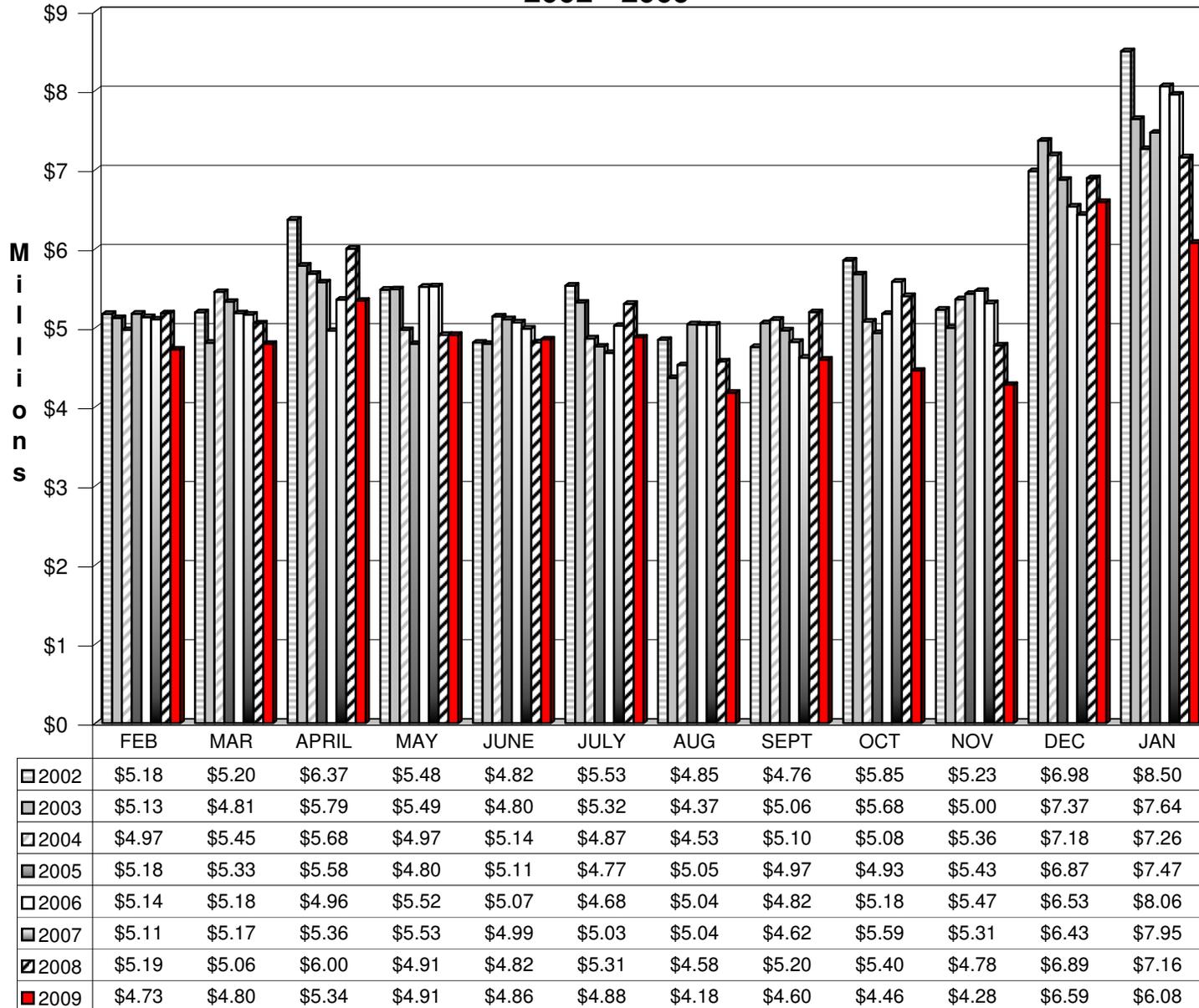
		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC MISSION SUPPORT
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2009	2008	2009	2008	% Vary	Monthly	Y-T-D	
Nebraska	4A	2,365,500	57.00%	97.5%	2,365,500	57.00%	97.5%	194,454	244,388	2,306,834	2,464,472	(6.4%)	(49,934)	(157,638)	432,200
Central States	4B	1,166,000	53.00%	93.4%	1,174,654	53.00%	92.7%	71,998	117,270	1,089,488	1,179,940	(7.7%)	(45,272)	(90,452)	139,212
Ark/Ok	4C	293,983	42.70%	84.8%	284,504	42.80%	87.6%	31,404	27,934	249,200	276,060	(9.7%)	3,470	(26,860)	33,542
N Tx / N La	4D	669,619	46.00%	94.4%	655,354	46.50%	96.4%	72,358	60,091	632,001	629,460	0.4%	12,267	2,541	113,308
S.W. Tex	4E	1,080,750	55.00%	94.3%	1,188,825	55.00%	85.7%	79,634	52,966	1,018,663	1,079,903	(5.7%)	26,668	(61,240)	187,391
Tx.-La. Gulf Coa:	4F	800,000	50.00%	90.7%	800,000	50.16%	90.7%	59,598	77,329	725,834	767,858	(5.5%)	(17,731)	(42,023)	128,349
Total Region 4		6,375,852	52.87%	94.5%	6,468,837	53.04%	93.1%	509,446	579,977	6,022,020	6,397,693	(5.9%)	(70,532)	(375,672)	1,034,002
Metro Chicago	5A	2,110,366	55.10%	90.0%	1,975,993	55.00%	96.1%	233,771	274,708	1,898,316	1,946,791	(2.5%)	(40,938)	(48,475)	313,349
No. Illinois	5B	1,614,250	55.00%	88.6%	1,508,518	55.00%	94.8%	166,212	167,246	1,429,605	1,558,260	(8.3%)	(1,034)	(128,655)	346,657
Cen. So. Ill	5C	1,078,000	56.00%	90.5%	1,078,000	56.00%	90.5%	77,839	112,477	975,393	1,085,194	(10.1%)	(34,638)	(109,801)	196,542
S.E. Iowa	5D	1,776,085	53.50%	88.8%	1,543,700	53.50%	102.2%	186,704	164,237	1,577,321	1,695,355	(7.0%)	22,467	(118,034)	207,187
West Iowa	5E	613,800	49.50%	78.9%	624,690	42.90%	77.5%	101,940	105,078	484,440	609,101	(20.5%)	(3,138)	(124,661)	182,176
N.E. Iowa	5F	798,000	42.00%	91.8%	798,000	42.00%	91.8%	239,998	270,926	732,668	796,773	(8.0%)	(30,928)	(64,105)	318,836
N. Great Lakes	5G	564,425	53.50%	92.4%	535,535	53.50%	97.3%	31,877	30,114	521,268	548,111	(4.9%)	1,762	(26,843)	241,116
NW of Wisc	5H	1,029,022	58.00%	77.6%	812,900	55.00%	98.2%	108,681	105,374	798,359	856,957	(6.8%)	3,307	(58,598)	250,065
E.C. Wisc	5I	1,072,500	55.00%	87.2%	1,017,500	55.00%	91.9%	120,761	154,477	935,552	1,023,157	(8.6%)	(33,716)	(87,604)	528,727
Grtr Milwaukee	5J	1,600,000	61.00%	90.4%	1,442,400	60.10%	100.3%	160,619	217,571	1,446,307	1,533,346	(5.7%)	(56,952)	(87,039)	299,175
SC of Wisc	5K	1,072,000	57.90%	85.1%	1,072,000	57.90%	85.1%	82,446	140,956	911,784	989,631	(7.9%)	(58,510)	(77,847)	238,008
LaCrosse (W)	5L	480,000	55.00%	96.2%	475,000	55.00%	97.3%	11,861	9,329	461,944	490,754	(5.9%)	2,531	(28,809)	159,989
Total Region 5		13,808,448	54.63%	88.2%	12,884,236	53.81%	94.5%	1,522,708	1,752,493	12,172,959	13,133,429	(7.3%)	(229,785)	(960,470)	3,281,827
SE Mich	6A	980,500	53.00%	67.5%	726,880	44.00%	91.0%	48,663	56,441	661,744	746,646	(11.4%)	(7,778)	(84,902)	76,898
NW Lower Mich	6B	994,500	51.00%	85.8%	984,300	51.00%	86.7%	83,275	80,137	853,234	934,574	(8.7%)	3,138	(81,340)	138,855 *
Ind / Ky	6C	1,400,000	51.00%	86.9%	1,390,500	51.50%	87.5%	144,709	164,220	1,217,091	1,368,840	(11.1%)	(19,511)	(151,748)	217,315 *
N.W. Ohio	6D	1,342,524	51.00%	82.8%	1,276,275	51.00%	87.1%	128,768	178,967	1,111,498	1,244,047	(10.7%)	(50,199)	(132,549)	298,046
N.E. Ohio	6E	1,160,000	50.00%	86.7%	1,029,000	49.00%	97.8%	105,282	117,926	1,006,085	1,097,428	(8.3%)	(12,644)	(91,342)	120,857
S. Ohio	6F	1,288,000	50.00%	79.9%	1,186,700	50.00%	86.7%	43,968	95,833	1,028,953	1,144,164	(10.1%)	(51,865)	(115,211)	187,890
Total Region 6		7,165,524	50.92%	82.0%	6,593,655	49.73%	89.2%	554,665	693,524	5,878,606	6,535,698	(10.1%)	(138,860)	(657,092)	1,039,861

Evangelical Lutheran Church in America
SYNOCDICAL REMITTANCES
 for the period ending
 January 31, 2010

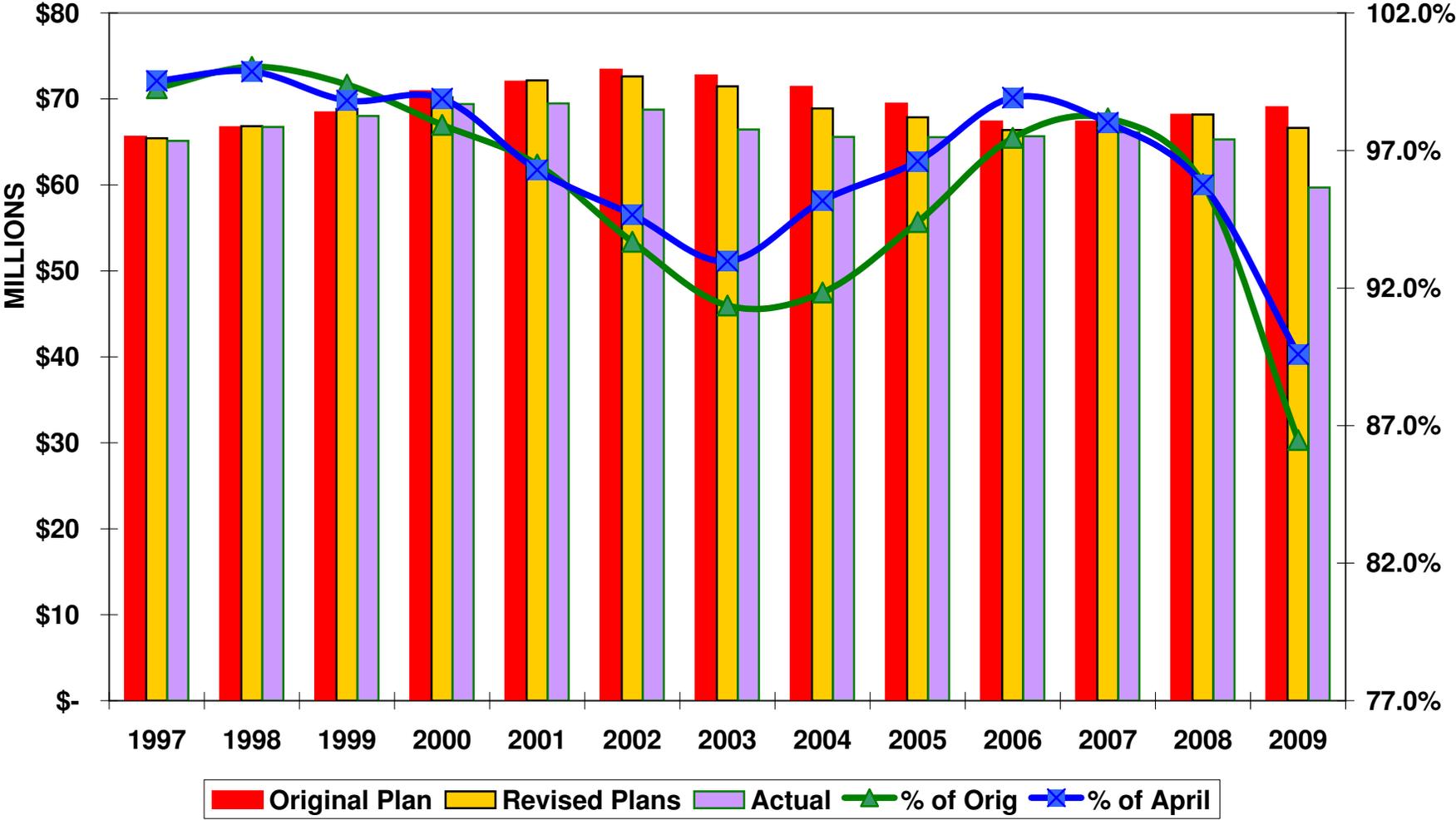
		ORIGINAL PLAN			REVISED ESTIMATE			CURRENT PERIOD		YEAR-TO-DATE			\$ VARIANCE		SPECIFIC MISSION SUPPORT
		AMOUNT	MS%	% REC'D	AMOUNT	MS%	% REC'D	2009	2008	2009	2008	% Vary	Monthly	Y-T-D	
New Jersey	7A	1,350,000	50.00%	87.4%	1,200,000	50.00%	98.4%	187,417	209,895	1,180,358	1,245,126	(5.2%)	(22,478)	(64,768)	214,118
New England	7B	1,330,906	55.00%	86.3%	1,209,509	55.00%	94.9%	118,680	137,961	1,148,033	1,225,411	(6.3%)	(19,281)	(77,378)	125,267
Metro NY	7C	665,000	47.50%	92.1%	665,000	47.50%	92.1%	75,563	137,023	612,562	661,609	(7.4%)	(61,460)	(49,048)	81,557
Upstate NY	7D	868,800	48.00%	79.9%	774,550	47.00%	89.6%	86,372	99,566	693,795	768,742	(9.7%)	(13,194)	(74,947)	129,703
N.E. Penn	7E	1,600,600	53.00%	87.0%	1,428,000	51.00%	97.5%	144,711	208,468	1,392,788	1,556,125	(10.5%)	(63,756)	(163,338)	425,937
S.E. Penn	7F	1,524,800	53.50%	82.7%	1,444,550	53.50%	87.3%	16,998	81,779	1,260,381	1,422,975	(11.4%)	(64,781)	(162,594)	227,043
Slovak Zion	7G	36,000	30.00%	85.8%	36,000	30.51%	85.8%	5,400	7,266	30,900	37,266	(17.1%)	(1,866)	(6,366)	17,372
Total Region 7		7,376,106	51.51%	85.7%	6,757,609	50.94%	93.5%	635,141	881,957	6,318,816	6,917,255	(8.7%)	(246,816)	(598,439)	1,220,997
N.W. Penn	8A	465,000	49.50%	98.1%	465,000	49.50%	98.1%	32,293	38,134	456,363	467,389	(2.4%)	(5,841)	(11,027)	106,865
S.W. Penn	8B	1,300,000	55.00%	92.4%	1,300,000	55.00%	92.4%	93,238	114,099	1,201,318	1,324,925	(9.3%)	(20,861)	(123,607)	365,753
Allegheny	8C	515,000	50.00%	90.0%	499,337	48.52%	92.8%	46,343	64,738	463,248	499,337	(7.2%)	(18,395)	(36,088)	67,658
Lower Susq	8D	2,000,000	50.00%	88.9%	2,000,000	50.00%	88.9%	44,850	64,991	1,777,404	1,986,434	(10.5%)	(20,141)	(209,030)	556,882
Upper Susq	8E	621,000	50.00%	91.1%	625,000	50.00%	90.5%	62,487	82,112	565,860	596,551	(5.1%)	(19,625)	(30,691)	157,301
Del / Md	8F	1,472,057	53.00%	83.0%	1,472,057	53.00%	83.0%	123,843	150,509	1,221,580	1,404,452	(13.0%)	(26,666)	(182,872)	167,232
Metro DC	8G	1,071,125	55.00%	95.8%	1,071,125	55.00%	95.8%	131,268	123,541	1,026,363	1,050,932	(2.3%)	7,727	(24,569)	117,270
W Virg-W Mlyd	8H	350,875	51.50%	83.5%	342,872	51.50%	85.5%	29,010	28,353	293,152	340,170	(13.8%)	657	(47,018)	44,440
Total Region 8		7,795,057	52.03%	89.9%	7,775,391	51.93%	90.1%	563,331	666,476	7,005,289	7,670,190	(8.7%)	(103,144)	(664,902)	1,583,401
Virginia	9A	1,193,202	50.60%	85.2%	1,118,449	50.60%	90.9%	81,697	86,715	1,016,562	1,116,242	(8.9%)	(5,018)	(99,680)	192,056
N. Carolina	9B	2,000,000	39.89%	73.5%	2,000,000	40.50%	73.5%	500	141,667	1,470,233	2,066,667	(28.9%)	(141,167)	(596,434)	151,071
S. Carolina	9C	1,575,000	45.00%	86.5%	1,417,700	44.03%	96.1%	172,500	104,783	1,362,986	1,493,160	(8.7%)	67,717	(130,174)	241,000
Southeastern	9D	1,544,600	50.00%	82.2%	1,544,600	50.00%	82.2%	110,382	136,695	1,270,370	1,371,384	(7.4%)	(26,312)	(101,014)	101,245
Florida-Bahamas	9E	1,553,609	51.00%	86.0%	1,405,570	51.00%	95.1%	113,454	148,281	1,336,275	1,439,470	(7.2%)	(34,828)	(103,194)	263,844
Caribbean	9F	40,000	15.00%	65.5%	40,000	15.00%	65.5%	3,799	4,888	26,201	36,400	(28.0%)	(1,089)	(10,199)	5,667
Total Region 9		7,906,411	45.77%	82.0%	7,526,319	45.67%	86.1%	482,332	623,029	6,482,627	7,523,323	(13.8%)	(140,697)	(1,040,695)	954,883
Total		\$69,035,019	50.68%	86.5%	\$ 65,687,006	50.52%	90.9%	\$ 6,076,539	\$ 7,158,541	\$ 59,700,627	\$ 65,286,926	(8.6%)	(\$1,082,001)	\$ (5,586,299)	13,074,571

* Includes additional 2008 mission support remitted in 2009.

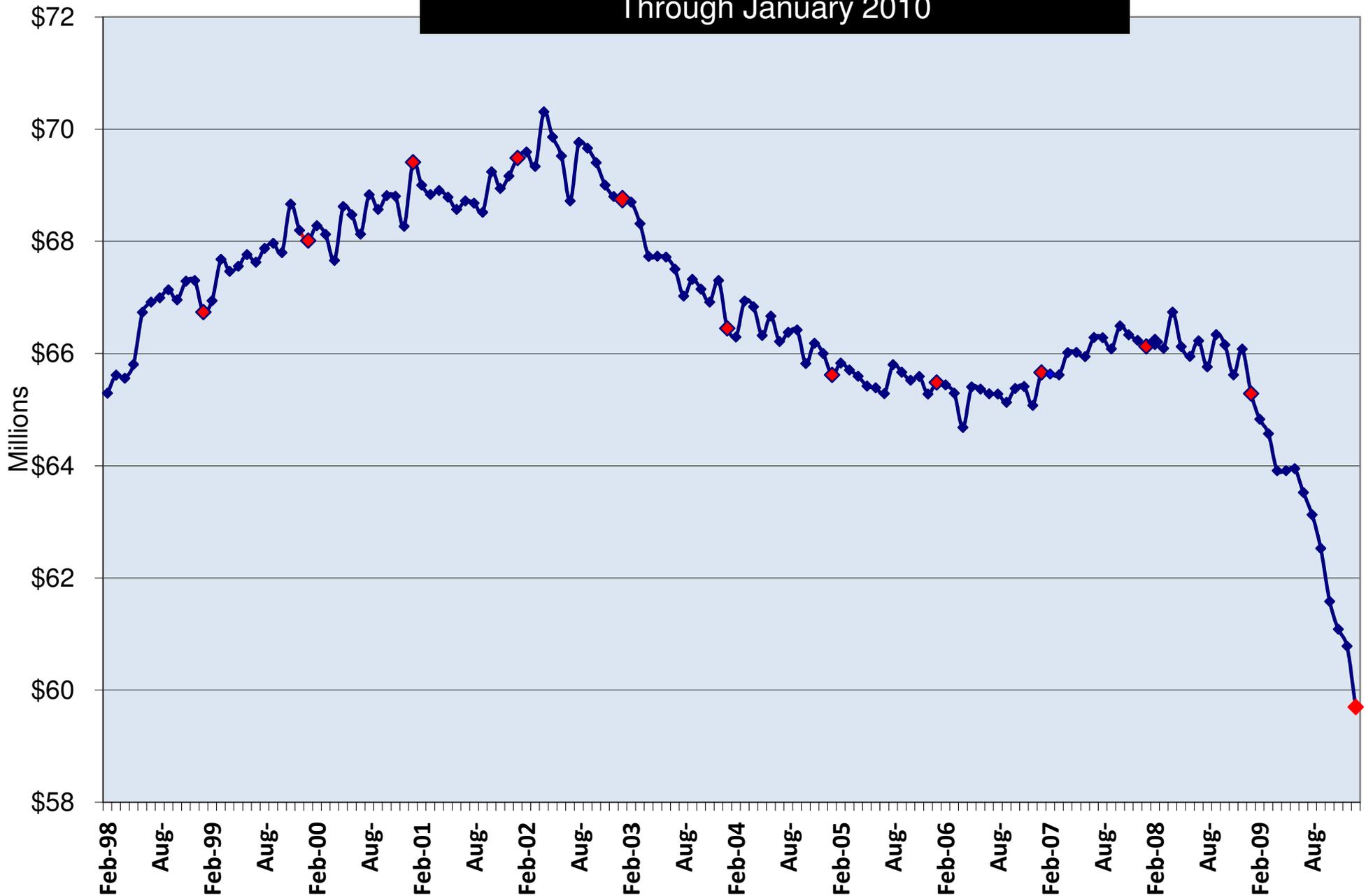
Evangelical Lutheran Church in America Synodical Mission Support By Month 2002 - 2009



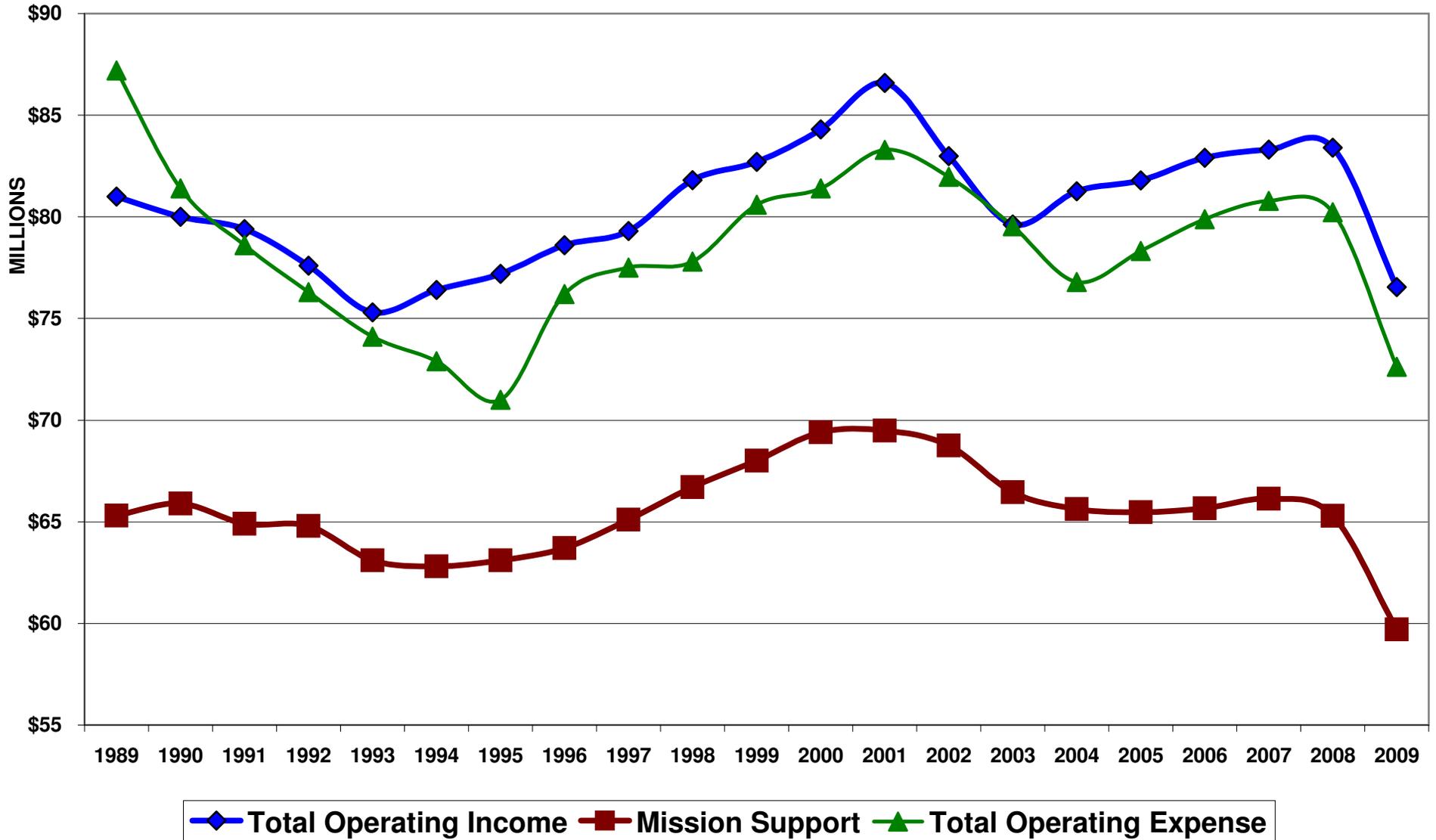
Mission Support Income
Original and Revised Plans vs. Actual
With Actual as Percentage of Original and Revised Plans



Mission Support Received In Preceding 12 Months
Through January 2010



Operating Income Versus Operating Expense 1989-2009



2nd Close

**EVANGELICAL LUTHERAN CHURCH IN AMERICA
 WORLD HUNGER APPEAL
 SUMMARY OF REVENUE AND EXPENSE
 For the Fiscal Year Ended January 31, 2010**

	<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	\$ 2,244,206			
Income:				
Through Synods	\$ 10,112,318	\$ 11,200,000	\$ (1,087,682)	\$ (751,596)
Direct Giving	7,345,734	6,600,000	745,734	1,135,840
Endowments	487,418	400,000	87,418	70,668
Bequests, Miscellaneous	1,603,315	500,000	1,103,315	(2,311,487)
Total Income	<u>19,548,785</u>	<u>18,700,000</u>	<u>848,785</u>	<u>(1,856,575)</u>
Expense:				
Global Mission	13,584,287	13,594,044	9,757	2,576,215
Church in Society	4,159,233	4,252,536	93,303	199,803
Vocation and Education	126,560	148,750	22,190	(24,452)
Development Services	1,291,395	1,448,878	157,483	(103,898)
Total Expense	<u>19,161,475</u>	<u>19,444,208</u>	<u>282,733</u>	<u>2,647,668</u>
Net	<u>\$ 387,310</u>	<u>\$ (744,208)</u>	<u>\$ 1,131,518</u>	<u>\$ 791,093</u>
Ending Balance	<u>\$ 2,631,516</u>			

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
Consolidating Statement of Financial Position

	Churchwide Operations	*Endowment Funds	*Deferred Gift Funds	Total January 31 2010	Total January 31 2009
ASSETS					
Cash and Cash Equivalents	\$ 11,374,321	\$ 2,576,598	\$ 6,780,406	\$ 20,731,325	\$ 18,809,534
Cash and Securities Held as Collateral For Securites Loaned	-	-	35,852,254	35,852,254	63,977,642
Payable Under Securities Loan Agreements	-	-	(35,852,254)	(35,852,254)	(63,977,642)
Investments	35,775,646	336,268,765	173,474,438	545,518,849	470,367,392
Accounts Receivable	11,659,759	-	537,816	12,197,575	12,178,888
Notes Receivable	3,032,506	-	905,000	3,937,506	2,998,833
Due from Affiliates	245,660	(1,345,530)	(27,694)	(1,127,564)	1,696,299
Interest Receivable	-	-	1,195,358	1,195,358	1,227,269
Prepaid Expenses, Advances and Other Assets	2,078,047	3,461,996	6,186	5,546,229	6,155,817
Real Estate Investments	74,961	-	-	74,961	74,961
Beneficial Interest in Outside Trusts	-	14,242,010	1,244,769	15,486,779	13,974,920
Cash Surrender Value of Life Insurance	1,375,582	-	-	1,375,582	1,545,744
Property, Plant & Equipment	66,118,450	-	95,148	66,213,598	63,696,506
Accumulated Depreciation/ Amortization	(36,771,313)	-	(4,043)	(36,775,356)	(34,995,344)
Other Non-Current Assets	948,295	-	-	948,295	982,264
Reinsurance Contracts	-	-	1,235,943	1,235,943	1,294,063
Total Assets	\$ 95,911,914	\$ 355,203,839	\$ 185,443,327	\$ 636,559,080	\$ 560,007,146
LIABILITIES					
Accounts Payable	\$ 6,057,243	\$ 8,646	\$ 149,928	\$ 6,215,817	\$ 7,936,156
Notes Payable	4,483,052	-	-	4,483,052	5,852,953
Accrued Liabilities	1,018,434	-	40,373	1,058,807	2,056,608
Deferred Revenue	280,768	217,591	1,221,894	1,720,253	6,508,270
Annuities Payable	-	-	87,398,568	87,398,568	100,494,627
Funds Held for Others In Perpetuity	-	39,612,186	-	39,612,186	28,221,033
Funds Held for Others	-	130,381,835	42,296,902	172,678,737	148,788,138
Total Liabilities	\$ 11,839,497	\$ 170,220,258	\$ 131,107,665	\$ 313,167,420	\$ 299,857,785
NET ASSETS					
Unrestricted/Undesignated	\$ 39,595,185	\$ 3,435,866	\$ 7,988,188	\$ 51,019,239	\$ 37,422,152
Designated	13,745,492	-	-	13,745,492	11,347,999
Temporarily Restricted	30,731,740	50,703,910	35,266,384	116,702,034	73,310,092
Permanently Restricted	-	130,843,805	11,081,090	141,924,895	138,069,118
Total Net Assets	\$ 84,072,417	\$ 184,983,581	\$ 54,335,662	\$ 323,391,660	\$ 260,149,361
Total Liabilities and Net Assets	\$ 95,911,914	\$ 355,203,839	\$ 185,443,327	\$ 636,559,080	\$ 560,007,146

*As of December 31, 2009

EVANGELICAL LUTHERAN CHURCH IN AMERICA
Statement of Financial Position
Churchwide Operations

	January 2010	January 2009
	<u> </u>	<u> </u>
ASSETS		
Cash and Cash Equivalents	\$ 11,374,321	\$ 5,600,388
Investments	35,775,646	34,389,416
Accounts Receivable	11,659,759	11,424,718
Notes Receivable	3,032,506	2,093,833
Due from Affiliates	245,660	3,269,786
Advances and Other Assets	2,078,047	3,150,491
Real Estate Investments	74,961	74,961
Cash Surrender Value of Life Insurance	1,375,582	1,545,744
Property, Plant & Equipment	66,118,450	63,615,466
Accumulated Depreciation/Amortization	(36,771,313)	(34,993,611)
Other Non-Current Assets	948,295	982,264
	<u> </u>	<u> </u>
TOTAL ASSETS	<u>\$ 95,911,914</u>	<u>\$ 91,153,456</u>
LIABILITIES		
Accounts Payable	\$ 6,057,243	\$ 4,673,669
Mortgage and Notes Payable	4,483,052	5,852,953
Accrued Liabilities	1,018,434	2,032,186
Deferred Revenue	280,768	4,859,937
	<u> </u>	<u> </u>
Total Liabilities	<u>\$ 11,839,497</u>	<u>\$ 17,418,745</u>
NET ASSETS		
Unrestricted/Undesignated	\$ 39,595,185	\$ 35,671,381
Designated	13,745,492	11,347,999
Restricted	30,731,740	26,715,331
	<u> </u>	<u> </u>
Total Net Assets	<u>\$ 84,072,417</u>	<u>\$ 73,734,711</u>
	<u> </u>	<u> </u>
TOTAL LIABILITIES AND NET ASSETS	<u>\$ 95,911,914</u>	<u>\$ 91,153,456</u>

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

	December 31 2009	December 31 2008
ASSETS		
Cash and Cash Equivalents	\$ 6,780,406	\$ 10,985,643
Cash and Securities Held as Collateral for Securities Loaned	35,852,254	63,977,642
Payable Under Securities Loan Agreements	(35,852,254)	(63,977,642)
Investments	173,474,438	167,424,261
Accounts Receivable	537,816	754,170
Notes Receivable	905,000	905,000
Due from Affiliates	(27,694)	(115,010)
Interest Receivable	1,195,358	1,227,269
Prepaid Expenses & Other Assets	6,186	6,150
Property, Plant & Equipment	95,148	81,040
Accumulated Depreciation	(4,043)	(1,733)
Beneficial Interest in Outside Trusts	1,244,769	1,128,788
Reinsurance Contracts	1,235,943	1,294,063
Total Assets	<u>\$ 185,443,327</u>	<u>\$ 183,689,641</u>
LIABILITIES		
Accounts Payable	\$ 149,928	\$ 3,250,378
Other Liabilities	40,373	24,422
Deferred Revenue	1,221,894	1,456,292
Annuities Payable	87,398,568	100,494,627
Funds Held for Others	42,296,902	44,293,522
Total Liabilities	<u>\$ 131,107,665</u>	<u>\$ 149,519,241</u>
NET ASSETS		
Unrestricted	\$ 7,988,188	\$ 7,283,353
Temporarily Restricted	35,266,384	15,674,514
Permanently Restricted	11,081,090	11,212,533
Total Net Assets	<u>\$ 54,335,662</u>	<u>\$ 34,170,400</u>
Total Liabilities and Net Assets	<u>\$ 185,443,327</u>	<u>\$ 183,689,641</u>

**Evangelical Lutheran Church in America
 2010 Revised Income Estimate**

	2008 Actual	2009 Actual	2010		
			Current Estimate	April Revisions	Revised Estimate
CURRENT FUNDS					
UNRESTRICTED					
Mission Support	\$ 65,286,926	\$ 59,700,627	\$ 55,100,000		\$ 55,100,000
Vision for Mission	1,052,162	1,048,745	1,000,000	200,000	1,200,000
Investment Income	1,297,328	1,698,336	600,000		600,000
Bequests & Trusts	1,574,683	2,238,629	1,100,000		1,100,000
Endowment	1,021,411	800,768	700,650	41,350	742,000
Rent	991,202	1,003,420	1,000,000	(100,000)	900,000
Other	439,908	140,041	332,350	(6,350)	326,000
Total Unrestricted	<u>\$71,663,622</u>	<u>\$66,630,566</u>	<u>\$59,833,000</u>	<u>\$135,000</u>	<u>\$59,968,000</u>
TEMPORARILY RESTRICTED					
Missionary Support	3,772,404	3,644,356	3,800,000	(100,000)	3,700,000
Bequests and Trusts	3,445,639	1,831,862	1,400,000		1,400,000
Endowment	1,540,487	1,531,487	1,289,800	42,200	1,332,000
Unit Designated	486,808	346,112	400,000		400,000
Mission Investment Fund	1,500,000	1,625,000	1,500,000		1,500,000
Grants	1,000,000	940,000	800,000	200,000	1,000,000
Total Restricted	<u>\$11,745,338</u>	<u>\$9,918,817</u>	<u>\$9,189,800</u>	<u>\$142,200</u>	<u>\$9,332,000</u>
Total Current Funds	<u>\$83,408,960</u>	<u>\$76,549,383</u>	<u>\$69,022,800</u>	<u>\$277,200</u>	<u>\$69,300,000</u>
WORLD HUNGER					
Gifts:					
Through Synods	\$ 10,863,914	\$ 10,112,318	\$ 11,200,000	\$ (800,000)	\$ 10,400,000
Through Direct Giving	6,209,894	7,345,734	6,600,000	700,000	7,300,000
Endowment	416,750	487,418	400,000	100,000	500,000
Bequests and Misc.	3,914,802	1,603,315	500,000		500,000
Total World Hunger	<u>\$21,405,360</u>	<u>\$19,548,785</u>	<u>\$18,700,000</u>	<u>\$0</u>	<u>\$18,700,000</u>
TOTAL INCOME	<u>\$104,814,320</u>	<u>\$96,098,168</u>	<u>\$87,722,800</u>	<u>\$277,200</u>	<u>\$88,000,000</u>

**Revised 2010 Expense Proposal Including World Hunger
By Unit and Section**

	Revised 2010 Spending Authorization						Total	% Of Total
	Current Fund			World Hunger				
	Current Authorization	April Revisions	Revised Authorization	Current Year Income	Prior Year Overage	Total		
PROGRAM UNITS								
Evangelical Outreach and Congregational Mission	\$17,913,700		\$17,913,700				\$17,913,700	20.0%
Global Mission	13,422,175		13,422,175	13,164,280	1,166,885	14,331,165	27,753,340	31.0%
Multicultural Ministries	1,153,505	73,355	1,226,860				1,226,860	1.4%
Church in Society	2,773,275		2,773,275	3,929,740	348,333	4,278,073	7,051,348	7.9%
Vocation and Education	9,461,000		9,461,000	148,325		148,325	9,609,325	10.7%
OFFICES								
Presiding Bishop	1,129,555	(73,355)	1,056,200				1,056,200	1.2%
Ecumenical and Interreligious Relations	1,305,140	1,000	1,306,140				1,306,140	1.5%
Research and Evaluation	661,155		661,155				661,155	0.7%
Human Resources	659,930		659,930				659,930	0.7%
Synodical Relations	1,298,915	39,105	1,338,020				1,338,020	1.5%
Worship and Liturgical Resources	417,390	3,700	421,090				421,090	0.5%
Secretary	3,137,275	(100,000)	3,037,275				3,037,275	3.4%
Treasurer	1,482,315		1,482,315				1,482,315	1.7%
Information Technology	2,294,225		2,294,225				2,294,225	2.6%
Management Services	2,187,015		2,187,015				2,187,015	2.4%
SERVICE UNITS								
Communication Services	2,922,115	100,000	3,022,115				3,022,115	3.4%
Development Services	1,500,765		1,500,765	1,457,655	116,298	1,573,953	3,074,718	3.4%
OTHER								
General Treasury	692,125	49,850	741,975				741,975	0.8%
Retiree Minimum Health/Pension Obligation	2,500,000		2,500,000				2,500,000	2.8%
Depreciation	1,732,270	305,590	2,037,860				2,037,860	2.3%
Strategic Initiative Fund	378,955	(122,045)	256,910				256,910	0.3%
Total	\$69,022,800	\$277,200	\$69,300,000	\$18,700,000	\$1,631,516	\$20,331,516	\$89,631,516	100.0%

**The Evangelical Lutheran Church in America
 Church Council Designated Funds Functioning as Endowment as of January 31, 2010**

Name of Endowment Fund	Date Fund Was Established	Market Value as of		Current Recipient of Endowment Income
		January 31, 2010	January 31, 2009	
ALC Foundation Fund	January 27, 1986	\$1,723,289	\$1,375,976	Foundation of the ELCA
Henry C. Boraas Legacy	August 10, 1955	63,250	50,532	Global Mission / EOCM
Caribbean Ministry Fund	October 10, 1979	271,993	217,299	Global Mission
Herbert G. Carlson Memorial Fund	December 1, 1978	1,430,524	1,142,868	Global Mission / Vocation and Education
DPL Scholarship Fund	Pre-1963	57,773	46,156	Vocation and Education
DGM General Endowment	November 6, 1997	43,112	34,443	Global Mission
DGM Missions	July 8, 1926	205,685	164,325	Global Mission
Engagement of Persons with Other Faiths	July 22, 1992	44,171	35,289	Global Mission
ELCA Educational Grant Program	January 1, 1996	98,863	78,983	Vocation and Education
ELCA General Memorial Fund	September 19, 1997	185,704	148,362	ELCA Current Fund
Foundation of the ELCA Operating Reserve	January 3, 2010	2,423,767	0	Foundation of the ELCA
Fund to Supplement Overseas Retirement Benefits	May 18, 1987	160,513	121,269	Global Mission
Carrie Hatleberg Estate	November 25, 1974	60,739	48,525	Global Mission
In The City for Good (and income account)	April 27, 1998	1,150,040	1,277,665	Evangelical Outreach and Congregational Mission
Long Scholarship Fund	Pre-1963	21,963	17,547	Vocation and Education
Lutheran Magazine Development Fund	June 30, 2009	394,585	200,000	The Lutheran Magazine
Mission Builders Support Fund	July 15, 1997	127,368	137,597	To be determined
Mission Development Fund	February 1, 2007	586,925	483,997	To be determined
Parish Education Fund	Pre-1963	45,634	36,458	Evangelical Outreach and Congregational Mission
Schickler Family Memorial Fund	January 21, 1983	1,198,238	957,291	ELCA Current Fund
South East Asia Ministry Fund	May 23, 1996	1,992,192	1,571,280	Global Mission
Special Needs Retirement Endowment Fund	October 1, 1995	444,235	354,906	Office of the Presiding Bishop/Synodical Relations
Vision for Mission Income Fund	April 1, 1998	629,115	502,610	ELCA Current Fund
Total Market Value of All Funds		\$13,359,678	\$9,003,378	

Summary of Church Council Designated Funds
1999 - 2009 (1)
January 31, 2010

Designation	Year	Amount	Expended	Balance
Second Mile Ministry Fund	1999	\$ 12,000,000	\$ 11,985,482	\$ 14,518
Culture-Specific Resources	2001	400,000	96,992	303,008
Introduction of New Primary Worship Resource	2005	950,000	950,000	(0)
Leadership Development Initiative	2005	2,587,622	2,329,023	258,599
Total		<u>\$ 15,937,622</u>	<u>\$ 15,361,497</u>	<u>\$ 576,124</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 - 2009
January 31, 2010

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

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

CULTURE-SPECIFIC RESOURCE DEVELOPMENT
2001
On-going
September 30, 2009

Inception -

<u>Activity Name</u>	<u>Budget</u>	<u>To Date</u>	<u>Balance</u>
Chinese / Mandarin Worship Resource	\$130,800	\$55,387	\$75,413
Pan Asian Songbook	\$10,000	\$3,287	\$6,713
Alaska Native Worship Resource	\$67,860	\$28,808	\$39,052
Asian / Evangelism Language Resources	\$9,510	\$9,510	\$0
Planned Projects	\$218,170	\$96,992	\$121,178
Unallocated to date:	\$181,830		\$181,830
Total Church Council Funds	\$400,000	\$96,992	\$303,008

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit F, Part 4e
Page 1

Church Council Designated Fund Report for: INTRODUCTION OF NEW PRIMARY WORSHIP RESOURCE
Year Designated by Church Council: 2005
Estimated Period of Designation: 2005 - 2009
Reporting Date: January 31, 2010

<u>Activity</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Announcement Packet	65,000	21,319	43,681
Preview Kit (Augsburg Fortress expense)	-	-	-
Video Production	-	14,245	(14,245)
ELW Introductory Package	144,000	173,921	(29,921)
(study guide; liturgical review cons.)	-	35,755	(35,755)
Training Events:			
Training the Synod Trainers	270,000	267,298	2,702
Worship Formation Events	10,000	6,453	3,547
Worship at the Center Events	-	61,653	(61,653)
Contingency	210,000	-	210,000
National Worship Event	195,000	161,487	33,513
2007 CWA Core Resources Reception	15,000	-	15,000
Administration Expenses	45,000	-	45,000
Consignment Sales	(4,000)	(6,294)	2,294
Return to Current Fund	-	214,162	(214,162)
Total Church Council Funds	950,000	950,000	(0)

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Church Council Designated Fund Report for:

LEADERSHIP DEVELOPMENT INITIATIVE

Year Designated by Church Council:

2005

Estimated Period of Designation:

2005 -- 2009

Reporting Date:

January 31, 2010

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

<u>Expense Type</u>	<u>Budget</u>	<u>Inception-To-Date</u>	<u>Balance</u>
Leadership Development Initiative Grants			
<i>Vocation and Education:</i>			
Next Generation of PhDs	\$150,000	\$150,000	\$0
Making the Connections	400,000	399,000	\$1,000
Lutheran Center at Atlanta	133,000	133,000	\$0
Developing Leaders	100,000	100,000	\$0
Candidacy Committee Training	10,000	-	\$10,000
Developing Mission Leaders (25%)	789	789	\$0
Missiologists/Leadership Consultation	4,844	4,844	\$0
<i>Multicultural Ministries:</i>			\$0
Come, See, Discover	108,000	89,429	\$18,571
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	7,459	\$2,541
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>			\$0
Emerging Leaders Network	63,000	12,068	\$50,932
Evangelical Horizon Internships	100,000	100,000	\$0
Congregational Latino/Hispanic	300,000	124,445	\$175,555
Coaching Trainers Network	15,000	15,000	\$0
<i>Church in Society:</i>			\$0

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

LEADERSHIP DEVELOPMENT INITIATIVE
2005
2005 -- 2009
January 31, 2010

A Call to Public Justice	100,000	100,000	\$0
<i>Global Mission:</i>			\$0
Young Adult Program	100,000	100,000	\$0
<i>Gettysburg Seminary:</i>			\$0
Intersections Institute	26,000	26,000	\$0
<i>Metropolitan New York Synod:</i>			\$0
Urban Leaders Institute	20,000	20,000	\$0
<i>Region 1:</i>			\$0
American Indian/Alaska Native Ministry	20,000	20,000	\$0
<i>Lutheran School of Theology-Chicago</i>			\$0
Leadership Development Grant	7,000	7,000	\$0
<i>Non-Staff Travel</i>			\$0
Transforming Leaders Event ('07)	6,115	6,115	\$0
Leadership Grant Strategy Committee Meeting ('05)	1,862	1,862	\$0
<i>Lighthouse Partnership</i>			\$0
Support for Developing Leaders	9,500	9,500	\$0
<i>Alaska Synod-ELCA</i>			\$0
Multicultural Leadership Development Grant	20,000	20,000	\$0
<i>Lutheran Church of the Redeemer</i>			\$0
Transforming Leaders Initiative	60,000	60,000	\$0
<i>Pacific Lutheran Theological Seminary</i>			\$0
Support for TEEM Students	15,000	15,000	\$0
<i>Center for creative Leadership</i>			\$0
Leadership at the Peak	1,365	1,365	\$0
<i>US Congregational Life Survey</i>	1,525	1,525	\$0
	<u>\$2,050,000</u>	<u>\$1,791,401</u>	<u>\$258,599</u>
Total Available	<u><u>\$2,587,622</u></u>	<u><u>\$2,329,023</u></u>	<u><u>\$258,599</u></u>

Report of the Director for Mission Support

The governing documents of the ELCA provide the framework for the interdependent relationship between synods and the churchwide organization related to the financial support for synodical and churchwide ministries. The key to this shared relationship is the understanding that mission support is the portion of offerings that congregations share with synods and the churchwide organization for God's mission beyond the local congregation.

- Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church. 8.15
- Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:
 - Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:
 - encouragement of financial support for the work of this church by individual and congregations. 10.21. e.5
- Each synod shall remit to the churchwide organization a percentage of all donor-unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod. 10.71

Parallel statements are found in the Model Constitution for Synods, chapters 6 and 15, and in the Model Constitution for Congregations, chapters 4 and 6.

The ELCA's governing documents make clear that the Evangelical Lutheran Church in America is one church with three interdependent expressions—congregations, synods and the churchwide organization—sharing in God's mission through the ELCA. This interdependent partnership includes working together to strengthen the financial support of this church. Because of this interdependent relationship, mutual accountability among the three partners is critically important. Decisions made by congregations, synods, and the churchwide organization impact on all three expressions, thus necessitating ongoing consultation and transparency in decision-making.

Conference of Bishops Liaison Bishops

At the March 2010 meeting of the Conference of Bishops there was continued discussion of mission support plans, including the acknowledgement that when a synod seeks to lower its mission support percentage of sharing, that decision impacts churchwide ministries, both globally and on ministries within the other 64 synods.

The liaison bishops continue to serve as leaders within the Conference of Bishops regarding mission support, and Bp Michael Burk, on behalf of the liaison bishops, will bring a report to this committee on proposed changes in mission support sharing. The committee will be asked to recommend to the Church Council action concerning synod mission support plans for the 2010 fiscal year.

Synodical-Churchwide Consultations

Mission support consultations are an important aspect of the interdependent relationship among the 65 synods of the ELCA and the churchwide organization. They provide an opportunity for interpretation of the shared mission and churchwide ministries of the Evangelical Lutheran Church in America as they focus on the centrality of mission support as the means by which this mission is carried out.

Since the last meeting of the Church Council there have been 14 synodical-churchwide consultations. Each consultation is specific to the context of the synod and includes discussion of the missional opportunities and challenges within the synod, as well as the experience of mission support from the congregations of the synod for synodical and churchwide ministries. As could be anticipated, the continued impact of the economic recession has resulted in a decrease in mission support in every synod. Disagreements within congregations related to the decisions of the 2009 Churchwide Assembly have further impacted mission support income.

As consultations continue this year (and at this date there are 16 scheduled) the focus will be on how to increase—not diminish—our capacity to carry out God’s mission through the Evangelical Lutheran Church in America. This effort will involve congregations, synods, and the churchwide organization as we continue to live out our interdependent relationship within the ELCA.

2010 and 2011 Revised Synod Mission Support Plans

With 2009 Actual Revised April 9, 2010 AM

SYNOD NAME	#	2009		2010				2011	
		ACTUAL	MS %	ORIGINAL PLANS		REVISED ESTIMATES		SYNOD PLANS	
				AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
ALASKA	1A	167,429	38.00%	189,190	39.00%	159,120	39.00%		
N.W. WASH	1B	627,055	45.50%	655,000	45.50%	627,900	45.50%		
S.W. WASH	1C	415,250	38.00%	442,750	38.50%	442,750	38.50%		
E.WASH/ID	1D	299,056	30.18%	418,700	39.50%	256,500	30.00%	288,300	30.00%
OREGON	1E	448,049	41.50%	511,140	42.00%	420,000	42.00%		
MONTANA	1F	422,558	39.40%	468,000	40.00%	414,750	39.50%	414,750	39.50%
SIERRA-PACIFIC	2A	1,073,401	51.00%	1,332,949	51.50%	1,081,500	51.50%		
SW CALIFORNIA	2B	603,114	49.00%	686,000	49.00%	686,000	49.00%		
PACIFICA	2C	962,765	53.00%	1,155,763	53.00%	800,000	50.00%		
GRAND CANYON	2D	1,123,714	51.00%	1,377,000	51.00%	950,000	50.00%	975,000	50.00%
ROCKY MTN	2E	1,351,639	50.00%	1,625,000	50.00%	1,350,000	50.00%		
W. NO.DAK	3A	385,040	42.00%	379,950	42.50%	379,950	42.50%		
E. NO.DAK	3B	411,523	40.00%	500,000	40.00%	440,000	40.00%	480,000	40.00%
SO. DAK.	3C	855,362	42.00%	964,410	43.00%	727,413	43.00%	755,495	44.00%
NW. MINN.	3D	792,596	51.00%	887,400	51.00%	765,000	51.00%		
NE. MINN.	3E	633,709	49.00%	700,210	49.00%	632,100	49.00%	641,900	49.00%
SW. MINN.	3F	1,182,179	52.50%	1,312,958	52.50%	1,162,350	52.50%	1,142,529	52.50%
MINPLS. AREA	3G	1,881,702	55.00%	2,090,000	55.00%	1,870,000	55.00%		
ST PAUL (M)	3H	1,092,985	50.00%	1,160,000	50.00%	1,070,000	50.00%		
SE. MINN.	3I	1,091,183	52.50%	1,190,175	52.50%	1,001,175	52.50%	1,090,950	52.50%
NEBRASKA	4A	2,306,834	57.00%	2,365,500	57.00%	2,000,000	57.00%		
CENTRAL STATES	4B	1,089,488	53.00%	1,249,672	53.00%	1,093,493	52.00%	1,122,093	52.00%
ARK/OK	4C	249,200	42.80%	293,724	42.90%	238,463	40.20%	245,472	40.20%
N.TEX/N.LOU	4D	632,001	46.50%	683,928	47.00%	662,700	47.00%	676,875	47.50%
S.W.TEXAS	4E	1,018,663	55.00%	1,188,825	55.00%	737,000	50.00%		
GULF COAST	4F	725,834	50.16%	782,500	50.00%	750,000	50.00%	750,000	50.00%
METRO CHGO	5A	1,898,316	55.00%	2,005,633	55.00%	2,005,633	55.00%		
NO. ILL	5B	1,429,605	55.00%	1,552,106	55.00%	1,306,250	55.00%		
CEN.SO. ILL	5C	975,393	56.00%	1,078,000	56.00%	924,000	56.00%	924,000	56.00%
SE IOWA	5D	1,577,321	53.50%	1,512,800	53.50%	1,566,480	53.50%	1,597,809	53.50%
WEST IOWA	5E	484,440	42.90%	636,800	49.75%	351,048	35.10%	385,537	36.70%
NE IOWA	5F	732,668	42.00%	798,000	42.00%	680,000	42.50%		
N GRT LKES	5G	521,268	53.50%	505,000	50.00%	450,000	50.00%		
NW.SYN (W)	5H	798,359	55.00%	814,550	55.00%	805,750	55.00%		
EC WISC	5I	935,552	55.00%	976,250	55.00%	885,398	55.00%	907,500	55.00%

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

2010 and 2011 Revised Synod Mission Support Plans

With 2009 Actual Revised April 9, 2010 AM

SYNOD NAME	#	2009		2010				2011	
		ACTUAL	MS %	ORIGINAL PLANS		REVISED ESTIMATES		SYNOD PLANS	
				AMOUNT	MS %	AMOUNT	MS %	AMOUNT	MS %
GRTR MILWKEE	5J	1,446,307	60.10%	1,472,450	60.10%	1,341,733	60.10%		
SO.-CENT (W)	5K	911,784	57.90%	929,000	55.00%	911,200	55.00%	893,400	55.00%
LACROSSE (W)	5L	461,944	55.00%	475,000	55.00%	462,000	55.00%	462,000	55.00%
SE. MICH	6A	661,744	44.00%	782,000	46.00%	782,000	46.00%		
N/W LOWER MICH	6B	853,234	51.00%	994,500	51.00%	850,000	50.00%	890,200	50.00%
IND/KY	6C	1,217,091	51.50%	1,442,000	51.50%	1,133,000	51.50%	1,133,000	51.50%
NW OHIO	6D	1,111,498	51.00%	1,302,250	51.00%	1,093,440	51.00%	1,093,440	51.00%
NE OHIO	6E	1,006,085	49.00%	1,029,000	49.00%	869,750	49.00%	869,750	49.00%
S. OHIO	6F	1,028,953	50.00%	1,288,000	50.00%	800,000	40.00%		
NEW JERSEY	7A	1,180,358	50.00%	1,200,000	50.00%	1,150,000	50.00%	1,180,000	50.00%
NEW ENGLAND	7B	1,148,033	55.00%	1,193,844	54.00%	1,115,053	54.00%	1,129,117	54.00%
METRO NY	7C	612,562	47.50%	672,000	48.00%	648,000	48.00%	654,750	48.50%
UPSTATE NY	7D	693,795	47.00%	781,350	48.00%	668,820	47.10%		
NE PENN	7E	1,392,788	51.00%	1,560,000	52.00%	1,404,000	52.00%	1,431,000	53.00%
SE PENN	7F	1,260,381	53.50%	1,471,375	53.50%	1,297,375	53.50%		
SLOVAK ZION	7G	30,900	30.51%	37,000	30.00%	36,000	30.00%		
NW PENN	8A	456,363	49.50%	467,000	50.00%	447,500	50.00%		
SW PENN	8B	1,201,318	55.00%	1,290,000	55.00%	1,100,000	55.00%	987,500	50.00%
ALLEGHENY	8C	463,248	48.52%	515,000	50.00%	475,000	50.00%	475,000	50.00%
LOW SUSQ	8D	1,777,404	50.00%	2,000,000	50.00%	1,610,000	46.00%	1,610,000	46.00%
UPP SUSQ	8E	565,860	50.00%	620,000	50.00%	601,000	50.00%		
DEL-MRYLND	8F	1,221,580	53.00%	1,472,000	53.00%	1,245,500	53.00%		
METRO DC	8G	1,026,363	55.00%	1,120,213	55.00%	1,045,000	55.00%		
W. VA/W.MYLD	8H	293,152	51.50%	342,872	52.00%	255,683	45.00%		
VIRGINIA	9A	1,016,562	50.60%	1,140,387	50.60%	628,949	35.10%	640,617	35.34%
NO. CAROLINA	9B	1,470,233	40.50%	1,865,000	38.77%	1,865,000	38.77%		
SO. CAROLINA	9C	1,362,986	44.03%	1,591,500	45.47%	1,416,435	43.40%		
SOUTHEASTERN	9D	1,270,370	50.00%	1,544,600	50.00%	1,180,000	50.00%	1,200,000	50.00%
FLORIDA-BAHAMAS	9E	1,336,275	51.00%	1,428,944	51.125%	1,247,658	51.25%	1,298,908	51.25%
CARIBBEAN	9F	26,201	15.00%	50,000	18.00%	30,000	12.50%		
TOTAL REMITTANCES		\$59,700,627	50.52%	\$66,567,168	50.40%	\$57,402,819	49.34%	\$28,346,892	50.89%

LUTHERAN THEOLOGICAL SEMINARY
GETTYSBURG, PENNSYLVANIA

CONSTITUTION

Requested Amendments to the Seminary Constitution

Adopted by the Seminary Board, Winter 2010

Redline Version

ARTICLE III

Board of Directors

Section 1.

- a. The governance of this seminary shall be vested in a Board of Directors. Twenty voting directors shall be elected by the synods of Region VIII of the Evangelical Lutheran Church in America. The Church Council of the Evangelical Lutheran Church in America shall appoint six voting directors. The bishops of Region VIII shall appoint two of their number as voting directors. The membership of the Board of Directors shall, as far as possible, fulfill the representative principles established by the Evangelical Lutheran Church in America.
- b. The president, the dean, those vice-presidents designated by the chair with the consent of the president, and the treasurer of this Seminary shall be advisory members with seat and voice.
- c. An appropriate officer or staff member of the Evangelical Lutheran Church in America or his/her designee shall be an advisory member with seat and voice.
- d. The president of the Student Association of this seminary and the presidents of the three resident classes of the student body shall be advisory members with seat and voice.
- e. The president of the Alumnae/i Council of this seminary and the president of the Friends of the Seminary at Gettysburg shall be advisory members with seat and voice.
- f. The faculty of the seminary shall appoint two of their number in addition to the president and the dean as advisory members with seat and voice.

2. The term of office of a director shall be four years except as otherwise provided in this constitution. A director shall serve until a successor is elected; provided, however, that a director may be removed and his or her office shall be declared vacant by action of the Board upon recommendation of the Executive Committee for good cause shown which shall include, without limitation, being absent from two consecutive meetings without reasonable excuse.

- a. Directors shall be elected in such manner that the term of office of approximately one-fourth of them shall expire each year.
- b. The number of directors allocated to each synod of Region VIII shall be determined by the Board of Directors in proportion to the total number of confirmed members on the active roll of the supporting constituency.

- c. No elected member of the Board may succeed her/himself for a fourth consecutive full term.
 - d. Vacancies in the Board of Directors shall be filled by the Synod Council of the involved synod or the appointing entity, as the case may be.
 - e. Directors of this seminary shall be confirmed members on the active roll of a congregation of the Evangelical Lutheran Church in America.
3. A majority of the elected and appointed voting members of the Board shall constitute a quorum.
4. Meetings:
 - a. The Board of Directors shall hold at least two regular meetings each year, one of which shall be the annual meeting, and such other meetings as may be determined by the Board or Executive Committee. Written notice of all meetings shall be mailed to all Board members, no less than 10 days before the meeting.
 - b. The annual meeting of the Board shall be the first meeting following the annual assemblies of the supporting synods.
 - c. Meetings shall be held at the Seminary at Gettysburg, unless otherwise designated by the Board or Executive Committee.
5. Duties and Powers of the Board:
 - a. To adopt and establish policies for the Seminary, and to ensure that the programs of the Seminary are consistent with the objectives of the Seminary stated in Article I, Section 4 hereof.
 - b. To elect and employ the president of the Seminary in consultation with the faculty and the presiding bishop and other appropriate officers or staff of the Evangelical Lutheran Church in America; to elect and employ its faculty and officers in consultation with the president; and to discipline, suspend or discharge them, in accordance with the provisions of the Bylaws.
 - c. To support the president of the Seminary in management of the Seminary and in furtherance thereof to provide such advice and counsel as the president shall reasonably request.
 - d. To grant such degrees as are properly awarded by the Seminary upon recommendation by the faculty.
 - e. To elect officers of the Seminary as required from time to time and annually at its spring meeting.
 - f. To support the Seminary and its objectives by acting at all times as a Board and as individual directors in the best interests of the Seminary; praying regularly for the Seminary, its students, faculty and mission and the Church which it serves; representing and advocating for the Seminary among the other expressions and institutions of the Evangelical Lutheran Church in America, and contributing to the Seminary through regular stewardship and special giving.

6. Officers:

- a. The Officers of the Seminary shall be (i) a Chair and a Vice-Chair who shall be chosen from the voting members of the Board; (ii) a Secretary and a Treasurer who may but need not be chosen from the elected members of the Board; (iii) such Vice Presidents who shall be employees of the Seminary as the Board shall elect upon the recommendation of the president; and (iv) such Assistant Secretaries and Assistant Treasurers who shall be employees of the Seminary and to whom the Secretary and Treasurer may, with the consent of the president of the Seminary, delegate duties and responsibilities, as shall be recommended by the president.

7. Committees:

- a. Executive Committee: There shall be an Executive Committee as provided in the Bylaws which shall act on behalf of the Board between its meetings.

- b. Standing Committees: ~~There shall be~~

~~an Academic Affairs Committee~~
~~an Admissions Committee~~
~~a Development and Communications Committee~~
~~a Finance Committee~~
~~a Long Range Planning Committee~~
~~a Personnel Committee~~
~~a Property and Facilities Committee~~
~~a Student Life Committee~~

The Board may establish or dissolve such standing committees as it deems prudent. The Board shall define the composition, scope, and powers of each standing committee.

Directors shall be appointed to committees annually by the Board chair with one director being designated as the committee chair. Non-director committee members may be appointed by the Board chair in consultation with the committee chair. ~~The majority of committee members shall be members of the Board, with the exception of the Admissions Committee and the Long Range Planning Committee.~~

- c. Special Committees: There may be such special committees as shall be appointed by the chair of the Board, with the approval of the Executive Committee, for such purposes and with such delegated powers as shall be specified by the chair. The chair and a majority of a special committee shall be members of the Board.
- d. Subcommittees: ~~The chair of the Board may, in consultation with the chair of the involved standing committee and with the approval of the Executive Committee, appoint subcommittees of any standing committee or special committee for such purposes and with such delegated powers as shall be specified by the chair. The chair of a subcommittee shall be a voting member of the Board. The chair shall appoint (i) an Audit Subcommittee of the Finance Committee for the purpose of recommending to the Board selection of the independent accountants of the Seminary and, after receiving and reviewing the annual and other reports of the said independent accountants and meeting with them as necessary and appropriate, recommending action upon such reports to the Board; and (ii) an Investment Subcommittee of the Development and Communications Committee and the Finance Committee for the purpose of fostering the growth of the endowment fund of the Seminary by encouraging and soliciting contributions to the endowment fund, reviewing and establishing~~

~~policies with respect to the investment of the endowment fund, reviewing the performance of the endowment fund and selecting and retaining investment manager(s) for the endowment fund. A chair of a standing committee may, with the approval of the chair of the Board, appoint such subcommittees of said standing committee for such purposes and with such delegated powers as shall be specified by the chair of the standing committee. The chair of a subcommittee shall be a voting member of the Board.~~

- e. Non-Board Members: Persons appointed to standing committees, special committees and subcommittees who are not voting members of the Board shall have ~~vote~~, seat and voice; ~~provided, however, that when the committee or sub-committee acts on behalf of the Board itself such non-Board members shall not be entitled to vote.~~
- f. Appointment; Removal: The chair of the Board shall appoint members of standing committees, special committees and subcommittees in consultation with the chair of the relevant committee(s) and the president for terms not to exceed two years and may, also in consultation with relevant committee chairs(s) and the president, remove any such member.

LUTHERAN THEOLOGICAL SEMINARY
GETTYSBURG, PENNSYLVANIA
CONSTITUTION

Requested Amendments to the Seminary Constitution
Adopted by the Seminary Board, Winter 2010
Clean Version

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- d. The president of the Student Association of this seminary and the presidents of the three resident classes of the student body shall be advisory members with seat and voice.
- e. The president of the Alumnae/i Council of this seminary and the president of the Friends of the Seminary at Gettysburg shall be advisory members with seat and voice.
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- a. Directors shall be elected in such manner that the term of office of approximately one-fourth of them shall expire each year.

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- d. Subcommittees: A chair of a standing committee may, with the approval of the chair of the Board, appoint such subcommittees of said standing committee for such purposes and with such delegated powers as shall be specified by the chair of the standing committee. The chair of a subcommittee shall be a voting member of the Board.
- e. Non-Board Members: Persons appointed to standing committees, special committees and subcommittees who are not voting members of the Board shall have seat and voice.
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Proposal from *The Lutheran*

The Lutheran magazine requests permission to solicit those on the roster of the ELCA to seek contributions to offset the costs associated with providing complimentary copies of the magazine to rostered leaders. According to the Office of the Secretary, a best practice for such solicitation would be to gain the consent of the Church Council following consultation with the Conference of Bishops (see background information in the agenda).

Currently, some 16,467 out of 18,938 people on the roster of this church receive a copy of *The Lutheran* each month. An additional 711 surviving spouses receive a magazine as well. The overwhelming majority of these do so free of charge. A limited number receive their copy through a subscription plan paid by their congregation.

When all costs of the magazine (i.e., printing, postage, editorial salaries and benefits, intellectual fees, artwork, subscription fulfillment) are factored in, each copy of *The Lutheran* costs \$1.03. The total number of gratis copies distributed each month totals 19,077 and costs the magazine \$19,649 a month, or \$235,791 a year.

The magazine could halt this policy and sell subscriptions to those on the roster and others receiving gratis copies. However, *The Lutheran's* Advisory Committee and staff believe it is important to keep the magazine in the hands of its leaders.

Therefore, the magazine requests permission to solicit those on the roster seeking contributions or donations to cover the costs of the complimentary copy or another amount deemed appropriate. The Conference of Bishops considered and approved this request at its March 2010 meeting and have agreed to communicate its decision to Church Council so that body may act on the request at its April 2010 meeting.

Daniel J. Lehmann, Editor
The Lutheran
February 1, 2010

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit G, Part 2
Page 2

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Justice for Women Annual Report

The work for justice for women in church and society is assigned to the Church in Society program unit. The pertinent continuing resolution reads, in part:

16.12.D05. Church in Society Unit

The Church in Society unit shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth. To fulfill these responsibilities, this program unit shall:

...

d. work to enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society. In so doing, this program unit shall:

- 1) present a program plan annually to the Church Council and biennially to the Churchwide Assembly on these efforts; and*
- 2) convene a consulting committee related to this task.*

In order to assist this church to understand, analyze, challenge, and respond faithfully to sexism, the Justice for Women program has focused on theology and education as the means for transformative change. The work of the Justice for Women program has reached a variety of constituencies in the last year, with a twin focus on 1) fostering a common vocabulary, understanding, and analysis of patriarchy and sexism; and 2) engaging members of this church to think theologically about sexism and patriarchy. Four primary constituencies have received particular attention in the past year. First, the program is committed to relationships with seminaries and developing rostered leadership. Successful sessions were held at Pacific Lutheran Theological Seminary, both as part of The Theological Education for Emerging Ministries (TEEM) program and in the required course for fourth year seminarians, "Public Ministry." Second, subsequent to a session on patriarchy and sexism with the churchwide executives, the program has been involved with churchwide staff members. Several executives have begun to engage in unit-specific sessions. These include Church in Society, Human Resources, and the Mission Investment Fund. The program also created and hosted four voluntary lunch hour sessions for all staff members, using both dramatic narratives of experiences of sexism and analytical small group work. Third, the Conference of Bishops' Academy committee carried forward a request from within the conference to hold formal conversations on sexism and racism. The program assisted in the co-facilitation of the central sessions of the Academy in January, 2010. Fourth, the program sustains a number of new and ongoing efforts to engage lay members and other interested constituencies through a variety of means. For example, in the last year, the program has provided the following:

Two projects stem from the January 2009 conference, "Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives." First, an online video introduction to these theologies is accompanied by a brief study guide and posted on the Web site. Intended for classroom and personal use for the newcomer to feminist, womanist, and mujerista thought, the online version is also available on hard copy CD with TDD in English and a Spanish transcription. Second, an edited volume of Lutheran theology from these perspectives is forthcoming from Fortress Press next spring. The basic loci of systematic theology are engaged by 16 Lutheran women, contributing a sustained and constructive

theological project to academic theological discourse and to the church.

The program also has been involved in theological engagement at the community and congregational levels through, for example, the print production of a three-part Bible study for men and women on sexism (already available online); the Women of the ELCA of North Carolina's annual theological conference; program brochures for events; and Global Mission Events, which are locally-focused educational events.

Finally, the program engages theologically with ecumenical and global partners. Justice for Women has been an active participant in the justice for women working group of the National Council of Churches in Christ, a coalition of staff members with similar work. The ELCA Justice for Women program has contributed to this ecumenical dialogue and shared work by consistently supporting the importance of theological engagement on issues of justice, particularly issues related to sexism and patriarchy. In a similar manner, the program has over the last year developed relationships within the Lutheran World Federation and has not only strengthened a burgeoning desire across the communion for theological engagement pertaining to justice for women, but also deeply learned from dialogue and relationships within the communion.

In 2009, the program worked with the Church in Society advocacy department to collaborate in an annual internship program. With the arrival of an intern in June 2009, the program has realized an exponential capacity in its program work. The internship program is crafted to provide specific work on social issues of justice for women and girls, such as domestic violence and human trafficking, and to further strengthen this church's public voice on gender justice. *Domestic Violence*: the program continues to partner with the Lutheran Community Foundation (LCF) on its collaboration with Faith Trust Institute. This project involves congregation-based training on domestic violence, funded by LCF. In addition to the work of this partnership, Justice for Women collaborated with Women of the ELCA to provide worship and informational resources for synod communicators for October's domestic violence awareness efforts. The program currently is updating three ELCA resources: "Ministry with the Abused," an eight-page informational resource; "Lutheran Theology Facing Sexual and Domestic Violence," an essay written for congregational leaders on Luther's views; and an online bibliography of resources on violence and abuse. *Human Trafficking*: the program continues its efforts to raise awareness on human trafficking and provided the following: an interactive learning station at the 2009 Youth Gathering; social media networking with youth and young adults on human trafficking; online session resources for youth members to lead their own youth groups; and worship and informational resources for synod communicators for International Human Trafficking Awareness Day, January 11. *Public Voice on Gender Justice*: through the internship, the program also has been able to collaborate with the ELCA advocacy department to strengthen analyses of public policy related to its effect on women and girls. Specific actions included: an e-advocacy alert on healthcare; visits to members of Congress; a congressional briefing on violence against women; and participation in the 2010 United Nations Commission on the Status of Women.

Finally, the program plan for 2010 includes but is not limited to the following work:

1) Seminaries: The program has been invited to continue its involvement in the TEEM program at PLTS for the next three years. The program also will participate in the Lutheran Theological Seminary at Gettysburg's Luther Colloquy in October, 2010.

2) Churchwide capacity-building will continue this year, with a special focus on unit-specific engagement on patriarchy and sexism.

3) The program will cultivate relationships with synods interested in collaboration. For example, the

program will provide facilitation on privilege and oppression at the Oklahoma-Arkansas Synod Assembly this year.

4) The program will continue to identify various means of engaging communities and congregations. In 2010, this work specifically will involve the development and use of women's monologues; study guides and aides to assist general readers in engaging the theological volume, Transformative Lutheran Theologies; further collaboration with Women of the ELCA; and participation in four Glocal Mission Gatherings.

5) Through the internship the program will deepen mutually informed collaboration with ELCA advocacy.

6) Finally, the Justice for Women consulting committee has begun and will continue a vision and planning process in 2010 for the program for 2011-2015.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit H, Part 2
Page 4

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Annual Report on Multicultural Ministries

Multicultural Ministries in 2009 has carried out its mandate to assist the church in working toward the goal of full partnership and participation of African Descent, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native in the life of this church and society. Through the collaboration, communication, and cooperation among ELCA churchwide units, Multicultural Ministries continues to pursue ardently the ELCA's commitment to becoming more diverse, multicultural, and multi-generational. There are four areas that will be highlighted in this report. Those areas are leadership, youth and young adults, congregational starts, and the 10 percent goal.

Leadership

The Laotian caucus met June 2009 in Des Moines, Iowa. About 50 Laotians attended a one and a half day caucus meeting that focused on evangelism. In August 2009 over 120 first- and second-generation Hmong attended their annual conference in Minneapolis, Minn. A Chinese American from Chicago was the speaker to the young adult second-generation Hmong while a Hmong caucus leader led the first-generation immigrant group in a session that concentrated on evangelism.

Women of Color in Ministry: At the Sound of Our Name

Multicultural Ministries partnered with the Vocation and Education (VE) and Evangelical Outreach and Congregational Mission (EOCM) program units to bring together rostered and lay professional women of color. There were 137 rostered and lay professional women of color in ministry in attendance at the "At the Sound of Our Name" event held April 16-18, 2009, at Eaglewood Resort and Spa, in Itasca, Ill. The goals of the event were to strengthen the individual and collective voices of these women to transform the congregations and ministry settings they serve by bearing witness to the gospel and to assist in the growth of multicultural leadership in the ELCA. A national gathering of 100 women of color in ministry will meet in Chicago for a second "At the Sound of Our Name" event in September 2010.

Youth and Young Adults

Due to the success of the "Becoming I" and "Becoming II" events, the American Indian and Alaska Native Association is planning Becoming III to be held October 14-17, 2010. In November 2007 the Director for American Indian and Alaska Native Ministries led the first leadership training event for American Indian and Alaska Native young people ages 16-22. "Becoming II" was held October 22-25, 2009. The emphasis of the events is to build self esteem, explore leadership gifts, and build skills that can be used in their home communities, congregations, and career planning.

Multicultural Ministries, in partnership with VE, Women of the ELCA, EOCM, and Church in Society (CS), hosted an African Descent young adults ministry planning team event titled "Welcome to Elisha's Call" in October 2009 in Chicago, Ill. This team of young adults, ages 19 to 40, from five cities across the country returned to their communities to develop local teams and host local events to help more young adults of African Descent discern their call, deepen their understanding of discipleship, and develop further their capacity for leadership. The vision and goal is for these 16 young adults and the events they help organize is to identify 100 to 125 new young adult leaders of African Descent within 2010.

On June 20-22, 2008, "Joys, Struggles, Discoveries-You Welcome Me" was held at the the Lutheran Center in Chicago. Twenty multiracial young adult leaders participated in the gathering to begin the

conversation. During the gathering the group requested the creation of a multiracial network. The first step in responding to this request was the creation of a Facebook group to help continue discussion after the gathering. The second step is the creation of a Web-based resource. The resource will serve as an engaging and interactive educational piece not only for the young adults, but also for all people who want to engage in the conversation. With this Web resource, the multiracial young adults hope to strengthen and grow the network that has been created following the gathering. They also will use the resource as a tool to educate the church on the topics of multiracial identity, parenting, and transracial adoption.

Congregational Starts

Fifty-four percent of ELCA congregations under development in 2009 are multicultural and ethnic-specific; 47 percent are European American congregations. All five of the ethnic communities, which include African Descent, Arab and Middle Eastern, Asian and Pacific Islander, Latino, and American Indian and Alaska Native, have new starts committees. The primary responsibility of new start committees is to assist the EOCM in identifying sites for new mission development and to prioritize the list of approved sites. Multicultural Ministries ethnic ministries directors are responsible for identifying new start committee members in their respective communities. EOCM will not start any new ethnic-specific ministry without consultation with the new starts committees.

The 10 percent goal

The Evangelical Lutheran Church in America, at its constituting convention in 1987, adopted the following goal: "It shall be the goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English." (ELCA 5.01.A87)

As of 2008, more than 20 years after the 10 percent goal was established, people of color make up three percent of the baptized membership of the ELCA (See Table 1 page 3).

Approximately 35 percent of the population of the United States includes people of color or people whose language is other than English, a two percent increase in the past two years.

There has been little numerical movement toward this church's goal since the last time this analysis was conducted in 2005. In the past nine years the total membership of the ELCA gradually has decreased and the overall racial/ethnic membership in the ELCA has increased slightly. The proportion of the overall racial/ethnic membership in the ELCA has remained the same in the past two years, increasing by .5 percent in eight years.

Table 2 (See page 3) presents the demographic trends for the ELCA from 1990-2008. There was slight growth in most of the groups, but very slow growth in the overall racial/ethnic proportion of membership in the ELCA. Even though African Americans/Blacks make up the largest group of people of color or primary language other than English in the ELCA, they still represent only 1 percent of the total membership of the church. In terms of overall numerical growth, Latinos/Hispanics have added the most new members. Between 2000 and 2008 there was a slight decline in the overall numbers of American Indians and Alaska Natives and Asians and Pacific Islanders within the ELCA.

The total number of ordained clergy in the ELCA has decreased gradually over the past nine years. Table 3 (See page 4) presents the race/ethnicity of active rostered leaders in the ELCA in 2009. Even though the number of ordained clergy who are people of color or language other than English has increased by approximately 32 percent over the past nine years, they still make up less than five percent of all clergy in this church. Only among the deaconesses is the proportion of people of color or language other than English close to 10 percent. There are no diaconal ministers who are people of color or whose language is other than English.

Table 1: Number and Percent of Persons of Color or Primary Language Other than English in the ELCA, December 2008

<u>Group</u>	<u>Number</u>	<u>Percent</u>
African American/Black	52,661	1.13%
American Indian/Alaska Native	6,818	0.15%
Arab/Middle Eastern	2,154	0.05%
Asian/Pacific Islander	22,067	0.47%
Latino/Hispanic	42,621	0.92%
Multiethnic	18,098	0.39%
Other	10,722	0.23%
Subtotal	155,141	3.34%
<u>White</u>	<u>4,493,746</u>	<u>96.66%</u>
Total	4,648,887	100.00%

Table 2: Number of People of Color or Primary Language Other than English in the ELCA in 1990, 1995, 2000, and 2008

<u>Group</u>	<u>Number</u>				<u>Percent</u>		
	<u>1990</u>	<u>1995</u>	<u>2000</u>	<u>2008</u>	<u>1990</u>	<u>2000</u>	<u>2008</u>
African American/Black	50,336	49,460	52,265	52,661	0.96%	0.95%	1.13%
American Indian/Alaska Native	5,833	6,912	7,437	6,818	0.11%	0.13%	0.15%
Arab/Middle Eastern	-	-	-	2,154	-	-	0.05%
Asian/Pacific Islander	20,547	22,007	22,225	22,067	0.39%	0.42%	0.47%
Latino/Hispanic	23,299	28,118	37,404	42,621	0.44%	0.54%	0.92%
Multiethnic	-	-	-	18,098	-	-	0.39%
Other	3,700	3,926	10,823	10,722	0.07%	0.08%	0.23%
Subtotal	103,715	110,423	130,154	155,141	1.98%	2.13%	3.34%
<u>White</u>	<u>5,137,024</u>	<u>5,080,066</u>	<u>4,980,777</u>	<u>4,493,746</u>	<u>98.02%</u>	<u>97.87%</u>	<u>96.66%</u>
Total	5,240,739	5,190,489	5,110,931	4,648,887	100.00%	100.00%	100.00%

Table 3: Race/Ethnicity of Active Rostered Leaders in the ELCA in 2000 and 2009

<u>Group</u>	Ordained Clergy		Associates in Ministry		Deaconesses		Diaconal Ministers	
	<u>2000</u>	<u>2009</u>	<u>2000</u>	<u>2009</u>	<u>2000</u>	<u>2009</u>	<u>2000</u>	<u>2009</u>
African American/Black	144	199	4	2	2	2	0	0
American Indian/Alaska Native	25	24	2	2	0	0	1	0
Arab/Middle Eastern	5	8	0	0	0	0	0	0
Asian/Pacific Islander	86	121	1	1	0	1	0	0
Latino/Hispanic	119	149	1	3	0	0	0	0
Subtotal	379	501	8	8	2	3	1	0
<u>White</u>	<u>11,723</u>	<u>10,539</u>	<u>734</u>	<u>639</u>	<u>31</u>	<u>31</u>	<u>29</u>	<u>150</u>
Total	12,102	11,040	742	647	33	34	30	150

RECEPTION TO THE ROSTER OF ORDAINED MINISTERS

With Prayer and the Laying On of Hands

Because all of its baptized members share in Christ's ministry of love and service, the church equips and supports them for their ministries in the world. Within this context of ministry, the church calls some of its baptized members for specific ministries.

Within the people of God and for the sake of the gospel ministry entrusted to all believers, God has instituted the office of ministry of word and sacrament. In the service of Reception to the Roster of Ordained Ministers, a person who has previously been entrusted with the ministry of word and sacrament, in an ordination that the Evangelical Lutheran Church in America has not recognized, is fully received into the ordained ministry as it exists within the Evangelical Lutheran Church in America.

Reception to the Roster of Ordained Ministers is properly set within the service of Holy Communion, following the sermon and the hymn of the day. The Nicene Creed or the Apostles' Creed may precede the reception rite.

The bishop of the synod in which the minister is being received normally presides at Reception to the Roster of Ordained Ministers.

PRESENTATION

The assembly stands. The person being received to the roster of ordained ministers is presented to the presiding minister and to the assembly with these words.

I present for reception to the roster of ordained ministers of the Evangelical Lutheran Church in America full name, who has been prepared, examined, and approved for this ministry and whose call to the ministry of word and sacrament is on this day affirmed and renewed.

Thanks be to God.

The presenter moves aside, and the assembly is seated.

ADDRESS

The presiding minister addresses the one being received.

All baptized Christians are called to share in Christ's ministry of love and service in the world, to the glory of God and for the sake of the human family and the whole creation. According to apostolic usage and for the sake of this ministry in which we share, some of the baptized are entrusted with the office of word and sacrament in the one holy catholic church by the laying on of hands and by prayer. We are gathered this day by the Spirit of God to affirm your call to the ministry of word and sacrament and to receive you with gratitude and joy as an ordained minister in this church.

The following or other appropriate scripture passages may be addressed to the one being received.

A reading from John: Jesus said, "Peace be with you. As the Father has sent me, so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:21-23)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit I, Part 1

Page 2

A reading from Matthew: Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (*Matthew 28:18-20*)

A reading from First Corinthians: 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, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (*1 Corinthians 11:23-26*)

The presiding minister addresses the one being received.

When you were entrusted with the ministry of word and sacrament [on *date*], you committed yourself to this office, asking God to help you and believing that the church's call is God's call to this ministry.

This church confesses that the holy scriptures are the word of God and are the norm of its faith and life.

We accept, teach, and confess the Apostles', the Nicene, and the Athanasian Creeds.

We also acknowledge the Lutheran confessions

as true witnesses and faithful expositions of the holy scriptures.

You promised to preach and teach in accordance with the holy scriptures and these creeds and confessions.

You promised to be diligent in your study of the holy scriptures and faithful in your use of the means of grace, to pray for God's people, nourish them with the word and sacraments, and lead them by your own example in faithful service and holy living.

You promised to give faithful witness in the world, that God's love may be known in all that you do.

Before almighty God and in the presence of this assembly, I ask:
Will you live and serve according to these promises?

Response: I will, and I ask God to help me.

Almighty God, who has given you the will to do these things, graciously give you the strength and compassion to perform them.

The assembly responds: Amen.

PRAYERS OF INTERCESSION

The assembly stands for the prayers of intercession.

The prayers are prepared locally for the occasion.

An assisting minister invites the assembly into prayer with these or similar words.

With the whole people of God in Christ Jesus,

let us pray for the church, those in need, and all of God's creation.

Each portion of the prayers ends with these or similar words.

God of mercy,
hear our prayer.

The presiding minister concludes the prayers with these or similar words.

Into your hands, gracious God, we commend all for whom we pray,
trusting in your mercy; through Jesus Christ, our Savior.

Amen.

HYMN OF INVOCATION

The one being received may kneel. A hymn of invocation may be sung.

THANKSGIVING

The presiding minister leads the assembly in giving thanks.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Holy God, holy and mighty, holy and immortal,
we bless you for your infinite love in Christ our Lord,
in whom we have redemption and forgiveness of sins
according to the riches of his grace.

We thank you that by his death your Son overcame death,
and that, raised by your mighty power, he gives us new life.

We praise you that, having ascended into heaven,
Christ pours out his gifts abundantly on the church,
making some apostles, some prophets, some pastors and teachers,
to equip your people for their work of ministry for building up the body of Christ.

The presiding minister lays both hands on the head of the one being received. Other ordained pastors who are participating in the laying on of hands place one hand on the person being received.

Following a time of silent prayer, the presiding minister continues.

Eternal God, through your Son, Jesus Christ,
as we receive name into the ordained ministry in this church,
pour out your Holy Spirit upon *her/him*
and fill *her/him* with the gifts of grace for the ministry of word and sacrament.
Bless *her/his* proclamation of your word and administration of your sacraments,
so that your church may be gathered for praise and strengthened for service.
Make *her/him* a faithful pastor, patient teacher, and wise counselor.
Grant that in all things *she/he* may serve without reproach,
that your people may be renewed and your name be glorified in the church;
through Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

CHARGE

The one being received stands and may be addressed by the presiding minister.

Name, care for God's people, bear their burdens,
and do not betray their confidence.

So discipline yourself in life and teaching that you preserve the truth,
giving no occasion for false security or illusory hope.

Witness faithfully in word and deed to all people.

Give and receive comfort as you serve within the church.

And be of good courage, for God has called you,
and your labor in the Lord is not in vain.

BLESSING

The presiding minister addresses the one being received.

The God of peace, who brought again from the dead our Lord Jesus,
the great shepherd of the sheep, by the blood of the eternal covenant,
make you complete in everything good so that you may do God's will,
working in you that which is pleasing in God's sight;
through Jesus Christ, to whom be the glory forever and ever.

Amen.

ACCLAMATION BY THE ASSEMBLY

The presiding minister and the one being received face the assembly. The presiding minister addresses the assembly.

Will you, assembled as the people of God,
echoing the voices of others and speaking for the whole church,
receive name as a messenger of Jesus Christ,
sent by God to serve all people with the gospel of hope and salvation?
Will you regard *her/him* as a servant of Christ?

We will, and we ask God to help us.

Will you pray for *her/him*,
help and honor *her/him* for *her/his* work's sake,
and in all things strive to live together in the peace and unity of Christ?

We will, and we ask God to help us.

The presiding minister presents the one being received to the assembly.

Let it be recognized and acclaimed that name is a called and ordained minister in the church of Christ.
She/he has Christ's authority to preach the word of God and administer the sacraments, serving God's
people as together we bear God's creative and redeeming love to all the world.

Amen. Thanks be to God.

The assembly may offer acclamation with applause.

PEACE

The presiding minister and the assembly greet each other in the peace of the risen Christ.

The peace of Christ be with you always.

And also with you.

The people may greet one another with a sign of Christ's peace, and may say Peace be with you or similar words.

*All return to their places. The assembly is seated.
The service continues with the offering.*

NOTES ON THE SERVICE

When scheduling Reception to the Roster of Ordained Ministers, the rhythms and emphases of the church year should be taken into account. For example, because of their solemn character, the days from the Sunday of the Passion through Easter Day are best avoided as days for such a service.

The bishop of the synod in which the person being received is serving normally presides at the rite of reception. If unable to be present, the bishop authorizes another bishop of this church to preside at the reception.

The bishop normally presides during the entire service. Circumstances may suggest that the newly received pastor preside at the meal of holy communion; the bishop may preside again at the sending. The pastor being received is appropriately vested in alb and stole. If she/he will preside at the meal of holy communion, a chasuble may also be worn.

The complete name of the one being received is used at the presentation and again at the acclamation. At other places in the service, the first or given name (without surname) is appropriate.

Presentation

At the close of the hymn of the day, the one being received and the presenter/s come to a place in front of the presiding minister.

Examples of those who may serve as presenters include a sponsoring pastor; a representative of the congregation in which the reception takes place; a representative of the synod.

Address

After the presiding minister begins the address, other ministers may address the one being received with scripture passages, or the presiding minister may say the entire address. Other scripture passages that may be considered for use here include 1 Timothy 6:11-12, Acts 20:28, 1 Peter 5:2-4, 1 Corinthians 3:1-2, and 1 Timothy 4:12-16.

Prayers of Intercession

The prayers of intercession are prepared locally for the occasion. Examples of intercessions that may be adapted for this occasion are those included in the service of Ordination in *Evangelical Lutheran Worship Occasional Services for the Assembly*. In addition, prayers for healing and reconciliation may be especially appropriate to include.

Hymn of Invocation

A hymn of invocation, such as one of the following, may be sung.

395 Come, Holy Ghost, God and Lord

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit I, Part 1

Page 6

401	Come, Gracious Spirit, Heavenly Dove
404	Gracious Spirit, Heed Our Pleading
406	Veni Sancte Spiritus
577, 578	Creator Spirit, Heavenly Dove
743	Now to the Holy Spirit Let Us Pray

Thanksgiving

The presiding minister lays both hands on the head of the one being received. To make this possible, an assisting minister holds printed service materials for the presiding minister. Other ordained pastors may participate in the laying on of hands by placing one hand on the person. If the number of participating ministers is large, a reasonable number may function on behalf of all.

The laying on of hands is accompanied first by silent prayer. Then the thanksgiving is prayed, and the laying on of hands continues throughout the prayer. It is appropriate to use the first or given name (without surname) of the one being received.

PROPER S

When Reception to the Roster of Ordained Ministers is set within the primary service of the congregation on a Sunday or festival, the propers for that Sunday or festival are normally used. The prayer of the day for reception may be said following the prayer of the day appointed for the Sunday or festival.

When reception is scheduled as a part of a special service, apart from the primary service of the congregation, propers may be selected from those listed below.

Prayer of the Day

Almighty and merciful God, you built your church on the foundation of the apostles and prophets, and you instituted the office of the ministry of word and sacrament so that the apostolic and prophetic work might continue throughout the ages. Grant that name may carry out this ministry faithfully in the power of your Spirit; through your Son, Jesus Christ, our Savior and Lord.

Readings and Psalms

Exodus 3:1-12 *God calls Moses*

Numbers 6:22-27 *The Aaronic blessing*

Numbers 11:16-17 *God's spirit on seventy elders of Israel*

Isaiah 6:1-8 *Here am I; send me*

Isaiah 40:1-11 *The word of our God will stand forever*

Isaiah 42:5-9 *I have called you; I have taken you by the hand*

Isaiah 52:7-10 *The messenger who brings good news*

Jeremiah 23:1-6 *God will raise up faithful shepherds*

Jeremiah 23:23-29 *Speak God's word faithfully*

Ezekiel 2:8—3:4 *God calls the prophet Ezekiel*

Psalms 15 *LORD, who may abide upon your holy hill? (Ps. 15:1)*

Psalms 16 *In your presence there is fullness of joy. (Ps. 16:11)*

Psalms 84 *My heart and my flesh rejoice in the living God. (Ps. 84:2)*

Psalms 91 *You are my refuge and my stronghold, my God in whom I put my trust. (Ps. 91:2)*

Psalms 95 *We are the people of God's pasture and the sheep of God's hand. (Ps. 95:7)*

Psalms 96 *Declare the glory of the LORD among the nations. (Ps. 96:3)*

Psalm 99 *Proclaim the greatness of the LORD our God. (Ps. 99:5)*
Psalm 103 *The LORD crowns you with mercy and steadfast love. (Ps. 103:4)*
Psalm 113 *Let the name of the LORD be blessed from this time forth forevermore. (Ps. 113:2)*
Psalm 121 *My help comes from the LORD, the maker of heaven and earth. (Ps. 121:2)*
Psalm 122 *I was glad when they said to me, "Let us go to the house of the LORD." (Ps. 122:1)*
Psalm 133 *How good and pleasant it is to live together in unity. (Ps. 133:1)*

Acts 20:28-35 *Keep watch over yourselves and over all the flock*
Romans 10:13-17 *Faith comes from what is heard*
Romans 12:1-8 *Gifts that differ according to the grace given to us*
1 Corinthians 1:[18-24] 25—2:5 *Know Jesus Christ, and him crucified*
1 Corinthians 4:1-5 *Servants of Christ and stewards of God's mysteries*
1 Corinthians 11:17-26 *Proclaim the Lord's death until he comes*
2 Corinthians 4:1-7 [8-12] *Treasure in clay jars*
2 Corinthians 5:11-21 *The love of Christ urges us on*
Ephesians 2:13-18 *Reconciliation through the cross of Christ Jesus*
Ephesians 4:4-16 *Equip the saints for the work of ministry*
1 Timothy 6:11-16 *Take hold of the eternal life to which you were called*
2 Timothy 4:1-5 *Carry out your ministry fully*
1 Peter 5:1-4 *Tend the flock of God that is in your charge*

Matthew 9:1-8 *God gives authority to forgive*
Matthew 9:35-38 *God sends out laborers into the harvest*
Matthew 16:13-23 [24-28] *Proclaim the Messiah, the Son of the living God*
Matthew 28:16-20 *The great commission*
Mark 1:14-20 *Jesus calls the first disciples*
Mark 4:1-9 *Parable of the sower*
Mark 6:30-44 *Jesus teaches and feeds the people*
Mark 9:33-41 *Whoever wants to be first must be last*
Mark 10:35-45 *The Son of Man came not to be served but to serve*
Luke 10:1-12, 16-20 *Sending of the seventy*
Luke 24:44-50 *Witnesses to the crucified and risen Christ*
John 10:7-18 *The good shepherd*
John 13:[3-11] 12-17, 20 *Whoever receives one whom I send receives me*
John 17:6-19 *I have sent them into the world*
John 20:19-23 *Receive the Holy Spirit*
John 21:15-17 *Feed my sheep*

Gospel Acclamation

Alleluia. How beautiful upon the mountains
are the feet of the messenger who announces peace,*
who brings good news, who announces salvation. *Alleluia.* (Isa. 52:7)

Or, during Lent:

May I never boast of anything*
except the cross of our Lord Jesus Christ. (Gal. 6:14)

Other gospel acclamation texts that may be used:

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit I, Part 1

Page 8

John, Apostle and Evangelist; Conversion of Paul; Holy Cross Day; Matthew, Apostle and Evangelist; Reformation Day; Lent 3, year B; Lent 5, year C.

Preface Apostles

Prayer after Communion

We thank you, almighty and gracious God, that you have fed us with heavenly food, the body and blood of your Son, uniting us through him in the communion of the Holy Spirit. As you have again raised up among us *a faithful servant/s* for the ministry of word and sacrament, grant that we, with *name*, may joyfully serve you all our days and finally rejoice in your glory; through Jesus Christ, our Savior and Lord.

Color Of the season or of the day, or red

INSTALLATION AT RECEPTION

Normally, the minister being received continues to serve in the same call; thus a rite of installation is not needed. In circumstances where Reception to the Roster of Ordained Ministers coincides with the start of a new call, the form provided in *Evangelical Lutheran Worship Occasional Services for the Assembly*, page 199, is inserted into this rite of reception prior to the greeting of peace. Or, the service of Installation may take place at another time.

Learning and Development Opportunities for Churchwide Staff

At its November 2009 meeting, the ELCA Church Council approved revisions to the ELCA Churchwide Personnel Policies, including the elimination of the continuing education plan (CEP) for budgetary reasons. The Church Council voted (CC09.11.72) "...to request that the Human Resources section of the Office of the Presiding bishop bring to the next meeting of the Church Council recommendations for continuing education policies for churchwide employees."

In response, Else Thompson, executive for Human Resources, in a memorandum dated April 7, 2010, provided the following report related to learning and development opportunities for churchwide staff:

Last November, the Church Council approved revisions to Churchwide Organization Personnel Policy 13: *Staff Training and Development*. At that time, given the changing nature of the policy as well as the reduction in resources available, members of the Program and Services Committee asked for an update regarding ongoing learning opportunities for staff. Despite the need to do things differently, training and development opportunities remain a priority and the following three areas are now part of the process for on-going learning for churchwide staff:

- **Churchwide organization staff will have time.** As in the past, each employee will be able to use up to 80 hours (two weeks) and no less than 16 hours (two days) annually for learning activities. In addition, up to three months sabbatical time is available to all staff every six years. During sabbatical time, full pay and benefits continue.
- **The Churchwide organization will have resources available to all at no cost to staff.** These resources include a combination of: 1) 340 computer-based classes purchased by Human Resources (HR) and Information Technology (IT) as well as free online learning; 2) classroom and other experiences sponsored by the Office of the Treasurer (OT), HR, the Board of Pensions (BOP) and other units; and 3) unit-funded experiences deemed relevant by unit executives.
- **Churchwide organization staff will have some funding assistance.** In addition to time and resources, the churchwide organization will match up to \$500 annually for any combination of the following: 1) tuition assistance for two- or four- year degree programs offered by accredited colleges or universities that advance the person's vocation working for the church (available to lay and rostered); 2) certification or re-certification if required or desired by the unit (available to lay and rostered); and 3) funding for continuing education requirements for rostered leaders.

The combination of time, resources and funding will allow the organization to recruit and develop staff, it will provide opportunities for staff to grow and develop in their areas of expertise, and it honors the learning needs of both clergy and lay staff members who work for the churchwide organization.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit I, Part 2
Page 2

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**Summary of Activities of Program Units and Service Units
of the Churchwide Organization**

Program Units

Church in Society (CS)	page 1
Evangelical Outreach and Congregational Mission (EO)	page 3
Global Mission (GM)	page 5
Lutheran Men in Mission (LM)	page 9
Multicultural Ministries (MM)	page 10
Publishing House of the ELCA (AF)	page 12
Vocation and Education (VE)	page 14
Women's Organization (WO)	page 16

Service Units of the Churchwide Organization

Church Periodical (LU)	page 17
Communication Services (CO)	page 19
Board of Pensions	page 23
Development Services and ELCA Foundation	page 25
Mission Investment Fund	page 27

Sections of the Churchwide Organization

Ecumenical and Interreligious Relations	Exhibit A, Part 1a
Human Resources	Exhibit A, Part 1a
Research and Evaluation	Exhibit A, Part 1a
Synodical Relations	Exhibit A, Part 1a
Worship and Liturgical Resources	Exhibit A, Part 1a
Information Technology	Exhibit A, Part 4a
Management Services	Exhibit A, Part 4a

PROGRAM UNITS

Church in Society (CS)

Submitted by Rebecca Larson

Administration

The Church in Society unit hosted a climate change consultation in January with representatives from synods, ELCA colleges and seminaries, ELCA affiliated social ministry organizations, and the churchwide organization. The consultation was a response to an action of the 2009 Churchwide Assembly.

Advocacy

Advocacy on the Middle East will continue with a dedicated part-time position in the ELCA Washington office thanks to the support of the ELCA Global Mission unit.

Through the 2009 ELCA youth gathering, youth advocates contributed over 8,000 postcards to send to Congress on issues of climate change, poverty and hunger, and peace and security.

The ELCA Washington office has created and published three climate change resources. The first is a joint DVD and accompanying study guide regarding the effects of climate change for Nicaraguans based on a January 2009 trip by an ELCA delegation. The other is a thoughtful look at the connection between poverty and hunger in a changing climate.

Community and Poverty Ministries

In the wake of the earthquake in Haiti, ELCA Domestic Disaster Response is responding to the needs of Haitian Americans choosing repatriation and to Haitian natives being brought to the U.S. for medical care. Lutheran Services of Florida, the Lutheran Disaster Response affiliate for Florida, is providing volunteers and humanitarian care.

Eighteen "Vital Congregations—Just Communities" events were held in synods to train congregational teams to use organizing strategies in dealing with congregation and community needs in their own settings. An emphasis of these three-day training events was on the biblical and theological underpinnings of this work.

In 2009, Lutheran Immigration and Refugee Service resettled the highest number of refugees since 9/11: 10,110 people, including 120 unaccompanied minors. LIRS also chose Linda Hartke to be the new president of this ELCA partner ministry. Hartke previously served as executive director for the Ecumenical Advocacy Alliance, Geneva, Switzerland.

Ten new social ministry organizations, representing a spectrum of services, became affiliated with the ELCA in 2009.

Studies

Susquehanna University has included the "Synopsis of the ELCA's Social Statement on Economic Life" in its common reading program for the 2010-2011 school year. 1500 copies will be distributed to first year students as part of the required reading on the theme of "a sustainable future."

In July, the ELCA study on "Genetics and Faith: Power, Choice, and Responsibility" was the subject of a presentation at the national meeting of the Genetics Alliance. The presentation, titled "Open Dialogues on Issues in Genetics and Genomics of Genetics: Ethical, Theological, and Political Systems," was so well-received that the department of health of the state of Hawaii duplicated the presentation as a workshop at its annual gathering of medical professions. The ELCA presenter was teamed with the U.S. representative from the Vatican.

The print versions of the ELCA social statement on human sexuality, "Human Sexuality: Gift and Trust," and of the new social policy resolution on immigration reform, "Toward Compassionate, Just, and Wise Immigration Reform," were made available to the church in January.

World Hunger Ministries

Domestic hunger grants totaling \$661,000 were given to 269 congregational and community projects at the end of 2009. Seventy-five percent of these were for relief efforts. Likewise, the World Hunger developmental loan fund approved loans of \$1.8 million for low-income community projects at the end of the year.

ELCA World Hunger significantly expanded and deepened its involvement in social networking in

2009. A social networking Web site called Ning houses "The Table," a new place where hunger leaders can connect. Last summer, ELCA World Hunger started a text-messaging campaign with approximately 4000 subscribers from the ELCA youth gathering. On Twitter, the ELCA World Hunger Program tweets regularly under the ID "hungerbites."

More than \$300,000 in ELCA World Hunger income can be attributed to the effort of the Tour de Revs in spring and summer 2009.

Evangelical Outreach and Congregational Mission (EOCM)

Submitted by Stephen Bouman

The Roadmap for Mission (Evangelizing Congregations Missional Plan)

As Evangelical Outreach and Congregational Mission (EOCM), with many partners across the church, charts a roadmap for new and renewed missional congregations in the ELCA, a mission table is coming into view. The four legs of the table are the following:

1. A Director for Evangelical Mission (DEM), with the missionary bishop is creating synod tables for new evangelizing congregations, renewed evangelizing congregations, and mission support and stewardship education in every synod. Currently, 63 of the 65 synods have a DEM in place (16 synod staff processes were conducted in 2009).
2. The collective faith practices of the disciple will inform and animate the table. The presence of Jesus in prayer, Scripture, and the other faith practices shapes our mission together. At the heart is the ELCA's evangelism strategy.
3. This mission will take root in our congregations and their communities through specific mission strategies, preferably congregations working together to shape the missional future by re-rooting in their communities.
4. Mission schools across the country will provide evangelical leadership for this mission.

In 2009, EOCM conducted two additional synod mission table project events that welcomed over 30 synodical teams which have commenced planning and organizing in order to increase capacity for evangelical outreach in their synods through the development of synodical mission tables. The teams are comprised of the synod bishop, DEM, and other key synod leaders. Two final events are scheduled for February and April 2010.

EOCM, in partnership with the Office of the Secretary and Mission Investment Fund (MIF) have developed a "fiscal obligations implementation procedures" process intended for use when a congregation or ministry moves to "terminate or change" its relationship to the ELCA. This review includes an analysis of previous partnership support from EOCM and outstanding loans with MIF and includes consultations with synod leadership and congregations.

New Evangelizing Congregations

In a year of major ELCA transitions into new synod staff configurations and historic Churchwide Assembly decisions, the ministry of new developing congregations continues to extend God's amazing grace to strategic contexts throughout the US and the Caribbean. In 2009, out of 45 approved sites, 32 new congregations have been started. As of today, 208 mission developers are starting new ELCA congregations in the nine regions of the ELCA; 51 percent of these new starts are being developed

among ethnic-specific or multicultural communities, at least 20 percent of these new ministries are among people living in poverty, and 40 percent are in urban areas.

This fall included the transition of the remaining mission developers from the churchwide organization's payroll to salary grant support managed by local fiscal agents. Collaboration with this process included ELCA legal and human resources offices. The documentation and process that resulted from these efforts will significantly strengthen the local ownership and accountability of mission congregations to their communities and synods.

EOCM, in partnership with the Multicultural Ministries (MM) and Vocation and Education (VE) units, networks and gathers ethnic new mission teams. These teams identify leaders and potential new mission sites for ministry across the ELCA.

The African American/Black outreach strategy team continues to identify and equip leaders and congregations. This team participated in a coaching training and development session that will enable the team to provide coaching to struggling congregations, to congregations receiving partnership support from EOCM, and to congregations who are reaching out into their surrounding neighborhoods to people of different ethnicities and races.

A new pilot project, "Tell the Story, Preacher!" will pilot an education/commitment approach to using preaching, prayer, Bible study, and story telling to assist congregations and their synods in strengthening stewardship in daily living and in response to God's blessings. This is a joint effort among EOCM stewardship, leadership, and African American/Black outreach strategy teams. In addition, the Region 9 missional work plan was enhanced further by a satellite conference held in February that was devoted to "rolling out" the draft work plan and providing training support that included cross-cultural conversations, evangelizing teams, and faith practices development.

African National new ministry sites were approved for the Las Vegas, Minneapolis, Washington, D.C., and San Diego areas. Additionally, over 20 additional potential ministry sites also have been identified. Global connections are growing stronger, especially between the African National and Lutheran churches in Ethiopia, Angola, Sudan, and Senegal. Growing capacity is emphasized towards self-multiplication and self-reliance through leadership and stewardship development.

Leadership

The Horizon Internship program is a collaboration between EOCM, VE, synods, and seminaries. In 2009, fourteen internship sites were approved.

One hundred and seven (107) candidates were added to the pool of potential candidates for mission development and re-development. In addition, 21 seminarians were interviewed, with 17 receiving favorable assessments. These students represented the following seminaries: Lutheran, Lutheran School of Theology at Chicago, Gettysburg, Philadelphia, Trinity, and Southern. Networking, consultations, and new partnerships are being developed with seminaries regarding the early identification of students for mission development and by EOCM staff teaching courses in 2009 at Luther, LSTC, Pacific Lutheran Theological Seminary, and Wartburg seminaries.

Renewed Evangelizing Congregations

Transformation and renewal of ELCA ministries continue to be evaluated, enhanced, and strengthened through ongoing renewal ministry resources, through events and processes such as transformational ministry in Toledo (where 16 congregations gathered for a final event of a two-year

transformational journey), and also through a variety of NCD (Natural Church Development) events and educational opportunities (i.e. three Webex events for DEMs and synod coordinators, 35 Synod NCD usage assessments, and two NCD training events held in Seattle and North Carolina).

The faith practices team is developing strategies that will assist in the creation of a culture of discipleship in the ELCA, foundational to the evangelizing congregations missional plan. In addition, EOCM is a partner with the Global Mission (GM) unit in the leadership of the Glocal¹ Formation Gatherings offered in multiple sites in 2010. Plans for 2011 are to expand the partnership, beginning with the identification of sites where a strong missional connection exists with ELCA ministries supported by EOCM.

Stewardship continues its emphasis on mission interpretation through a variety of events and resources. The synod mission interpreters gathering in February included representatives from over 40 synods. Additionally, the 2010 edition of Stories of Faith in Action was published in partnership with the Communications section. This resource continues to be a primary mission interpretation tool for synods and congregations. The stewardship key leader program continues to grow in its service, conducting either capital or debt reduction appeals for 19 congregations (from November 2009 through February 2010) and leading one synod-wide appeal.

Due to the November churchwide financial reductions, staff positions in Christian Education (CE), rural ministry, and relationships with large member congregations were eliminated. These ministries will be reshaped and re-organized in partnership with existing networks and churchwide units to develop and create opportunities for addressing the ministry efforts in these important aspects of congregational ministry. Stephen Bouman, executive director, will relate directly to large member congregations. Consultations are in the planning stages for attentiveness to CE and rural ministry networks.

Global Mission (GM)

Submitted by Rafael Malpica-Padilla

As it accompanies the ELCA's global companions, the ELCA Global Mission Unit seeks to build the capacity of both the ELCA and churches in other countries to engage in God's mission (witness and service).

Building Capacity: Relief and Development

The ELCA Global Mission unit has given priority to two major disasters in Latin America:

Haiti: The January 2010 earthquake in Haiti has been described by the Inter-American Development Bank as the most destructive natural disaster since World War II. The magnitude 7.0 earthquake killed at least 230,000 people and leveled Haiti's capital, Port-au-Prince. In the current rainy season, over 1.3 million people urgently need shelter.

The generous outpouring from ELCA members enabled Global Mission to fund the emergency response of the Lutheran World Federation and Church World Service, which are operational in Haiti and the neighboring Dominican Republic. (GM is the major, ongoing supporter of the LWF's Haiti

¹Glocal equals global and local.

program, which provided a foundation for the response of Action by Churches Together.) In addition, in coordination with the Florida-Bahamas Synod, GM also is assisting the newly emerging Lutheran Church in Haiti to respond and to lay the foundation for the mid- and long-term engagement that will be needed in a disaster of this magnitude. Priority currently is being given to providing shelter and accompanying the church to respond to the several thousand families that have retreated to the churches' compounds for safety and shelter. Visit www.elca.org/disaster for more details.

GM's response is in full collaboration with the Domestic Disaster Response team, which is responding to the needs of Haitian nationals and medical evacuees in the U.S. Strong inter-unit partnership with the World Hunger and Disaster Appeal and ELCA Communication Services led to the successful use of new communication tools (e.g., the ELCA Disaster Response E-Alert, the new ELCA Disaster Response blog, and international and domestic "sitreps" situation reports).

Louis Dorvilier, GM's director for international development and disaster response (who originally comes from Haiti), is spending significant time in that country helping partners meet immediate needs and lay a sound foundation for the ELCA's long-term disaster response, which will be enabled by the projected \$7-10 million in gifts to International Disaster Response. The ELCA's response will be integrated with the ELCA's ongoing support for LWF development work in Haiti, ecumenical disaster response through ACT, and the ELCA's church-to-church engagement.

Chile: A month and a half later, a massive magnitude 8.8 earthquake hit just off the coast of Chile, causing major damage to buildings and infrastructure. The death toll from the February 27, 2010, quake reached 700 (as of this writing, three days after the quake) and continues to rise. A number of coastal towns were destroyed by the giant waves caused by the quake.

The ELCA responded immediately, allocating an initial \$20,000 for ecumenical response through Action by Churches Together. It also released \$10,000 in International Disaster Response funds for the work of the Evangelical Lutheran Church in Chile, a companion church of the ELCA. An additional \$10,000 went to the long-time Global Mission companion in Chile, EPES (Educacion Popular en Salud, the Popular Education in Health Foundation). EPES is well-positioned for disaster response because of the leadership it provides in community mobilization to improve health services and awareness. EPES has offices both Concepcion, Chile, which was especially hard hit by the earthquake, and Santiago, Chile. Both the church and EPES will be part of the Inter-Church Emergency Committee-Chile 2010, which will seek to coordinate the churches' response in Chile ecumenically.

Building Capacity: Meeting Human Need

Lutheran Malaria Initiative (LMI): While the visibility and identity of LMI in the U.S. emphasizes the mobilization of financial resources to respond to malaria, for many African companions malaria continues to be a critical factor in daily life.

Building upon the existing infrastructure and expertise of the Lutheran Communion of Southern Africa (LUCSA), Global Mission helped to organize a planning summit in Johannesburg, South Africa in January 2010. Church leaders and program staff from Angola, Malawi, Mozambique, Zambia, and Zimbabwe participated. The event was a tremendous step forward in planning, finalizing regional objectives, and creating the preliminary draft of country specific program strategies.

The overall goal of Lutheran malaria initiatives in Southern Africa is to address malaria holistically as a disease intensified by poverty and amplified by the impact of HIV and AIDS, and to

incorporate malaria control activities into programs for comprehensive and sustainable community development. This effort will be carried out in close cooperation and partnership with the LUCSA member churches in Southern Africa, Lutheran Development Services, the Lutheran World Federation, and the LMI Consortium in the USA.

The strategies for malaria control are designed to prevent infections, reduce morbidity and mortality through vector control interventions, provide prompt access to testing and effective drugs for clinical cases and intermittent therapy for pregnant women, and thus to decrease social and economic hardship and loss due to the disease and prolonged illness. These strategies include:

1. access to effective drugs for early treatment of the disease, availability of drugs and health personnel trained for management of severe and complicated cases, and intermittent preventive therapy for the most vulnerable population (particularly pregnant women and children under five);
2. prevention of infection through the wide availability and use of long-lasting insecticidal nets for protection against mosquito bites;
3. information sharing and education for behavior change for these strategies;
4. increased efforts toward sustainable improvements in economic and community livelihoods to break the cycle of poverty and mitigate the effect of the social, economic, and educational losses due malaria-related illness; and
5. networking with faith-based health associations, governments, local NGOs, and other faith communities in each the targeted countries.

Building Capacity: Ministries of Companion Churches

Global Mission also accompanies companion churches by providing grants and sending mission personnel for specific tasks identified by those churches.

Mission Personnel: "Improvisation" has been the response to the budget and staff reductions GM has experienced in the past eighteen months. Some of the changes being implemented are: fewer long-term, GM2 (two-year) and Horizon intern appointments; priority given to ESL teachers who will commit to two years; limited recruitment and appointments for volunteers serving less than nine months; and Skype interviews for volunteers. Significant changes have also been made to the summer missionary and re-entry conferences in 2010.

The budget reductions mean substantially fewer missionaries will be sent in 2010 than in 2009. Of the approximately 250 missionaries currently in service, 126 personnel began service in 2009 (on par with recent years): four long-term positions; three long-term contracts (LT); six GM2s (two-year placements); five Japan 3-year placements (J3s); four Horizon interns; five companion synod volunteers; two Global Mission associates; one global sabbatical; 46 volunteers; and 50 young adults in Global Mission.

Evangelical Witness: Despite recent budget cuts, GM continues to engage with companion churches in evangelical witness through creative and cross-cutting partnerships. The dynamics of mission have changed, as companion churches throughout the world are now taking up the missionary challenge of reaching those who have not heard the Gospel. The ELCA's role has also changed in wonderful ways that give testimony to the power of the Word and the commitment of companion churches that are themselves the product of earlier missionary engagement. Areas of engagement include:

- *Ethiopia*: Since 2007, the Ethiopian Evangelical Church Mekane Yesus has been intentionally preparing to become a missionary-sending Church; it currently plans to send missionaries to ten countries in Africa and Asia. The church's motto is: "It is time for the churches in the South to rise and share the gospel and the love of Christ with the rest of the world" (paraphrased). EECMY established an 'International Mission Society,' initially supported by an ELCA grant, which recently identified its first three missionary families and commissioned them at a January 17, 2010, mission festival. The EECMY has invited mission agencies and churches from throughout the world to walk with them in this mission outreach.
- *Myanmar*: ELCA Global Mission has a companion relationship with a very small Lutheran Church in Myanmar, but there was relatively limited engagement with them. But now an innovative partnership with the Lutheran Church in Singapore and Malaysia and the Lutheran Church in Singapore, both of which have a commitment to outreach in Myanmar, is revitalizing this engagement in ways that will strengthen existing churches in their evangelical witness in what is a very difficult context for mission.
- *Madagascar*: In northern Madagascar, a special grant from the ELCA for a worship facility supports the outreach to the Chinese-speaking community that is being carried out by the Basel Christian Church of Malaysia.
- *Malaysia*: A grant from ELCA Global Mission enables the work in the highlands of Malaysia among a minority population, the Orang Asli people, in what is a new mission field for the Lutheran Church in Malaysia and Singapore.

Building Capacity: In the ELCA

Events: Mutuality in mission means receiving the gifts of companions, which increase the ELCA's capacity to be faithful and effective in mission. Global Mission Events, which have drawn upwards of a thousand people, are one way the gifts of companion churches are received by ELCA members and the global mission of the ELCA is celebrated. A Global Mission Event is being planned for 2011, with the location to be determined.

Global Mission also developed and piloted new ways to engage with synods and congregations though smaller, congregationally-focused "Glocal Mission Gatherings" that equip groups or teams within participating congregations to deepen their mission engagement, both globally and locally. Glocal Mission Gatherings are planned for:

- April 23-24, 2010, Our Savior's Lutheran Church, Eau Claire, Wisconsin
- July 16-17, 2010, Our Savior's Lutheran Church, Austin, Minnesota
- August 6-7, 2010, King of Glory Lutheran Church, Billings, Montana
- Sept 10-11, 2010, Zion Lutheran Church, Lexington, South Carolina
- October 1-2, 2010, United Lutheran Church, Grand Forks, North Dakota
- October 8-9, 2010, West Linn Lutheran Church, West Linn, Oregon
- November 12-13, 2010, Camp Hill, Pennsylvania

Accompaniment Resources: Global Mission continues to develop resources to assist ELCA members and congregations to deepen and expand their understanding of accompaniment in mission through such resources as:

- the handbook for congregational participants in Glocal Mission gatherings;

- ELCA Global Mission brochure;
- various communication pieces with more specific themes (e.g., missionaries, international scholarships, international development and disaster response);
- collaborative pieces ELCA World Hunger, Ecumenical Relations, Evangelical Lutheran Church in Canada, and Lutheran World Federation;
- Modules for congregational and other group use (i.e., inclusive decision making, asset-based thinking, story-telling, expertise-recognizing, empathy skills, systems thinking, and formation disciplines, including hospitality); and
- Tool kits ("how-to") (i.e., short-term mission travel, sustainable projects, and accompaniment lens for children, youth, and young adults).

Lutheran Men in Mission (LM)

Submitted by Doug Haugen

The vision of Lutheran Men in Mission is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. Lutheran Men in Mission lives out that vision and the ELCA strategic directions through the resources, events, and ongoing leadership development.

Events

Plans are underway for the 2011 triennial Lutheran Men in Mission Assembly (the LMM business meeting) and Lutheran Men's Gathering to be held at the Denver Marriott Tech Center July 21-22 and July 22-24, 2011. Initial plans also are underway for a twenty-fifth anniversary celebration in 2013.

LMM recently completed the fourteenth One Year to Live retreat. This experience was designed in collaboration with Lyman Coleman, founder and former CEO of Serendipity. The retreat is designed to help men take an honest look at their faith, what is keeping them from experiencing God more fully, and what they believe God is calling them to do for the rest of their life within the safety of a small group. The retreat is completely "lay lead" as all the small group facilitators have been participants in earlier retreats. The retreat has been held in the Rocky Mountain, Nebraska, South Carolina synods, as well as the South Central Synod of Wisconsin. Four more are planned for 2010. LMM intends eventually to bring this to every synod.

Leadership

Building Men for Christ is a training event that Lutheran Men in Mission has developed for rostered and lay leaders. This training is designed to help leaders see ministry with and to men as an integral part of overall congregational ministry and as a means to reach and activate men for the congregation's ministry and outreach. The pilot event was held in December in Chicago and the first of these regional events took place in Region 3 in January. Four more will be scheduled in 2010.

Resources

The Master Builders Bible for Men continues to be the strongest LMM resource with nearly 50,000 in circulation. Along with the study questions written in the margins, what makes this resource unique is the thirty-two page section for men's ministry leaders. While LMM continues to hear from

men in congregations, it is hearing from more prisoners and service people who are receiving the Bibles from congregational men's ministries.

The winter issue of the Foundations newsletter is focused on leadership with articles and news dealing with congregational, churchwide, and ecumenical work. Foundations is distributed to approximately 7,000 men, and every ELCA congregation.

Young Men's Ministry

Lutheran Men in Mission's young men's ministry specialist, along with the young men's ministry council has produced a strategy to develop leaders among young men in congregations and synods. The initial training involves a three-step movement: learn (theology, discipleship, leadership), listening (discernment), and live (living out your calling). This will take place through assigned readings, internet/conference calls, in-person discussions, and coaching.

Incorporation

Lutheran Men in Mission celebrated its incorporation and financial self-reliance at its July 2008 Assembly and Gathering in Omaha. In the first full year of incorporation, LMM's income from gifts is up forty per cent at this writing, which is where LMM needs to be to meet its budget. We are grateful to the Office of the Treasurer for the memorandum of understanding that covers accounts receivable and payable and human resources. LMM looks forward to continued work with the other units and offices of the ECLA and intends to develop an umbrella memorandum of understanding with each through the Office of the Secretary in the months to come.

Multicultural Ministries (MM)

Submitted by Sherman Hicks

Multicultural Ministries continues to move the ELCA one step at a time toward becoming an anti-racist multicultural church. The Multicultural Ministries unit continues to be the yeast fermenting change and assisting the Evangelical Lutheran Church in America to reflect the racial, cultural, and economic diversity that increasingly permeates many communities across the United States. The work of Multicultural Ministries is guided by the ELCA priorities for the next biennium, which state: "The churchwide organization, working collaboratively with congregations, synods, agencies and institutions and other partners, will give priority to:

1. Accompanying congregations as growing centers for evangelical mission; and
2. Building capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace."

Following is a review of Multicultural Ministries' work:

The Multicultural Ministries unit sponsored an ethnic association leadership event. The participating associations included: the African American Lutheran Association, American Indian and Alaska Native Association, Association of Asians and Pacific Islanders, Association of Latino Ministries, Association of Lutherans of Arab and Middle Eastern Heritage, and the European American Lutheran Association.

The purpose of the event was to build ethnic leadership with and across the various ethnic communities that will support the church's mission to become an increasingly multicultural and

anti-racist. Event participants began to examine and define the leadership role of the associations; engage across cultural divides to build support and respect from community to community; plan and build working networks that will share resources; share a schedule of events and best practices with each other and across the wider church; and increase their capacity together, both as a church and as individuals, to be freed in Christ for prophetic leadership on behalf of our ethnic communities and the wider church.

The “Talking Together as Christians Cross-Culturally—Africans and Asians” project was sponsored by Multicultural Ministries, Evangelical Outreach and Congregational Mission (EOCM) and Church in Society (CS) units. These units worked on tools that extend the ELCA cross-cultural conversation and moral deliberation about ministry matters to Southeast Asians, East Asians, and African nationals. The planning team worked together to research how these communities talk together as church about ministry issues that range from evangelism and outreach to social issues affecting their daily lives. This data has been used to create appropriate resources for congregational leaders of these communities to lead conversation. The revised edition of “Talking Together as Christians Cross-Culturally” was written by Pr. Ron Duty and is available through Augsburg Fortress.

The original planning team has been expanded to include all of the Multicultural Ministries ethnic ministry directors and the consultant for Arab and Middle Eastern ministries. This expanded planning group is looking toward utilizing the resource in several settings, including:

- The February 2010 mission interpretation coordinators conference held at the Lutheran Center
- The February 2010 “Welcoming God's Many Faces” conference held in Atlanta, Ga.
- The EOCM mission table process
- Introduction of the “talking together” process in African National congregations to help resolve ethnic and tribal disagreements

Edeoga Modupe, Research and Evaluation, released the final report of the ministry needs assessments that have been carried out with each of the five ethnic communities. Data collected from each of the five ethnic communities has identified needs and methods for addressing these needs. The final report will assist each ethnic community to develop resources that help them to grow in mission, leadership, and ministry. The churchwide multicultural leadership table and the multicultural resource management team will work with Multicultural Ministries ethnic ministries directors in developing programs and resources.

Multicultural Ministries staff has worked with staff in Worship and Liturgical Resources section by providing input and feedback to a resource paper that was presented to the Church Council and identifying participants for a conference in June. The Multicultural Ministries staff also will provide some leadership at the June event. In addition, the Worship and Liturgical Resources section in partnership with Multicultural Ministries ethnic ministry directors and the consultant for Arab and Middle Eastern Ministries will identify several non-geographic partners who will come from the ELCA's ethnic-specific and multicultural communities to serve and communicate the specific worship needs of those communities.

Multicultural Ministries, in partnership with VE, Women of the Women of the ELCA, EOCM, and CS, hosted an African Descent young adult's ministry planning team event titled “Welcome to Elisha's Call” in October 2009. This team of young adults, age 19 to 40, from five cities across the country returned to their communities to develop local teams and host local events to help more young adults of African Descent to discern their call, deepen their understanding of discipleship, and further develop

their capacity for leadership. The vision and goal is for these 16 young adults and the events they help organize is to identify 100 to 125 new young adult leaders of African Descent in 2010.

There are many examples of how "Welcome to Elisha's Call" is planting seeds that are bearing fruit. One Elisha's Call participant from the Metropolitan New York Synod actively is assisting other African Descent young adults to recognize and live out our Lord's call and claim on their lives. She has been working with an African Descent young adult to resurrect the young adult ministry at the Church of the Holy Redeemer in the Metropolitan New York Synod.

Another Elisha's Call participant continues his work and training as a community organizer with Los Angeles Metropolitan Ministries. Since Elisha's Call he has taken on the work of serving as youth minister for his home congregation, Ascension Lutheran Church in Los Angeles' Crenshaw District.

A multicultural resource catalog is under development and should be available on or before May 2010. The catalog will allow for better marketing, placement, and accessibility to multicultural and ethnic specific resources. The catalog will be available in print and on the ELCA website. The catalog will include categories such as outreach, anti-racism, and stewardship in the first half while the second half will list all the resources according to the ethnic community for which it is directed. This new resource will help the ethnic communities and the whole church to achieve better knowledge of the many resources that are available and how they can better access and use them in their congregations. The multicultural resource catalog also will list resources that will assist the church in becoming anti-racist and multicultural.

Publishing House of the ELCA (AF)

Submitted by Beth A. Lewis

Strategic Focus

Throughout 2009 and into the early part of 2010 Augsburg Fortress (AF) has continued to implement our 2009-2011 strategic plan with particular emphasis on the creation of high quality, market-leading group-use worship and faith formation resources for congregations and text/reference resources for higher education.

Resources for Congregations

AF's focused work on the creation of group-use resources for congregations has led to the publication of a number of resources that have been very well received in late 2009 and early 2010.

Spark Sunday school, a curriculum designed to "activate faith" in children ages two through grade six, was launched in summer 2009. It has been adopted by congregations of all sizes and in many different ministry contexts. A truly Bible-based curriculum, it includes two new age-appropriate Bibles as the primary learner resources: *Spark Story Bible* for age 2-grade 2 and *Spark Bible* (NRSV) for grades 3-6. *Spark* incorporates options for all three of the most common Sunday school models (classroom-based, lectionary-based, and rotation). It also engages multiple intelligences in every lesson. We also have integrated new learning tools to make *Spark* genuinely easy to use. In addition to using the two Bibles as Sunday school resources, many congregations are purchasing the Bibles as gifts for every child in the congregation (not to mention quite a few parent and grandparent purchases!) For more information about *Spark* Sunday school, go to www.activatefaith.org. To see sample pages of the Bibles, go to www.sparkbibles.com.

Augsburg Fortress is pleased to be partnering with our colleagues in the ELCA's Vocation and Education unit along with leaders across this church on the Book of Faith initiative. AF's primary contribution has been in the creation of over 25 Bible study resources in support of this initiative including three Bible study series: *Books of Faith*, *Together in Faith*, and *People of Faith*. In addition, AF has produced several foundational courses to assist small groups or entire congregations to engage with Scripture. These include *Rediscovering the Book of Faith Course*, *Opening the Book of Faith Course*, and *Making Sense of Scripture*. AF's research indicated that one of the biggest challenges facing congregational leaders as they try to engage more people in Bible study is the lack of facilitators or leaders. We are assisting with solving this problem with the publication of two *Leading in Faith* DVD's to assist in Bible study leader development. For more information about Book of Faith resources, go to www.augsburgfortress.org and click on the Book of Faith link on the left-hand side of the page. A fun way to share the Book of Faith initiative in your congregation is with two brief, free videos we produced and have posted on You Tube:

[Bacon: A Book of Faith Video](#) and [Don't Know? Book of Faith Video](#).

Fed and Forgiven is a communion preparation resource for children, youth, and adults. With integrated video, multiple-age learner resources and updated content that reflects current worship practice, *Fed and Forgiven* offers congregations a number of exciting new ways to help educate people of all ages around word and sacrament. See samples at: www.fedandforgiven.com.

In the early months of 2010, we are working hard on a number of new congregational resources that will be published later this year. These include a new and significantly updated version of HereWeStandConfirmation.org and a comprehensive Web resource to accompany *Spark* Sunday school. Also in development is *Washed and Welcome*, a new family of baptismal resources.

In late summer 2009, we launched a new resource design group called sparkhouse. Their mission is to spark new life in Christian communities. They are doing so by intentionally inviting ecumenical creative partners (i.e., authors, graphic designers, musicians, videographers) to create dynamic resources for mainline congregations. Their first product, *ReNew: The Green VBS* was published in December 2009. You can learn more about sparkhouse at www.wearesparkhouse.org. There also is a fun and free introductory video for [ReNew](#).

Resources for Higher Education

Fortress Press is well known for the publication of superb textbooks and reference resources for undergraduate and graduate education in colleges, universities, and seminaries. A few of the many new Fortress Press books published in late 2009 and early 2010 are:

Randall Bailey, et al: *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora*

Philip Clayton: *Transforming Christian Theology: For Church and Society*

Jennifer L. Lord: *Finding Language and Imagery: Words for Holy Speech*

Carol S. Robb: *Wind, Sun, Soil and Spirit: Biblical Ethics and Climate Change*

Jerry Sumney: *The Bible: An Introduction*

Derek Wilson: *Luther: Out of the Storm*

Decisions regarding the Augsburg Fortress Defined Benefit Pension Plan

In late December 2009 Augsburg Fortress mailed letters to approximately 500 participants in the

Augsburg Fortress Defined Benefit Pension Plan informing them that the plan is severely underfunded, and the payment of benefits would use all of the money available to pay benefits in approximately five years if nothing was done. Had AF done nothing, approximately 60 percent of the plan participants would have received nothing. We did not think this was fair or equitable. After thoroughly evaluating options for the plan for almost one year, we determined that terminating the plan now will allow for a more equitable distribution of the money in the plan among the greatest number of participants and beneficiaries.

The plan has been underfunded for approximately nine years. This underfunded status is not uncommon among Defined Benefit Plans. It appeared until recently to have enough funding to provide benefit payments to plan participants for many years. However, all of that changed as a result of the dramatic downturn in the financial markets in 2008 and early 2009. The plan was hit with a "perfect storm": the decrease in asset value, continued pension benefit payments, a decrease in the discount rates, and a change in mortality tables reflecting longer lived Americans. All occurred in 2008 and all had a significant negative impact on the plan.

The retirement plan being terminated was funded solely by contributions from Augsburg Fortress, not from employee contributions. Because the plan is a "church plan," it is not subject to the provisions of the Employee Retirement Income Security Act (ERISA) and none of its benefits are guaranteed by the Pension Benefit Guaranty Corporation.

In late January 2010, a second letter was mailed to each participant indicating the amount of his or her lump sum payment along with instructions on how to elect for a rollover or direct distribution. Plan participants have been asked to respond with their preferences regarding rollover or distribution of their lump sum payments by no later than March 1, 2010. It is expected that these distributions will be processed in mid-March.

ELCA Church Council members who have questions regarding this should contact Beth Lewis, President and CEO at beth.lewis@augzburgfortress.org.

Vocation and Education (VE)

Submitted by Stanley Olson

Late last fall the necessity of significant budget reductions led to the elimination of five VE staff positions. With the four positions eliminated early in 2009, VE staff has been reduced by 20 percent in ten months. That is a huge loss of wisdom and work and of treasured colleagues and friends. The 80 percent who remain have responded exactly as we would have expected—with grief and with realism, with a clear sense of the churchwide organization's role in God's mission, and with great patience, wisdom, creativity, and hard work.

Some things that have been treasured churchwide work for decades can no longer be done. *Lutheran Partners* has ceased publication. We no longer carry separate programs on women in ministry or theology and daily life. However, we concluded that a dozen of our traditional areas of responsibility remain essential for the churchwide organization. With reduced staff and money, we must and will work in new ways. Staff is fully engaged in discovering and making wise changes. The same is true of our many partners. From them we are receiving understanding and a willingness to discover together the coming shape of our shared ministries. We intend and expect to emerge from this time as an even more carefully focused and nimble unit, ever more appreciated as a dependable partner, always understanding ourselves to be powered and guided by the mission God has given the ELCA and

its churchwide organization. We note below some specifics of the work since we last reported to the Church Council.

Ministry Leadership Group

Candidacy: In the midst of all that is happening, VE continues to work with our candidacy partners to bring forth and support faithful, wise, and courageous leaders. The following is a five-year comparison of candidate numbers preparing for rostered ministry.

	Associates in Ministry	Diaconal Ministers	Deaconesses	Ordained Ministers	Total
2005	319	183	12	2076	2590
2006	321	185	13	2034	2553
2007	279	169	15	2011	2474
2008	253	166	18	1928	2365
2009	248	157	16	1962	2383

Assignment: The February assignment to regions and synods is always far larger than the other three during the year. Last month 245 candidates were assigned. 12 of these were TEEM candidates. 18 were clergy coming from another Christian tradition. 14 were lay roster candidates.

Multicultural Leadership Development and Recruitment: In 2009 VE distributed \$94,278 in scholarship support to 114 candidates from our ethnic communities who are preparing for ordained service. An additional \$40,000 was distributed to 27 Ph.D. candidates..

Disability Ministries: Several work changes have been necessitated by the resignation of our longtime director for disability ministries. That position will not be filled. Instead we will intensify work with various disability networks and continue using consultants.

Educational Partnerships Group

Equipping Book of Faith Initiative Leaders: Synod advocates gathered in February to share ideas for advancing the vision of the initiative. The event focused on assisting advocates to increase congregational engagement and prepare for BFI training events. A synod advocates leadership team has been created, chaired by the New Jersey synod advocate, Pastor Paul Lutz. It's to provide leadership now and is intended as a foundation for ongoing work at the conclusion of the five-year launch of the initiative.

Changes in the Network of Colleges and Universities: In January Waldorf College, Forest City, Iowa, ceased to be a college of the ELCA, concluding more than a century of Lutheran affiliation. Because of heavy debt and continuing low enrollment, the corporation sold Waldorf to a subsidiary of Columbia Southern University (CSU), a family-owned, distance-learning company. A Waldorf Lutheran college foundation will seek funds to continue support for Lutheran work of the college, including a potential campus ministry.

Benjamin Sasse has been elected president of Midland Lutheran College, Fremont, Neb. Newberry College president Mitchell Zais has resigned effective June 30.

Nurturing the Seminary Network: Covenant Cluster seminaries (LSTC, Trinity, Wartburg) have explored possible institutional collaborations such as shared IT services. Their boards met together in November 2009. All the seminaries are exploring development of common, online introductory M.Div. courses.

Helping Students to Claim Vocation: All ELCA colleges have been invited to send representatives to a conference this fall to assess the special programs undertaken in recent years to introduce students to the Lutheran concept of vocation. A recent study of some of these programs demonstrates their significant impact on students and graduates. The conference will share the findings of this study and allow for exchange of learnings from other programs. The conference will be convened October 31-November 2, 2010, at Augsburg College in Minneapolis.

Youth and Young Adult Ministries Group

The Sojourning Project: This inter-unit initiative (VE, CS, GM) was developed in response to issues and opportunities related to short-term mission trips. A "service-learning institute" is giving four ELCA campus ministries and one ELCA college a seven-week online training experience around service-learning practice and pedagogy in preparation for their 2010 alternative spring break trips. After the training, the five campuses will serve as resources for other participants in the ELCA alternative spring break (ASB) program as well as other agencies, institutions and congregations in their synods.

Keeping the Earth is the title of the new summer camp curriculum produced and published by VE. "Follow Me. Sharing the Gospel in a 2.0 World" is the theme of an August 2010 gathering being planned by VE and Communication Services for college students, ELCA campus ministry staff, ELCA college chaplains, and synod communicators.

A young adult transformation team has been established in collaboration with Ecumenical and Interfaith Relations staff. It is comprised of all churchwide staff whose portfolios include significant responsibility for ministry with young adults. The team hopes to coordinate external connection with young adults in the life of the church and external connection with ecumenical and interfaith partners.

Leaders were equipped at the annual Lutheran outdoor ministry training event and the outdoor ministry conference and at the annual orientation for staff new to campus ministry.

Lutheran Youth Organization: LYO continues to move toward restructuring by attending to mission and purpose as it prepares to rewrite its governance documents (which will eventually come to the Council for approval) and to rethink its times and ways of gathering.

Women of the ELCA (WO)

Submitted by Linda Post Bushkofsky

Transitions have marked the last four months for the churchwide staff of Women of the ELCA. Through a reduction in force, seven colleagues—representing one-third of the staff—ended their service with the staff, with their last days being in October. The remaining staff members have juggled assignments and some have moved into new positions. The staff and the executive committee of the churchwide executive board began a strategic planning process in January. This has been done with an eye towards positioning the staff to provide the best and most efficient service and support to the women of the organization.

To date, 18 congregations that have left the ELCA had congregational units of Women of the ELCA. Conversations are ongoing with those women, providing them with various options regarding

their relationship with Women of the ELCA.² Meanwhile, several synodical boards have been faced with vacancies when a board member has had to step down because her congregation left the ELCA.

We continue to publish new, free online program resources, the most recent being “Faithful Stewardship: Supporting Our Mission” and “Ministry and Finding Your Bold: An Ice-Breaker.” The ever-expanding set of resources is available at [Women of the ELCA](#).

Planning for the 2011 Triennial Gathering (July 14-17, 2011, in Spokane, Washington) is moving ahead. A group of volunteers, one from each synodical women's organization, have been trained as “triennial gathering promoters.” They are on-the-ground buzz agents, supporting the promotional efforts of the churchwide organization. Keynote speakers, workshop presenters, and worship leaders are all being finalized. The event's theme is “Renew, Respond, Rejoice!”

The churchwide executive board of Women of the ELCA next meets April 23-25, 2010, in Lisle, Illinois.

Church Periodical (LU)

Submitted by Mr. Daniel J. Lehmann, Editor

The church periodical, The Lutheran, shall be published by this church through the Publishing House of the ELCA and shall be identified as a magazine of this church. (17.31.)

Fiscal year 2009 took a toll on the magazine and 2010 could be worse. Paid circulation shrank 12.69 percent and advertising revenue declined 13.8 percent in 2009. Just three months into 2010 (the magazine works a couple months ahead of the actual calendar), paid circulation is already off 10.06 percent and advertising is down 6.2 percent.

The dip in circulation is particularly disappointing and alarming given strides made the previous two years to reduce cancellations. From 2000 to 2006, the magazine averaged an annual loss of 40,600 copies. In 2007 and 2008, the drop fell to 13,000 and 14,800, respectively. With congregations overwhelmingly pointing to budget concerns but with increasing numbers citing no interest or no reason, *The Lutheran* lost 36,252 subscribers in calendar 2009 and is off 25,105 to date in 2010. Paid circulation as of the March 2010 issue stood at 224,407.

² One need not be member of an ELCA congregation to participate in Women of the ELCA. See Article V, Section 1 of the Churchwide Women's Organization Constitution, which provides that “participation in [Women of the ELCA] shall be open to all women in the ELCA and other women who subscribe to the purpose of this organization.” Women who participate in a unit of Women of the ELCA but are not members of an ELCA congregation cannot hold office in the organization or serve as a delegate to a synodical or triennial convention. Officers, board members, and delegates must be members of an ELCA congregation. See Article VII, Sections 4 and 6 of the Synodical Women's Organization Constitution and Article III of the Approved Model Constitution and Bylaws, Congregational or Intercongregational Unit. Women can also become individual partners of Women of the ELCA. For an annual fee of \$20, partners receive a subscription to Lutheran Woman Today magazine, Café, and Threads (an e-newsletter for partners), along with the opportunity to stay connected with the organization through resources, and events.

Fiscally for 2009, the magazine posted a deficit of \$16,136. This was due to an end of the year bad debt write off from an advertising customer dating to 2008. Without the write off, *The Lutheran* would have posted a surplus of \$1,064. Income from all sources (*The Lutheran*, *The Little Lutheran*, and *The Little Christian*) totaled \$3,324,986 while expenses from all sources totaled \$3,341,122. Expenses included \$63,576 printing synod supplements, an unbudgeted line item that could be charged to the development account of the magazine's endowment fund.

For 2010, *The Lutheran's* budget projects income of \$2,703,149 and expenses of \$2,692,861 with a resulting surplus of \$10,288. The budget reflects elimination of two positions: one following a retirement, the other through a reduction in force. Both were long-term staffers of the magazine. That leaves *The Lutheran* with a staff of nine. We are in the process of adjusting our work patterns, schedules, and responsibility as we learn to live with fewer staffers.

The magazine's endowment (cash reserves) totaled \$1.49 million as of December 31, 2009, up 47.6 percent (\$479,820) from a year ago. The increase reflects the deposit of the magazine's 2008 surplus of \$167,633 to the endowment as well as the upturn in the ELCA Endowment Fund Pooled Trust.

Budgets for 2010 for the children's magazines, *The Little Lutheran* and *The Little Christian*, are also in place. *The Little Lutheran* projects income of \$176,649 and expenses of \$172,339, while *The Little Christian* projects income of \$15,131 and expenses of \$14,609. Paid circulation as of the March 2010 issue stood at 9,353 for *The Little Lutheran* and 828 for *The Little Christian*. It's still too early to determine the results of a subscription sales campaign for *The Little Christian* that appeared at end of 2009 in publications of other mainline Protestants publications.

During the coming year, the magazine intends to seek bids from vendors for its subscription fulfillment operations and other services currently contracted with Augsburg Fortress Publishers (AFP) to compare the rates and the services provided by AFP. Further, the magazine will develop a business plan of its own for possible consolidation of all business operations at the Lutheran Center in 2011. This due diligence is a must for the future success of *The Lutheran*.

In addition, the magazine has contracted for a professional marketing plan with an outside vendor to be completed by the fall of 2010.

The advisory committee for *The Lutheran* continues to meet in March and October. Thanks to action by Church Council, the advisory committee has five new members: Pr. Paul L. Campbell of Carefree, Ariz.; Keith E. Gatling of Syracuse, N.Y.; Pr. Jennifer M. Ginn of Salisbury, N.C.; Judy R. Korn of Morris, Minn.; and John A. Wagner of Toledo, Ohio.

Joy Newcom of Forest City, Iowa, serves as chair of the committee. Rick White of Dalmatia, Pa., serves as secretary. Appointed advisers to the committee are Deborah L. Chenoweth, Hood River, Ore., representing the Church Council; Bishop Harold L. Usgaard, Southeastern Minnesota Synod, Conference of Bishops; and Kristi Bangert, executive director, Communication Services unit, Office of the Presiding Bishop.

Magazine staffers plan to attend at least 27 synod assemblies this spring. Most synods provide podium time for staffers to tout the advantages of subscriptions to *The Lutheran* and to re-establish a relationship between the magazine and synods and congregations. Those synod assemblies missed this year will be attended in 2011, with the cycle repeating every two years.

Basic subscription plan rates for *The Lutheran* remain unchanged: \$7.95 per subscription on the Congregational Plan, \$11.75 per subscription for the Leadership Plan and \$3.95 per subscription for the quarterly Synod Plan. Individual subscriptions were increased in 2009 to \$17.95 from \$15.95 with

discounts on two- and three-year subscriptions. Congregational subscription plans have not been increased in seven years and a rate increase in the next year or two is inevitable.

The Lutheran magazine's Web site (www.thelutheran.org) continues to average just under 26,000 unique visitors monthly. Average visit length (a metric increasingly used to measure site effectiveness) has increased to 88 seconds. The Web site continues to participate actively in social networks such as Facebook (<http://www.facebook.com/thelutheran>) and Twitter (<http://twitter.com/thelutheran>). The magazine offers a "green" (electronic subscription) group plan to congregations. Study guide usage remains strong but fluctuates with the church calendar. A graphical redesign and redeveloped functionality will be rolled out for www.thelutheran.org this year. In addition to a new look and new features, the redesign may also introduce enhanced editorial content.

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. Aimed at parents and caregivers, the sites complement the magazines for children six and younger. The sites include a subscription form for individuals and information about group subscription plans for congregations. The sites garner 7,300 and 5,300 unique monthly visitors, respectively.

Communication Services (CO)

Submitted by Kristi Bangert

Since November, the ELCA Communication Services unit has been working to determine how we can best support the ongoing communication functions of this church with a significantly reduced staff and budget. We have undertaken a new strategic planning process to help us make informed allocations of our limited resources—time, talent, and budget—in order to support and advance the ELCA's mission and ministry through its two priorities. This work is managed by two teams: marketing and creative services and the ELCA news service. The Web team, Resource Information Service (RIS), and Spanish language translation are subsets of these two teams.

Marketing and Creative Services Team

Throughout 2009 the marketing and creative services team has experienced constant change and positive growth. We retooled the way we tell stories, delivering 282 member-focused video, print, and Web stories.

Our congregational leader directory grew by 37,900 records, increasing our reach for publications such as *Seeds for the Parish* and other communication vehicles. Of the 161,800 records in this database, 17 percent include e-mail addresses. This is an increase of 8,000 e-mail addresses, providing us more cost-effective ways to communicate with influential congregational leaders.

We redesigned sections and added fresh content to ELCA.org. This includes the redevelopment of 17 areas, including high-traffic areas such as the ELCA youth gathering and 2009 Churchwide Assembly sites. We also developed 12 new sections with the launch of successful pages such as ELCA blogs and "Imagine Yourself," a site where young adults can explore their vocations. More than 200 stories or sections of ELCA.org were highlighted through our homepage spotlight program.

We launched the ELCA Facebook fan page in April 2009 and now have more than 12,430 fans. Team members post daily scriptural passages, inspirational quotes, or questions, which average more

than 800 responses from fans weekly. Sixty-four percent of Facebook fans are female and 44 percent are age 45 or older. Social media efforts also include other platforms such as Twitter. The ELCA has 1,700 followers.

In December 2009 we delivered to Bishop Hanson a three-year communication strategy for the presiding bishop. This plan best positions him as the public spokesperson for the ELCA and a nationally recognized voice for mainline Protestantism in the United States. To get things started, we immediately planned and executed the first-ever online "town hall" forum with Bishop Hanson. More than 2,200 viewers tuned in to the Web. The top state in viewership was Minnesota; international viewers were from places such as Norway, Switzerland, and Bolivia.

Additional workgroup activity included more than 398 projects completed through publishing services. We also produced approximately 15 videos ranging from mini-documentaries and promotional videos to greetings. One video project, to which we contributed funding and footage, includes "A Place for All: Faith and Community for Persons with Disabilities." This documentary aired on ABC network television in December 2009 and received many positive reviews.

ELCA News Service

The ELCA news service staff consolidated its work following budget and staff reductions in 2009 that reduced the total number of Chicago news staff by 50 percent.

The staff has reported on a variety of ministries of the ELCA, and it has responded to numerous media inquiries since October 1. About 20 percent of its stories relate to the sexuality decisions of the 2009 ELCA Churchwide Assembly, and nearly half of the media inquiries have been about that subject.

Since October 1 through February 23, the ELCA news service completed and distributed 145 news stories. The topics included ministries and events such as the 10th anniversary of the signing of the "Joint Declaration on the Doctrine of Justification;" new leadership at the LWF and WCC; Fund for Leaders scholars; changes at the ELCA Wittenberg Center; ELCA chaplains' responses at the Ft. Hood tragedy; reactions to a U.S. hunger report; the presiding bishop's town hall forum; pension plan elimination at Augsburg Fortress; the sale of Waldorf College; ELCA responses to the Haiti earthquake; the death of seminary student Ben Larson; the trial of Scott Roeder, who fatally shot Dr. George Tiller in a Wichita ELCA congregation; the presiding bishop's ecumenical journey; and obituaries of Paul Manz, Herb Brokering, Art Clokey, and Richard Hillert.

Some of the stories, successfully placed with news organizations, included congregations that increased mission support (Fargo); a congregation in Edgar, Wis. in deep conflict (Wausau, AP); Town Hall Forum (AP Radio, Grand Forks); AFP pension plan elimination (Minneapolis); Ben Larson death (Duluth, La Crosse, AP); and the Roeder trial (Religion News Service).

Followers of the ELCA news service are significant: 943 on Twitter and 5,235 on a news listserv. Since Oct. 1 the staff has responded to at least 82 media inquiries. One staff member made a significant presentation about crisis communication work at the ELCA Attorneys' Association meeting in St. Petersburg, Fla.

Web Report

The Web team was involved in planning and implementing of the town hall forum. The main town hall page had 6,285 page views (3,996 unique) and the live page had 2,570 page views (1,951

unique). The live stream was accompanied by a live "chat" that allowed viewers to submit questions for the bishop. A second town hall forum was held March 7, 2010.

This quarter we saw a large jump in page views on ELCA.org immediately following the Haiti earthquake. We had been averaging 35,000 page views a day. The day of the earthquake, page views jumped to 81,664. Since then, we have averaged 47,000 page views a day. The Haiti giving page alone has been viewed 44,174 times with 36,794 unique visitors. In mid-February the Haiti giving page averaged 200 page views per day.

Since the second week in November, page views for ELCA.org totaled 3,690,566, with 2,838,211 unique views. The most popular page on the Web site, aside from the home page, remains "Find a Congregation," with 171,789 page views.

Resource Information Services (RIS)

The RIS call center continues to be the churchwide organization's "front door" for members and others who contact us by phone. The RIS staff provide single-copy resource order fulfillment, answer questions on the e-mail information line, maintain staff directories, complete telephone support for churchwide units and staff, and support churchwide fund raising efforts through receipt of credit card donations (by phone). RIS phone lines were kept open all weekend after the earthquake in Haiti, allowing callers to make credit card donations of more than \$200,000 (as of February 19).

Spanish language translation

Our Spanish language translator has recently begun communicating with Spanish-speaking constituents and with news outlets in Central and South America through a blog. Special attention is being given to quickly translating and delivering Bishop Hanson's e-letters and short Web-based messages. Translation of the social statements, worship materials, Web pages and the Women of the ELCA's monthly publication *Intercambino* are other priorities for this half-time position.

Board of Pensions (BOP)

Available in a future mailing.

Development Services and ELCA Foundation (DS and FO)

Available in a future mailing.

Mission Investment Fund of the ELCA (MIF)

Available in a future mailing.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit J, Part 1
Page 22

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Board of Pensions (BOP)

Submitted by John Kapanke

Following are updates of the Board of Pensions' work on behalf of this church and those who serve.

ELCA Participating Annuity and Bridge Fund

Earlier this year I wrote with deep care and concern to retired plan members who receive an ELCA annuity, knowing that they would soon receive their first reduced annuity payment in 2010. Having their annuity payments reduced is understandably disappointing news in many respects for all concerned.

Over the past several months, I, along with my colleague Pr. Bob Berg, have traveled across the country and met with more than 800 retired plan members as of this writing. For many of these retirees, the annuity reductions have been painful and most unwelcome. Hearing personal stories and responding to many questions asked in our meetings have been both inspiring and humbling. We understand the importance of annuity payments to rostered and lay retirees and spouses who have faithfully served this church, its ministries, and its people for so many years.

As I have shared with them and others in this church, the ELCA Participating Annuity and Bridge Fund (the Fund) from which we make annuity payments was seriously affected by the historic global downturn in the investment markets in late 2008 and early 2009. This downturn created a significant gap between the net assets in the Fund and the projected lifetime benefit obligations. Therefore, to reduce that deficit and protect the long-term viability of the Fund, a 9 percent reduction in annuity payments is needed in 2010. Though no words can undo the realities of these challenging times, we have made progress to restore the health of the Fund to help us meet our goal of providing members with lifetime annuity payments.

Investment market returns are encouraging and had improved the Fund's funded ratio (assets divided by the benefit obligations) from 0.67 as of December 31, 2008, to 0.78 as of December 31, 2009. Taking into account the 9 percent annuity reduction for 2010, the funded status improved further to 0.85 as of December 31, 2009. Although the funded ratio has improved, we still have a ways to go before the funded ratio returns to 1.0 (meaning assets equal the benefit obligations).

As a result of closing the Fund in April 2009 due to the low funded ratio, plan members who are anticipating retirement do not have an annuity option for their retirement income. Since then, the Board of Pensions has spent countless hours working with trustees and advisors — analyzing data and searching for the right decision to help us meet our goal of providing members with lifetime monthly annuity payments.

I am pleased to report that the board of trustees approved an annuity product strategy on February 28, 2010, with the goal to reopen the current annuity and offer a companion annuity product with a more conservative asset mix sometime in 2011. We estimate a 2011 timeframe because a significant amount of detailed work remains to develop the annuity product and the systems to support it. Offering an annuity product, as soon as possible, is an important step in restoring trust and confidence in the Board of Pensions. I also believe a constructive resolution in response to the annuity crisis will convey hope and stability for the sake not only of plan members but also for the entire ELCA.

Investments

2009 was quite a year for nearly all investors. The U.S. stock market (as measured by the Dow Jones U.S. Stock Market Index) declined by 25 percent as of March 9, only to storm back to end the year up by 29 percent. It remains, however, below its October 2007 peak. Bonds also did well; spreads narrowed and liquidity returned to the fixed-income markets. Once again, the markets demonstrated that strong recoveries often follow significant downturns and that recovery can be swift. Yet we know there is no guarantee the markets will continue to recover. While there is little debate that the U.S. is experiencing a slow economic recovery, it is fragile due to the questionable status of the banking industry, commercial real estate, and the home mortgage situation, as well as prolonged high unemployment and a soaring federal deficit.

2010 Health Plan Information

We continue to see excellent results with our health and wellness initiatives improve the overall health of our members and control health care costs. Based on these 2009 indicators, we note the following progress:

- The percentage of eligible members and spouses taking the health assessment increased from 61 percent to 65 percent (11,857 people).
- Of the 8,315 people who took the health assessment in both 2008 and 2009, the average number of risk factors fell from 4.4 to 4.2 (out of 11 total).
- The percentage of potentially avoidable medical and pharmacy claims incurred by plan members, spouses, and dependents declined from 35.8 percent to 35.1 percent, saving plan members approximately \$250,000 and the ELCA health plan \$1 million.
- The percentage of prescriptions filled with a generic drug (vs. a brand name drug) increased from 70.3 percent to 72.6 percent, saving plan members approximately \$300,000 and the ELCA health plan \$2.3 million.
- A positive result of 2009 costs savings: we held the sponsored health contribution rate increase for ELCA-primary health coverage to 2 percent for 2010 (compared to 5 percent for 2009) and did not increase the cost of ELCA Medicare-primary coverage for 2010.

Pending plan amendments

Following the 2009 Churchwide Assembly adoption of the ELCA social statement, "Human Sexuality: Gift and Trust," and a series of implementing resolutions, the Board of Pensions has been working closely with churchwide leaders in anticipation of policy changes in certain ELCA documents. This work is in response to one of the implementing resolutions for the ELCA's social statement on human sexuality that reads: "To call upon the ELCA to amend the eligibility provisions of the ELCA Pension and Other Benefits Program, consistent with the policies of this church." The Board of Trustees, at its February 2010 meeting, approved various plan amendments that are necessary to be consistent with the implementing resolutions for the social statement on human sexuality. While those amendments, based on current understanding, are now before the Church Council for action in April, we recognize that further amendments may be necessary following the Church Council meeting.

As always, I welcome your comments and questions. I look forward to seeing you in April.

Development Services and ELCA Foundation (DS and FO)

Submitted by Cynthia Halverson

Development Services and ELCA Foundation continue to focus on the work of "strengthening the ministry capacities of the ELCA, its synods, congregations, and related ministry expressions through annual fundraising, comprehensive gift planning, and endowment management services." Strategic planning in the fourth quarter of 2009 provided a systematic process for defining a pathway for moving forward and clarity for how to allocate limited resources. The following five strategic priorities were identified to guide the work of the unit in 2010 and 2011:

- Grounded in the ELCA World Hunger Appeal and strengthened by the opportunity of the Lutheran Malaria Initiative and HIV and AIDS strategy, organize a comprehensive national effort that will raise awareness, engage multitudes, and invite members to join the ELCA efforts to "alleviate poverty, hunger and disease, and work for justice and peace."
- Build infrastructure and strengthen capacity for increased planned and major gift development
- Realign current development programs around the ELCA strategic priorities and brand campaign
- Secure, manage, and grow endowment assets to support ministry through the ELCA churchwide organization, its congregations, synods, and related agencies and institutions
- Develop new funding model for the Foundation

The past 12 months was a time of significant change for the ELCA World Hunger Appeal with transition experienced in every full-time professional staff position. In the midst of this time of change, giving has remained strong, exceeding the 2009 goal of \$18.7 million by over \$800,000. Since early summer, direct giving from individuals was tracking ahead of projections, and this continued through the end of the year with the new "Good Gifts" catalog and promotion and a Christmas-oriented direct-mail proposal to mid-level donors. The total number of gift remittances increased by over 35 percent from previous years, illustrating the drastically increased number of gifts remitted directly. At the same time, gifts with a lower fundraising cost (i.e., gifts from and through congregations) have decreased. The HIV and AIDS and LMI related development work is being launched by Development Services and coordinated within the World Hunger and Disaster Appeal. ELCA members contributed \$6.2 million for the ELCA disaster response in fiscal 2009 which includes \$4.5 million received by the end of February for the response to the January 2010 earthquake in Haiti. As the year has progressed, Missionary Sponsorship was on target with goal until the last two months of the fiscal year when income began to lag. Because the economy and Churchwide Assembly actions have so strongly impacted the lives of congregations, and because the congregation is one of the fundamental building blocks of Missionary Sponsorship, we fell slightly short of the \$3.8 million goal. The ELCA Fund for Leaders reached a milestone endowment goal of \$20 million in 2010. In 2009-2010 the Fund for Leaders supported 172 future leaders preparing for ordained and rostered lay ministry, distributing \$840,112 in tuition scholarships to students at the eight ELCA seminaries. Last year, \$2,648,700 was added to the Fund endowment: \$1,739,702 in outright gifts and \$908,998 from bequests and estate plan distributions. Vision for Mission exceeded its 2009 goal of \$1 million. With the significant downturn in mission support dollars coming to the churchwide organization, Vision for Mission—the ELCA's churchwide annual appeal—will be a primary focus for Development Services fundraising in 2010. The goal for Vision for Mission in 2010 is \$1,200,000—a 20 percent increase over 2009. A major donor has agreed to provide a

two-year gift of \$100,000 (\$50,000 in each of the next two years) to provide a matching challenge for all gifts to Vision for Mission.

For nearly two years, ELCA Foundation staff has planned strategically for a gift planning model that is effective, efficient, sustainable, and national. 2009 was a pivotal year for gift planning as we remained donor-connected, secured significant expectancies, and strengthened stewardship efforts during a challenging economic time. Implications for 2010 as a transitional year for Lutheran Planned Giving include several staff and partnership changes. Two regional gift planning staff positions were eliminated in 2009. Four staff positions will have reduced time in 2010, with no additional funding planned for 2011. The ELCA is currently served by 22 regional gift planners, of which 18 serve as full-time staff.

As of December 31, 2009, the ELCA's Charitable Gift Annuity pool had approximately 5,014 active annuities, with associated segregated assets totaling approximately \$100 million. Fixed income instruments constitute approximately 96 percent of the pool's investments and are invested primarily through the Board of Pensions. Foundation staff completed an assessment of the Charitable Gift Annuity Program in 2009. Recommendations included adoption of new investment guidelines, change in the equity investment manager, clarification of governance procedures, and a fee increase. The Foundation administers approximately 415 active Charitable Remainder Trusts and a limited number of Pooled Income Funds with investments totaling approximately \$70 million as of December 31, 2009. Wachovia (a Wells Fargo Company) and Thrivent serve as investment managers for 85 percent and 15 percent, respectively, of the total investments.

The Endowment Fund Pooled Trust has experienced a significant recovery in market value during 2009, but had more moderate success in terms of growth in new investor participants and ELCA endowment contributions. The slower pace of new investments and endowments reflects global economic concerns and related impacts on charitable giving. The pooled trust grew by 31 new investor participant accounts with approximately \$3.4 million in new investments for the year. Approximately \$1 million in net withdrawals were removed from the pooled trust by existing investor participants, and 11 accounts totaling approximately \$1.6 million were closed. Contribution revenue for unrestricted, temporarily restricted, and permanently restricted endowments owned by the ELCA (including those permanently restricted endowments benefiting other organizations) totaled \$12.2 million compared to \$19.5 million last year. As of December 31, 2009, the pooled trust held 1,757 accounts totaling \$329.1 million, held by the ELCA and 588 other investor participants. This represents a net increase of 53 accounts and a net increase of approximately 26 percent in market value from December 31, 2008. Of total pooled trust net assets, approximately \$134 million benefit ministries of the churchwide organization. The pooled trust's year-to-date investment performance (gross of investment management fees) was 29.14 percent vis-à-vis a benchmark of 29.16 percent.

Moving into 2010, Development Services and ELCA Foundation remain committed to providing ELCA members with meaningful giving opportunities and experiences and to serving congregations, institutions, and synods in order to support and sustain their ministries.

Mission Investment Fund of the ELCA (MIF)

Submitted by Eva Roby

Financial Update

During 2009, the Mission Investment Fund (MIF) continued to maintain strong financial stability. The net assets, or equity, of MIF on December 31, 2009, was \$163 million, a very healthy capital ratio of 25.5 percent. The increase in net assets for the year was \$0.5 million. Although no losses were recorded for loans or real estate, in recognition of the current economic environment, \$5.7 million was added to those reserves. As of December 31, 2009, 782 loans with balances of \$467 million were outstanding, a decrease of 10 loans and \$22 million from December 31, 2008. However, even though the balance of loans decreased, almost \$50 million was disbursed as loans during 2009 to ELCA congregations and ministries.

The major source of funds to meet loan demand is the sale of mission investment obligations. As of December 31, 2009, total investment obligations were \$472 million, an increase of almost \$21 million since December 31, 2008. There are 23,965 accounts for 14,107 investors, of which 9,971 are individuals. Funds of congregations of the ELCA comprise 46 percent of investment obligations with a value of \$215 million for 3,502 investors.

Loans

MIF continues to assist in building the church by providing loans to new and established ELCA ministries. MIF is very conscious of the continuing difficult economic environment and has worked to provide support in various ways, as follows:

- assisted ELCA ministries with cash flow concerns by processing over 50 modifications to loan terms;
- introduced two new loan products to help ELCA ministries in these economic times with lower interest rates adjustable every one or three years;
- reduced the level of loans past due 90 days and over to under 2.0 percent in early 2010; and
- implemented a memorandum of understanding between all the parties involved when MIF purchases a property site for future use by congregations under development.

Telling the Story

Growing awareness and participation in the Mission Investment Fund requires strong communications and marketing. Toward that end, the Mission Investment Fund has:

- initiated direct mail campaigns to increase awareness of both loan and investment products and focus on MIF's mission within the church;
- continued to provide sales training to assist area representatives in identifying investors' needs and encouraging action to invest;
- completed the first six-month period of the pilot congregational advocate program to encourage congregations to tell their members about MIF;
- developed a restyled, focused quarterly newsletter;
- committed to developing support materials for sustainable "green" building initiatives; and
- created a new business development manager position, which is responsible for the area representatives.

Property and Building Consulting Services

As of December 31, 2009, MIF held \$25 million in real estate. Of that total, \$9.6 million was identified as excess property no longer necessary for congregational development and available to be sold. Although we do not plan to sell these properties where a loss would be generated in the current depressed real estate market, we have a reserve of \$3.7 million for the value of these properties. Two new properties were purchased in 2009 for a total of \$0.9 million and no properties were sold.

MIF's church building consultants and architects have developed a series of sustainable "green" building initiatives for use by ELCA congregations and ministries.

Partnerships

The Mission ONE leadership team has approved the creation of an independent sales group to represent the financial services units—Mission Investment Fund, Board of Pensions, and ELCA Foundation—in serving the financial needs of ELCA-affiliated social ministry organizations. The group will be funded by the three units and will consist of two persons reporting to the Executive Vice President of the Mission Investment Fund, Eva Roby, who will keep the Mission ONE executive committee apprised of progress. Each of the financial services units will continue to be responsible for supporting its own product development and continuing specific customer service.

The first scholarships funded by the Mission Investment Fund mission developers seminary scholarship endowment fund were awarded to four students in October.

Augsburg Fortress, Publishing House of the ELCA

Submitted by: Beth A. Lewis, President and CEO

Dates of Board Meetings: July 9, 2009 (webinar); July 23, 2009 (conference call); and
October 23-24, 2009

Category 1: (Policies with an impact beyond the unit, which require Church Council approval.)

None

Category 2: (Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)

Voted to approve the Augsburg Fortress FTC Red Flags compliance program as presented and direct that the FTC Red Flags administrator, John Rahja, report annually to the Audit and Finance Committee regarding any incidents and monitoring efforts accomplished throughout the year. (PH.09.07.06)

Voted to approve adoption of the sixth amendment to the retirement plan for the employees of Augsburg Fortress Publishers, Publishing House of the ELCA. (PH.09.07.07)

Voted to approve the minutes from the April 24-25, 2009; July 9, 2009; July 16, 2009; and July 22, 2009 Board of Trustees meeting in open session. (PH.09.10.08)

Voted to appoint Tim Maudlin, Marty Stevens, and Linda Brown to work with Janet Thompson as the task force having oversight on the work of the Augsburg Fortress executive staff and others concerning the defined benefit pension plan. (PH.09.10.09)

Voted to elect Tim Maudlin, class of 2015, to serve on the Audit and Finance Committee of the board of trustees and Rosemary Ohles, class of 2015, to serve on the Board Development Committee of the board of trustees. (PH.09.10.10)

Executive Session actions

Voted to approve the minutes from the April 24-25, 2009, meeting and July 9, 2009, conference call of the board of trustees in executive session. (ES/PH.09.10.03)

Voted to table the vote on the Augsburg Fortress Strategic Plan for 2010-2012 as presented and to revisit the plan during the December 18, 2009, Webinar meeting. (ES/PH.09.10.04)

Category 3: (Other procedures and board actions.)

None

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9-12, 2010
Exhibit J, Part 1a
Page 2

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ELCA Board of Pensions

Submitted by: John G. Kapanke, President

Date of Board Meeting: February 26-28, 2010

Category 1: (Policies with an impact beyond the unit which require Church Council approval.)

Approved amendments to Sections 5.2, 5.4, 5.7, 7.4, and 7.5 of the ELCA Board of Pensions' Restated Bylaws to incorporate the use of technology into the operation of the Board of Pensions and meetings of its Board of Trustees and to reflect the actual practices of the Board of Pensions with respect to notice of meetings.

Approved a resolution authorizing Board of Pensions' staff to proceed with a StageGate® development of a new annuity product, bringing to its Board of Trustees for final approval additional authorization to proceed with implementation of the new product.

Approved amendments to the ELCA Retirement Plan that incorporate eligible same-gender partner terms to conform with implementing resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Approved amendments to the ELCA Medical and Dental Benefits Plan that incorporate eligible same-gender partner terms to conform with implementing resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Approved amendments to the ELCA Survivor Benefits Plan that incorporate eligible same-gender partner terms to conform with Implementing Resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Approved amendments to the ELCA Disability Benefits Plan that incorporate eligible same-gender partner terms to conform with Implementing Resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Approved amendments to the ELCA Master Institutional Retirement Plan that incorporate eligible same-gender partner terms to conform with Implementing Resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Approved amendments to the ELCA Flexible Benefits Plan that incorporate eligible same-gender partner terms to conform with Implementing Resolution #7 of the ELCA social statement on human sexuality and consistent with the policies of the ELCA. These amendments are designed to provide the same benefits to an eligible same-gender partner as would be provided to a spouse, to the extent possible under each plan and as permitted by federal law.

Category 2: (Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)

Approved an amendment to the ELCA Supplemental Retirement Plan to describe the change in interest crediting resulting from the discontinuation of the ELCA Bond Annuity Fund and update the charts in Appendix A. (Approval by President)

Approved an amendment to the ELCA Supplemental Retirement Plan to update the charts in Appendix A. (Approval by President)

Approved amendments to the ELCA Retirement Plan to clarify that the ELCA Participating Annuity and Bridge Fund is one fund, not two funds. (Approval by President)

Approved an amendment to the ELCA Retirement Plan to clarify that all members, not just sponsored members, can request a hardship distribution. (Approval by President)

Approved an amendment to the ELCA Medical and Dental Benefits Plan to clarify that eligible dependents will be reimbursed for Medicare Part B premiums as well as members and their eligible spouses. (Approval by President)

Approved an amendment to the ELCA Medical and Dental Benefits Plan because benefits administrators now use “allowed amounts” instead of “reasonable and customary” when describing an amount that will be paid by the Plan. (Approval by President)

Approved an amendment to the ELCA Master Institutional Retirement Plan to allow employers to make housing equity contributions for eligible pastors. (Approval by President)

Approved the appointment of vice chairs of the following committees: Appeals Committee: Cecil D. Bykerk (2013); Audit Committee: Kevin D. Anderson (2015); Corporate Social Responsibility Committee: Jill A. Schumann (2015); Finance Committee: Kathleen K. Mooney (2015); Investment Committee: Lisa Ann Kro (2015); Nominating Committee: Michael J. McCoy (2013); and Products and Services Committee: Pr. Jeffrey D. Thiemann (2015).

Approved a committee assignments for the new trustee. Cecil D. Bykerk (2009-2013) will serve on the Appeals, Finance, Nominating, and Products and Services committees.

Approved the charter and calendar for the appeals committee.

Approved the charter and calendar for the investment committee.

Approved changes to the “Investment Philosophy and Principles Statement.”

Received the Board of Pensions’ February 2010 Management Report.

Category 3: (Other procedures and board actions.)

None.

For your individual review and response, the draft Social Statement on Genetics follows.

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**Draft Social Statement on
Genetics**

*For Study and Response
Prior to October 15, 2010*

ELCA Task Force on Genetics
Church in Society
Evangelical Lutheran Church in America

March 2010

Task Force for ELCA Studies on Genetics

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Member of Trinity Lutheran Church, Moorhead, Minnesota

Ms. Janet L. Williams (co-chair)

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Member of Zion Evangelical Lutheran Church, Salt Lake City, Utah

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The Rev. Dr. Roger A. Willer

The Rev. Dr. Victor Thasiah

Information about this Draft

The Evangelical Lutheran Church in America (ELCA) is preparing a social statement on genetics to be considered by the 2011 Churchwide Assembly. The 2005 Churchwide Assembly mandated the development of this statement.

This document is the *draft* of that social statement and will be revised following discussion throughout this church. There are several ways to participate in that process:

Study, discuss, comment: You are invited to study, discuss and comment on this draft and thereby contribute to the development of the proposed social statement for 2011.

Participate in a hearing: You are also invited to attend hearings on this draft to be held in various synods.

The deadline for submitting comments is **October 15, 2010**. Information on how to respond, on hearings, and on ordering additional copies may be found at the back of this booklet.

What is a draft social statement?

This document was prepared by the ELCA Task Force on Genetics. It represents the task force's initial attempt to formulate a social statement. As such, it is intended to encourage deliberation on what this church should say about contemporary developments in genetic research, technology and their use.

This draft represents the best thinking of the task force to date, although not all task force members necessarily agree with every aspect of this document.

The response of many people throughout this church is vital to the process of writing the social statement and important to the life of this church. Responses to the document will inform the task force's work on the proposed social statement for 2011.

What is a social statement?

ELCA social statements are teaching and policy documents that assist members in discernment for action and in forming judgments on social issues. They also set policy for this church, guide its advocacy and aid its life as a public church. Social statements are developed through an extensive process of deliberation involving the whole church, and are adopted by a two-thirds vote of an ELCA churchwide assembly.

Policies and Procedures of the ELCA for Addressing Social Concerns, a statement adopted in 1997 and revised in 2006, describes what a social statement does in this way: "Their focus is most commonly on those ethical guidelines that mediate between very general moral affirmations and the detailed requirements of a particular situation."

Leading a discussion on the draft social statement

The task force encourages thorough discussion of the draft social statement in order to receive the most thoughtful, relevant response possible from members of this church.

Leaders may want to plan for two sessions, one to focus on the theological basis of the statement, and one to discuss the subsequent sections.

After each section, asking some of the following questions may help direct conversation:

- What are the strengths of this section?
- What are the weaknesses of this section?
- What has been left out that needs to be included?
- What advice do you have for the task force, keeping in mind that they are charged with writing a social statement for the whole church?

Preparing to lead the study discussion

Tips for leading the sessions:

1. Keep in mind that discussing matters related to genetics touches on sensitive issues.
2. Invite people of all ages and perspectives to join the discussion. Sometimes people need to be invited to feel welcome.
3. Leaders do *not* need to be pastors. Discussion facilitators from within the congregation can be recruited and briefed.
4. Read and become familiar with the content of the entire draft before beginning a study session.
5. Be prepared to take some notes or assign a recorder to capture ideas and thoughts during the discussion. This may be especially helpful when you get to the Response Form found at the end of this booklet.

Draft Social Statement on Genetics

*For Study and Response
Prior to October 15, 2010*

ELCA Task Force on Genetics
Church in Society
Evangelical Lutheran Church in America

March 2010



Evangelical Lutheran Church in America

God's work. Our hands.

Prepared by the ELCA Task Force on Genetics, Church in Society

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ITEM001628

Scripture quotations are from the New Revised Standard Version (NRSV) Bible, © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission.

Available online at www.elca.org/geneticsdraft

Ordering a copy

A single copy of the draft can be obtained without cost by downloading it from the genetics studies Web site (www.elca.org/geneticsdraft) or by calling 800-638-3522 ext 2996.

Multiple printed copies may be ordered from Augsburg Fortress at www.augsburgfortress.com or by calling 800-328-4648.

Sending your comments to the task force

You are invited to respond to the draft and send your comments to the ELCA Task Force on Genetics. You may use the response form at the back of this document or write your comments in letter or essay form. Please send them to the task force by October 15, 2010.

You may send your comments to:

ELCA Task Force on Genetics
Church in Society
8765 W. Higgins Rd.
Chicago, IL 60631-4190

Or e-mail them to geneticsdraft@elca.org

Or respond online (www.elca.org/geneticsdraft)

Participating in hearings

You are invited to participate in hearings on the draft to be held in many synods. Information and dates for these hearings will be posted on the Web site. Please visit www.elca.org/geneticsdraft.

Draft of a Social Statement on Genetics

Contents

I. Introduction	2
II. Faith Affirmations	3
1) Scripture and genetics	
2) God as creator, the community of life and vocation	
3) Human fault	
4) Redemption, fulfillment and Christian perspective	
III. Social Context	9
1) Dialogue between faith and other sources of knowledge	
2) Genetic sciences and technologies	
3) The global context of genetic developments	
4) The problem of sin	
5) Reason for action	
IV. An Ethical Framework	16
1) Respect and promote the community of life with justice and wisdom	
2) The community of life	
3) Respect	
4) Promote	
5) With justice	
Sufficiency	
Sustainability	
Solidarity	
Participation	
6) With wisdom	
The knowledge of specialists	
Humility	
Precautionary principle	
7) Convictions	
V. Challenges for a Community in Christ	34
1) The emerging context for Christian communities	
2) <i>Koinonia</i>	
3) Leadership	
4) A public church	
5) <i>A koinonia</i> of redeemed decision-makers	
VI. Power, Choice and Responsibility	40
Endnotes	43
Glossary of Terms	47

I. Introduction

Advances in genetic knowledge illustrate the abundant gifts of God’s creation. Break-through discoveries and cutting-edge technologies evoke a sense of wonder and provide insights into the human place within the web of creation. They unlock unprecedented power to diagnose and cure diseases and to address agricultural and environmental problems.

These advances also exemplify how contemporary knowledge and technology extend the human impact within the web of creation in unparalleled ways. This impact on the rest of nature is now so significant that it changes the qualitative character of human action and responsibility. Genetic knowledge and technology permit direct manipulation of DNA, the fundamental physical substructure of life. This power means, for instance, that intentional decisions can be made to directly introduce novel genetic changes into organisms, changes that are likely to become characteristics of that species. It is becoming possible, as well, to select characteristics of human offspring intentionally.

The complexity and scope of human decisions such as these directly affect the long-term course of life on earth and of the human race—for good or ill. Such unparalleled power and choice promise great benefit but also present new levels of peril and ambiguity.

*The sidebars in this Draft are for illustration purposes only.
They would NOT be part of the social statement text.*

Justin and Hannah are distraught about the choices they need to make. Their little boy, Jason, has been diagnosed with a type of severe immune deficiency that will dramatically shorten his life. The deficiency can now be treated through bone marrow transplant as a form of gene therapy, but this requires a matching donor and is expensive and risky. They have tried to find a bone marrow match without success. Justin and Hannah have wished for another child and realize that, if they conceive again, their second child could offer the surest means to find the needed match for Jason.

“We don’t know if we should use pre-implantation genetic diagnosis (PGD)*. Would we select only embryos that are a perfect bone marrow match for Jason? What would happen to the embryos that didn’t match? Do we select the procedure even though we would need to come up with money that we don’t have? Having a regular pregnancy and then doing prenatal diagnosis would cost less. But we can’t do prenatal diagnosis until we are already pregnant and we would have to decide if we could actually stop a pregnancy that wasn’t a bone marrow match. We just don’t know if we should leave it all in God’s hands and accept that Jason is with us for only a short time.”

*Pre-implantation genetic diagnosis (PGD): A procedure used to decrease the chance of a particular genetic condition for which the fetus is specifically at risk by testing one cell removed from early embryos conceived by in vitro fertilization and transferring to the mother’s uterus only those embryos determined not to have inherited the mutation in question.

33 The Evangelical Lutheran Church in America (ELCA) believes in one God who was in
34 the beginning, who creates now, and in whom all things, visible and invisible, hold to-
35 gether (Colossians. 1:3–20). We confess that the Father, Son and Holy Spirit will redeem
36 all that has been, is and will be—including human choices and ambiguity, genetic knowl-
37 edge and technology, and its promise and peril.

38
39 This church trusts that this gracious God who creates,
40 redeems and will fulfill creation has also granted human
41 beings access to discernment and insight and entrusted
42 us with the vocation to respect and promote the good of
43 creation with justice and wisdom. We recognize that con-
44 temporary power presents human beings with choices and
45 responsibilities for which we are accountable to God. It is
46 an accountability that will be measured best by whether
47 and how all creation continues flourishing.

This church trusts that this gracious God who creates, redeems and will fulfill creation has also granted human beings access to discernment and insight and entrusted us with the vocation to respect and promote the good of creation with justice and wisdom.

48
49 As a participant in these times with new dimensions of human responsibility, this church
50 is called to give account:

- 51 • What is the appropriate human role in God’s creation with regard to genetic
- 52 knowledge and technology?
- 53 • How shall we assess these gifts and the social context in which they develop?
- 54 • What is an appropriate social ethic for times like these?
- 55 • How will congregational life and church leadership need to adjust?
- 56 • How shall we, as decision-makers and citizens, responsibly take up our callings?

57
58 **II Faith Affirmations**

59
60 **2.1 Scripture and genetics**

61 The ELCA’s discernment regarding its understanding and responsibilities related to
62 genetic knowledge and its application begins by tapping the deep roots of Scripture as
63 the source and norm for Christian faith and life. Lutherans interpret the way Scripture
64 acts upon us as law and gospel. The law presents insights for ordering a just society and

65 it convicts us of our sin. It also serves as a sure guide by which to orient and conduct
66 faithful lives.¹ The gospel proclaims the wondrous grace of God embodied in Jesus Christ
67 to redeem us and set us free to love God and to serve our neighbors in love and justice_
68 (Luke 10:25–28).

69

70 Lutherans understand that the books of the Bible were
71 written long before the beginnings of modern science and
72 technology and before humans developed the power to
73 directly alter the future of the planet through contempo-
74 rary knowledge and technology. Scripture, for instance,
75 never uses the word “genetics” and is not aware of its
76 fundamental concepts.

Scripture never uses the word “genetics” and is not aware of its fundamental concepts.

We believe, though, that God’s word in Scripture illuminates the challenges and issues posed by genetic knowledge and its application.

77

78 We believe, though, that God’s word in Scripture illuminates the challenges and issues
79 posed by genetic knowledge and its application. Through Scripture we learn patterns
80 and receive insight and convictions by which individual and communal decisions can be
81 tested under the Spirit within the church for addressing cultural developments, changing
82 circumstances and confounding dilemmas.

83

84 **2.2 God as creator, the community of life and vocation**

85 Scripture and the Lutheran Confessions profess God as the Creator who originates,
86 continues and consummates the whole creation. Luther’s small catechism teaches the
87 universe’s ultimate dependence upon God’s creative activity in a simple yet profound
88 way: “I believe that God has created me together with all that exists. God has given me
89 and still preserves my body and soul...And all this is done out of pure, fatherly, and
90 divine goodness and mercy....²

91

92 This parental and divine act of creation is not a static, once-for-all event in the past.
93 Rather, Christians profess the Holy Spirit as the continually creative source of all life
94 (Psalm 104:1–35) and the Word as the dynamic ordering principle of all that was, is and
95 will be (John 1:1–18).

96

97 God's ongoing activity³ orchestrates an interplay between the laws of nature and contin-
98 gent events to create and sustain a dynamic, varied, ever-developing, interdependent com-
99 munity of abundance and life. In this community of life, each participant has a relation-
100 ship to God, a created integrity, and a vocation.

101

102 Genesis 1:1—3:24 illuminates these insights.⁴ God is
103 portrayed as transforming the barren emptiness⁵ of the
104 void into an environment of abundance that can sustain
105 an elaborate, complex web of life. In so doing, God es-
106 tablishes a divine relationship of trusting community that
107 constitutes a God-given goodness and dignity for the earth
108 and all its creatures.

**God establishes a
divine relationship of
trusting community that
constitutes a God-given
goodness and dignity
for the earth and all its
creatures.**

109

110 Genesis portrays God creating the sun and moon, each with its particular vocation: to rule
111 (regulate and order) day and night. Just as with the seas, so God gives the earth a voca-
112 tion: to bring forth living beings—wild and domestic animals, reptiles and other creatures
113 that creep—that are all to be sustained by the land, (Genesis 1:24–25). All members
114 of the community of life are to be fruitful, to multiply and to fill the earth. While each
115 participant in creation ultimately depends upon God, they are not simply vassals in the
116 service of a greater good; they are good.

117

118 As God transforms the earth from barrenness toward abundance, God chooses to make a
119 human creature whose vocation is in part to act in concert with the actions of God (Gen-
120 esis 1:26–28). These human creatures share some of the vocation of the sun and the moon
121 (to regulate and order the earth) and some of the vocation of the earth and its creatures (to
122 be fruitful, multiply and fill the earth).

123

124 Human beings, as a result, have a limited vocation to continue what God is already doing
125 for the earth: to promote the earth's flourishing. Each genus of birds, mammals, reptiles
126 and creeping things has its own fertility and natural boundaries. God endows human
127 beings, however, to be responsible for the oversight of the whole. In this sense, Genesis
128 names the creation of the human species as "in the image of God."

130 In Genesis 2:18–20 God brings every living creature to *ADAM*⁶ and watches to see what
 131 they are named. This portrayal illuminates how the human vocation is imaginative and
 132 inventive in helping to order and shape nature so that barrenness might abate and abun-
 133 dance reign. Human creatures, however, are expected to not eliminate other species or to
 134 make the earth barren. They are not to claim for themselves either the knowledge or the
 135 authority to make solely human-focused or unilateral decisions about the creation. They
 136 are expected to consider first both the integrity of the other participants in the community
 137 of life and their vocations before God.

138

139 While the writers of Scripture were not aware of modern
 140 science or technology, this church has affirmed science and
 141 technology in principle as natural developments of the hu-
 142 man vocation to order, imagine and invent. In this sense, the
 143 ELCA views contemporary scientific research and techno-
 144 logical developments as God’s created gifts. In this sense, it
 145 rejoices in genetic knowledge and its application as an intel-
 146 lectual and social good intended by God to contribute to the
 147 human vocation of being innovative stewards who respect
 148 and promote the earth’s abundance.

**While the writers of
 Scripture were not aware
 of modern science or
 technology, this church
 has affirmed science and
 technology in principle
 as natural developments
 of the human vocation to
 order, imagine and invent.**

149

150 **2.3 Human fault**

151 At the same time, Scripture portrays the failure of human beings to live out the human
 152 vocation under God. The narratives of Genesis portray how sin follows from disobedience
 153 rooted in lack of trust and faith in God.⁷ They describe many consequences of human
 154 fault and remind us that genetic knowledge and its use are affected by sin, just like all
 155 other human activities,

156

157 Genesis 1 has imagined the creation from the perspective of God’s powerful relation to
 158 the earth. The second narrative of origins (Genesis 2:4b–28) imagines the creation story
 159 primarily from the perspective of God’s relation to human beings, and sin soon enters the
 160 picture.

161

162 In Genesis 3:1ff., human beings are portrayed as attempting to usurp the place of God
163 rather than live with their more limited vocation. The human creatures, without seeking
164 counsel with the Maker, eat the fruit of the tree of the knowledge of good and evil—an
165 action that had been forbidden. The consequence of their disobedience is cataclysmic.
166 Rather than receiving what they expected to receive—pride in having divine knowledge
167 of good and evil—they practice dishonesty, and become focused on themselves.

168

169 The subsequent narratives in the book of Genesis
170 depict this ongoing cataclysm as a pattern of broken
171 relationships within and between individuals, but also
172 in social organizations and structural arrangements.
173 Sin is manifest primarily as *exalted pride*, a misplaced
174 trust in human knowledge, will and ability rather than
175 in God. Sin also is manifest as *negligence or compla-*
176 *gency*, a misplaced trust in God that despairs in human
177 failures and limitations and neglects responsibility for
178 love and action.

**Sin also is manifest as
negligence or complacency,
a misplaced trust in God that
despairs in human failures
and limitations and neglects
responsibility for love
and action.**

179

180 The narratives depict jealousy, murder, greed, arrogance and social injustice. The cata-
181 clysm, moreover, affects the earth's flourishing. The earth has difficulty bringing forth
182 plants, fruits and grain. Suffering, sweat and sorrow become part of the creation's situa-
183 tion. All creatures, including human ones, will return to dust (3:19).

184

185 Scripture teaches that when human beings trust in God and practice their vocation in light
186 of God's intention, all life flourishes. However, when they do not, there is barrenness of
187 earth, difficulty with its cultivation, the destruction of life, and brokenness in individual
188 and social relationships.

189

190 **2.4 Redemption, fulfillment and Christian perspective**

191 The Genesis narratives illuminate crucial insights, patterns and convictions for today. Yet,
192 the orienting lens of Christian perspective is fulfilled in God's self-revelation in the Word

193 of God, Jesus Christ, crucified and raised from the dead (1 Corinthians 15:1–24). This
194 revelation frames Christian engagement with the potential as well as with the dilemmas
195 and ambiguities that accompany genetic knowledge and its application.

196

197 The Word became flesh, took on a human genome, and lived
198 within the abundance and sorrow of the earth and human
199 culture.⁸ In the cross, God demonstrates complete solidar-
200 ity with creation, including with its suffering and sin. God
201 turned creation’s groans (Romans 8:18–25) into a prayer out
202 of the depths and took human sorrow and sin into the life of
203 God.

**The Word became flesh,
took on a human genome,
and lived within the
abundance and sorrow
of the earth and human
culture.**

204

205 The horrible spectacle of the Son of God hanging on a cross presents a mirror in which
206 human beings can see the terrible consequences of sin that pervert even our best inten-
207 tions. It stands as judgment upon all human endeavors, intentions, social structures and
208 technologies. Yet, Jesus carried human sins in his body in order to break our bondage to
209 them and reorient us toward the way of service and care for the community of life.

210

211 The awesome resurrection of Christ demonstrates God’s power and promise. The resur-
212 rection of Jesus is the greatest manifestation of God’s power to create something out of
213 nothing, to create life anew out of the nothingness of abandonment and death. In raising
214 Jesus from the dead, God assures a promised future of wholeness and restoration for the
215 whole community of life. It is a promised future in which everything, including genetic
216 knowledge and what humans make of it, will be brought to redemption.

217

218 Humanity receives its primary identity in the pattern of Christ, the full image of God,
219 rather than in the pattern of Adam (Romans 5:12–21; 1 Corinthians 15:49; Colossians
220 1:15–16). Christians are baptized into this resurrection vision and its values, given al-
221 ready as a down payment in Christ, in which there is an ultimate abundance for the whole
222 creation and all its creatures (Isaiah 25: 6–9; 65:17; 66:22; and Revelation 21:1–4). By
223 faith in the crucified and living Lord, Lutheran Christians understand that they live in the
224 tension of this promised *already*, but present *not yet*.

225

226 The *already* experienced in knowing the crucified and resurrected Christ is the basis for
227 the values that give meaning and guidance to Christians. It empowers them in their bap-
228 tismal vocation⁹ to participate in God’s ongoing work. They do so in “everyday” callings,
229 such as citizen, parent or care-giver, and in their work such as scientist, medical techni-
230 cian, executive, farmer, political leader, activist or pastor.

231

232 Christian faith, rooted in God’s promises, empowers members in this church to boldly
233 seek the common good of all, even when that requires difficult and complex decisions to
234 be made, often with ambiguous outcomes.

235

236 At the same time, the *not yet* of the present finite and sinful world is the basis for this
237 church’s caution and commitment to a critical engagement¹⁰ regarding genetic knowledge
238 and its immense potential. Living in the reality between the *already* and *not yet*, we seek
239 to discern how these new gifts may be used responsibly and evaluated for their contribu-
240 tion to the good of all. Such commitment requires an analysis of the meaning and contex-
241 tual factors of the study of genetics and its application.

242

243 **III Social Context**

244

245 **3.1 Dialogue between faith and other sources of knowledge**

246 Scripture and theological reflection provide insights, patterns and convictions for re-
247 sponding to developments in genetic knowledge and their various applications. At the
248 same time, contemporary knowledge and insights, such as that provided by molecular
249 biology or economics, can help Christians gain fresh appreciation for how Scripture can
250 speak today. They can aid us to see new ways that Scripture can speak in our individual
251 and corporate faith, our engagement with human society and with the whole creation we
252 are to order for good.

253

254 The ELCA believes that Christian participation in discussions concerning genetic knowl-
255 edge and its potential benefits will be inaccurate and incomplete if we do not engage and
256 learn from the humanities or from scientific and medical endeavors. At the same time, the

257 meaning of genetic knowledge and the debates about its use will be inadequately ex-
258 plored and morally dangerous without attention to the wisdom of faith traditions.

259

260 A salutary conversation about genetic develop-
261 ments in this society requires knowledge and
262 insights from both secular and faith-informed
263 sources that are committed to respecting the in-
264 tegrity of each other in a mutual dialogue.

**A salutary conversation about
genetic developments in this society
requires knowledge and insights
from both secular and faith-informed
sources that are committed to
respecting the integrity of each other
in a mutual dialogue.**

265

266 This church is committed to ongoing dialogues within our society regarding genetic
267 knowledge and its application. In those dialogues, it brings to bear both the knowledge
268 of its members in their secular or “everyday” callings and the range of Christian thought
269 about the character of life and the good of society. It is called to engage in the civic arena
270 at every level through its members and through its agencies and institutions.

271

272 **3.2 Genetic sciences and technologies**

273 As an extension of the human vocation to learn, imagine and invent for the sake of order-
274 ing the creation, this church values the genetic sciences and acknowledges the theoretical
275 frameworks on which they rest, informed by paleontology, biochemistry, embryology,
276 physiology and other areas of scientific endeavor.

277

278 Insofar as they do not make false claims about God and do serve the common good, this
279 church embraces the best of scientific theoretical work as it explores genetic function,
280 structure and change as foundational for informed discussion. These frameworks enrich
281 our appreciation of the human relationship to the creation and help enable us to benefit
282 the community of life.

283

284 Genetic science and its application open frontiers and pose new questions at a breakneck
285 pace. In light of this rapid change, this social statement concentrates on fundamental af-
286 firmations, general analysis, overarching values, directives and principles for teaching,
287 deliberation, policy advocacy and pastoral guidance rather than providing ethical pre-
288 scriptions for a multitude of specific issues.

289 A few contemporary issues
290 are addressed here in order to
291 illustrate the exercise of the
292 statement’s general convic-
293 tions, but adequate attention to
294 specifics would be cumbersome
295 and likely to become quickly
296 dated as developments race on.
297 As with all ELCA social state-
298 ments, this document provides
299 a framework for teaching and
300 deliberation that allows the
301 development of social messages
302 and social policy resolutions to
303 address particular issues as they
304 arise.¹¹

The sidebars in this Draft are for illustration purposes only.

Cara was stunned when she learned that she carried the family *BRCA1* mutation. At age 22, she was sort of going along with “the girls” in the family when all three sisters opted to do testing. Yes, she was asked if she really wanted this information, but everyone else was being tested so it seemed like the time to do it. Everyone kept saying, “Of course you need to know; then you can prevent breast cancer.”

“So now what am I supposed to do? In order to prevent breast cancer, really prevent breast cancer, I need to consider having surgery to remove the tissue at risk—my breasts! I don’t even have a serious boyfriend. How do I tell someone that my family is remarkable because the women die young of breast cancer, but I won’t die of breast cancer because I had my breasts removed! Even more difficult is whether I should even think about having children. How could I do this to a daughter? When should I decide to have surgery? The genetic counselor mentioned that in the future there might be some form of a drug that is designed to stop the development of cancer cells. Wow! That would help!”

BRCA1 mutation: *BRCA1* and *BRCA2* are human genes that belong to a class of genes known as tumor suppressors. Mutation of these genes has been linked to hereditary breast and ovarian cancer. BR=breast CA=cancer BRCA1=breast cancer gene 1

305
306 The human vocation of imaginatively stewarding nature depends essentially on the hu-
307 man capacity for *technology*. Technology in its most fundamental sense is “the use of
308 knowledge through the mechanical arts and applied sciences to fulfill the human desire
309 and disposition rationally to understand, order, predict, and (ultimately) control the events
310 and workings of nature....”¹²

311
312 Human civilization as it exists today has been made
313 possible by technological developments. Its ever-
314 increasing scope has become so extensive as to
315 eliminate boundaries between pristine nature and
316 human activity.

Human civilization as it exists today has been made possible by technological developments. Its ever-increasing scope has become so extensive as to eliminate boundaries between pristine nature and human activity.

317
318 While overlaps between the following categories exist, broadly speaking it is possible to
319 distinguish five directions in the development of genetic technology at this time, each il-
320 lustrated here with examples of ground-breaking developments:

- 321 • *Genetic engineering in agriculture (biotechnology)*, including practices such as
322 genetically engineering seeds or cloning plants and animals, and *pharming*.¹³
- 323 • *Molecular medicine*, including practices involving stem cell research, genetic
324 therapy, personal genomics and SNP mapping,¹⁴ as well as efforts to extend the
325 longevity of human life to as much as three times today's average.
- 326 • *Procreative activities*, including prenatal testing and screening, genetically aided
327 assisted reproductive technologies (ART), pre-implantation genetic diagnoses
328 (PGD), and the artificial creation of new life forms (synthetic biology).
- 329 • *Commercial delivery*, including DNA testing for employment and health insur-
330 ance, trade policies, patenting of genetic material and research processes.
- 331 • *Social use or implications*, such as in criminology and DNA evidence; potential
332 implications include discrimination based on genetic profiling¹⁵, the practice of
333 eugenics¹⁶ and belief in genetic determinism.

334

335 Such a list exemplifies why human beliefs and practices related to genetic knowledge
336 and the application of genetic technologies—and their capacity to shape the future of the
337 community of life—are fraught with both immense potential and harm.

338

339 Genetic advancements dramatically alter whatever they touch, from medicine to agricul-
340 ture to culture itself. They create whole new industries that respond to the ailments and
341 misfortunes of life. They also carry the potential for altering offspring, including human
342 children, and the potential for unintended genetic transfer.¹⁷ Beliefs about genetic knowl-
343 edge and the decisions about what applications will be pursued, who will benefit and how
344 the results will be distributed take place within a global context of power; it is a context
345 that is relatively recent and vitally significant to any discussion of these developments.

346

347 **3.3 The global context of genetic developments**

348 The multiple applications of genetic knowledge extend human developments that
349 have created new global realities. Even a hundred years ago, the results of techno-
350 logical advances or decisions about food and medicine, for instance, were confined
351 to local regions or areas of the world, and their effects spread gradually. The speed,
352 breadth and depth of changes today are radically increased, and this fact must be-

353 come part of any assessment of genetic developments.

354

355 The complex sets of natural, intellectual, economic and social dynamics today are often
356 depicted by the analogy of a “global village.” This analogy suggests three realities.

357

358 The first is perhaps most commonly recognized: all societies on earth are ever more
359 closely being interconnected. The decision whether to use genetically modified seed af-
360 fects not only the contents of U.S. breakfast cereal but also what kind of seeds become
361 available for African farmers. There are virtually no
362 isolated choices or activities that affect only one sec-
363 tion of the global village. Decisions, rather, are like the
364 ripples spreading across a small pond—their effect is
365 seen everywhere.

**There are virtually no isolated
choices or activities that
affect only one section of the
global village.**

366

367 The second reality expressed by the analogy of the “global village” notes the inequalities
368 based on socio-economic level, country and region, which limit who is included and who
369 is excluded from discussions and evaluations of genetic developments. Some in the U.S.
370 and others in the global village do not have access to, and likely will not benefit greatly
371 from, the fruits of genetic research.

372

373 It must be recognized that genetic research, technology and its delivery are not socially
374 neutral. Socio-economic factors influence who will likely benefit from whatever applica-
375 tions are eventually approved. Both genetic science and its delivery are affected signifi-
376 cantly by social and economic structures and interests, and, in return, both dramatically
377 shape these factors.

378

379 Many resource-poor countries, for instance, have critical needs that do not require genetic
380 solutions. These include infrastructure, food distribution, clean water, housing and basic
381 health care.¹⁸ Voices from within the Lutheran communion, from foreign leaders and from
382 others around the world point out that genetic research and technology may therefore
383 have a negative impact on the availability of international aid or research for addressing
384 these critical needs.

385

386 Socio-economic and racial-ethnic inequalities in the U.S. and globally help explain why
387 diverse perspectives and serious objections are voiced about the “real-world” benefits of
388 genetic solutions. While there are no simple remedies in the global village to the prob-
389 lems of inequality and resource-poor regions, they are a part of the contemporary situa-
390 tion that is often overlooked in evaluations of genetic developments and often ignored in
391 public policy discussions.

392

393 The third reality is the consolidation of
394 power in a limited number of individu-
395 als who receive limited input as deci-
396 sions are made. Decisions about what
397 to research, where to expend financial
398 and human resources, and where to
399 direct the attention of genetic science
400 arise out of the interactions of many
401 actors and forces. Yet, key decisions
402 that affect multitudes of people often
403 are formulated by a relatively small
404 network of scientists, executives, man-
405 agers and administrators in govern-
406 ments, industries and universities.¹⁹

407

408 As with other types of research and technological delivery, inadequate mechanisms ex-
409 ist for evaluating the impact of genetic applications on the public good. There are very
410 limited means to counter biases of the decision-makers that may lean toward a specific
411 interest group or toward narrow concerns. This is part of the global reality as it currently
412 exists, and part of the context in which individual and social responsibilities play out.

413

414 **3.4 The problem of sin**

415 This church appreciates and respects the astonishing developments of genetic research
416 and the marvelous benefits, if sometimes troubling risks, of its application that can con-

The sidebars in this Draft are for illustration purposes only.

Intellectual property protections that accompany applications of genetic knowledge in plant and animal research have stimulated controversies about who owns living organisms. In the early 1990s, a Colorado man purchased some yellow Enola beans while traveling in Mexico. (They produce nutritious yellow-colored beans.) After several years of work he applied for a patent in 1999 that claimed he had developed a new variety of bean plant from the one purchased in the Mexican market. He was granted a 20-year patent with exclusive control over the Enola beans and any hybrid grown from crossing other beans with just one Enola seed. This patent was actively enforced and significantly reduced the exports of yellow beans from Mexico to the U.S., noticeably affecting the livelihood of farmers in northwest Mexico.

A trade organization in Colombia challenged the patent in 2008 as not novel or “non-obvious,” key criteria for patent rights. Based on research by plant scientists, indicating that the bean was not significantly different, the patent was overturned. If plant scientists had not taken an interest in this case, the patent would still be in effect.

417 tribute to creative and healing effects in the world. It also is cognizant of the global con-
418 text within which both research and application take place.

419

420 Like many others in contemporary public debates, this church recognizes both the prom-
421 ise and the peril of these developments. Christian faith, however, sees the deepest cause
422 of peril as the sin (moral fault) that infects the exercise of human power, both individually
423 and collectively. This church believes that the greatest danger in genetic developments
424 lies in the sinful exercise of radically extended human power and not in any specific sci-
425 entific or technological development *per se*.

426

427 It is crucial to remember that not only individual actions but collective beliefs, values,
428 practices, systems, structures and institutions are affected by the brokenness called sin.
429 Sin's impact—serious enough on the level of the individual—may be magnified in col-
430 lective endeavors. Since genetic science and the delivery of its technology require huge
431 and continuous investments of human and financial resources, it necessarily carries such a
432 collective character.

433

434 The temptation to misuse or abuse power always has been
435 present in regard to human technology, but when human
436 beings gain power over the genome in a global context, that
437 temptation carries qualitatively new dangers. Exalted pride
438 can be especially tempting because genetic knowledge al-
439 lows humans to push against previous constraints and into
440 ethically uncharted areas.

**The temptation to
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441

442 At the same time, sin can lead in a second direction, namely, negligence or complacency about
443 living well. Resignation can be tempting because genetic science, technology and commerce
444 seem overwhelmingly complex and forbidding. Despair can bedevil us when social commit-
445 ment to the community of life and awareness of God's work in the world grow weak.

446

447 We may picture ourselves as bystanders who can do little to change the world. We may
448 casually or unthinkingly neglect responsibility for powers of human making.

449 **3.5 Reason for action**

450 For this church, however, the power and the call to meet challenges and demands does not
451 depend upon human purpose or strength alone. The power to act arises from trust in God,
452 fed and informed by the cross and resurrection and coming reign of God. Because God
453 loves the creation, God calls us to embrace the possibilities and complexities of our time
454 in action through service to others. This church calls upon its members to take up their
455 responsibilities in a time of growing genetic knowledge and power.

456

457 Faithful and loving action in the world needs guidance through moral reflection as we
458 are transformed by the renewing of our minds so that we “may discern what is the will of
459 God—what is good and acceptable and perfect (Romans 12:2). In the ELCA, moral de-
460 liberation is a central activity of the church in its calling in the world. This deliberation is
461 a witness to God’s work and a model for our society. Together, we seek to develop shared
462 ways of interpreting the world and reasoning about our tasks and the challenges facing
463 our lives.

464

465 When we articulate common understandings of what human beings should be and do, we
466 share an ethical framework, or an “ethic.” Sharing a framework does not mean that we
467 always agree about God’s will. Moral knowledge in daily life often eludes the faithful.
468 As a community of moral deliberation, this church seeks to identify an ethical framework
469 that will aid faithful deliberation and decision-making and undergird critical engagement
470 and advocacy in the study and application of genetics.

471

472 **IV An Ethical Framework**

473

474 **4.1 Respect and promote the community of life with justice and wisdom**

475 As a church committed to discernment, moral deliberation and critical engagement, this
476 church seeks to articulate moral criteria by turning first to a touchstone of Christian re-
477 flection and action found in Jesus’ summary statement: “In everything do to others as you
478 would have them do to you; for this is the law and the prophets” (Matthew 7:12; Luke
479 6:31).²⁰

480

481 The Lutheran tradition emphasizes that by our own understanding and strength we cannot
482 live out this “golden rule” as we should. It is by God’s grace alone that we are forgiven
483 for our failures to do so and yet freed in our baptismal vocation to love our neighbor and
484 contribute to the common good.

485

486 In light of contemporary human power, we must broaden the meaning of “others” and of
487 “do.” This is necessary in order to maintain consistency

488 with the biblical teaching that human beings have a voca-
489 tion from God to help order and shape the creation so
490 that it may flourish. This imperative can be stated as: *The*

491 *human vocation in an age of unprecedented power is to*

492 *respect and promote the community of life with justice and wisdom.*²¹

493

494 This overarching ethical framework provides values, directives and principles needed for
495 an adequate ethic in these times. It establishes criteria for deliberation and decision-mak-
496 ing and for relationships, action and policy evaluation. This church believes that such a
497 framework articulates the vocational obligation for human beings to serve the flourishing
498 of the created order.

499

500 **4.2 The community of life**

501 God’s love, expressed in creation, redemption and the promised fulfillment, nurtures
502 and tends the community of life (Isaiah 43:16–21; 2 Corinthians 5:11–21). The good
503 of the *community of life*, then, becomes the value that our decisions, actions and rela-
504 tions must seek to respect and promote. For Lutheran Christians, seeking the good of
505 the community of life in all actions related to genetic knowledge expresses part of our
506 baptismal vocation.

507

508 Political thought has long centered on the *common good* of human society as the primary
509 value for both government and citizen action. Christian thought has shared this com-
510 mitment, which is implied in the commands to love and do justice. As the Apostle Paul
511 writes, “So let us not grow weary in doing what is right, for we will reap at harvest time,
512 if we will not give up. So then, whenever we have an opportunity, let us work for the

513 good of all, and especially for those of the family of faith” (Galatians 6:9–10).

514

515 In these times, the meaning of the “good of all” or “the com-
516 mon good” must be broadened to include the community of
517 all life. It also must be extended forward in time. The defini-
518 tion of the moral community must be broadened and extend-
519 ed. The reasons are evident in both contemporary knowledge
520 and in Scripture.

In these times, the meaning of the “good of all” or “the common good” must be broadened to include the community of all life. It also must be extended forward in time.

521

522 The genetic sciences, as they investigate the structure and function of genes and chro-
523 mosomes, teach anew about the thorough-going interconnectedness of all life. All living
524 beings and their future generations have a stake in human choices because their prospects,
525 in some measure, directly depend upon human actions taken today.

526

527 This knowledge about the fundamental genetic interconnectedness of life reaffirms the
528 insights of Genesis about the continuity of the human species with the rest of God’s cre-
529 ation. The goods of human life (physical, psychological, reflective, social and spiritual)
530 rest in surprising measure upon the integrity of the ecosystem. The flourishing of our
531 grandchildren’s grandchildren does as well.

532

533 The good of the community of life is not a magic criterion, but it does serve as the over-
534 arching value that can guide moral reflection and action. This church believes that genetic
535 knowledge and its possible application will most often be, and must always seek to be, of
536 benefit to the common good. It believes that this value can rule against genetic develop-
537 ments that significantly harm the community of life.

538

539 Genetic knowledge and its application in seeking the common good will give, rightfully,
540 highest priority to serving the needs of existing individuals and the human community,
541 with particular attention to the needs of the most vulnerable. These efforts, though, must
542 consider the integrity of future generations in some measure as well, even though these
543 cannot receive equal regard. They also should consider, in some measure, the integrity of
544 the rest of the biosphere—animals, plants, soils, fungi and the ecosystem. The ultimate

545 goal and scope of the common good today includes the flourishing of this broadened
546 moral community.

547

548 In assessing the good of the community of life, it often will be appropriate to employ the
549 rough calculus of the greatest good for the greatest number. This must be done, however,
550 without absolutizing that calculation to the detriment of the needs of people living in
551 poverty or at the risk of eliminating species in the biotic community. There may be times
552 when the cost to a minority disables the “greatest number” calculus as a matter of respect
553 or justice.

554

555 **4.3 Respect**

556 *Respect* is a directive grounded in the dignity and integrity of created life. For Lutheran
557 Christians, this respect follows from God’s creative activity and God’s regard for all life
558 as precious, from the amoeba to the person. Human beings cannot love as God does, but
559 the minimal response to other members of the community of life is to recognize their
560 givenness and integrity.

561

562 The claim to integrity is reinforced as creatures across the multitude of forms exhibit both
563 purposiveness and interdependence. The community is sustained by individual activity
564 and mutual interdependence as they function together within a complex whole.

565

566 Respect constitutes a moral baseline to restrain all relation-
567 ships, decisions and actions. The placement of the directive
568 to respect before the directive to promote indicates that we
569 must give priority first to claims of givenness and dignity in
570 the community of life. This priority is consistent with the
571 *first* use of the law to protect from harm and restrain evil²²
572 and registers the biblical emphasis on the power of sin and
573 self-deception even in the desire to seek the good (Romans
574 7:14–23).

575

576 The directive to respect does not mean that Christians must show equal regard for the

Respect constitutes a moral baseline to restrain all relationships, decisions and actions. The placement of the directive to respect before the directive to promote indicates that we must give priority first to claims of givenness and dignity in the community of life.

577 amoeba and the person. It does not mean the interests of different life forms do not come
578 into conflict or are due varying levels of obligation. Everywhere in the created world, life
579 feeds on life.

580

581 Christian faith views all life as precious, however, so that respect and gratitude must gov-
582 ern even the sacrifice of life in which humans are inevitably involved, such as in eating or
583 in some aspects of scientific research. The fecundity of the community of life calls forth
584 awe and wonder as well as loss and mourning. Respect for life engenders both responses.

585

586 Respect requires significant constraints upon human action toward other human beings,
587 even for the sake of helping or benefiting them. For example, in the context of medical
588 care, as an expression of their dignity, people are entitled to informed consent, which
589 limits or constrains what medical staff can properly do.

590

591 In the domains of genetic research and application, whether upon plants, animals or
592 humans, respect must continually guide and sometimes control human action. This is
593 true even with actions that seek to enhance or improve the community of life. Given the
594 complexity of the community, with the interwoven and sometimes conflicting interests of
595 its members, discerning what it means to respect life can sometimes be difficult.

596

597 Conflicting interests cannot always be reconciled. But the dignity of all life calls for dis-
598 cernment of appropriate expressions of regard for others, which will vary across forms of
599 life. For example, genetic research on competent human subjects should never be under-
600 taken without informed consent. For non-competent subjects, respect requires more than
601 surrogate informed consent and it may permit research only under conditions of limited
602 risk and probable benefit.

603

604 Genetic research on animals, such as mice, may require the death of these experimental
605 subjects. But respect rules out frivolous or abusive treatment. Genetic research on plants
606 will focus less on the dignity of the individual organism and more on what it means to
607 respect a species and the health of the entire biotic community.

608

609 Members of this church will not always agree about what it means to respect an indi-
610 vidual life form, a species or the biotic community. An ethic of responsibility requires this
611 church to be in conversation about how the directive of respect governs the many differ-
612 ent domains of genetics research and application.

613

614 While discerning respectful action can sometimes be difficult and elusive, this directive
615 plays an important protective role in our time. It means that people must evaluate means
616 as well as ends in assessing genetic advances. This challenges the temptation to achieve
617 all the “good” possible regardless of means. The ELCA recognizes its social context in a
618 culture marked by an aggressive resistance to suffering and death, one where respect for
619 the integrity of life can be compromised by the will to change the world for the better.

620

621 This church rejects the “technological imperative,” that is,
622 it rejects the prevalent practice or belief that we are free to
623 use any knowledge that becomes available to create any
624 technological application if the market will support it. An
625 economic approach that promotes the unfettered pursuit of
626 self-interest carries little or no basic respect for the needs
627 of participants in the community of life.

**This church rejects the
“technological imperative,”
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that we are free to use any
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technological application if
the market will support it.**

628

629 Likewise, the reproductive cloning of human individuals is rejected. Currently, attempts to
630 clone a human being represent unacceptable experimentation. Even if that obstacle were
631 overcome, however, the decision to clone a complete genetic replica of a human being
632 violates the principle of respect for the individual who is brought into existence. No indi-
633 vidual should be brought into life for the sake of repeating another individual’s genotype.

634

635 This church acknowledges some tragic circumstances where reproductive cloning, if it
636 were safe, may not be motivated by a selfish or narcissistic end. However, we stand with
637 the faith claim that to be human is to be mortal and believe we should not seek to cir-
638 cumvent mortality through reproductive cloning. Should reproductive cloning progress,
639 this church would honor the God-given dignity of cloned individuals and would welcome
640 each to the baptismal font like any other child of God.

641 **4.4 Promote**

642 One dimension of the God-given human vocation is the call to be imaginative and inno-
643 vative stewards who creatively aid the community of life to be fruitful and multiply. The
644 temptation to negligence or complacency must be recognized and resisted; it is chal-
645 lenged by the constructive intent of God’s love to confront the ailments and misfortunes
646 of others in ways that lessen or even eradicate them.

647

648 The human vocation to be imaginative stewards in-
649 cludes the possibility that human efforts *promote* the
650 community of life through such means as the enhance-
651 ment of life processes and modifying aspects of the
652 given character of a species.²³ It is clear that genetic
653 knowledge and technology can afford stunning means
654 to advance such efforts.

The human vocation to be imaginative stewards includes the possibility that human efforts *promote* the community of life through such means as the enhancement of life processes and modifying aspects of the given character of a species.

655

656 It must be stressed that God’s intention for the consummation of creation will not be
657 realized by human achievement, and God’s redemption will not come through genetics.
658 Human endeavors in promoting the flourishing of the community of life through genetic
659 innovation, however, may contribute to the community’s good. They can be reminders, if
660 fragmentary, of creativity and goodness that witness in history to the ultimate victory of
661 God that is to come.

662

663 It also must be noted that this God-given calling does not mean that every possible en-
664 hancement or innovation should be pursued. Promotion must not violate the baseline
665 established by respect, and this church does not support striving after some imagined
666 perfection or idealized state of human life. Further, such efforts must be evaluated by the
667 concern for justice before being pursued.

668

669 Qualified by these concerns, the ELCA encourages the use of human imagination and in-
670 novation through genetic knowledge and its application to heal afflictions, relieve human
671 suffering and improve the human situation. It supports efforts to promote general well-be-
672 ing and creative means to restore the environment. It supports investment in such goals.²⁴

673 **4.5 With justice**

674 Christian faith lives in anticipation of the day when justice will “roll down like waters,
675 and righteousness like an ever-flowing stream” (Amos 5:24). We believe that justice is
676 God’s intention for all relationships within creation. Justice means “honoring the integrity
677 of creation, and striving for fairness within the human family.”²⁵

678

679 Urged on by that vision, this church teaches that God holds governments accountable to
680 ensure justice. It believes, as well, that every organization, business, profession and citi-
681 zen has the God-given responsibility to pursue just arrangements, including in the exer-
682 cise of power and the making of economic decisions.

683

684 It should also be recognized that the use of genetic knowledge
685 to respect or to promote the community of life via medicine, ag-
686 riculture and commerce do not occur in a vacuum. They depend
687 upon social resources and natural resources. Therefore the ap-
688 plications of genetic knowledge in any form must be evaluated
689 by their contribution to a just society and care for the earth.

**The applications of
genetic knowledge
in any form must be
evaluated by their
contribution to a just
society and care for
the earth.**

690

691 Previous ELCA social statements have identified four guiding principles that spell out the
692 meaning of justice relevant to the breadth of issues raised by the study of genetics and its
693 employment: *Sufficiency, Sustainability, Solidarity, and Participation*.²⁶

694

695 All four of these principles are grounded in the scriptural tradition and are evident in the
696 speech and actions of our Lord Jesus in his regard for the natural environment and human
697 society. They articulate essential criteria for deliberating and decision-making, as well as
698 for action and evaluation in respect to the goal of guarding against harm and using ge-
699 netic knowledge for the good.

700

701 These principles, taken together, reinforce the sense of holism and interdependence with-
702 in the community of life expressed in Scripture and necessary in an age of biotechnol-
703 ogy. Sufficiency guides decisions in the present while sustainability protects the future,
704 and together they express moral concern for consequences across time. Solidarity entails

705 compassion and accountability for the interdependence of life. Participation insists that
706 all living things be considered in calculations about the good of the community of life.
707 Each has significance for times of unparalleled knowledge and power.

708

709 **Sufficiency**

710 *Sufficiency* is a prime criterion concerned with meeting the basic needs of humans and
711 other life forms. It is grounded in the belief that God provides abundance that is sufficient
712 for all. The ELCA has held that economic activities must be evaluated for how they “en-
713 able people to meet their basic needs, including nutrition,...health care, personal develop-
714 ment, and participation in community with dignity.”²⁷

715

716 Genetic knowledge and its use should be able to demonstrate how it serves both the basic
717 needs of human beings and the natural environment. This concern highlights a potential
718 opportunity cost that is problematic when billions of people go in want for the most basic
719 physical goods.

720

721 Since agricultural biotechnology and many aspects of medical genetics directly concern
722 the basic needs of human life, this principle reinforces this church’s belief that decisions
723 about these goods cannot simply be left to the “mechanisms” of the market.²⁸ This church
724 encourages the evaluation of the public good in terms of sufficiency that genetic research,
725 medicine, commerce and biotechnology should advance rather than simply the economic
726 gain it may offer.

727

728 The ELCA has called for scrutiny as to “how specific poli-
729 cies and practices affect people and nations that are the
730 poorest.”²⁹ This raises the question, for instance, of whether
731 genetically engineered food, and the practices associated
732 with it, increase the availability and equitable distribution of
733 food for people who are hungry in the short-term and increase the ability of people to feed
734 themselves in the long-term. This church encourages governments, nongovernmental orga-
735 nizations (NGOs), and private companies to seek ways to contribute to meeting basic needs
736 and broadening access for all who might benefit from genetic application.

**The ELCA has called for
scrutiny as to “how specific
policies and practices affect
people and nations that are
the poorest.”**

737 **Sustainability**

738 *Sustainability* means “providing an acceptable quality of life for present generations with-
739 out compromising that of future generations.”³⁰ In the past, Christians have supported this
740 principle by appeal to the Sabbath and jubilee laws (Leviticus 25:8ff.). Today it entails a
741 larger scope of accountability to future generations because of issues of power and popu-
742 lation.

743

744 The ELCA has affirmed research and application that protects and promotes the capacity
745 of natural and social systems to survive and thrive together over the long term. It also has
746 encouraged respect for reasonable environmental limits.³¹

747

748 This church has long supported judicious government regulation to protect the needs of
749 individuals and communities or to promote the common good.³² It considers social and
750 economic impact to be legitimate criteria for consideration when developing national
751 regulatory and product approval processes.

752

753 At the same time, this church believes overly restrictive regulation must not be a default
754 response to novel genetic technology. Regulation must be justified by specified concerns
755 for the potential harm of a genetic application and its delivery or by the necessity to regu-
756 late toward equal access and use.

757

758 This church recognizes that the assessment of risks associated with medical genetics or
759 agricultural biotechnology is a complex problem. It does not believe, however, that as-
760 sessment can be limited only to questions of market efficiency, profitability, immediate
761 health benefits or “objective” scientific expertise. In terms of research, this entails foster-
762 ing practices consistent with long-term sustainability.

763

764 In regulating new products and processes, government regulators and policy makers have
765 historically relied on three standard criteria: (1) human risk and safety, (2) immediate ani-
766 mal and environmental risk and safety, and (3) technological efficacy. We applaud these
767 criteria and urge their continued, consistent and reasonable application.

768

769 The ELCA calls for the implementation of an additional criterion: *long-term, ecological,*
770 *social and economic impact*³³ in assessment of relevant genetic processes and products.
771 The implementation of this criterion would introduce novel features into the current
772 regulatory process and could slow development. Its
773 inclusion in models of risk assessment and regulation,
774 therefore, must be judicious; its inclusion, however, is
775 justified by two prominent concerns.

**The ELCA calls for the
implementation of an additional
criterion: *long-term, ecological,
social and economic impact***

776
777 First, the use of genetic knowledge, like all technological application, will have both
778 unanticipated and unintended consequences and these will have long-term impact on
779 the biosphere and future generations. Second, genetic knowledge and the applications it
780 produces will have long-term social impact. The addition of *long-term, ecological, social*
781 *and economic impact* assessment and regulatory processes would implement needed at-
782 tention to these critical concerns.

783
784 This church recognizes that the development of protocol for long-term social and eco-
785 nomic impact requires creating new and effective models to implement appropriate socio-
786 economic assessment. It will be, of course, a notable challenge to develop these in the
787 face of conflicting interests. The ELCA calls upon its laity with appropriate expertise to
788 be involved in such efforts as a part of their callings.

789 790 **Solidarity**

791 *Solidarity* recognizes kinship within the whole web of life that issues from God's
792 creative activity. It recognizes the fundamental human continuity and interdependence
793 with all living things and natural resources on the earth. It expresses the belief that the
794 interests of the entire community of life should be legitimate concerns when decisions
795 are made and actions evaluated.

796
797 The principle of solidarity grounds a moral duty for human beings to stand together in
798 interdependence to act locally and globally on behalf of individuals and cultures.³⁴ It pro-
799 vides a check on the tendency of human endeavor to provide benefits for those who hold
800 power or privilege at the expense of those who have little or no power.

801 This principle raises the question of benefit. It asks how
802 research priorities are decided and registers concern about
803 where time, dollars and expertise are invested. It calls for
804 weighing the needs and desires of relatively affluent popu-
805 lations in light of the most pressing needs in resource-poor
806 nations. It affirms a particular commitment for the needs of
807 those who have been marginalized by socio-economic class,
808 limited political power, race, gender, sexual orientation and various disabilities.

**The principle of solidarity
grounds a moral duty
for human beings
to stand together in
interdependence to act
locally and globally on
behalf of individuals
and cultures.**

809
810 Solidarity encourages that ways be found to direct genetic research, especially the most
811 resource-intensive research, with an eye toward whether or not the procedures and tech-
812 nologies developed will be widely available. Those who set research priorities ought to
813 keep these concerns in view, especially when they focus on diseases and conditions that
814 affect fewer numbers of people or when they address concerns found especially among
815 the more affluent.

816
817 It also bears on the way research is done. For instance, public and private sector research
818 organizations have different institutional incentives and produce different types of knowl-
819 edge and technology. Historically speaking (1) universities conduct research directed at
820 the creation of public goods, and (2) industry conducts research directed at the creation of
821 proprietary goods.

822
823 Both have delivered products that have enhanced social welfare but the problem of
824 short-term gain or greed and bias clouding long-term vision can be especially acute when
825 profitability is the determinative factor. Scientists in a private research organization may
826 have different motivations and goals from scientists in public research organizations when
827 addressing such questions as which illnesses are researched, which therapies are devel-
828 oped, which seeds are marketed and which animals are cloned.

829
830 Social scientists argue that a balance of proprietary and public goods is necessary to
831 enhance social welfare. It is significant, then, that the balance has slipped significantly
832 so that genetic science and technological experimentation are increasingly carried out in

833 private industry.³⁵ It also is a worrisome trend when universities limit or withhold access
834 to their work in hopes of the “possibility to patent” and increased revenue streams.

835

836 This church calls upon those in government and commerce to prioritize finding ways to
837 direct the benefits of genetic knowledge and application equitably and with access for
838 all members of the human family regardless of which segments of society a person can
839 be identified with. It also encourages those in government and commerce to seek means
840 to reestablish a balance between public and private research as the engines for genetic
841 developments.

842

843 Solidarity also bears on the contested issue of human embryonic stem cell research and
844 presents a case in which there are competing claims following from the same principle.

845

846 Many in this society and this church believe that the practice of regenerative medicine
847 (based upon stem cell research) could benefit millions of people whose lives are bur-
848 dened, if not threatened, by a host of serious diseases. Others in this society and this
849 church believe, however, that only those forms of stem cell research should be pursued
850 that do not require the destruction of viable human embryos. They argue that embryos
851 be regarded as the weakest and most vulnerable of the human community and that their
852 existence is worthy of respect and protection.

853

854 The ELCA has maintained that “human life in all its phases of development is God-given
855 and, therefore, has intrinsic value, worth, and dignity.”³⁶ It also has maintained that while
856 there are “significant moral issues at any stage of fetal development, the closer the life in
857 the womb comes to full term the more serious such issues become.”³⁷

858

859 This church’s respect for the “value, worth, and dignity” of human embryonic life pre-
860 cludes the creation of embryos expressly for research purposes. Commercial development
861 (“embryo farming”) is incompatible with this church’s understanding of the value of life.

862

863 At the same time, this church cannot be indifferent to the suffering of patients who await
864 the therapeutic potential of regenerative medicine. It welcomes scientific research aimed

865 at finding alternative sources of pluripotent stem cells that do not involve the use of
866 embryonic human life.

867

868 In the meantime, it accepts the use of surplus frozen embryos that were created for in-
869 fertility treatment but are no longer needed. Since they are unlikely to be implanted and
870 will ultimately be discarded, it seems preferable that they be used in research that may be
871 beneficial to millions of humans and future generations.

872

873 **Participation**

874 *Participation* recognizes that God’s creative activity invites the involvement of all crea-
875 tures in the continuation of the community of life and calls for human action to do the
876 same. This principle grounds the idea that human beings “are to participate actively in
877 decisions that impact our lives.”³⁸ This church believes that the marginalized voices of
878 those most affected must be given particular opportunities for participation.

879

880 This principle is lived out within the ELCA insofar as it
881 seeks to be a community of moral deliberation. It also is the
882 basis for this church’s advocacy, that is, speaking with and
883 for those who have been marginalized. This advocacy occurs
884 as members speak out in various ways, including in public
885 witness together coordinated by the ELCA Washington Office, the advocacy offices of
886 Lutheran partner nongovernmental organizations, and others.

**This principle grounds
the idea that human
beings “are to participate
actively in decisions that
impact our lives.”**

887

888 As a principle of justice, participation also requires that all living things in some mea-
889 sure are “entitled to be heard and to have their interests considered when decisions are
890 made”³⁹ and actions or policies are evaluated. Human deliberation, in some measure,
891 should “hear” the needs of all living things—actual, imagined, present and future—with
892 a special regard given to the voices of those who work closest to the land and with living
893 creatures.⁴⁰

894

895 The principle of participation supports this church’s conviction that genetic research and
896 its application require public accountability and the means to ensure this. Such account-

897 ability is especially relevant when novel products and procedures are being developed.
898 In those cases we encourage requisite time in which research, education and monitoring
899 allow large numbers of people to understand the issues and ramifications. If the interests
900 of marginalized people are at stake, it is necessary that means be found to offer these indi-
901 viduals and groups the practical means to register their concerns.

902

903 This principle also bears on the issue of promoting public understanding and appropri-
904 ate means for disclosure. As one illustration, this leads the ELCA to support the call for
905 increased education about, and the labeling of, genetically engineered food.

906

907 This church encourages its members and all citizens to be aware of, seek sound knowl-
908 edge of, and actively participate in public debates concerning policies related to the
909 application of genetic knowledge. It calls upon government and businesses to ensure that
910 procedures and time considerations provide the means for broad participation.

911

912 **4.6 With wisdom**

913 The application of these principles calls for both “expert” knowledge and humility in the
914 face of conflicting demands and uncertainty. In a world of vast genetic knowledge and
915 practical power, both are ethical demands.

916

917 **The knowledge of specialists**

918 The ELCA believes that people of faith must seek and use the best knowledge available to
919 illuminate decisions and practices. New scientific discoveries and technologies often raise
920 moral questions that cannot be addressed without complex knowledge. In these situations
921 ordinary “common sense” may not have sufficient informa-
922 tion or insight to determine the most adequate course. This
923 requires seeking out the knowledge and insight of specialists.
924 It also requires learning how to critically assess and employ
925 their input.

926

927 Knowledge matters to moral insight. Those who possess
928 expert knowledge relevant to decision-making have a moral

Those who possess expert knowledge relevant to decision-making have a moral duty to share what they know with others. It is part of their responsibility to enable participation of others in the process of moral discernment and policy adoption.

929 duty to share what they know with others. It is part of their responsibility to enable par-
930 ticipation of others in the process of moral discernment and policy adoption. At the same
931 time, they must exercise appropriate humility about the range and durability of what they
932 believe they know.

933

934 **Humility**

935 Humility is required above all in the face of conflicts and challenges that emerge, even when
936 attempting to apply the “best” knowledge and “sound” principles in the global context.

937

938 In the case of genetic research and application, well-intentioned people can disagree over
939 matters of knowledge and how to respond to the state of knowledge. Discernment may be
940 further complicated by the question of what criteria should be given priority when evalu-
941 ating promise or harm. In some cases, the principles of sufficiency, sustainability, solidar-
942 ity and participation will be in conflict.

943

944 Reasonable people, for instance, may observe that an existing technology with known
945 risks will adequately solve a problem in question and that a genetic technology is not nec-
946 essary. Others may claim that the present technology is insufficient to solve the problems
947 or will create unacceptable consequences in the long-run. The difference in judgment
948 may stem from questions of knowledge, and parties to these disagreements will bring dif-
949 ferent forms of knowledge, each of which may be needed for adequate deliberation.

950

951 In the face of differing analysis, conflicting principles and contrasting knowledge claims,
952 wise moral reasoning invokes the virtue of humility expressed in a commitment to listen
953 to others with good will and openness as they express their positions and interests.

954

955 The duty of humility in the face of uncertain knowledge also leads to a special form of
956 precaution in some cases where long-range consequences of action are scientifically plau-
957 sible but uncertain, and could be extremely dire for the community of life.

958

959 **Precautionary principle**

960 There are occasions when this church will need to invoke the *precautionary principle*

961 regarding the delivery of genetic applications in order to
962 provide space for wise practical reasoning. This church
963 understands this principle to mean: “When human activities
964 may lead to morally unacceptable harm that is scientifically
965 plausible but uncertain, action shall be taken to avoid or
966 diminish that harm.”⁴¹

**There are occasions when
this church will need to
invoke the *precautionary
principle* regarding
the delivery of genetic
applications in order to
provide space for wise
practical reasoning.**

967
968 This criterion will cover only a very limited class of risk-taking actions—but it is an ex-
969 ceedingly important one.⁴² It follows from the concern to honor respect before promotion
970 when certain conditions exist. It does *not* apply where standard risk-benefit analysis can
971 be used and present or future outcomes can be predicted and evaluated reliably.

972
973 Precaution should come into play, however, when existing tools for risk assessment are
974 overwhelmed by a high level of uncertainty and actions may dramatically affect the integ-
975 rity and limits of the earth or the existence of future generations. In such cases, the burden
976 to demonstrate safety rests upon those who promote the novel development.

977
978 The ELCA, in maintaining the possibility to invoke such a principle, does not intend to
979 stifle exploration, innovation or new technology. In principle it encourages these, but it
980 calls for wise restraint until sufficient cause and effect relationships are fully and safely
981 determined.

982

983 **4.7 Convictions**

984 The imperative to respect and promote the community of life with justice and wisdom
985 does not provide a practical program of rules or answers for complex and challeng-
986 ing questions. As a framework for faith active in love seeking justice, it serves to guide
987 thoughtful deliberation, creative choices, sound advocacy, wise practices, and just deci-
988 sions over the long haul. At the same time it allows this church to identify general convic-
989 tions that seem justified and prudent.

990

991 The ELCA calls upon individuals, agencies, organizations, corporations and governments
992 *to pursue goals and to set policies that will:*

- 993 • advocate for genetic research and discovery for the good of all;
- 994 • affirm the good of genetic technologies and economic enterprise that enables the
- 995 community of life to flourish;
- 996 • encourage varieties of research aimed at improving human health and well-being,
- 997 while registering caution about enhancements that might lead beyond the baseline
- 998 of what constitutes human personhood;
- 999 • give priority to global health issues and needs, particularly those which may ben-
- 1000 efit by genetic research even when the economic return is small;
- 1001 • maximize the use of medical genetic information to improve care without suc-
- 1002 cumbing to discrimination or the abuse of privacy;
- 1003 • affirm quality of human life improvement with reasonable life extension without
- 1004 expecting or seeking near perfection or immortality, insofar as such research does
- 1005 not lead to unjust use of limited human and financial resources;
- 1006 • encourage the development of genetic means to aid reversal of past human misuse
- 1007 of the environment;
- 1008 • encourage the development of means to enable marginalized voices of those most
- 1009 affected to be heard in public policy debates; and
- 1010 • promote these goals through effective and judicious regulatory protocols and
- 1011 systems.

1012

1013 Likewise, this church *rejects goals and policies that will:*

- 1014 • use any form of genetic knowledge or technology to create supposed states of near
- 1015 perfection or near-immortality;
- 1016 • expand genetic research or technology that endangers human bodies in the service
- 1017 of economic and social power arrangements. This danger is especially acute for
- 1018 marginalized racial and ethnic communities.

1019

1020 Likewise, the ELCA *will raise vigorous questions about goals and policies that will:*

- 1021 • expand genetic research or technology while knowingly and unduly endangering
- 1022 plant and animal species, micro flora or fauna, or the existence of biodiversity;
- 1023 • impact negatively on individual livelihoods, especially those related to agriculture.⁴³
- 1024 • direct genetic knowledge and technology toward benefits for the interests of the

- 1025 few at the expense of the many;
- 1026 • foster greater inequities in access and benefits.

1027

1028 As a community in Christ engaged in moral discernment regarding issues of research pri-
1029 orities and the just delivery of its products, and as a participant in the broad public dialog
1030 regarding genetic knowledge and its uses, this church will consistently articulate, argue
1031 for and apply such convictions as expressions of an ethics of responsibility.

1032

1033 **V Challenges for a Community in Christ**

1034

1035 **5.1 The emerging context for Christian communities**

1036 New social questions arise with the advance of genetic knowledge and its application, but
1037 many of the ambiguities and conflicts will require personal decisions that must be made
1038 in living rooms, boardrooms or the pastor’s study.

1039

1040 The ELCA recognizes that with an increase of knowledge comes both hope and sorrow and
1041 with wisdom comes both insight and vexation (Ecclesiastes 1:12–18). Opportunities afford-
1042 ed by the study of genetics hold promise for new and exciting solutions to old problems.

1043 At the same time, the personal choices promised by genetic information often will bring

1044 increased numbers of incalculable con-

1045 tingencies for which sometimes heart-
1046 wrenching decisions must be made and
1047 which lead to greater diversity within a
1048 community.

1049

1050 The foreseeable future of the 21st
1051 century indicates a tremendous in-
1052 crease in both the range and scope of
1053 such ambiguous promise. It is into
1054 these increasingly complex, dynamic
1055 and sometimes anguishing situations
1056 that we are called as ELCA members,

The sidebars in this Draft are for illustration purposes only.

These dynamics can be illustrated by an imagined gathering around the Lord’s table that includes:

- a patent lawyer, an insurance executive and a research geneticist standing next to a man anxious about whether a genetic marker (or gene mutation) will cost him his job and a teenager who has just discovered that he is a candidate for an early heart attack;
- two farm families who disagree vehemently on transgenic seeds and organic farming;
- two sets of parents who faced tragic choices after receiving the results of a prenatal test and made completely different decisions after prayer, counsel and a time of discernment regarding what course to take; and
- three business leaders who support three different solutions regarding a bill to require labeling of genetically modified foods.

1057 rostered and lay leaders, congregations, social ministry organizations, agencies and insti-
1058 tutions. These times will highlight certain characteristics of the Christian community in
1059 new ways and call forth renewed responsibilities in our church.

1060

1061 **5.2 Koinonia**

1062 Since the earliest days, Christians have claimed to be part of a *koinonia*. They have
1063 understood this Greek word to carry dynamic and layered meanings of “mutuality,” “fel-
1064 lowship,” “community” and “union.”⁴⁴ Together these meanings suggest a fundamental
1065 commitment to shared participation and a “holding in common.”

1066

1067 Christian *mutuality* (*koinonia*) is not a goal or an end in
1068 itself but the means and evidence of being held as one in
1069 Christ while sharing in God’s love for each other. Such
1070 mutuality is grounded in God’s grace to each member, even
1071 though all fall short of deserving it. God’s love is the basis,
1072 model, source and motivation for mutuality in the Christian
1073 church (John 13:31–35).

**Christian *mutuality*
(*koinonia*) is not a goal
or an end in itself but
the means and evidence
of being held as one in
Christ while sharing in
God’s love for each other.**

1074

1075 A century marked by genetic knowledge and increased power with new anxieties and am-
1076 biguities calls for deepening the meaning and practice of Christian *koinonia*. The choices
1077 that individual Christians will face increase the anxiety, complexity and ambiguity, as
1078 well as the joys, that a Christian community must learn to live with. The times we live
1079 in call communities of faith to be transformed into a *koinonia* that extends to the whole
1080 community of life.”

1081

1082 As places of *koinonia*, congregations and other ministry sites today are called to live into
1083 an identity in which all suffer in common when one suffers and all rejoice when one re-
1084 joices (1 Corinthians 12:1–26; Romans 12:15; Philippians 2:1–4). Learning that there is a
1085 genetic source or a possible human intervention will bring relief and joy for some people.
1086 For others, learning that there is a genetic source or a failed human intervention will bring
1087 greater anguish and a sense of futility. Some individuals will be able to take advantage
1088 of genetic advances and others will not. Some will choose not to do so. As followers of

1089 Christ, congregations are called to compassion in each case.

1090

1091 Genetic factors are significant in chronic physical afflictions, mental illness and cognitive
1092 limitations. They play varied roles in how individuals heal and age. They often are pri-
1093 mary sources for the disabilities experienced by people.

1094

1095 As places of *koinonia*, we urge congrega-
1096 tions, campus ministries and other minis-
1097 try sites to welcome all and to seek ways
1098 to enable all those who are welcomed to
1099 participate in its life and ministry. The
1100 spiritual, social and special educational
1101 needs of all must not be overlooked. This
1102 commitment will be especially important
1103 if human interventions were possible but
1104 decisions were made to forego them.

1105

1106 In what is sometimes more difficult, congregations and other ministry sites also are
1107 called to live out their mutuality by offering respect to brothers or sisters in Christ who
1108 disagree sharply (Romans 12:9–21). There will be times when Christian deliberation
1109 leads members of the same body to conflicting moral outcomes. We must recognize that
1110 the choices of Christian people regarding genetic applications sometimes will disrupt
1111 the assumption of shared viewpoints and common values within our congregations and
1112 places of ministry.

1113

1114 At the same time mutuality (*koinonia*) does not mean
1115 benign toleration. This kind of deep mutuality involves
1116 a common discernment that brings forth respectful
1117 wrestling with and sometimes even challenges to each
1118 other's beliefs and viewpoints. Life in our congrega-
1119 tions and ministry sites today will recognize that, in
1120 increasingly complicated and complex situations, the

The sidebars in this Draft are for illustration purposes only.

Genetic science explores how cancer occurs when genetic mutations produce cells that multiply without regard for neighboring ones. When these distorted run-away cells reproduce sufficiently they cause impairment, suffering and ultimately the death of the organism. These mutations occur through a combination of chance events and of the laws of nature that regulate outcomes. Some cancers may be prevented and some cured. Increased knowledge will enlarge the capacity to do both. This same knowledge, though, teaches the limits of prevention and cure and can lead to a toxic psychological situation in which an individual knows only that there are certain probabilities for untreatable cancer in their genome.

At the same time mutuality (*koinonia*) does not mean benign toleration. This kind of deep mutuality involves a common discernment that brings forth respectful wrestling with and sometimes even challenges to each other's beliefs and viewpoints.

1121 will of God may not be absolutely clear, even while it is absolutely clear that the will of
1122 God must be sought (Romans 12:1–2).

1123

1124 In these times, congregations and other sites of ministry will need to give renewed atten-
1125 tion to becoming lively places of common reflection, deliberation and discernment. Given
1126 the highly polarized society in which we live, they must also, above all, be safe places to
1127 discuss, learn and deliberate. Christian life together will mean discerning when challenge
1128 or action is needed and when acceptance or accompaniment is called for.

1129

1130 Christian *koinonia* is a time-honored concept in the Christian church, but it carries new
1131 dimensions today. It calls forth shared mutual reflection and discernment, even if conclu-
1132 sions are not uniform. It nurtures members for sharing joys or for coping, and for re-
1133 imagining the future together when sorrows and anxiety cannot be removed. It forms lives
1134 for service and responsible choices in times of amazing new powers.

1135

1136 This communion of mutuality is a vital Christian identity today. This *koinonia* is a gift
1137 given to and claimed by this church through the power received in Jesus Christ who is the
1138 source of true mutuality.

1139

1140 **5.3 Leadership**

1141 Leadership in a church that understands itself as a *koinonia* requires well-prepared, coura-
1142 geous and empathetic leaders.

1143

1144 The Lutheran tradition has a long history of preparing leaders who are learned in the
1145 general education of science and the humanities. This education is crucial for service to
1146 church and society. Through the sciences, this church encourages rostered and lay lead-
1147 ers alike to prepare to understand the natural world. Through the humanities, we encour-
1148 age our leaders to study the ways, among other things, in which human endeavors in that
1149 world may be death-dealing or life-bringing.

1150

1151 The ELCA expects our pastors, chaplains and other rostered leaders to be trained theo-
1152 logically in ways that prepare them to reveal God's love evident through both gospel and

1153 law. Through theological education, church leaders are called to proclaim and lead in the
1154 name of a God who is faithful through anguish, ambiguity and death, and who promises
1155 new life to all of creation.

1156

1157 This church calls upon all those involved in theological education to equip rostered and lay
1158 leaders to be people who are prepared to lead well in these times. It encourages teaching
1159 theologians, bishops, pastors, chaplains and others to reflect anew biblically and theologi-
1160 cally about the meaning of *koinonia* and the practices needed to live into that aspect of our
1161 church's identity. We also encourage the preparation of preachers and teachers with a deep
1162 understanding of baptismal vocation, moral formation and community deliberation.

1163

1164 We encourage all rostered leaders to prepare reflectively to guide individuals who mis-
1165 takenly believe that genes determine the destiny of humanity and the world, and who,
1166 accordingly, approach life with a kind of fatalism. We encourage them to prepare to guide
1167 sensitively those who mistakenly believe that with genetic technologies all things are pos-
1168 sible, as well as those who mistakenly believe that all new technology is to be feared or
1169 avoided

1170

1171 In their preaching, teaching and pastoral care those in the pastoral office are called upon
1172 to bring ministries of sustaining, healing, reconciliation and guidance. As they do so, they
1173 are called to find ways to witness to the love of God amid all the complexities of a society
1174 living with genetic knowledge and application.

1175

1176 We urge rostered leaders to prepare themselves
1177 with a working knowledge of genetics and its pos-
1178 sible application, in order to be better able to bring
1179 Christian reflection to individuals struggling with
1180 the meaning of and faithful responses to genetic
1181 phenomena.

1182

1183 We urge pastors and other leaders to seek out genetics professionals, such as medi-
1184 cal geneticists and genetic counselors, with whom they can work as a team of care. We

We urge rostered leaders to prepare themselves with a working knowledge of genetics and its possible application, in order to be better able to bring Christian reflection to individuals struggling with the meaning of and faithful responses to genetic phenomena.

1185 encourage leaders in conferences, synods or other appropriate bodies to compile lists
1186 of resources for their jurisdictions to which pastors and counselors can turn for help in
1187 providing care.

1188

1189 This church calls upon its pastors and other rostered leaders to minister wisely with indi-
1190 viduals who are grappling with knowledge and technologies that always involve uncer-
1191 tainties and often have probable features and outcomes at best. We urge that pastors and
1192 other rostered leaders be trained to deal sensitively with those who experience the soul-
1193 searching anguish that may result from genetically-related conditions or human interven-
1194 tions that fail. We, as brothers and sisters in Christ, rejoice as well with those for whom
1195 genetic causes or human intervention bring joy or benefit.

1196

1197 **5.4 A public church**

1198 This church understands itself to be called by God as a public church that will seek to
1199 respect and promote the community of life by advocating for the just and wise applica-
1200 tion of genetic knowledge. This church lives in the public sectors of society through our
1201 members, our institutions, our agencies and the various expressions of the ELCA.

1202

1203 This church encourages its schools, colleges and universities to prepare students in the
1204 sciences, applied sciences, humanities and business to have both expert knowledge and
1205 a service-oriented commitment to share what they know for the sake of others. We call
1206 upon our youth to consider how they might contribute to society's good by taking up such
1207 daily callings as medicine, research, commerce, agriculture, advocacy, political leader-
1208 ship, ethical reflection and the pastoral office.

1209

1210 We recognize our social ministry organizations and institutions as places of compassion
1211 and service, which can deliver care that makes wise and nurturing use of medical and
1212 commercial applications. We encourage them to take up the role of contributing their
1213 informed perspectives to public debates regarding how genetic research and technology
1214 may be made available equitably and with appropriate access for those in need.

1215

1216 The ELCA seeks to contribute our best insights regarding the character of life in Christ

1217 and the good of society through the vocational callings of our members and as an institu-
1218 tion. This church's understanding of baptismal vocation includes a strong communal di-
1219 mension. We call upon our members and upon those who serve in social ministry organi-
1220 zations and advocacy to join together with all who seek to support just and wise laws and
1221 policies that will guide the advance of genetic knowledge and its application.

1222

1223 In this engagement, this church recognizes that business de-
1224 cisions and public policy issues must be evaluated by criteria
1225 informed by sound public reasoning available to all people.

1226 In this regard, the ELCA proposes that an ethic that respects
1227 and promotes the community of life with justice and wisdom
1228 offers essential criteria and common public ground for guid-
1229 ing both commercial and social policy-making.

The ELCA proposes that an ethic that respects and promotes the community of life with justice and wisdom offers essential criteria and common public ground for guiding both commercial and social policy-making.

1230

1231 **5.5 A *koinonia* of redeemed decision-makers**

1232 The ELCA embraces the tasks to live into *koinonia*, leadership, and public involvement in
1233 a time of great possibility and challenge.

1234

1235 As responsible agents, we accept that God's people will be sometimes creative and some-
1236 times bewildered in these efforts. We accept that all individuals and organizations will be
1237 sometimes successful and sometimes misdirected.

1238

1239 As a church, we recognize that good and sin, possibility and finitude, hope and anguish,
1240 often are mixed together in life. We affirm that God is present in our midst even if we
1241 cannot always be sure how God will use our simultaneously well-intentioned yet sin-
1242 tainted efforts. We understand ourselves to be a *koinonia* of redeemed agents.

1243

1244 **VI Power, Choice and Responsibility**

1245

1246 Genetic knowledge and its application bring into the community of life an ambiguous
1247 blessing. The power now available through genetic science, biotechnology, medical ge-
1248 netics and in various commercial and cultural uses of genetic knowledge requires diligent

1249 and sustained attention in order to direct its potential good and to limit its potential harm.

1250

1251 This church believes this responsibility is a calling from the God who is the Alpha and
1252 Omega, the beginning and the end. This calling must be accepted with an honest recogni-
1253 tion of both human finitude and human sinfulness. At the same time, it must be accepted
1254 with bold hope for the benefits that can follow when respect and promotion are in balance.

1255

1256 This church's responsibility in terms of genetics begins in recognizing that God has
1257 endowed human beings with a vocation to seek the good of the community of life of
1258 which it is a part. Human beings have a certain freedom and power as imaginative
1259 stewards to use for the sake of that community, but these are not unlimited, and we are
1260 accountable.

1261

1262 It is true that we use these gifts without knowing all possible
1263 contingencies or being able to guarantee the outcomes. Lu-
1264 theran Christians, nevertheless, claim with confidence that
1265 we are redeemed decision-makers and are thus freed to take
1266 reasonable risks in making decisions that we believe will
1267 impact all life for good.

**Lutheran Christians,
nevertheless, claim with
confidence that we are
redeemed decision-
makers and are thus freed
to take reasonable risks
in making decisions that
we believe will impact all
life for good.**

1268

1269 As a church, the ELCA accepts God's calling to reclaim and strengthen its congrega-
1270 tions as places of *koinonia*, and to prepare its rostered and lay leaders to deal with the
1271 demands of a culture deeply impacted by genetic knowledge. It recognizes its role as a
1272 public church engaged critically through its members in their daily callings and through
1273 our various organizational expressions. By these means, this church will proceed with due
1274 caution to encourage the advance of genetic knowledge and technology, advocating for its
1275 just and wise use.

1276

1277 This church calls upon all members of the human community—especially those who
1278 exercise social and economic power—to recognize the weighty choices inherent upon the
1279 human race with its unprecedented power in this 21st century. It calls for a sober analysis
1280 of how power is used in its social context. It calls upon all to recognize the wisdom of

1281 emphasizing long-term ecological, social and economic needs and giving priority to the
1282 common good.

1283

1284 This church believes that an ethic of responsibility is incumbent upon all people if the
1285 community of life is to flourish. It commits itself to joining with others of good will in
1286 being directed by an imperative that respects and promotes that community with justice
1287 and wisdom in the pursuit of genetic knowledge and its use. It believes that in this way
1288 human beings can minimize the dangers of genetic technology and maximize its potential
1289 for the sake of the blessed creation.

1290

1291 It must be remembered that all possibilities are not equally acceptable and that choosing
1292 wisely now is crucial for the integrity of the community of life within which we live and
1293 for whose flourishing we are accountable. The nature of responsibility in this age of un-
1294 paralleled human power calls for wisdom, humility and courage in deliberation, decision-
1295 making and action.

1296

1297 In this 21st century the church's trust exists not in human achievements, but in the Triune
1298 God who creates, redeems and will finish making all things new. This One is the source
1299 of Christian confidence to live boldly in these times; it is a confidence that runs from the
1300 beginning to the end of faith and responsibility in any age.

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Endnotes

- 1 As indicated in the *Book of Concord*, the constructive function of the law is called the “third use.” See “The Formula of Concord,” Epiteome, 502-503.
- 2 “The Small Catechism,” in Robert Kolb and Timothy Wengert, eds. *The Book of Concord*. (Minneapolis: Augsburg Fortress, 2000), 354.
- 3 The traditional theological term for this point, taken from Latin, is *creatio continua*, or “continuing creation.”
- 4 In the early chapters of Genesis scholars have identified the blending of two distinct narratives that each contributes to illuminating the origins of the creation and God’s relation to it. The first is found in Genesis 1:1—2:4a and the second in Genesis 2:4b–25. Subsequent chapters illuminate key aspects of human life before God.
- 5 The Hebrew words for what there was before God began creating is a deliberate nonsense phrase translated “formless void” in the *New Revised Standard Version*. In translating the Greek Old Testament, the prime source for Old Testament quotations in the New Testament, one translation offers “unsightly and unfurnished”. Brenton, Lancelot C. L., *The Septuagint with Apocrypha: Greek and English*, (London: S. Bagster and Sons, 1851, Peabody, Mass.; Hendrickson, 1961).
- 6 The Hebrew word “ADAM” used in Genesis 2:7-21 refers to an “earth creature.” God’s formation of this creature from the “dust of the ground” shows the insignificance and the relatedness of ADAM to earth. It is a play on the Hebrew word for earth, “ADAMAH.” This earth creature is neither male nor female at this point in the Genesis narrative, being undifferentiated as to sex or gender until God makes a woman from ADAM’s body (1:22). Human vocation precedes sexual differentiation in this second creation narrative and human reproduction does not begin until Genesis 4:1.
- 7 In Luther’s discussion of the First Commandment in the Large Catechism, sin is identified fundamentally as a matter of “the trust and faith of the heart alone” misdirected to false gods. Paul states: “for whatever does not proceed from faith is sin” as he seeks to persuade his readers that sin, grown from lack of trust in God leads them to cause other believers to stumble, thus destroying the work of God (Romans 14:13–23).
- 8 To take on human flesh is of necessity to take on a human genome as is emphasized in the begetting and conceiving language of Matthew 1:1–25; Luke 1:26–45; and John 1:1–18.
- 9 *Our Calling in Education* (Chicago: ELCA, 2005), 1.
- 10 Roger A. Willer, *Genetic Testing and Screening: Critical Engagement at the Intersection of Faith and Science* (Minneapolis: Kirk House Publishers, 1998), 7-9.
- 11 As need arises, the ELCA authorizes the development of social messages and social policy resolutions to address particular issues. For more on the character of these documents, their relation to the social statement, and how they would be authorized see *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns* (Chicago: ELCA, 1997, revised 2006), or visit <http://www.elca.org/What-We-Believe/Social-Issues/Policies-and-Procedures.aspx>.
- 12 President’s Council on Bioethics, *Beyond Therapy: Biotechnology and the Pursuit of Happiness* (Washington, D.C.: October 2003), 2.
- 13 Engineered seeds, etc. often are called GMOs (genetically modified organisms). “Pharming” is a shorthand term for using plants and animals to produce pharmaceuticals.

- 14 “SNP” is the shorthand for *single nucleotide polymorphism*, which are the differences in single nucleotides that commonly occur in DNA. Because of their relative frequency these variations can be used to track inheritance in families and populations. SNP is pronounced “snip.”
- 15 This profiling could occur on the basis of traits related to intelligence, ability, or race or others.
- 16 The term “eugenics” literally means “good genes” and can indicate simply the study of hereditary improvement by genetic control. However, it usually refers to any intentional strategy to direct the course of the human species through encouraging the transmission of “desired” traits while discouraging the “undesired” ones. Such strategies could include selective mating, prenatal testing, selective abortion, forced sterilization, ethnic cleansing or others.
- 17 This is often referred to as “gene trespass” and describes the unintended movement of transgenes from a crop in one field to an adjacent field or plants in surrounding environs, often via pollen movement.
- 18 The World Health Organization estimates that 9 million children under the age of 5 die annually around the globe due to a lack of adequate prenatal care, nutrition, clean water, vaccinations, etc. They die from wholly preventable and treatable diseases. What is needed are safe water wells, sewage and sanitation systems, adequate numbers of skilled health professionals and medical resources to meet the population needs, mosquito nets, and better access to food that is already produced and available.
- 19 See, for example, works by Lisa Sowle Cahill, *Theological Bioethics* (Washington, D.C.: Georgetown, 2005), 211-251; Marcia Angell, *The Truth about Drug Companies* (New York: Random House, 2004), 91-92; Paul Farmer, *Pathologies of Power* (Berkeley: University of California, 2005).
- 20 Jesus provides a fuller summary of the “law and the prophets” that includes love of God in Mark 12:28–34; Matthew 22:34–40 and Luke 10:25–42. This double love commandment is formed by a blended and extended combination of Deuteronomy 6:4–5 and Leviticus 19:17–18.
- 21 See William Schweiker, *Responsibility and Christian Ethics* (Cambridge: Cambridge University Press, 1995). See also Per Anderson’s “Sufficient, Sustainable Lifespan for All: Responsible Biotechnology and ELCA Social Thought” in *Theological Foundations in an Age of Biological Intervention*, David C. Ratke, ed. (Minneapolis: Lutheran University Press, 2007).
- 22 Luther’s explication of the Commandments in the Small Catechism registers this same point in teaching the negative prohibition of each commandment first. The positive purpose is given second. “The Small Catechism,” Kolb and Wengert, *Book*, 352-354.
- 23 Throughout history, human activity has led to novel and innovative contributions to the scope of the natural order. The existence of dogs illustrates this point; they exist only because of human efforts. Wolves and coyotes would exist in nature without the human species, but dogs would not.
- 24 *Caring for Health: Our Shared Endeavor* (Chicago: ELCA, 2003), 17.
- 25 *Caring for Creation: Vision, Hope, and Justice* (Chicago: ELCA, 1993), 6.
- 26 The ELCA has ten social statements. The themes developed here appear in several of these but the fullest use is found in: *Caring for Creation: Vision, Hope, and Justice*, 1993; *Sufficient, Sustainable Livelihood for All*, 1999; and *Caring for Health: Our Common Calling*, 2003. More information is available at www.elca.org/socialstatements.
- 27 *Sufficient, Sustainable Livelihood for All* (Chicago: ELCA, 1999), 10.
- 28 *Ibid.*, 4.
- 29 *Ibid.*

- 30 *Caring for Creation: Vision, Hope, and Justice*, 7.
- 31 *Ibid.*, 8.
- 32 *Sufficient, Sustainable Livelihood for All*, 10.
- 33 For example, see William B. Lacy, “Agricultural Biotechnology, Socioeconomic Issues, and the Fourth Criterion.” in *Encyclopedia of Ethical, Legal, and Policy Issues in Biotechnology*. Thomas J. Murray and Maxwell J. Mehlman, eds. (New York: John Wiley & Sons, Inc., 2000), 77–89.
- 34 *Sufficient, Sustainable Livelihood for All*.
- 35 Cahill, *Theological Bioethics*, 211–251.
- 36 *Abortion* (Chicago: ELCA, 1999), 2.
- 37 *Ibid.*, 7
- 38 *Sufficient, Sustainable Livelihood for All*, 9.
- 39 *Caring for Creation: Vision, Hope, and Justice*, 6.
- 40 *Ibid.*
- 41 Since there are varied meanings for the term “precautionary principle,” it is important to stress that the definition given here is supported by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Greater detail can be found in the volume: *United Nations Educational, Scientific and Cultural Organization World Commission on the Ethics of Scientific Knowledge and Technology, The Precautionary Principle*, (Paris: March 2005), 16. An “everyday” illustration of the precautionary principle at work is found in the prohibition of cell phone use during flight. While there are no known dangers for aircraft function in the interaction of multiple cell phone frequencies, the possible consequences cannot be known for certain and the risk to life is formidable. As a precaution, cell phone use therefore is prohibited.
- 42 *Ibid.* This volume states: “The [precautionary principle] applies to a special class of problems that is characterized by: (1) complexity in the natural and social systems that govern the causal relationships between human activities and their consequences, and (2) unquantifiable scientific uncertainty in the characterization and assessment of hazards and risks. The existing decision-support tools to cope with risks in a rational way, such as probabilistic risk assessment and cost-benefit analysis, have limited value under these conditions.”
- 43 A prime example would be negative impact on those whose livelihoods are affected by genetic trespass onto organic fields. See footnote 20.
- 44 The following is a sample of the New Testament texts referring to the noun *koinonia* and its verbal parallels. Acts 2:43–47; Romans 15:25–29; 2 Corinthians 8:1–14; 9:1–15; Galatians 2:6–10 (“the right hand of fellowship”); Philippians 1:1–11; 2:1–11; 3:1–11; 4:10–19. See *Theological Dictionary of the New Testament*, Vol. 3, Gerhard Kittel, ed., Geoffrey Bromiley, tr. (Ann Arbor, Mich.: Eerdmans, 1968) 789–809.

Glossary of genetic terms

Base pairs: base pairs are nucleotides on complementary strands of DNA that are specifically paired with a partner and linked, forming the “rungs of the ladder” and give DNA its double helix structure. Guanine (G) always pairs with cytosine (C) and thymine (T) always pairs with adenine (A).

Biotechnology: broadly defined, the use of biological processes of microbes and of plants or animal cells for the benefit of humans. When used in conjunction with genetic engineering, it is the genetic modification of an organism’s DNA such that the transformed individuals have new traits that enhance survival or modify quality. Modern biotechnology is being used in medicine, fuel production, agriculture and food production, and criminal science, as well as in environmental activities.

BRCA1 and BRCA2: genes that normally code for a protein that restrains cell growth. Mutations in *BRCA1* and *BRCA2* are associated with Hereditary Breast and Ovarian Cancer.

Clone: a group of genetically identical genes, cells, or organisms derived, asexually, from a single ancestor.

Cloning: the process of making identical copies of an organism, cell, or DNA.

- *Molecular cloning* refers to the process of making multiple copies of a defined DNA sequence or fragment of DNA. Used regularly in laboratories for a wide variety of clinical and research results.
- *Reproductive cloning* uses genetic material from a person’s (or animal’s) cells to grow an entire individual person or animal that has the same DNA as the donor.
- *Therapeutic cloning* harvests embryonic stem cells to study development and treat disease; could also be used to make specific organs or tissues for transplant to reduce the risk of organ rejection.

DNA: the substance of heredity; a large molecule that carries the genetic information that cells need to replicate and to produce proteins.

Epigenetics: the study of the changes on the surface of the DNA molecule which are semi-permanent and may alter the regulation of the expression of gene activity without alteration of genetic structure.

Eugenics: literally it means “good genes” the term can indicate simply the study of hereditary improvement by genetic control. It usually, however, refers to any intentional strategy to direct the course of the human species through encouraging the transmission of “desired” traits while discouraging the “undesired” ones. Such strategies could include selective mating, prenatal testing, selective abortion, forced sterilization, ethnic cleansing, or others.

Gene: a unit of inheritance; a working subunit of DNA. Humans carry approximately 25,000–30,000 genes. Each gene codes for products important in cell functioning such as proteins. Some genes code for a single product and some are known to code several products.

Gene deletion: the total loss or absence of a gene.

Genetic engineering: very broadly, a technique used to manipulate genetic material (genes) of living cells. In the United States, under guidelines issued by the Department of Agriculture’s Animal and Plant Health Inspection Service, genetic engineering is defined as the genetic modification of organisms by recombinant technology. Definitions used in Europe tend to be broader.

Gene stacking: combining traits (e.g., herbicide tolerance and insect resistance) in seed.

Genetic testing: examining a sample of blood or other body fluid or tissue for biochemical, chromosomal, or genetic markers that indicate the presence, absence, or predisposition of genetic disease.

Gene therapy: treating disease by replacing, manipulating, or supplementing nonfunctional or dysfunctional genes.

Gene trespass: refers to the unintended movement of transgenes from a crop in one field to an adjacent field or surrounding environs, often via pollen movement.

Genetically Modified (GM): an organism (GMO) produced by genetic engineering techniques that allow the transfer of inherited characteristics from one organism to another, and occasionally between species (see gene trespass). Living modified organisms (LMOs), genetically engineered (GE) foods and transgenic crops are other terms often used in place of GMOs.

Genetics: the scientific study of heredity; how particular qualities or traits are transmitted from parents to offspring; the term is often used broadly to include the ethical, social, and legal questions that result from the knowledge of genetic science and its application.

Genome: the sum of the genetic material of a particular organism.

Genomic medicine: use of information reflecting segments of the genome rather than solely individual genes in assigning risk for disease, response to treatment, or diagnosis.

Genotype: the collection of actual gene variants (alleles) carried by a cell, an organism or an individual. The genotype is distinct from the phenotype, which are the expressed features including physical characteristics resulting from a given genotype. For instance, everyone has the “gene” for blood-type, but we may have different alleles or variants that result in the phenotypes of A, B, O or AB blood-types.

Germ cells: the reproductive cells of the body, either egg or sperm cells.

Hereditary mutation: a gene change in the body’s reproductive cells (egg or sperm) that becomes incorporated in the DNA of every cell in the body; also called germline mutation.

Human Genome Project: an international research effort (led in the United States by the National Institutes of Health and the Department of Energy) to sequence the base pairs, identify the genes, and understand the human genome. It includes efforts to address the ethical, legal, and social issues that arise from this knowledge. (*see* Genome)

In vitro fertilization (IVF): any of a number of methods of treating infertility by initially combining sperm and egg outside the body.

Mutation: a permanent structural alteration in DNA. In most cases, DNA changes either have no effect or cause harm, but occasionally a mutation can improve an organism’s chance of surviving and passing the beneficial change on to its descendants.

Norm: a typical, average, or standard characteristic or behavior.

Nucleotide: the subunit of DNA (or RNA) made up of two bases (a base pair) and their accompanying components. A nucleotide may be thought of as the smallest integral subunit, or the smallest “address” at which one finds information coded into the DNA (or RNA) molecule. When DNA information is being translated into protein structure, it is accomplished by “reading” three nucleotides for each amino acid that is being built into the protein product.

Nucleus: the cell structure that houses the chromosomes.

Oncogenes: genes that normally play a role in the growth of cells but when overexpressed, misregulated, or mutated can foster the growth of cancer.

Patent: when applied to genetics, the government regulations or requirements conferring the right or title to an individual or organization to genes if there has been substantial human intervention.

Plant Breeding: the technique of crossing plants to produce varieties with particular characteristics (traits) that are carried in their genes and passed on to future generations.

Predictive/presymptomatic gene test: a test to identify gene mutations that indicate whether an individual carries a genetic mutation associated with the development of a particular disorder. It predicts that the disorder associated with the genetic mutation is likely to occur.

Preimplantation genetic diagnosis (PGD): procedures that are performed on embryos prior to implantation, sometimes even on oocytes (egg cells) prior to fertilization in order to determine the presence of a specific genetic sequence associated with a disorder. PGD is considered an alternative to prenatal diagnosis.

Preimplantation genetic screening: procedures that do not look for a specific disease but use PGD techniques to identify embryos at risk for a wide-range of diseases based on the presence of genetic abnormalities.

Prenatal diagnosis: examining fetal cells taken from the amniotic fluid, the primitive placenta (chorion) for biochemical, chromosomal, or gene alterations in order to provide a specific diagnosis of a fetus during the pregnancy.

Reproductive cells: egg and sperm cells. Each mature reproductive cell carries a single set of 23 chromosomes.

SNPs single nucleotide polymorphism: differences in single nucleotides that commonly occur in DNA. These differences are generally benign and occur on average about every 1,000 bases. Because of their relative frequency these variations can be used to track inheritance in families and populations. SNP is pronounced “snip.”

Sources:

www.genome.gov Talking Glossary

www.genetests.org GeneTests: Illustrated Glossary

http://ghr.nlm.nih.gov/ Genetics Home Reference: Handbook

2. How helpful did you find each of the sub-sections in Section II – Faith Affirmations?

	<u>Not Very Helpful</u>			<u>Very Helpful</u>	
	1	2	3	4	5
2.1 Scripture and genetics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.2 God as creator, the community of life, and vocation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.3 Human fault	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.4 Redemption, fulfillment, and Christian perspective	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What do you see as the section’s strengths and weaknesses?

3. How helpful did you find each of the sub-sections in Section III – Social Context?

	<u>Not Very Helpful</u>			<u>Very Helpful</u>	
	1	2	3	4	5
3.1 Dialogue between faith and other sources of knowledge...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.2 Genetic sciences and technologies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.3 The global context of genetic developments	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.4 The problem of sin	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.5 Reason for action	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What do you see as the section’s strengths and weaknesses?



4. How helpful did you find each of the sub-sections in Section IV – An Ethical Framework?

		<u>Not Very Helpful</u>			<u>Very Helpful</u>	
		1	2	3	4	5
4.1	Respect and promote the community of life with justice and wisdom.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.2	The community of life.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.3	Respect	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.4	Promote.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.5	With justice					
	• Sufficiency.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	• Sustainability.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	• Solidarity.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	• Participation.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.6	With wisdom					
	• The knowledge of specialists.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	• Humility.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	• Precautionary principle.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.7	Convictions.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What do you see as the section's strengths and weaknesses?

5. How helpful did you find each of the sub-sections in Section V – Challenges for a Community in Christ?

		<u>Not Very Helpful</u>			<u>Very Helpful</u>	
		1	2	3	4	5
5.1	The emerging context for Christian communities.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.2	Koinonia.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.3	Leadership.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.4	A public church.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.5	A koinonia of redeemed decision-makers.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What do you see as the section’s strengths and weaknesses?

6. How helpful did you find Section VI – Power, Choice, and Responsibility?

<u>Not Very Helpful</u>			<u>Very Helpful</u>	
1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What do you see as the section’s strengths and weaknesses?



7. Overall, how well does the Draft Social Statement on Genetics provide a useful framework to help this church discern what it means to respond faithfully to the new powers and possibilities of genetic knowledge and technology?

<u>Not Very Well</u>			<u>Very Well</u>	
1	2	3	4	5
<input type="radio"/>				

Comments:

8. The proposed social statement on genetics will have a series of implementing resolutions. Such resolutions provide an opportunity to commit our church to the development of additional resources or programs relevant to the concerns of the social statement. Please list up to three topics you think it would be essential to include among the implementing resolutions for this social statement.

Thank you for reading the draft social statement and responding. Feel free to share additional comments with the task force by attaching additional sheets.

Prepared by the ELCA Task Force on Genetics, Church in Society
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ITEM001628

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To order a single, complimentary printed copy of this document, call 800-638-3522, ext. 2996. Multiple printed copies may be ordered from Augsburg Fortress at www.augsburgfortress.org or by calling 800-328-4648.

You are invited to share your response to the draft in two ways.

1) You may use the Response Form near the back of this booklet, or share your comments in letter or essay form. Please send them to the task force at the address below by October 15, 2010.

ELCA Task Force on Genetics
Church in Society
8765 W. Higgins Rd.
Chicago, IL 60631-4190

2) You may, instead, respond online at www.elca.org/geneticsdraft or e-mail your comments to geneticsdraft@elca.org.

You also are invited to participate in hearings on the draft to be held in many synods. Information and dates for these hearings will be posted at www.elca.org/geneticsdraft. You also may contact your synod office for further information.



Evangelical Lutheran Church in America

God's work. Our hands.

Executive Summary

Draft Social Statement on Genetics

The ELCA Task Force on Genetics has written the draft as one of the steps toward the development of a social statement that will be considered by the 2011 Churchwide Assembly. Drafts have no official standing as statements of the ELCA. They are a means to invite participation by all in the process toward the creation of a statement.

ELCA social statements are theological and teaching documents. They assist the ELCA and its members to reach informed judgments on social issues from a perspective of faith. They are intended to cultivate individual and community deliberation as well as to guide moral formation. They govern this church's institutional policy in terms of its social witness and guide its work as a public church. Social statements are developed through an extensive process of deliberation involving the whole church and are adopted by a two-thirds majority of a churchwide assembly.

In order to understand this draft social statement it is necessary to note several basic convictions that undergird the text:

- The draft is written in six sections themed by the commitment that Lutheran Christians view the unprecedented potential in genetic research and its application with both promise and caution and the belief that we are accountable to God who is both creative and steadfast.
- It teaches from Scripture that human beings are responsible as "imaginative stewards" who are called to dedicate themselves to the flourishing of life. It also teaches from Scripture that sin (i.e., human fault) troubles all human efforts and must be acknowledged and taken into account as decisions are rendered regarding research and application of genetic knowledge.
- Given the scope of both promise and peril, the moral imperative to guide the use of genetic knowledge in medicine, agriculture and other arenas should be "to respect and promote the community of life with justice and wisdom."
- Genetic developments dramatically affect nature and human society and the ELCA is called to take up its responsibility to encourage and advocate for the use of genetic knowledge according to that imperative. It also is called to practice respect and care for all people affected by the personal and policy decisions that must be made.
- Toward those ends, the draft provides a framework to guide reflection, deliberation and action.

The following summarize key themes in each section:

I. Introduction

- The advances of genetics illustrate an unprecedented and qualitative change in human powers in recent times.
- Such powers invoke a greater level of human accountability for the future of society and nature.
- The ELCA believes that the gracious God who creates, redeems and will fulfill creation also has granted human beings access to discernment and insight, which must govern our use of the gifts of science and commerce.

II. Faith Affirmations

- Scripture does not speak about "genetics" but it remains the source and norm for faith and life through the critical light it offers in its insights, patterns and convictions.
- God's goodness and care orchestrate creation toward overall abundance and life; each participant has a relationship to God, a created integrity and a vocation.
- The human vocation is to be an "imaginative steward," that is, the purpose of human beings as members of God's creation is to help order and promote the flourishing of the whole.
- Sin is evident both in exalted pride and in negligence; it is both personal and structural.
- The Christian "vantage point" on cultural developments, such as genetics, is provided by God's self-revelation in Christ's incarnation, crucifixion and resurrection; we live between the already of God's present work and the not-yet of present fault, error and limitation.

III. Social Context

- A salutary conversation about genetic developments requires knowledge and insights from both "secular" and faith-informed sources.
- The ELCA values the genetic sciences and acknowledges the theoretical insights on which they rest; it also recognizes that genetic developments occur rapidly, limiting our capacity for deliberating the moral and social implications.
- The global context of genetic research and application is one of extreme interdependence, economic and power inequality, and the consolidation of power in small networks of key decision makers.
- The ELCA affirms that genetic research and application can be social instruments that contribute significantly to the human vocation and thereby bring much good into the world; yet the ELCA is concerned, given the far-reaching power and the global context of genetic research and applications, about the potential harm to the community of life when such power is placed in imperfect human hands. This misuse or abuse can occur through exalted pride or negligence.
- The confidence to act in the face of both the promise and the peril arise from trust in God, fed and informed by the cross and resurrection. The necessity to deliberate, act and evaluate genetic developments on their merits leads to the need for a common understanding of values and directives—that is, an ethical framework.

IV. An Ethical Framework

- The ethical imperative in an age of unprecedented power is to respect and promote the community of life with justice and wisdom, each term arising from the theology and basic ethical commitments already set forth in the statement. In one sense this imperative is simply a contemporary restatement of the golden rule to "do unto to others as you would have them do unto you."
- Each sub-section explores the meaning and moral implications of a key term of this ethical framework:
 - ▶ the good of the community of life is the value that all research and application should seek to advance; this registers a concern not only for human good but, in some measure, a concern for the biosphere and future generations;
 - ▶ the principle respect has priority over the principle promote; this ethical framework offers a cautious approach that respects the priority of species and natural processes as they currently exist, but does not in principle object to imagination and innovation when science, commerce

- or public policy can demonstrate a contribution to the good of all;
- ▶ the meaning of justice is specified through four principles: sufficiency, sustainability, solidarity and participation; the best uses of genetic knowledge will be those that can demonstrate how they contribute to the growth of sufficiency, sustainability, solidarity and participation in human society and within the wider order of all of creation;
- ▶ the meaning of wisdom in the contemporary context invokes duty to use "expert knowledge" for the good of all, to exercise humility and, on occasion, the need to invoke the precautionary principle.
- Convictions of two kinds are offered in section four:
 - ▶ a limited number of specific convictions illustrate the importance of key principles such as respect or justice on selected "topics" such as reproductive cloning, human embryonic stem cells, research priorities and regulatory policy;
 - ▶ a collection of general convictions are offered in sub-section 4.7; these are divided among affirmative, negative and "mixed" concerns that prompt "sharp" questions.

V. Challenges for a Community in Christ

- The foreseeable future indicates a tremendous increase in range and scope of ambiguous promise and in complex, dynamic and sometimes anguishing situations. In such times the ELCA is called to live into its identity as koinonia, that is, a "deep mutuality in Christ."
- This entails:
 - ▶ congregations and other ministry sites becoming places of welcome of difference and giving special attention to being safe places for common reflection, deliberation, discernment and acceptance;
 - ▶ leaders educated with a working knowledge of these matters, including a deepened understanding of koinonia, vocation, moral formation and deliberation;
 - ▶ lay leaders living out their daily callings in light of their faith, with a special concern for enhanced dialogue among scientists and congregational members and pastors;
 - ▶ being a public church;
 - ▶ proposing this ethical framework for use in the public square since it provides essential criteria and common ground for guiding commercial and social policy.

VI. Power, Choice and Responsibility

- The terms power, choice and responsibility summarize convictions of the statement about the nature of society in these times and invoke a call to wise use of genetic knowledge.
- The statement concludes with the theme that Christian confidence to live boldly in complex and ambiguous times is possible because of the steadfastness of the Triune God.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 - 12, 2010
Exhibit K, Part 2a
Page 4

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Frequently Asked Questions Draft Social Statement on Genetics

What is the most important thing to know about this draft social statement?

The draft states that Lutheran Christians view the unprecedented potential in genetic research and its application with both promise and caution in light of God's creative and steadfast work. It holds that human beings are responsible as "imaginative stewards," called to dedicate themselves to the flourishing of life. What should guide the use of genetic knowledge in medicine, agriculture and other arenas is "to respect and promote the community of life with justice and wisdom." As genetic developments dramatically change lives and society, the ELCA is called to take up its responsibility to encourage and advocate for the use of genetic knowledge according to that imperative. It also is called to practice respect and care for all people affected by the personal and policy decisions that must be made. The draft statement emphasizes broad convictions to guide reflection, deliberation and action.

What does it mean that this is the *Draft Social Statement on Genetics*?

The ELCA Task Force on Genetics has written the current document as a means to receive input from across this church. Drafts have no official standing as statements of the ELCA. They are a means to invite participation by all in the process leading to the development of a social statement.

Why is the ELCA studying the topic of genetics?

The 2005 Churchwide Assembly mandated the development of a social statement for this church. In accordance with standard ELCA procedures, a task force was created to study the issues, provide resource material, create a draft and offer a proposed social statement for consideration to the churchwide assembly in 2011.

What is a social statement?

ELCA social statements are teaching documents that assist members in forming judgments on social issues. They are meant to aid in communal and individual moral deliberation and moral formation. Social statements also set policy for this church and guide its advocacy and work as a public church. They result from an extensive process of deliberation, and are adopted by a two-thirds vote of a churchwide assembly.

How are social statements used?

ELCA members are encouraged to use social statements for teaching and moral guidance. Social statements govern church policy and state the official position of this church, but not all members are expected to agree with all parts of a social statement.

Where can I get a copy of the Draft Social Statement on Genetics?

The draft is available for download at www.elca.org/genetics. Printed copies may be ordered from Augsburg Fortress either online at www.augsburgfortress.org or by calling 800-328-4648. The draft on the Web site is accompanied by resources to assist you and leaders in discussion and deliberation. These include an executive summary for handy reference and this FAQ sheet answering common questions. Additional information regarding the work of the task force can be found at www.elca.org/genetics.

How has the content of the Draft been determined?

The content and range of issues covered in the draft social statement on genetics were developed through the standard ELCA social statement process. The ELCA Task Force on Genetics read, deliberated and consulted with experts on matters from the Bible to biology, sociology and theology. The task force published the study, "Genetics and Faith: Power, Choice and Responsibility" in November 2008 to invite deliberation and response throughout the ELCA. Responses to this study have been tabulated and reported to the task force. The writing of the draft is the work of the task force and represents its best thinking about these issues to date, although not all task force members agree with all aspects of this document.

Who is on the ELCA Task Force on Genetics?

The task force is composed of members of this church who have different perspectives and competencies. It represents the range of opinions held by those in the ELCA. To learn more about who is on the task force please visit: www.elca.org/genetics.

How can I express my thoughts about the draft social statement to the task force?

There are several ways to respond to the task force regarding the draft social statement on genetics: 1) filling out the response form in the back of the draft booklet; 2) attending synod-sponsored hearings; 3) accessing the response form at www.elca.org/genetics; or 4) sharing comments and suggestions by letter or e-mail. The deadline for all feedback is October 15, 2010. Response forms should be sent to: ELCA Genetics Task Force, 8765 W. Higgins, Chicago, IL 60631. E-mail responses should be sent to geneticsdraft@elca.org.

What is a synod hearing?

Many synods, although not all, sponsor hearings as a public place to share comments and hear what others are saying about the draft. They are not designed for argument and rebuttal but offer participants about an hour and a half to share their comments about the text as it now stands. A task force representative is present at each hearing as a listener; a synod recorder also takes notes. The task force will receive reports from hearings as part of the process for revising the draft for 2011. To find out when your synod is holding a hearing, please visit: www.elca.org/genetics.

I've never been to a hearing. What kinds of things can I expect people to say?

Participants are likely to offer a variety of responses and insights. Comments at such hearings generally range from affirmations of particular ideas to suggestions about what should be changed, to concerns about what is missing from the text as it now reads. The point is to share responses of various kinds that will strengthen the document.

How can I prepare for a hearing?

The best way to prepare for a hearing is to read the draft social statement thoroughly and carefully. If there are some points you would like to make, write them down and be prepared to address them at the appropriate time. If you do not have time to say everything you wanted to say, it also is helpful to have written your questions and comments down so that you can give them to the task force representative.

I'm unable to attend my synod's hearing on the draft social statement on genetics. How can I have my voice heard?

The best way is to use the response form in the draft booklet. However, you may check to see if there is a hearing that you can attend in a neighboring synod. To find out where and when all synod hearings will be, visit www.elca.org/genetics. You may also communicate by sending a letter or e-mail. Letter responses should be sent to: ELCA Genetics Task Force at 8765 W. Higgins Rd., Chicago, IL 60631. E-mail responses should be sent to geneticsdraft@elca.org.

What happens after the task force publishes the proposed social statement in February 2011?

Once the proposed statement on genetics is approved by the task force, it will be reviewed by the Church in Society program committee and then sent to the Church Council, which has the authority to recommend a proposed social statement to the 2011 Churchwide Assembly for its consideration. For more information about this process see the timeline at: www.elca.org/genetics.

Don't social statements often have "Implementing Resolutions" attached?

Social statements normally are accompanied by implementing resolutions when they are considered at a Churchwide Assembly. Any implementing resolutions for this social statement will be provided by the task force when the proposed social statement becomes available in February 2011. "Social statements include in their implementing resolutions instructions and recommendations on how their governing principles and directives are to be carried out by different parts of this church" (Policies and Procedures of the ELCA for Addressing Social Concerns, 1997, revised 2006.).

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 - 12, 2010
Exhibit K, Part 2b
Page 4

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RESTATED BYLAWS

of the

BOARD OF PENSIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA (with amendments indicated)

► ARTICLE 1 ◀

Purpose

This corporation is established in accordance with the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* (the "ELCA") to carry out the purposes and perform the functions specified in this corporation's Articles of Incorporation. This corporation shall be governed by its Articles of Incorporation and Bylaws, and by the provisions of the *Constitution, Bylaws and Continuing Resolutions of the ELCA* that are expressly made applicable to this corporation.

► ARTICLE 2 ◀

Location

The principal office of this corporation, at which the general business of this corporation shall be transacted and where the records of this corporation shall be kept, shall be at such place in the State of Minnesota as shall be fixed by duly adopted resolutions of the Board of Trustees. Until otherwise fixed by the Board of Trustees, the principal office shall be at Minneapolis, Minnesota.

► ARTICLE 3 ◀

Meetings of Members

The Articles of Incorporation of this corporation provide that this corporation has no members with voting rights. Accordingly, there shall be no meetings of the members of this corporation.

► **ARTICLE 4** ◀

Board of Trustees

SECTION 4.1 Election and Composition of Board of Trustees. The Board of Trustees shall be elected in the manner and for terms specified by the Constitution, Bylaws and Continuing Resolutions of the ELCA. Members of the Board of Trustees shall include persons with expertise in investments, insurance and pensions, and shall include two to five persons who are members of the plans maintained by the Board of Pensions, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.

The Board of Trustees shall be composed of fifteen persons elected by the Churchwide Assembly. One-third of the Board of Trustees shall be elected each biennium for a six-year term without consecutive re-election. The terms of trustees shall commence at the commencement of the first regular meeting of the Board of Trustees following the close of the Churchwide Assembly at which they are elected and shall expire at the commencement of the first regular meeting of the Board of Trustees in the year in which their successors are elected.

The presiding bishop (or a person designated to serve as the presiding bishop's representative), the bishop elected by the Conference of Bishops, and the treasurer of this Church shall serve as advisory members of the Board of Trustees, with voice but not vote.

SECTION 4.2 Vacancy on Board of Trustees. In the event of an interim vacancy on the Board of Trustees, the Church Council, following consultation with the Board of Trustees, shall elect a trustee to serve the balance of the vacated term. Trustees who are elected to fill a vacancy on the Board of Trustees and who served less than one-half of a term shall be eligible for re-election to one full term served consecutively upon the conclusion of the partial term.

SECTION 4.3 Removal of Trustee. A trustee's position shall be deemed vacant following three (3) absences during any rolling two (2) years commencing with the first absence. In accordance with the Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America, upon two successive absences that have not been excused by the Board of Trustees, a trustee's position shall be declared vacant. A trustee may be removed from office, with or without cause, by the affirmative vote of two thirds (2/3) of the trustees present at a duly held meeting; provided that not less than five (5) days and not more than thirty (30) days notice of such meeting, stating that removal of such trustee is to be on the agenda for such meeting, shall be given to each trustee; provided, however, no such removal of a trustee shall be effective without the approval of the Church Council.

► ARTICLE 5 ◀

Meetings of the Board of Trustees

SECTION 5.1 Annual Meeting. The annual meeting of the Board of Trustees shall be held each year at the time and place, within or without the State of Minnesota, as may be designated by the Board of Trustees. If the Board of Trustees does not fix a time or place, such meeting shall be held at 8:00 o'clock a.m., Central Time, on the first Saturday in November at the registered office of this corporation.

SECTION 5.2 Other Regular Meetings. The Board of Trustees shall establish at least one other regular meeting of the Board and it may establish additional other regular meetings. ~~Such meetings may be held without notice at the registered office of this corporation or at such other place or places as the Board of Trustees may designate.~~ Notice of such meetings shall be given in the manner described in Section 5.4 hereof.

SECTION 5.3 Special Meetings. Special meetings of the Board of Trustees may be called at any time (a) by the Chairperson, (b) by the President, (c) by the Board of Trustees, or (d) upon the written request of five or more members of the Board of Trustees. Anyone entitled to call a special meeting of the Board of Trustees may make a written request to the Secretary to call the meeting, and the Secretary shall give notice of the meeting, setting forth the time, place and purpose thereof, not less than five nor more than thirty days before the date of the meeting. If the Secretary fails to give notice of the meeting within seven days from the day on which the request was made, the person or persons who requested the meeting may fix the time and place of the meeting and give notice in the manner hereinafter provided.

SECTION 5.4 Notice of Meetings. ~~Written notice~~ Notice of each ~~annual~~ meeting of the Board of Trustees stating the time and place thereof shall be mailed, postage prepaid, or by a form of electronic communication consented to by the trustee to whom the notice is given, not less than five nor more than thirty days before the meeting, excluding the day of the meeting, to each trustee at her or his address, including both mail and electronic address, according to the last available records of this corporation. ~~Written notice of each special meeting of the Board of Trustees stating the time, place and purpose thereof shall be mailed, postage prepaid, not less than five nor more than thirty days before the meeting, excluding the day of the meeting, to each trustee at her or his address according to the last available records of this corporation; no~~ No business shall be transacted at any special meeting other than the business specified in ~~such~~ the notice of special meeting. Any trustee 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.

SECTION 5.5 Quorum and Voting. At all meetings of the Board of Trustees, each trustee shall be entitled to cast one vote on any question coming before the meeting. The presence of a majority of the members of the Board of Trustees shall constitute a quorum at any meeting thereof, but the trustees present at any meeting, although less than a quorum, may adjourn the meeting to another time or place. A majority vote of the trustees present at any meeting, if there

be a quorum, shall be sufficient to transact any business. A trustee shall not appoint a proxy for her/himself or vote by proxy at a meeting of the Board of Trustees.

SECTION 5.6 Adjourned Meetings. When a meeting of the Board of Trustees is adjourned to another time or place, notice of the adjourned meeting need not be given other than by announcement at the meeting at which adjournment is taken.

SECTION 5.7 Written Action Without a Meeting. Any action required or permitted to be taken at a meeting of the Board of Trustees may be taken by a signed written action, or consented to by authenticated electronic communication, with two thirds (2/3) or more of the trustees entitled to vote on that action voting in the affirmative. The ~~written~~ action is effective when signed or consented to by authenticated electronic communication by the required number of trustees, unless a different effective date is provided in the written action, or the action requires Church Council or Churchwide Assembly of the ELCA approval. When written action or consent is taken by less than all of the trustees, all trustees shall be notified immediately of its text and effective date, except that failure to provide such notice does not invalidate the written action.

SECTION 5.8 Telecommunications. A trustee may participate in a meeting of the Board of Trustees by any means of communication through which the trustee, other persons so participating and all persons physically present at the meeting may simultaneously hear each other during the meeting. Participation in a meeting by that means constitutes personal presence at the meeting. A conference among trustees by any means of communication through which the participants may simultaneously hear each other during the conference, constitutes a meeting of the Board of Trustees if the same notice is given of the conference as would be required for a meeting, and if the number of persons participating in the conference would be sufficient to constitute a quorum at the meeting. Participation in a meeting by that means constitutes personal presence at the meeting.

► ARTICLE 6 ◀

Officers

SECTION 6.1 Classification. The officers of this corporation shall be of three classifications: "Corporate Officers" elected from the trustees of the corporation in the manner described in Section 6.2 hereof, the "Chief Executive Officer" (President) elected in the manner described in Section 6.3 hereof, and "Staff Officers" appointed in the manner described in Section 6.4 hereof.

SECTION 6.2 Corporate Officers. The Corporate Officers of this corporation shall consist of a Chairperson, a Vice Chairperson, a Secretary, a Treasurer and such other Corporate Officers as the Board of Trustees may designate. The Corporate Officers shall be elected by the Board of Trustees from among its own members at the last regular meeting of the Trustees before the Churchwide Assembly. The Corporate Officers shall serve terms of two years commencing at the first regular meeting of the Trustees following the close of the Churchwide Assembly and

until their respective successors are chosen and have been qualified. Any Corporate Officer may be removed from office, at any time, by the Board of Trustees, with or without cause. A Corporate Officer shall not hold more than one corporate office at the same time.

SECTION 6.3 Chief Executive Officer. The Chief Executive Officer of this corporation shall be the President. The President shall be elected by the Board of Trustees to a four-year term in consultation with and upon the approval of the Bishop of the ELCA. Nomination of a candidate for President shall be made jointly by the Bishop of the ELCA and the committee of the Board of Trustees that is from time to time charged with the responsibility of conducting the search for this corporation's President. The President may be terminated at any time, with or without cause, by the Board of Trustees and the Bishop of the ELCA, following recommendation by the Executive Committee of the Board of Trustees.

The Board of Trustees may enter into a contract with the President for a period not extending beyond the expiration of the President's term if, in the Board's judgment, the contract would be in the best interests of this corporation. The removal of the President is without prejudice to any contractual rights of the President.

The Board of Pensions, together with the Bishop of the ELCA, shall arrange for an annual review of the President. The President shall be eligible for re-election.

SECTION 6.4 Staff Officers. The Staff Officers of this corporation shall be one or more Vice Presidents and such other Staff Officers as the Board of Trustees may authorize. The President shall appoint the Vice Presidents and other Staff Officers. The Vice Presidents and other Staff Officers shall be considered, at all times, employees at will and may be removed at any time, with or without cause, by the President, upon consultation with the Executive Committee.

SECTION 6.5 Vacancies. A Vacancy among any of the Corporate Officers, Chief Executive Officer, or Staff Officers because of death, disqualification, resignation, removal or any other cause shall be filled for the unexpired portion of the term in the manner prescribed in these Bylaws for the election or appointment to such office, except that any such election may take place at any meeting of the Board of Trustees.

SECTION 6.6 Chairperson. The Chairperson of this corporation shall preside at all meetings of the Board of Trustees and the Executive Committee, if one is appointed. The Chairperson shall supervise the carrying out of the policies adopted or approved by the Board of Trustees. The Chairperson shall be a member ex officio of all committees. The Chairperson shall also have and may exercise such further powers and duties as may be conferred upon, or assigned to, her or him by the Board of Trustees.

SECTION 6.7 Vice Chairperson. During the absence or disability of the Chairperson, the Vice

Chairperson shall perform the duties of the Chair.

SECTION 6.8 Secretary. The Secretary shall have and may exercise any and all powers and duties pertaining by law, regulation or practice to the office of Secretary, or imposed by these Bylaws. S/he shall also perform such other duties as may be assigned to her or him by the Board of Trustees.

SECTION 6.9 Treasurer. The Treasurer shall exercise such duties and shall make such reports as may be assigned to her or him by the Board of Trustees.

SECTION 6.10 President. The President shall have general supervision, direction and active management of the affairs of this corporation. Subject to the provisions of Section 9.4 hereof, the President may execute on behalf of this corporation all contracts, deeds, conveyances and other instruments in writing which may be required or authorized by the Board of Trustees for the proper and necessary transaction of the business of this corporation.

SECTION 6.11 Senior Vice President. The President may designate one of the Vice Presidents as the Senior Vice President. During the absence or in the event of death or disability of the President, it shall be the duty of the Senior Vice President to perform the duties of the President.

SECTION 6.12 Additional Powers. Any officer of this corporation, in addition to the powers conferred upon her or him by these Bylaws, shall have such powers and perform such additional duties as may be prescribed by the Board of Trustees.

► ARTICLE 7 ◀

Committees

SECTION 7.1 Authority. Subject to the provisions of these Bylaws and the Constitution, Bylaws and Continuing Resolutions of the ELCA, the Board of Trustees may act by and through such committees as may be specified in resolutions adopted by a majority of all of the members of the Board of Trustees. Each such committee shall have such duties and responsibilities as are granted to it by the Board of Trustees. Each committee may nominate and a majority of all of the members of the Board of Trustees may elect persons to act as voting or non-voting members or advisors to the committee. Additional voting members of a committee so elected shall number fewer than the number of elected members of the Board of Trustees on that committee. Each such committee shall at all times be subject to the control and direction of the Board of Trustees.

Each committee designated in Sections 7.2 and 7.3 shall be appointed by a majority of all of the members of the Board of Trustees.

SECTION 7.2 Executive Committee. The Board of Trustees shall designate an Executive Committee composed of the Chairperson, the Vice Chairperson, the Secretary, the Treasurer, and one (1) other trustee designated by the Board of Trustees. At least one and not more than two (2) members of the Executive Committee shall be plan members. The Executive Committee shall have the authority of the Board of Trustees in the management of the business of this corporation in the interval between meetings of the Board of Trustees, and the Executive Committee shall at all times be subject to the control and direction of the Board of Trustees. The Executive Committee shall also be responsible for reviewing and recommending to the Board of Trustees, compensation and benefits for the chief executive officer.

SECTION 7.3 Audit Committee. The Board of Trustees shall designate an Audit Committee which shall be composed of at least three (3) trustees. The Audit Committee shall be responsible for communications between the Board of Trustees and the corporation's independent auditor, internal auditors (if any) and financial management staff with respect to financial statements, audits, accounting and financial reporting practices, adequacy and effectiveness of the system of internal accounting controls, scope and results of the annual audit and other services performed by independent auditors and for making recommendations as to retention and, where necessary, the termination and replacement of the independent auditors. The Audit Committee shall have authority to investigate and consider any other matters relative to the audit of this corporation's accounts and its financial affairs that the Committee, in its discretion, deems necessary.

SECTION 7.4 Meetings and Voting. Each committee of this corporation may establish the time for its regular meetings and may change that time as it deems advisable. Special meetings of any committee of this corporation may be called by the chairperson of that committee, or by the President. At least five days' notice by mail, telephone or other form of electronic communication, consented to by the committee members, electronic means shall be given of any special meeting of a committee. At all meetings of a committee of this corporation each member thereof shall be entitled to cast one vote on any question coming before such meeting. The presence of a majority of the membership of any committee of this corporation shall constitute a quorum at any meeting thereof, but the members of a committee present at any such meeting, although less than a quorum, may adjourn the meeting to another time or place. A majority vote of the members of a committee of this corporation present at any meeting thereof, if there be a quorum, shall be sufficient for the transaction of the business of such committee.

SECTION 7.5 Written Action Without a Meeting. Any action required or permitted to be taken at a meeting of a committee of the Board of Trustees may be taken by a signed written action or consented to by authenticated electronic communication with two-thirds (2/3) or more of the trustees entitled to vote on that action voting in the affirmative. The written action or consent is effective when signed or consented to by the required number of trustees, unless a different effective date is provided in the written action. When written action or consent is taken by less than all of the trustees entitled to vote, all trustees shall be notified immediately of its text and effective date, except that failure to provide such notice does not invalidate the written action.

SECTION 7.6 Telecommunications. A committee member may participate in a meeting of any committee designated by the Board of Trustees not described above by any means of communication through which the trustee, other persons so participating and all persons physically present at the meeting may simultaneously hear each other during the meeting. Participation in a meeting by that means also constitutes presence in person at the meeting. A conference among members of any committee designated by the Board of Trustees by any means of communication through which the members of the committee may simultaneously hear each other during the conference constitutes a meeting of the committee, if the same notice is given of the conference as would be required for a meeting, and if the number of persons participating in the conference would be sufficient to constitute a quorum at a meeting. Participation in a meeting by that means constitutes presence in person at the meeting.

► **ARTICLE 8** ◀

Fiscal Year

The fiscal year of this corporation shall be January 1 through December 31.

► **ARTICLE 9** ◀

Miscellaneous

SECTION 9.1 Corporate Seal. This corporation shall have no seal.

SECTION 9.2 Amendments. Subject to the provisions of the Constitution, Bylaws and Continuing Resolutions of the ELCA, and the Articles of Incorporation of this corporation, these Bylaws may be amended in the manner prescribed by law.

SECTION 9.3 Indemnification. To the full extent permitted by any applicable law, this corporation shall indemnify each person made or threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this corporation, by reason of the former or present capacity of the person as --

- (a) a trustee, officer, employee or member of a committee of this corporation or,
- (b) a director, officer, partner, trustee, employee or agent of another organization or church pension or other benefit plan ("Plan"), who while a trustee, officer or employee of this corporation, is or was serving the other organization or Plan at the request of this corporation or whose duties as a trustee, officer or employee of

this corporation involve or involved such service to the other organization or Plan,

against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to a Plan), settlements, and reasonable attorneys' fees and disbursements, incurred by the person in connection with the proceeding. This corporation may, with the approval of the affected person, arrange for the provision of legal services at its expense to the extent so doing is not in contravention of any applicable law from time to time in effect.

Indemnification provided by this section shall continue as to a person who has ceased to be a trustee, 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.

This corporation may, to the full extent permitted by applicable law from time to time in effect, purchase and maintain insurance on behalf of any person who is or was a trustee, officer, employee or a member of a committee of this corporation against any liability asserted against such person and incurred by such person in any such capacity.

SECTION 9.4 Execution of Instruments. All deeds, mortgages, bonds, contracts, checks drawn on the funds of the corporation and other instruments pertaining to the business and affairs of this corporation shall be signed and executed on behalf of this corporation by any two of the corporation's officers or by such other person or persons as may be designated by the Board of Trustees. If a document must be executed by persons holding different offices or functions and one person holds such offices or exercises such functions, that person may execute the document in more than one capacity if the document indicates each such capacity.

SECTION 9.5 Authority to Borrow, Encumber Assets. No officer, agent or employee of this corporation shall have any power or authority to borrow money on its behalf, to pledge its credit or to mortgage or pledge its real or personal property except within the scope and to the extent of the authority delegated by resolutions adopted by the Board of Trustees. Authority may be given by the Board of Trustees for any of the above purposes and may be general or limited to specific instances.

SECTION 9.6 Deposit of Funds. All funds of this corporation shall be deposited to the credit of this corporation in such banks, trust companies or other depositories as the Board of Trustees may approve or designate, and all such funds shall be withdrawn only in the manner or manners authorized by the Board of Trustees.

SECTION 9.7 No Emolument. The Trustees shall serve without emolument.

SECTION 9.8 Independent Auditors, Counsel, Actuary and Consultants. (1) This corporation may employ Independent Auditors, Counsel, Actuaries and Consultants as may be necessary from time to time. (2) The Independent Auditor shall make an annual examination of the accounts of the corporation in accordance with generally accepted auditing procedures. (3) The retention of an Independent Auditor shall be approved annually by the Board of Trustees. (4) No Independent Auditor, Counsel, Actuary, Consultant, or Employee thereof, shall be a member of the Board of Trustees.

SECTION 9.9 Conflict or Duality of Interest. All trustees, officers, agents and employees of this corporation shall disclose all real or apparent conflicts or dualities of interest which they discover or which have been brought to their attention in connection with this corporation's activities. "Disclosure" as used in the Bylaws shall mean providing promptly, to the appropriate persons, a written description of the facts comprising the real or apparent conflict or duality of interest. An annual disclosure statement shall be circulated to trustees, officers and certain identified agents and employees to assist them in considering such disclosures, but disclosure is appropriate and required whenever conflicts or dualities of interest may occur. The written notices of disclosure shall be filed with the President or such other person designated by the President to receive such notifications. All disclosures of real or apparent conflicts or dualities of interest shall be noted for the record in the minutes of a meeting of the Board of Trustees.

An individual trustee, officer, agent or employee who believes that s/he or an immediate member of her/his family might have a real or apparent conflict of interest shall, in addition to filing a notice of disclosure, abstain from: (1) participating in discussions or deliberations with respect to the subject of the conflict (other than to present factual information or answer questions), (2) using their personal influence to affect deliberations, (3) making motions, (4) voting, (5) executing agreements, or (6) taking similar actions on behalf of the corporation where the conflict or duality of interest might pertain by law, agreement or otherwise. At the discretion of the Board of Trustees or a committee thereof, a person with a real or apparent conflict or duality of interest may be excused from all or any portion of discussions or deliberations with respect to the subject of the conflict.

A member of the Board of Trustees or a committee thereof, who, having disclosed a conflict or duality of interest, nevertheless shall be counted in determining the existence of a quorum at any meeting where the subject of the conflict is discussed. The minutes of the meeting shall reflect the disclosure made, the vote thereon, the abstention from participation and voting by the individual making disclosure.

There shall be no business transactions, whether in the nature of employment, contract, purchase or sale, between the corporation and a trustee during her or his term in office and, except in the case of employment, for a period of one year thereafter. For purposes of this Section 9.9, the payment of any benefit to which the trustee might otherwise be entitled, shall not be deemed a business transaction.

The President shall ensure that all trustees, officers, agents, employees and independent contractors of the corporation are made aware of the corporation's policy with respect to conflicts or dualities of interest.

SECTION 9.10 Confidentiality of Records. Files maintained by the Board of Pensions in respect to the members of its various plans, their dependents or beneficiaries, shall be maintained as confidential records as to non-Board of Pensions' personnel. Release of any information from such files to third persons shall only be made with written consent of the person for whom the file is maintained, the member's personal representative or a duly appointed professional agent.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 – 12, 2010
Exhibit P, Part 1a
Page 12

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RESTATED BYLAWS

of the

BOARD OF PENSIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA (with amendments incorporated)

► ARTICLE 1 ◀

Purpose

This corporation is established in accordance with the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* (the "ELCA") to carry out the purposes and perform the functions specified in this corporation's Articles of Incorporation. This corporation shall be governed by its Articles of Incorporation and Bylaws, and by the provisions of the *Constitution, Bylaws and Continuing Resolutions of the ELCA* that are expressly made applicable to this corporation.

► ARTICLE 2 ◀

Location

The principal office of this corporation, at which the general business of this corporation shall be transacted and where the records of this corporation shall be kept, shall be at such place in the State of Minnesota as shall be fixed by duly adopted resolutions of the Board of Trustees. Until otherwise fixed by the Board of Trustees, the principal office shall be at Minneapolis, Minnesota.

► ARTICLE 3 ◀

Meetings of Members

The Articles of Incorporation of this corporation provide that this corporation has no members with voting rights. Accordingly, there shall be no meetings of the members of this corporation.

► **ARTICLE 4** ◀

Board of Trustees

SECTION 4.1 Election and Composition of Board of Trustees. The Board of Trustees shall be elected in the manner and for terms specified by the Constitution, Bylaws and Continuing Resolutions of the ELCA. Members of the Board of Trustees shall include persons with expertise in investments, insurance and pensions, and shall include two to five persons who are members of the plans maintained by the Board of Pensions, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.

The Board of Trustees shall be composed of fifteen persons elected by the Churchwide Assembly. One-third of the Board of Trustees shall be elected each biennium for a six-year term without consecutive re-election. The terms of trustees shall commence at the commencement of the first regular meeting of the Board of Trustees following the close of the Churchwide Assembly at which they are elected and shall expire at the commencement of the first regular meeting of the Board of Trustees in the year in which their successors are elected.

The presiding bishop (or a person designated to serve as the presiding bishop's representative), the bishop elected by the Conference of Bishops, and the treasurer of this Church shall serve as advisory members of the Board of Trustees, with voice but not vote.

SECTION 4.2 Vacancy on Board of Trustees. In the event of an interim vacancy on the Board of Trustees, the Church Council, following consultation with the Board of Trustees, shall elect a trustee to serve the balance of the vacated term. Trustees who are elected to fill a vacancy on the Board of Trustees and who served less than one-half of a term shall be eligible for re-election to one full term served consecutively upon the conclusion of the partial term.

SECTION 4.3 Removal of Trustee. A trustee's position shall be deemed vacant following three (3) absences during any rolling two (2) years commencing with the first absence. In accordance with the Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America, upon two successive absences that have not been excused by the Board of Trustees, a trustee's position shall be declared vacant. A trustee may be removed from office, with or without cause, by the affirmative vote of two thirds (2/3) of the trustees present at a duly held meeting; provided that not less than five (5) days and not more than thirty (30) days notice of such meeting, stating that removal of such trustee is to be on the agenda for such meeting, shall be given to each trustee; provided, however, no such removal of a trustee shall be effective without the approval of the Church Council.

► **ARTICLE 5** ◀

Meetings of the Board of Trustees

SECTION 5.1 Annual Meeting. The annual meeting of the Board of Trustees shall be held each year at the time and place, within or without the State of Minnesota, as may be designated by the Board of Trustees. If the Board of Trustees does not fix a time or place, such meeting shall be held at 8:00 o'clock a.m., Central Time, on the first Saturday in November at the registered office of this corporation.

SECTION 5.2 Other Regular Meetings. The Board of Trustees shall establish at least one other regular meeting of the Board and it may establish additional other regular meetings. Notice of such meetings shall be given in the manner described in Section 5.4 hereof.

SECTION 5.3 Special Meetings. Special meetings of the Board of Trustees may be called at any time (a) by the Chairperson, (b) by the President, (c) by the Board of Trustees, or (d) upon the written request of five or more members of the Board of Trustees. Anyone entitled to call a special meeting of the Board of Trustees may make a written request to the Secretary to call the meeting, and the Secretary shall give notice of the meeting, setting forth the time, place and purpose thereof, not less than five nor more than thirty days before the date of the meeting. If the Secretary fails to give notice of the meeting within seven days from the day on which the request was made, the person or persons who requested the meeting may fix the time and place of the meeting and give notice in the manner hereinafter provided.

SECTION 5.4 Notice of Meetings. Notice of each meeting of the Board of Trustees stating the time and place thereof shall be mailed, postage prepaid, or by a form of electronic communication consented to by the trustee to whom the notice is given, not less than five nor more than thirty days before the meeting, excluding the day of the meeting, to each trustee at her or his address, including both mail and electronic address, according to the last available records of this corporation. No business shall be transacted at any special meeting other than the business specified in the notice of special meeting. Any trustee 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.

SECTION 5.5 Quorum and Voting. At all meetings of the Board of Trustees, each trustee shall be entitled to cast one vote on any question coming before the meeting. The presence of a majority of the members of the Board of Trustees shall constitute a quorum at any meeting thereof, but the trustees present at any meeting, although less than a quorum, may adjourn the meeting to another time or place. A majority vote of the trustees present at any meeting, if there be a quorum, shall be sufficient to transact any business. A trustee shall not appoint a proxy for her/himself or vote by proxy at a meeting of the Board of Trustees.

SECTION 5.6 Adjourned Meetings. When a meeting of the Board of Trustees is adjourned to another time or place, notice of the adjourned meeting need not be given other than by announcement at the meeting at which adjournment is taken.

SECTION 5.7 Action Without a Meeting. Any action required or permitted to be taken at a meeting of the Board of Trustees may be taken by a signed written action, or consented to by authenticated electronic communication, with two thirds (2/3) or more of the trustees entitled to vote on that action voting in the affirmative. The action is effective when signed or consented to by authenticated electronic communication by the required number of trustees, unless a different effective date is provided in the written action, or the action requires Church Council or Churchwide Assembly of the ELCA approval. When written action or consent is taken by less than all of the trustees, all trustees shall be notified immediately of its text and effective date, except that failure to provide such notice does not invalidate the written action.

SECTION 5.8 Telecommunications. A trustee may participate in a meeting of the Board of Trustees by any means of communication through which the trustee, other persons so participating and all persons physically present at the meeting may simultaneously hear each other during the meeting. Participation in a meeting by that means constitutes personal presence at the meeting. A conference among trustees by any means of communication through which the participants may simultaneously hear each other during the conference, constitutes a meeting of the Board of Trustees if the same notice is given of the conference as would be required for a meeting, and if the number of persons participating in the conference would be sufficient to constitute a quorum at the meeting. Participation in a meeting by that means constitutes personal presence at the meeting.

► ARTICLE 6 ◀

Officers

SECTION 6.1 Classification. The officers of this corporation shall be of three classifications: "Corporate Officers" elected from the trustees of the corporation in the manner described in Section 6.2 hereof, the "Chief Executive Officer" (President) elected in the manner described in Section 6.3 hereof, and "Staff Officers" appointed in the manner described in Section 6.4 hereof.

SECTION 6.2 Corporate Officers. The Corporate Officers of this corporation shall consist of a Chairperson, a Vice Chairperson, a Secretary, a Treasurer and such other Corporate Officers as the Board of Trustees may designate. The Corporate Officers shall be elected by the Board of Trustees from among its own members at the last regular meeting of the Trustees before the Churchwide Assembly. The Corporate Officers shall serve terms of two years commencing at the first regular meeting of the Trustees following the close of the Churchwide Assembly and until their respective successors are chosen and have been qualified. Any Corporate Officer may be removed from office, at any time, by the Board of Trustees, with or without cause. A Corporate Officer shall not hold more than one corporate office at the same time.

SECTION 6.3 Chief Executive Officer. The Chief Executive Officer of this corporation shall be the President. The President shall be elected by the Board of Trustees to a four-year term in consultation with and upon the approval of the Bishop of the ELCA. Nomination of a candidate

for President shall be made jointly by the Bishop of the ELCA and the committee of the Board of Trustees that is from time to time charged with the responsibility of conducting the search for this corporation's President. The President may be terminated at any time, with or without cause, by the Board of Trustees and the Bishop of the ELCA, following recommendation by the Executive Committee of the Board of Trustees.

The Board of Trustees may enter into a contract with the President for a period not extending beyond the expiration of the President's term if, in the Board's judgment, the contract would be in the best interests of this corporation. The removal of the President is without prejudice to any contractual rights of the President.

The Board of Pensions, together with the Bishop of the ELCA, shall arrange for an annual review of the President. The President shall be eligible for re-election.

SECTION 6.4 Staff Officers. The Staff Officers of this corporation shall be one or more Vice Presidents and such other Staff Officers as the Board of Trustees may authorize. The President shall appoint the Vice Presidents and other Staff Officers. The Vice Presidents and other Staff Officers shall be considered, at all times, employees at will and may be removed at any time, with or without cause, by the President, upon consultation with the Executive Committee.

SECTION 6.5 Vacancies. A Vacancy among any of the Corporate Officers, Chief Executive Officer, or Staff Officers because of death, disqualification, resignation, removal or any other cause shall be filled for the unexpired portion of the term in the manner prescribed in these Bylaws for the election or appointment to such office, except that any such election may take place at any meeting of the Board of Trustees.

SECTION 6.6 Chairperson. The Chairperson of this corporation shall preside at all meetings of the Board of Trustees and the Executive Committee, if one is appointed. The Chairperson shall supervise the carrying out of the policies adopted or approved by the Board of Trustees. The Chairperson shall be a member ex officio of all committees. The Chairperson shall also have and may exercise such further powers and duties as may be conferred upon, or assigned to, her or him by the Board of Trustees.

SECTION 6.7 Vice Chairperson. During the absence or disability of the Chairperson, the Vice Chairperson shall perform the duties of the Chair.

SECTION 6.8 Secretary. The Secretary shall have and may exercise any and all powers and duties pertaining by law, regulation or practice to the office of Secretary, or imposed by these Bylaws. S/he shall also perform such other duties as may be assigned to her or him by the Board of Trustees.

SECTION 6.9 Treasurer. The Treasurer shall exercise such duties and shall make such reports as may be assigned to her or him by the Board of Trustees.

SECTION 6.10 President. The President shall have general supervision, direction and active management of the affairs of this corporation. Subject to the provisions of Section 9.4 hereof, the President may execute on behalf of this corporation all contracts, deeds, conveyances and other instruments in writing which may be required or authorized by the Board of Trustees for the proper and necessary transaction of the business of this corporation.

SECTION 6.11 Senior Vice President. The President may designate one of the Vice Presidents as the Senior Vice President. During the absence or in the event of death or disability of the President, it shall be the duty of the Senior Vice President to perform the duties of the President.

SECTION 6.12 Additional Powers. Any officer of this corporation, in addition to the powers conferred upon her or him by these Bylaws, shall have such powers and perform such additional duties as may be prescribed by the Board of Trustees.

► ARTICLE 7 ◀

Committees

SECTION 7.1 Authority. Subject to the provisions of these Bylaws and the Constitution, Bylaws and Continuing Resolutions of the ELCA, the Board of Trustees may act by and through such committees as may be specified in resolutions adopted by a majority of all of the members of the Board of Trustees. Each such committee shall have such duties and responsibilities as are granted to it by the Board of Trustees. Each committee may nominate and a majority of all of the members of the Board of Trustees may elect persons to act as voting or non-voting members or advisors to the committee. Additional voting members of a committee so elected shall number fewer than the number of elected members of the Board of Trustees on that committee. Each such committee shall at all times be subject to the control and direction of the Board of Trustees.

Each committee designated in Sections 7.2 and 7.3 shall be appointed by a majority of all of the members of the Board of Trustees.

SECTION 7.2 Executive Committee. The Board of Trustees shall designate an Executive Committee composed of the Chairperson, the Vice Chairperson, the Secretary, the Treasurer, and one (1) other trustee designated by the Board of Trustees. At least one and not more than two (2) members of the Executive Committee shall be plan members. The Executive Committee shall have the authority of the Board of Trustees in the management of the business of this corporation in the interval between meetings of the Board of Trustees, and the Executive Committee shall at all times be subject to the control and direction of the Board of Trustees.

The Executive Committee shall also be responsible for reviewing and recommending to the Board of Trustees, compensation and benefits for the chief executive officer.

SECTION 7.3 Audit Committee. The Board of Trustees shall designate an Audit Committee which shall be composed of at least three (3) trustees. The Audit Committee shall be responsible for communications between the Board of Trustees and the corporation's independent auditor, internal auditors (if any) and financial management staff with respect to financial statements, audits, accounting and financial reporting practices, adequacy and effectiveness of the system of internal accounting controls, scope and results of the annual audit and other services performed by independent auditors and for making recommendations as to retention and, where necessary, the termination and replacement of the independent auditors. The Audit Committee shall have authority to investigate and consider any other matters relative to the audit of this corporation's accounts and its financial affairs that the Committee, in its discretion, deems necessary.

SECTION 7.4 Meetings and Voting. Each committee of this corporation may establish the time for its regular meetings and may change that time as it deems advisable. Special meetings of any committee of this corporation may be called by the chairperson of that committee, or by the President. At least five days' notice by mail, telephone or other form of electronic communication, consented to by the committee members, shall be given of any special meeting of a committee. At all meetings of a committee of this corporation each member thereof shall be entitled to cast one vote on any question coming before such meeting. The presence of a majority of the membership of any committee of this corporation shall constitute a quorum at any meeting thereof, but the members of a committee present at any such meeting, although less than a quorum, may adjourn the meeting to another time or place. A majority vote of the members of a committee of this corporation present at any meeting thereof, if there be a quorum, shall be sufficient for the transaction of the business of such committee.

SECTION 7.5 Action Without a Meeting. Any action required or permitted to be taken at a meeting of a committee of the Board of Trustees may be taken by a signed written action or consented to by authenticated electronic communication with two-thirds (2/3) or more of the trustees entitled to vote on that action voting in the affirmative. The written action or consent is effective when signed or consented to by the required number of trustees, unless a different effective date is provided in the written action. When written action or consent is taken by less than all of the trustees entitled to vote, all trustees shall be notified immediately of its text and effective date, except that failure to provide such notice does not invalidate the written action.

SECTION 7.6 Telecommunications. A committee member may participate in a meeting of any committee designated by the Board of Trustees not described above by any means of communication through which the trustee, other persons so participating and all persons physically present at the meeting may simultaneously hear each other during the meeting. Participation in a meeting by that means also constitutes presence in person at the meeting. A conference among members of any committee designated by the Board of Trustees by any means of communication through which the members of the committee may simultaneously hear each other during the conference constitutes a meeting of the committee, if the same

notice is given of the conference as would be required for a meeting, and if the number of persons participating in the conference would be sufficient to constitute a quorum at a meeting. Participation in a meeting by that means constitutes presence in person at the meeting.

► **ARTICLE 8** ◀

Fiscal Year

The fiscal year of this corporation shall be January 1 through December 31.

► **ARTICLE 9** ◀

Miscellaneous

SECTION 9.1 Corporate Seal. This corporation shall have no seal.

SECTION 9.2 Amendments. Subject to the provisions of the Constitution, Bylaws and Continuing Resolutions of the ELCA, and the Articles of Incorporation of this corporation, these Bylaws may be amended in the manner prescribed by law.

SECTION 9.3 Indemnification. To the full extent permitted by any applicable law, this corporation shall indemnify each person made or threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this corporation, by reason of the former or present capacity of the person as --

- (a) a trustee, officer, employee or member of a committee of this corporation or,
- (b) a director, officer, partner, trustee, employee or agent of another organization or church pension or other benefit plan ("Plan"), who while a trustee, officer or employee of this corporation, is or was serving the other organization or Plan at the request of this corporation or whose duties as a trustee, officer or employee of this corporation involve or involved such service to the other organization or Plan,

against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to a Plan), settlements, and reasonable attorneys' fees and disbursements, incurred by the person in connection with the proceeding. This corporation may, with the approval of the affected person, arrange for the provision of legal services at its expense to the extent so doing is not in contravention of any applicable law from time to time in effect.

Indemnification provided by this section shall continue as to a person who has ceased to be a trustee, 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.

This corporation may, to the full extent permitted by applicable law from time to time in effect, purchase and maintain insurance on behalf of any person who is or was a trustee, officer, employee or a member of a committee of this corporation against any liability asserted against such person and incurred by such person in any such capacity.

SECTION 9.4 Execution of Instruments. All deeds, mortgages, bonds, contracts, checks drawn on the funds of the corporation and other instruments pertaining to the business and affairs of this corporation shall be signed and executed on behalf of this corporation by any two of the corporation's officers or by such other person or persons as may be designated by the Board of Trustees. If a document must be executed by persons holding different offices or functions and one person holds such offices or exercises such functions, that person may execute the document in more than one capacity if the document indicates each such capacity.

SECTION 9.5 Authority to Borrow, Encumber Assets. No officer, agent or employee of this corporation shall have any power or authority to borrow money on its behalf, to pledge its credit or to mortgage or pledge its real or personal property except within the scope and to the extent of the authority delegated by resolutions adopted by the Board of Trustees. Authority may be given by the Board of Trustees for any of the above purposes and may be general or limited to specific instances.

SECTION 9.6 Deposit of Funds. All funds of this corporation shall be deposited to the credit of this corporation in such banks, trust companies or other depositories as the Board of Trustees may approve or designate, and all such funds shall be withdrawn only in the manner or manners authorized by the Board of Trustees.

SECTION 9.7 No Emolument. The Trustees shall serve without emolument.

SECTION 9.8 Independent Auditors, Counsel, Actuary and Consultants. (1) This corporation may employ Independent Auditors, Counsel, Actuaries and Consultants as may be necessary from time to time. (2) The Independent Auditor shall make an annual examination of the accounts of the corporation in accordance with generally accepted auditing procedures. (3) The retention of an Independent Auditor shall be approved annually by the Board of Trustees. (4) No Independent Auditor, Counsel, Actuary, Consultant, or Employee thereof, shall be a member of the Board of Trustees.

SECTION 9.9 Conflict or Duality of Interest. All trustees, officers, agents and employees of this corporation shall disclose all real or apparent conflicts or dualities of interest which they discover or which have been brought to their attention in connection with this corporation's

activities. "Disclosure" as used in the Bylaws shall mean providing promptly, to the appropriate persons, a written description of the facts comprising the real or apparent conflict or duality of interest. An annual disclosure statement shall be circulated to trustees, officers and certain identified agents and employees to assist them in considering such disclosures, but disclosure is appropriate and required whenever conflicts or dualities of interest may occur. The written notices of disclosure shall be filed with the President or such other person designated by the President to receive such notifications. All disclosures of real or apparent conflicts or dualities of interest shall be noted for the record in the minutes of a meeting of the Board of Trustees.

An individual trustee, officer, agent or employee who believes that s/he or an immediate member of her/his family might have a real or apparent conflict of interest shall, in addition to filing a notice of disclosure, abstain from: (1) participating in discussions or deliberations with respect to the subject of the conflict (other than to present factual information or answer questions), (2) using their personal influence to affect deliberations, (3) making motions, (4) voting, (5) executing agreements, or (6) taking similar actions on behalf of the corporation where the conflict or duality of interest might pertain by law, agreement or otherwise. At the discretion of the Board of Trustees or a committee thereof, a person with a real or apparent conflict or duality of interest may be excused from all or any portion of discussions or deliberations with respect to the subject of the conflict.

A member of the Board of Trustees or a committee thereof, who, having disclosed a conflict or duality of interest, nevertheless shall be counted in determining the existence of a quorum at any meeting where the subject of the conflict is discussed. The minutes of the meeting shall reflect the disclosure made, the vote thereon, the abstention from participation and voting by the individual making disclosure.

There shall be no business transactions, whether in the nature of employment, contract, purchase or sale, between the corporation and a trustee during her or his term in office and, except in the case of employment, for a period of one year thereafter. For purposes of this Section 9.9, the payment of any benefit to which the trustee might otherwise be entitled, shall not be deemed a business transaction.

The President shall ensure that all trustees, officers, agents, employees and independent contractors of the corporation are made aware of the corporation's policy with respect to conflicts or dualities of interest.

SECTION 9.10 Confidentiality of Records. Files maintained by the Board of Pensions in respect to the members of its various plans, their dependents or beneficiaries, shall be maintained as confidential records as to non-Board of Pensions' personnel. Release of any information from such files to third persons shall only be made with written consent of the person for whom the file is maintained, the member's personal representative or a duly appointed professional agent.

**Proposed Amendments to
ELCA Disability Benefits Plan**

(To be effective upon approval of Church Council, April 11, 2010)

Sections 7.01 and 7.02 of Article VII; Sections 8.14 (new) and 8.16 of Article VIII; and Section 9.04 of Article IX of the ELCA Disability Benefits Plan are amended as follows:

ARTICLE VII: CONTINUATION OF WELFARE BENEFITS COVERAGE DURING DISABILITY

Sec. 7.01 Continuation of Coverage under the ELCA Pension and Other Benefits Program. The Participating Employer shall pay the monthly contributions under the ELCA Pension and Other Benefits Program for each of the first two (2) months commencing on the date the Sponsored Member becomes Totally or Partially Disabled, as determined by the ELCA Board of Pensions. Commencing with the third month of disability, contributions under the ELCA Pension and Other Benefits Program on behalf of the Totally or Partially Disabled Member, her/his spouse, **her/his Eligible Same Gender Partner**, and any eligible children, will be made by the ELCA Disability Benefits Trust. If a Member is Partially Disabled, her/his employer shall continue to make its pro rata share of contributions.

Commencing with the third month of disability, contributions will be made to the ELCA Pension and Other Benefits Program from the ELCA Disability Benefits Trust.

Sec. 7.02 Amount of Contributions to the ELCA Pension and Other Benefits Program. The amount of contributions made from the ELCA Disability Benefits Trust to the ELCA Pension and Other Benefits Program on behalf of a Totally or Partially Disabled Member shall be determined as follows:

- (a) For a Totally Disabled Member. The amount of the monthly contribution shall be determined in accordance with the applicable provisions of the ELCA Pension and Other Benefits Program based on the Totally Disabled Member's Benefit Compensation, increased annually by the Annual Increase Factor. The appropriate contributions for such coverage determined in accordance with Sec. 7.01 shall be made from the ELCA Disability Benefits Trust to the ELCA Pension and Other Benefits Program on behalf of the Totally Disabled Member, her/his spouse, **her/his Eligible Same Gender Partner**, and any children.
- (b) For a Partially Disabled Member. The amount of the monthly contribution shall be determined in accordance with the applicable provisions of the ELCA Pension

and Other Benefits Program based on the Partially Disabled Member's Defined Compensation. The appropriate contributions for such coverage determined in accordance with Sec. 7.01, multiplied by the percentage of her/his Defined Compensation that the Partially Disabled Member is no longer receiving due to a reduction in her/his normal workload, shall be made from the ELCA Disability Benefits Trust to the ELCA Pension and Other Benefits Program on behalf of the Partially Disabled Member, her/his spouse, **her/his Eligible Same Gender Partner**, and any children.

ARTICLE VIII: DEFINITIONS

Sec. 8.14 **Eligible Same Gender Partner.** An "Eligible Same Gender Partner" is an individual who satisfies the same gender partnership requirements established by the ELCA Board of Pensions and submits a completed Affidavit of Partnership to the ELCA Board of Pensions.

With the addition of Sec. 8.14, all existing numbers from 8.14 to 8.20 will be re-numbered Sec. 8.15 to Sec. 8.21.

Sec. 8.15 **16** **Family Members.** A Totally or Partially Disabled Member's "Family Members" include the Totally or Partially Disabled Member's spouse **or Eligible Same Gender Partner** and any lineal descendant or ascendant of the Totally or Partially Disabled Member or of her/his spouse **or Eligible Same Gender Partner**.

ARTICLE IX: ASSIGNMENT/DIVORCE

Sec. 9.04 **Assignment of Benefits.**

- (a) QDRO. The ELCA Board of Pensions, upon receipt of a QDRO will assign up to 100% of a Totally or Partially Disabled Member's entitlement to Monthly Disability Benefits to the Alternate Payee. The Alternate Payee shall be entitled to receive the specified percentage of each Monthly Disability Benefit payment.
- (b) Assignment for Support of Family. In the case of a Totally or Partially Disabled Member eligible for benefits under this Disability Benefits Plan, up to 100% of a Totally or Partially Disabled Member's Monthly Disability Benefits may be assigned to her/his spouse, **Eligible Same Gender Partner**, or child(ren) in accordance with the following rules:
 - (i) The assignment can only be made by the Totally or Partially Disabled Member, the Totally or Partially Disabled Member's attorney-in-fact, the Totally or Partially Disabled Member's court-appointed legal guardian,

or some other person authorized by a court of competent jurisdiction to act on behalf of the Totally or Partially Disabled Member.

- (ii) The spouse, **Eligible Same Gender Partner,** or child of the Totally or Partially Disabled Member, or someone authorized to act on their behalf, certifies to the Board that the assignment of Monthly Disability Benefits will be used solely for the care, support and maintenance of the spouse , **Eligible Same Gender Partner,** or child(ren) of the Totally or Partially Disabled Member.
- (iii) The assignment will not violate applicable state or federal laws.

Explanation: These amendments incorporate eligible same gender partner terms into the Plan.

Cost Impact: Estimated cost impact similar to cost of member adding a spouse.

Legal counsel has reviewed this amendment.

Approval level: ELCA Church Council.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 - 12, 2010
Exhibit P, Part 2a
Page 4

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**Proposed Amendments to
ELCA Flexible Benefits Plan**

(To be effective upon approval of Church Council, April 11, 2010)

Sections 2.08 and 2.16 (new) of Article II; Section 3.04 of Article III; Sections 4.03, 4.06 and 4.11 of Article IV; Section 7.17 of Article VII; and Sections 8.03, 8.04, 8.05, 8.06 and 8.07 of Article VIII of the ELCA Flexible Benefits Plan are amended as follows:

ARTICLE II. DEFINITIONS

Section 2.08 Dependent. “Dependent” is a person who qualifies as a “dependent” of the Member under the relevant provision of the Code. The requirements that must be met for a person to qualify as the Member’s dependent differ depending on the type of Qualified Benefit. **An Eligible Same Gender Partner and his/her children are not Dependents and are not eligible to receive reimbursements under this Plan unless they are tax dependents as defined in the Internal Revenue Code sections referenced below:**

- (a) For a Health FSA, the term is a “dependent” within the meaning of Code §§105 and 106.
- (b) For a Dependent Care FSA, the term means a Qualifying Individual. The term “Qualifying Individual” will be defined and construed in accordance with Code §§21 and 129.

Section 2.16 Eligible Same Gender Partner. An “Eligible Same Gender Partner” is an individual who satisfies the ELCA Board of Pensions’ same gender partnership requirements and submits a completed Affidavit of Partnership to the ELCA Board of Pensions.

With the addition of the new Section 2.16, all existing numbers from 2.16 to 2.36 will be re-numbered 2.17 to 2.37.

ARTICLE III. PARTICIPATION

Section 3.04 Commencement of Participation. Eligible Employees may submit an enrollment application on the first day they are eligible to participate in the PPO portion of the ELCA Medical and Dental Benefits Plan. Such employees will become Members of the Plan on the first day of the month following the Plan Administrator’s receipt of their completed application form. However, such application must be received by the Plan Administrator within 60 days of becoming eligible for this Plan ~~and before the employer takes the first Payroll Contribution from the Member’s compensation.~~

ARTICLE IV. PLAN BENEFITS AND FUNDING

Section 4.03 Member's Account. An "Account" with respect to each Member is the bookkeeping account used to track allocation and payment of Plan benefits.

- (a) The Claims Administrator will establish and maintain an Account in the name of each Member.
- (b) The Claims Administrator will establish and maintain under each Member an Account for each Qualified Benefit elected by the Member.
- (c) Each Member's Account will be credited and debited in accordance with the remaining provisions of this Article.
- (d) In the case of a married couple **or Eligible Same Gender partnership** who are individually sponsored and participating in this Plan, each Sponsored Member may have her/his own Account(s).

Section 4.06 Reimbursement Procedure.

- (a) **Timing.** Within 30 days after receipt of a reimbursement claim, the Claims Administrator will reimburse the Member (if the claim is approved) or will notify the Member that her/his claim has been denied. The Claims Administrator will allow the Member 180 days, or until the end of the Plan Year (whichever is later), in which to complete an incomplete reimbursement claim.

A Member must request reimbursement within four (4) months after the end of the Plan Year in which the Health or Dependent Care Expense was incurred, or if earlier and applicable, within four (4) months after a Member's termination of employment.

- (b) **Eligible Medical, Dental and Prescription Drug Claims Crossover.** Claims for which the Member has patient responsibility, such as deductible or copayment amounts, shall be automatically submitted by the ELCA Medical and Dental Benefits Plan's PPO Administrator, Dental Benefits Administrator and Prescription Drug Benefits Administrator to the Claims Administrator. The Claims Administrator shall automatically reimburse Health Expenses from the Member's Health FSA if there is a sufficient balance. This "crossover" of medical, dental and prescription drug claims to the ELCA Health FSA will occur until the Member notifies the Claims Administrator of the revocation of the crossover. **Notwithstanding the foregoing, if the Member's dependents**

under the ELCA Medical and Dental Benefits Plan are not eligible Dependents of this Plan as described in Sec. 2.08 above, the Member is responsible for contacting the Claims Administrator and revoking the crossover feature.

- (c) Health and Dependent Care Expense Claims Substantiation (for claims not automatically submitted for payment by the PPO, Dental and Prescription Drug Benefits Administrators). A Member may apply for reimbursement by submitting a reimbursement claim form to the Claims Administrator in such form as the Claims Administrator may prescribe, setting forth:
- (i) the ~~person or persons~~ **eligible Dependent** on whose behalf the expenses have been incurred;
 - (ii) the nature and date of the expenses so incurred;
 - (iii) the amount of the requested reimbursement; and
 - (iv) a statement that such Health or Dependent Care Expenses have not otherwise been reimbursed and are not reimbursable through any other source.

The claim form must be accompanied by bills, invoices or other statements from an independent third party showing that the Health or Dependent Care Expenses have been incurred and the amounts of such expenses, together with any additional documentation that the Claims Administrator may request.

- (d) Denied Claims. The appeals procedure for denied reimbursement claims is set forth in Article VI.

Section 4.11 **Plan Year Grace Period.** The “Grace Period” for incurring health care claims will end on the 15th day of March after the end of the Plan Year. There is no Grace Period for incurring dependent care claims. Subject to limitations contained in other provisions of this Plan, a Member who incurs Eligible Health Expenses attributable to the Member or the Member’s spouse or Dependents during the Grace Period as defined in Sec. ~~2.18~~ **2.19** for a Plan Year shall be entitled to receive from the Plan or Claims Administrator full reimbursement for the entire amount of such expenses to the extent of the Annual Contribution Election elected by the Member for that Plan Year less any prior payments or reimbursements. Unused Payroll Contributions relating to a particular Qualified Benefit may only be used to pay or reimburse expenses incurred with respect to that particular Qualified Benefit. To the extent any unused Payroll Contributions from the immediately preceding Plan Year exceed the expenses for the Eligible Health Expenses

incurred during the Grace Period, those remaining unused Payroll Contributions may not be carried forward to any subsequent period, including any subsequent Plan Year, and will be forfeited. The following ordering rule will apply for expenses incurred during a Grace Period: Eligible Health Expenses incurred during the Grace Period will first be reimbursed from any unused Payroll Contributions from the immediately preceding Plan Year until all such unused Payroll Contributions from the immediately preceding Plan Year are used up. If expenses are incurred during the Grace Period but there are no remaining unused Payroll Contributions from the immediately preceding Plan Year the expenses will be reimbursed from unused Payroll Contributions for the current Plan Year.

ARTICLE VII: MISCELLANEOUS PROVISIONS

Section 7.17 Disabled Members. If the Plan Administrator determines that any person entitled to receive any payment under this Plan is physically, mentally or legally incapable of receiving or acknowledging receipt of such payment and no legal representative has been appointed for such person, the Plan Administrator, in its discretion, may (but will not be required to) cause any sum otherwise payable to such person to be paid to such one or more as may be chosen by the Plan Administrator from the following: **the Member's spouse or Eligible Same Gender Partner** the institution maintaining the person or the person's spouse **or Eligible Same Gender Partner**, children, parents or other relatives by blood or marriage. Any payment so made will be a complete discharge of all liability under the Plan with respect to such payment.

ARTICLE VIII: HIPAA COMPLIANCE

Section 8.03 HIPAA Definitions. Each capitalized term used in this Article VIII that is not otherwise defined in this document or Article shall have the meaning ascribed to it under HIPAA. HIPAA-specific definitions include the following:

- (a) Health Care Operations. "Health Care Operations" of the Plan include quality assessments and improvement, advocacy, data analysis, underwriting, contracts, legal services, audits, compliance, management and administration, and such other activities set forth in the Privacy Rule.
- (b) Payment. "Payment" means activities undertaken by the Plan to determine eligibility, premiums and contributions, reimbursements, billing, claims management, appeals, subrogation, collection activities, utilization reviews, and such other activities set forth in the Privacy Rule.

- (c) Protected Health Information. “Protected Health Information” is individually identifiable information created, received or transmitted by a health care organization related to a past, present or future physical or mental health condition, treatment or claim.
- (d) Personal Representative. A “Personal Representative” means an individual who is legally designated, chosen by the Member **or Dependent**, or determined by the Plan, as acting in the best interests of the Member **or Dependent**.
- (e) Treatment. “Treatment” is the provision of care, consultation and referrals between providers, and such other activities set forth in the Privacy Rule.
- (f) Electronic Protected Health Information. “Electronic Protected Health Information” means Protected Health Information that is transmitted by or maintained in electronic media.
- (g) Summary Health Information. “Summary Health Information” means information about individual Members **and Dependents** that summarizes claims history, claims expenses, or type of claims experienced by those Members, and which has been stripped of individual identifiers other than 5-digit zip code.

Section 8.04 Required Uses and Disclosures of Protected Health Information. Except as otherwise set forth herein, the Plan or the Claims Administrator providing benefits under the Plan may disclose Protected Health Information of the Plan to the ELCA Board of Pensions for the following uses and disclosures:

- (a) for disclosure to the Secretary of Health and Human Services, when required by the Secretary for its investigation or determination of the compliance of the Plan with the Privacy Rule;
- (b) for disclosure to a Member **or Dependent** of that Member’s **individual’s** Protected Health Information upon the Member’s **individual’s** request or in appropriate response to an exercise by the Member **individual** of any other of his or her individual rights with respect to Protected Health Information, all in accordance with the requirements of the Privacy Rule;
- (c) for disclosure to a Personal Representative of the Member’s **or Dependent’s** Protected Health Information upon the Personal Representative’s request or in appropriate response to an exercise by the Personal Representative of any other individual rights with respect to Protected Health Information, all in accordance with the requirements of the Privacy Rule; and
- (d) for use or disclosure to other persons, as required by applicable law other than HIPAA, provided that nothing in this Secs. 8.04(d) and 8.06(h) shall permit or

require the use by or disclosure of Protected Health Information to the ELCA Board of Pensions to the extent such disclosure is prohibited by HIPAA.

Section 8.05 Permitted Uses and Disclosures of Protected Health Information. Except as otherwise set forth herein, the Protected Health Information created or received by the Plan or the Claims Administrator providing benefits under the Plan shall be permitted to be disclosed to the ELCA Board of Pensions (upon receipt from the ELCA Board of Pensions of a certification that it shall comply with the restrictions as to the use of Protected Health Information and the other provisions set forth in this Article) for purposes of the administrative functions that the ELCA Board of Pensions performs on behalf of the Plan, or as otherwise required by HIPAA, including without limitation:

- (a) for Treatment, Payment or Health Care Operations;
- (b) for wellness, prevention, nurse line, disease management programs, and health coach services aimed at improving the health status of Members **and Dependents** with certain health characteristics and managing the costs associated with specific chronic diseases;
- (c) for administration of the lifetime maximum benefit in accordance with Sec. 9.05 of the ELCA Medical and Dental Benefits Plan;
- (d) for purposes of advocacy and assistance to ~~Plan~~ Members **and Dependents**;
- (e) for benefits appeals and complaints;
- (f) for purposes relating to subpoenas and other court orders; and
- (g) pursuant to and in accordance with a valid authorization under the Privacy Rule.

Nothing in this Sec. 8.05 shall permit or require the disclosure of Protected Health Information to the ELCA Board of Pensions to the extent such disclosure is prohibited by HIPAA.

In addition, the Plan may disclose Summary Health Information to the ELCA Board of Pensions if the ELCA Board of Pensions requests the Summary Health Information for the purpose of modifying, amending or terminating the Plan. The Plan may also disclose to the ELCA Board of Pensions information on whether an Individual is participating in the Plan or is enrolled in or has disenrolled from the PPO portion of the ELCA Medical and Dental Benefits Plan.

Section 8.06 Disclosure of Protected Health Information to the Board of Pensions. The Plan is permitted to disclose Protected Health Information to the ELCA Board of Pensions because the Plan includes the provisions in this Sec. 8.06, and the execution of this Plan

document shall constitute any certification that may be required under HIPAA that the Plan includes these provisions. The ELCA Board of Pensions shall:

- (a) not use or disclose Protected Health Information received from the Plan or the Claims Administrator providing benefits under the Plan, other than as permitted by the Plan document, for Plan administration, or as otherwise required by law;
- (b) ensure that any agent (including a subcontractor) to whom the ELCA Board of Pensions provides Protected Health Information received from the Plan or the Claims Administrator providing benefits under the Plan, agrees to the same restrictions and conditions with respect to Protected Health Information as apply to the ELCA Board of Pensions under this Article VIII;
- (c) not use or disclose Protected Health Information received from the Plan or the Claims Administrator providing benefits under the Plan, for employment-related actions or decisions or in connection with any employee benefit plan or benefit provided by the ELCA Board of Pensions other than the Plan or a health benefit provided under the Plan;
- (d) report to the Plan, as applicable, any use or disclosure of Protected Health Information received from the Plan or the Claims Administrator providing benefits under the Plan, that is inconsistent with the uses or disclosures required or permitted under this Article VIII and of which the ELCA Board of Pensions becomes aware;
- (e) make the Protected Health Information of a Member **or Dependent** available to that individual, upon the individual's written request, in accordance with the requirements of the Privacy Rule;
- (f) incorporate amendments of Protected Health Information of a Member **or Dependent** as and to the extent required by the Privacy Rule;
- (g) make available to a Member **or Dependent** upon the individual's written request, the information necessary to provide an accounting of the disclosures of Protected Health Information as and to the extent required by the Privacy Rule;
- (h) make the ELCA Board of Pensions' internal practices, books and records relating to the use and disclosure of Protected Health Information received from the Plan or the Claims Administrator providing benefits under the Plan, available to the Secretary of Health and Human Services for determinations as to the compliance of the Plan with HIPAA;
- (i) if feasible, return or destroy all Protected Health Information received from the Plan or from the Claims Administrator providing benefits under the Plan, that the

ELCA Board of Pensions maintains in any form, and retain no copies thereof; or if such return or destruction is not feasible, limit further uses and disclosures of Protected Health Information to the purposes that make the destruction or return infeasible;

- (j) ensure that the requirements set forth in Sec. 8.07 are satisfied with respect to Protected Health Information;
- (k) implement and maintain administrative, physical and technical safeguards that reasonably and appropriately protect the confidentiality, integrity and availability of Electronic Protected Health Information which the ELCA Board of Pensions creates, receives, maintains or transmits on behalf of the Plan;
- (l) ensure that limited access to Protected Health Information (including Electronic Protected Health Information) as described in Sec. 8.07 is supported by reasonable and appropriate security measures;
- (m) ensure that any agent, including a subcontractor, to whom Electronic Protected Health Information is provided agrees to implement reasonable and appropriate security measures to protect such information; and
- (n) report to the Plan any security incident of which it becomes aware.

Section 8.07 Access to Protected Health Information, including Electronic Protected Health Information.

- (a) Access. Access to and use of Protected Health Information, including Electronic Protected Health Information, shall be limited to employees or agents of the ELCA Board of Pensions who perform the functions relating to Plan administration on behalf of or in connection with the Plan, as described in Secs. 8.04 and 8.05, in order to perform such activities.
- (b) Minimum Necessary. Except as to use or disclosure of information related to the treatment of a Member **or Dependent**, when using or disclosing Protected Health Information or when requesting Protected Health Information from another entity, the Plan or any individual acting on behalf of the Plan, including the ELCA Board of Pensions, must make reasonable efforts to limit Protected Health Information to the minimum necessary to accomplish the intended purpose of the use, disclosure or request. Adherence to policies established by the Plan with respect to the use, disclosure or request of Protected Health Information shall be deemed to constitute such an effort.

- (c) Plan Administration Activities. Employees of the ELCA Board of Pensions responsible for such Plan administration activities in accordance with Secs. 8.07(a) and (b), include employees from:
- (i) Finance;
 - (ii) General Counsel;
 - (iii) Health Care;
 - (iv) Information Solutions;
 - (v) Internal Appeals Committee;
 - (vi) Internal Audit;
 - (vii) Marketing and Communications;
 - (viii) Member Services;
 - (ix) Office Services;
 - (x) President's Unit;
 - (xi) Products & Services; and
 - (xii) Trustee's Appeal Committee.

Explanation: These amendments incorporate Eligible Same Gender Partner terms into the Plan.

Cost Impact: None.

Legal counsel has reviewed this amendment.

Approval Level: ELCA Church Council.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 - 12, 2010
Exhibit P, Part 2b
Page 10

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**Proposed Amendment to
ELCA Medical and Dental Benefits Plan**

(To be effective upon approval of Church Council, April 11, 2010)

Section 1.02 of Article I; Section 3.05 of Article III; Sections 4.01, 4.02, 4.03 (new), 4.04, 4.05, 4.06, 4.07 and 4.08 of Article IV; Sections 5.02, 5.04, 5.05 and 5.06 of Article V; Sections 6.01, 6.02, 6.03, 6.04 (new), 6.05, 6.06, 6.07 and 6.08 of Article VI; Sections 7.01, 7.03, 7.04 and 7.05 of Article VII; Sections 8.02 and 8.03 of Article VIII; Sections 9.02, 9.04 and 9.07 of Article IX; Sections 10.04, 10.05, 10.06 and 10.07 of Article X; Section 12.08 of Article XII; Section 13.05 of Article XIII; Sections 14.02, 14.03, 14.04 and 14.05 of Article XIV; Section 15.01 of Article XV; Sections 17.10 and 17.16 of Article XVII; Sections 18.06, 18.08, 18.13, 18.14 (new), 18.24 and 18.30 of Article XVIII; and Sections 20.02, 20.03, 20.04, 20.05, 20.07, 20.08, 20.10, 20.13, 20.15 and 20.17 of Article XX of the ELCA Medical and Dental Benefits Plan are amended as follows:

ARTICLE I: INTRODUCTION

Section 1.02 History of the Medical and Dental Benefits Plan. The Medical and Dental Benefits Plan is designed to replace the medical and dental benefit plans of the Predecessor Churches. The effective date of commencement of this Plan is January 1, 1988. The ELCA Continuation of The ALC Medical-Dental Plan for Retired Participants and the ELCA Continuation of the LCA Ministerial Health Benefits Plan for Retired Members were merged with this Plan effective January 1, 1997. The Personal Wellness Account portion of the Plan was established effective January 1, 2008. **The Plan was expanded to include coverage for Eligible Same Gender Partners and their Eligible Children in April 2010.**

ARTICLE III: ENROLLMENT OF AN ELIGIBLE EMPLOYEE

Section 3.05 Waiver of Coverage and Re-enrollment. A Sponsored Member may waive coverage under this Plan during any period such Member has Other Employer-Provided Group Coverage as described in Sec. 18.23~~24~~. Waiver of coverage will become effective on the first day of the calendar month following the date the written request to waive coverage is received by the ELCA Board of Pensions. A Member who has waived coverage under this Plan may initiate or resume such coverage on any subsequent date, provided that such coverage is requested in writing and initiated or resumed no later than sixty (60) days after the Other Employer-Provided Group Coverage is terminated. An individual who waived coverage in accordance with this Sec. 3.05 shall be a Sponsored Member for purposes of this Plan while s/he continues to be an Eligible Employee.

ARTICLE IV: COVERAGE FOR SPOUSE, SAME GENDER PARTNER AND CHILD

Section 4.01 In General. The Participating Employer may enroll the Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child(ren) of a Sponsored Member. The Participating Employer is responsible for remitting contributions for enrolled dependents to the ELCA Board of Pensions in accordance with Article VII. Coverage for dependents who are enrolled within the Sponsored Member's timely enrollment period will commence on the same date as the Sponsored Member or any subsequent date within the Sponsored Member's timely enrollment period, as requested by the Sponsored Member.

Coverage for dependents who are enrolled after the Sponsored Member's timely enrollment period ends will commence on the first day of the calendar month following the end of the Applicable Waiting Period. This Applicable Waiting Period is defined as the six-month period beginning on the date the dependent's written application is received by the ELCA Board of Pensions. Notwithstanding the preceding sentence:

- (a) Coverage for a dependent who is enrolled within sixty (60) days of the termination of her/his Other Employer-Provided Group Coverage will commence on the date designated by the Participating Employer, provided such date is within sixty (60) days of the termination of the dependent's Other Employer-Provided Group Coverage.
- (b) Coverage for a dependent who is enrolled during an annual open enrollment period described in Sec. 4.0708 will commence on the first day of the calendar year following the end of such open enrollment period.
- (c) Coverage for an individual who becomes an Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child of a Sponsored Member as a result of marriage, **satisfaction of the same gender partnership requirements established by the ELCA Board of Pensions**, birth, adoption or placement for adoption, will commence on the date designated by the Participating Employer, provided such date is within sixty (60) days of the date the individual becomes an Eligible Spouse, **Eligible Same Gender Partner** or Eligible Child.

Section 4.02 Eligible Spouse. For purposes of eligibility for enrollment, each of the following persons **who is the opposite sex of the Member** shall be defined as an Eligible Spouse:

- (a) The spouse of a Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member (including a separated spouse). The spouse must be or must have been legally married to the Sponsored, Coverage Continuation, or Retired Member under the laws of one of the states of the United States or a foreign country. Common law marriages are not recognized.
- (b) The former spouse of a living or deceased Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member,

provided that such ~~person~~ **former spouse** was covered or had waived coverage under this Plan at the time of the marriage dissolution and such spouse has not remarried.

- (c) A Surviving Spouse of a Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member, **provided that such spouse was covered or had waived coverage under this Plan at the time of such Sponsored Member, Coverage Continuation Member or Retired Member's death.**
- (d) The former spouse of an individual who was covered under a plan maintained by a Predecessor Church, provided that the spouse was covered under such plan on December 31, 1987, and continuously thereafter, and that such spouse has not remarried.
- (e) The spouse of a Coverage Continuation Member described in Sec. ~~6.0506~~(c) of this Medical and Dental Benefits Plan, provided the Member and spouse were married at the time coverage continuation began.

A Former or Surviving Eligible Spouse described in (b), (c) or (d) above shall be considered a Coverage Continuation Member.

Sec. 4.03

Eligible Same Gender Partner. For purposes of eligibility for enrollment, an "Eligible Same Gender Partner" described in this Sec. 4.03, is an individual who satisfies the ELCA Board of Pensions' same gender partnership requirements as attested to on a completed Affidavit of Partnership and submits the affidavit within sixty (60) days of the affidavit's completion to the ELCA Board of Pensions. Each of the following persons shall be defined as an Eligible Same Gender Partner.

- (a) **The partner of a Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member. The partner must be or must have been in an ELCA Board of Pensions' recognized partnership to the Sponsored, Coverage Continuation, or Retired Member.**
- (b) **The former partner of a living or deceased Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member, provided that such partner was covered or had waived coverage as an Eligible Same Gender Partner under this Plan at the time of the dissolution of partnership.**
- (c) **A surviving partner of a Sponsored Member, Coverage Continuation Member described in Sec. 18.06(a) or (b), or Retired Member, provided that such partner was covered or had waived coverage as an Eligible Same Gender Partner under this Plan at the time of such Sponsored Member, Coverage Continuation Member or Retired Member's death.**

(d) The partner of a Coverage Continuation Member described in Sec. 6.06(c) of this Medical and Dental Benefits Plan, provided the Member and partner were in an ELCA Board of Pensions' recognized partnership at the time coverage continuation began.

A former or surviving Eligible Same Gender Partner described in (b) or (c) above shall be considered a Coverage Continuation Member.

Section 4.0304 Enrollment of an Eligible Child. The provisions set forth in this Sec. 4.0304 apply to any Eligible Child who is enrolled as a Member on or after January 1, 1998. With respect to an Eligible Child who was a Member on December 31, 1997, and who has continued to be a Member since that date, the provisions of this Sec. 4.0304 as in effect on the date the Eligible Child became a Member, shall continue to apply.

Section 4.0405 Eligible Child. For purposes of eligibility for enrollment, each of the following never-married individuals who meets the requirements of Sec. 4.0506, receives primary support from the **Sponsored, Retired or Continuation Coverage** Member, and is eligible to be claimed as ~~the~~ **such** Member's dependent for federal income tax purposes (as specified in Section 152 of the Internal Revenue Code without regard to Section 152(d)(1)(B)) is defined as an "Eligible Child":

- (a) A natural child of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b).
- (b) A stepchild of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b), provided the stepchild is living in the same household as the Member.
- (c) A legally adopted child of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b).
- (d) A child placed in the household of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b), as a step towards legal adoption by the Member.
- (e) A grandchild of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b), provided the grandchild is living in the same household as the Member.
- (f) A child who has as her/his principal place of abode the home of a Sponsored Member, Retired Member, or Coverage Continuation Member as defined in Section 18.06(a), (b) or (c), or Sec. 6.0607(a) or (b), if the child is living in the

Member's household and the Member has been appointed the legal guardian of the child.

- (g) A child not described previously in this Section who was covered on December 31, 1987, in accordance with the terms of a medical/dental plan maintained by a Predecessor Church.

Notwithstanding the foregoing, a never-married Dependent of an Eligible Same Gender Partner who meets the requirements of Sec. 4.05(a)-(g) above shall be an "Eligible Child" regardless of whether the Sponsored, Retired or Coverage Continuation Member provides primary support for such child or claims such child as a dependent for federal income tax purposes. If such child is enrolled in this Plan, the Sponsored, Retired or Coverage Continuation Member is responsible for any taxes incurred as a result of coverage under the Plan.

Section 4.0506 Age or Disability Requirements. In addition to the relationship requirements stated in Sec. 4.0405, an individual must satisfy one of the following age or disability requirements to be considered an Eligible Child:

- (a) Is under age 19;
- (b) Is under age 25, and enrolled as a full-time student (or less than full-time if the student's qualified health care provider provides written verification to the ELCA Board of Pensions that the student is unable to enroll as a full-time student for health reasons) in an educational institution approved by the ELCA Board of Pensions, with enrollment deemed to continue during quarter or semester breaks if it is reasonably expected that the child will be enrolled as a full-time student at the beginning of the next following quarter or semester, excluding summer school;
- (c) Is enrolled as a full-time student as described in Sec. 4.0506(b) and takes a medically necessary leave of absence certified by a physician for a period of one (1) year or less; or
- (d) Regardless of age,
 - (i) is totally and permanently disabled as determined by the Board of Pensions, and
 - (ii) has been continuously enrolled (or has waived coverage) in the Plan since age 19 (age 25, if a full-time student as described above).

Section 4.0607 Waiver of Coverage and Re-enrollment. A Sponsored Member may waive coverage under this Plan for her/his Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child during any period such Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child has Other Employer-Provided Group Coverage, as described in Sec. 18.2324. Waiver of coverage will become effective on the first day of the calendar month following the date the written request to waive coverage is received by the ELCA Board of Pensions. Coverage that has been waived pursuant to this Sec. 4.0607 may be initiated or resumed on any subsequent date, provided that such coverage is requested in writing and initiated or resumed no later than sixty (60) days after the Other Employer-Provided Group Coverage is terminated.

Section 4.0708 Open Enrollment. A Sponsored Member may enroll an Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child during the annual open enrollment period described in Sec. 3.06(b), with coverage becoming effective the following January 1, provided the Sponsored Member is not waiving coverage ~~or fulfilling an Applicable Waiting Period on that January 1.~~ An Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child enrolling during this open enrollment period shall have no Applicable Waiting Period.

ARTICLE V: ENROLLMENT OF A RETIRED MEMBER, ELIGIBLE SPOUSE, ELIGIBLE SAME GENDER PARTNER AND ELIGIBLE CHILDREN

Section 5.02 Waiver of Coverage and Re-enrollment of a Retired Member. A Retired Member may waive coverage under this Plan during any period such Retired Member has Other Employer-Provided Group Coverage as described in Section 18.2324. Waiver of coverage will become effective on the first day of the calendar month following the date the written request to waive coverage is received by the ELCA Board of Pensions. A Retired Member who has waived coverage under this Plan may initiate or resume such coverage on any subsequent date, provided that such coverage is requested in writing and initiated or resumed no later than sixty (60) days after the Other Employer-Provided Group Coverage is terminated. Any Retired Member initiating or resuming coverage under this Plan who had Other Employer-Provided Group Coverage within sixty (60) days of the effective date of coverage will be deemed to have waived coverage.

Section 5.04 Enrollment of Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child of a Retired Member. An Eligible Spouse **or Eligible Same Gender Partner** or an Eligible Child of a Retired Member may enroll in this Plan. Coverage for dependents who are enrolled concurrently with the Retired Member or within sixty (60) days of the Retired Member's Separation from Service will commence on the date the Retired Member's coverage commences.

Coverage for dependents who are enrolled more than sixty (60) days following the Retired Member's Separation from Service will commence on the first day of the calendar month following the end of the Applicable Waiting Period. This Applicable Waiting Period is defined as the six-month period beginning on the date the dependent's written application is received by the ELCA Board of Pensions. Notwithstanding the preceding sentence:

- (a) Coverage for a dependent who is enrolled within sixty (60) days of the termination of her/his Other Employer-Provided Group Coverage will commence on the date designated by the Retired Member provided such date is within sixty (60) days of the termination of the dependent's Other Employer-Provided Group Coverage.
- (b) Coverage for a dependent who is enrolled during an annual open enrollment period described in Sec. 5.06 will commence on the first day of the calendar ~~month~~ year following the end of such open enrollment period.
- (c) Coverage for an individual who becomes an Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child of a Retired Member as a result of marriage, **satisfaction of the same gender partnership requirements established by the ELCA Board of Pensions,** birth, adoption or placement for adoption will commence on the date designated by the Retired Member, provided such date is within sixty (60) days of the date the individual becomes an Eligible Spouse, **Eligible Same Gender Partner** or Eligible Child.

Section 5.05 Waiver of Coverage and Re-enrollment of Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child of a Retired Member. A Retired Member may waive coverage under this Plan for her/his Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child during any period such Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child has Other Employer-Provided Group Coverage, as described in Section 18.2324. Waiver of coverage will become effective on the first day of the calendar month following the date the written request to waive coverage is received by the ELCA Board of Pensions. Coverage that has been waived pursuant to this Section 5.05 may be initiated or resumed on any subsequent date, provided that such coverage is requested in writing and initiated or resumed no later than sixty (60) days after the Other Employer-Provided Group Coverage is terminated.

Section 5.06 Open Enrollment for Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child of a Retired Member. A Retired Member may enroll an Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child during the annual open enrollment period described in Sec. 3.06(b), with coverage becoming effective the following January 1, provided the Retired Member is not waiving coverage ~~or fulfilling an Applicable Waiting Period on that January 1.~~ An Eligible Spouse **or Eligible Same Gender**

Partner and/or Eligible Child enrolling during this period shall have no Applicable Waiting Period.

ARTICLE VI: ENROLLED STATUS: TERMINATION AND CONTINUATION IN CERTAIN SITUATIONS

Section 6.01 Termination of Sponsored Member's Enrolled Status. Unless coverage is continued in accordance with Section 6.0506, the enrolled status of a Sponsored Member is terminated on the earliest of the following dates:

- (a) The date specified in an advance written notice from the individual's Participating Employer that it will no longer sponsor the individual as a Sponsored Member.
- (b) In the case of a Participating Employer that is subject to the requirements of Sec. 3.03(a), the date determined by the ELCA Board of Pensions, in its sole discretion, to be the date that the Participating Employer ceased to sponsor all of its Eligible Employees.
- (c) Such date determined by the ELCA Board of Pensions to be the date that the Participating Employer ceased to make contributions on behalf of such Sponsored Member as required by this Medical and Dental Benefits Plan or any of the following plans:
 - (i) The ELCA Retirement Plan;
 - (ii) The ELCA Disability Benefits Plan; or
 - (iii) The ELCA Survivor Benefits Plan.
- (d) Such date determined by the ELCA Board of Pensions to be the date that the Participating Employer ceased to provide accurate information requested by it for the administration of this Medical and Dental Benefits Plan.
- (e) The date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.

Section 6.02 Termination of Retired Member's Enrolled Status. The enrolled status of a Retired Member is terminated on the date determined by the ELCA Board of Pensions as the date that the Retired Member ceased making contributions in accordance with Section 8.03.

Section 6.03 Termination of a Spouse's Enrolled Status. Unless coverage is continued in accordance with Sec. 6.0607, the enrolled status of an Eligible Spouse is terminated on the earliest of the following dates:

- (a) The date the individual is no longer an Eligible Spouse.
- (b) In the case of a spouse of a Sponsored Member, the date the spouse is no longer sponsored for enrollment by the Participating Employer.
- (c) In the case of a spouse of a Sponsored Member, Coverage Continuation Member or Retired Member, the date the enrolled status of such Member ends.
- (d) In the case of a spouse of a Sponsored Member or Coverage Continuation Member, the date such Member waives coverage.
- (e) In the case of a spouse of a Retired Member who waives coverage but is not covered by a Medicare Advantage Plan, the date such Member waives coverage.
- (f) In the case of a spouse of a Sponsored Member or Retired Member, the date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.

Section 6.04 **Termination of an Eligible Same Gender Partner's Enrolled Status. Unless coverage is continued in accordance with Sec. 6.07, the enrolled status of an Eligible Same Gender Partner is terminated on the earliest of the following dates:**

- (a) **The date the individual is no longer an Eligible Same Gender Partner (as evidenced by submitting a completed Affidavit of Dissolution of Partnership to the ELCA Board of Pensions).**
- (b) **In the case of an Eligible Same Gender Partner of a Sponsored Member, the date the Eligible Same Gender Partner is no longer sponsored for enrollment by the Participating Employer.**
- (c) **In the case of an Eligible Same Gender Partner of a Sponsored Member, Coverage Continuation Member or Retired Member, the date the enrolled status of such Member ends.**
- (d) **In the case of an Eligible Same Gender Partner of a Sponsored Member or Coverage Continuation Member, the date such Member waives coverage.**

- (e) **In the case of an Eligible Same Gender Partner of a Retired Member who waives coverage but is not covered by a Medicare Advantage Plan, the date such Member waives coverage.**
- (f) **In the case of an Eligible Same Gender Partner of a Sponsored or Retired Member, the date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.**

Section 6.0405 Termination of a Child's Enrolled Status. Unless coverage is continued in accordance with Sec. 6.0607, the enrolled status of an Eligible Child is terminated on the earliest of the following dates:

- (a) The date the individual is no longer an Eligible Child.
- (b) In the case of a ~~child~~ **dependent** of a Sponsored Member, the date the child is no longer sponsored for enrollment by the Participating Employer.
- (c) In the case of a ~~child~~ **dependent** of a Sponsored Member, Coverage Continuation Member or Retired Member, the date the enrolled status of such Member ends.
- (d) In the case of a ~~child~~ **dependent** of a Sponsored Member or Coverage Continuation Member, the date such Member waives coverage.
- (e) In the case of a ~~child~~ **dependent** of a Retired Member who waives coverage but is not covered by a Medicare Advantage Plan, the date such Member waives coverage.
- (f) In the case of a ~~child~~ **dependent** of a Sponsored Member or Retired Member, the date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.

Section 6.0506 Coverage Continuation for Sponsored Members. A Sponsored Member whose enrolled status would otherwise terminate in accordance with Sec. 6.01 may remain enrolled as a Coverage Continuation Member by submitting an election to continue coverage to the ELCA Board of Pensions within sixty (60) days of the date of the change in status, subject to the following:

- (a) A Sponsored Member who is an ELCA Ordained Minister or Rostered Layperson may continue coverage at her/his own expense during any period the Member is "On Leave from Call" provided coverage is also continued in

accordance with Sec. 4.0304 of the ELCA Survivor Benefits Plan. At the end of such period the Member may continue medical and dental coverage for an additional period of up to eighteen (18) months.

- (b) A Sponsored Member who becomes disabled and entitled to benefits from the ELCA Disability Plan may continue coverage during such period of disability. The Participating Employer shall pay the monthly contributions under this Medical and Dental Benefits Plan for coverage of the Sponsored Member and Dependents for each of the first two (2) months of disability. If the Participating Employer fails to pay any monthly contribution for the Member or Dependents for such period, the Member may make such contribution on her/his own behalf and/or on behalf of her/his Dependents to prevent a lapse in coverage. Thereafter the contributions for such coverage shall be paid to this Medical and Dental Benefits Plan on behalf of the Member from the ELCA Disability Benefits Trust until s/he is no longer disabled, s/he is a Retired Member or s/he dies. If the Member is no longer disabled and does not return to work as a Sponsored Member, the Member may continue medical and dental coverage at her/his own expense for an additional eighteen (18) months.
- (c) Any other Sponsored Member may continue coverage at her/his own expense for a period of up to eighteen (18) months, provided, however, that a Sponsored Member who is performing qualified military service covered under the Uniformed Services Employment and Reemployment Rights Act (USERRA) may continue coverage at her/his own expense for a period of up to twenty-four (24) months. Such coverage shall be terminated as of the due date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.

Section 6.0607 Coverage Continuation for Dependents. A Dependent whose enrolled status would otherwise terminate in accordance with Sec. 6.03 or Sec. 6.0405 may remain enrolled as a Coverage Continuation Member by submitting an election to continue coverage to the ELCA Board of Pensions within sixty (60) days of the date of the change in status, subject to the following:

- (a) A Surviving Spouse **or surviving Eligible Same Gender Partner** of a Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a) or (b), may continue coverage at her/his own expense for her/his remaining lifetime.
- (b) A former spouse **or former Eligible Same Gender Partner** of a living or deceased Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a) or (b), may continue coverage at her/his own

expense **for a period of up to thirty-six (36) months. However, if such former spouse began Coverage Continuation on or before May 1, 2010, such coverage may continue at the former spouse's expense** until remarriage. ~~At the end of such period~~ **Following remarriage,** the Member may continue medical and dental coverage for an additional period of up to eighteen (18) months.

- (c) An Eligible Child of a Surviving Spouse **or surviving Eligible Same Gender Partner** or former spouse **or former Eligible Same Gender Partner** described in Sec. ~~6.0607~~(a) or (b) may continue coverage at her/his own expense during the period the Surviving Spouse **or surviving Eligible Same Gender Partner** or former spouse **or former Eligible Same Gender Partner** continues coverage in this Plan. At the end of such period the Eligible Child may continue medical and dental coverage for an additional period of up to eighteen (18) months.
- (d) A surviving ~~child~~ **dependent** of a deceased Sponsored Member, Retired Member, or Coverage Continuation Member described in Sec. 18.06(a), (b) or (c), or Sec. ~~6.0607~~(a) or (b), who no longer meets the definition of Eligible Child, may continue coverage at her/his own expense as long as s/he meets the requirements set forth in Sec. ~~4.0506~~.
- (e) Any other Dependent who had not waived coverage may continue coverage at her/his own expense for a period of up to eighteen (18) months, provided, however, that such coverage shall be terminated as of the due date of the required contribution if full payment is not received within the time frame specified in the ELCA Board of Pensions' Past-Due Account Management Policy.

Notwithstanding the above, an individual described in Sec. ~~6.0607~~(a), (b), (c) or (d), who met that status before January 1, 2004, may re-enroll in this Plan at any date. S/he will not be subject to the Applicable Waiting Period if Other Employer-Provided Group Coverage as described in Sec. ~~18.2324~~ was in effect immediately prior to re-enrollment.

Section 6.0708 Waiver of Coverage and Re-enrollment for Certain Coverage Continuation Members. A Member who has continued coverage under Sec. ~~6.0506~~(a) or (b) may waive coverage under this Plan during any period such Member has Other Employer-Provided Group Coverage as described in Sec. ~~18.2324~~. Additionally, a Member who has continued coverage under Sec. ~~6.0506~~(a) or (b) may waive coverage for her/his Eligible Spouse **or Eligible Same Gender Partner** and/or Eligible Child during any period such Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child has Other Employer-Provided Group Coverage as described in Sec. ~~18.2324~~. Waiver of coverage will become effective on the first day of the calendar month following the date the written request to waive coverage is received by the ELCA Board of Pensions. A Member, Eligible Spouse

or Eligible Same Gender Partner or Eligible Child who has waived coverage under this Plan may resume such coverage on any subsequent date, provided that such coverage is requested in writing and initiated or resumed no later than sixty (60) days after the Other Employer-Provided Group Coverage is terminated. An individual who waived coverage in accordance with this Sec. 6.0708 is also a Coverage Continuation Member. A Member who has continued coverage under Sec. 6.0506(c) or Sec. 6.0607 may not waive coverage under this Plan. Once coverage ends, such Member shall be eligible to re-enroll only if s/he once again meets the requirements of Articles III or IV.

ARTICLE VII: COST OF MEDICAL AND DENTAL COVERAGE FOR SPONSORED MEMBERS AND THEIR DEPENDENTS

Section 7.01 **In General.** The Medical and Dental Benefits Plan is non-contributory for a Sponsored Member. The Participating Employer of a Sponsored Member is responsible for the payment of all contributions associated with membership of the Sponsored Member. The Participating Employer is also responsible for remitting to the ELCA Board of Pensions the contributions for coverage of the Eligible Spouses **or Eligible Same Gender Partners** and Eligible Children which it elects to enroll in this Medical and Dental Benefits Plan.

Section 7.03 **Special Rules Where ~~Both Spouses~~ Two Members are Married to Each Other or are in an Eligible Same Gender Partnership and are Employed by Participating Employers; or Where a Sponsored Member is Employed by Two or More Participating Employers.**

- (a) If both ~~spouses~~ are employed by Participating Employers, the Members shall designate which one is to be enrolled as the Sponsored Member and which one is to be enrolled as the Eligible Spouse **or Eligible Same Gender Partner**. If the Members fail to make a designation, the ELCA Board of Pensions will make the designation as follows:
- (i) For spouses who were both employed by Participating Employers on December 31, 2000, the spouse who was designated as the Sponsored Member as of that date will continue to be so designated.
 - (ii) Otherwise, the ~~spouse one~~ with the earlier birthday in the calendar year will be designated as the Sponsored Member.

Contributions shall be made for both ~~spouses~~ **Members who are married to each other or who are in an Eligible Same Gender Partnership and are Employed by Participating Employers.** The total contribution shall be based

on the couple's total Defined Compensation and allocated between the respective Participating Employers in a manner determined by the ELCA Board of Pensions.

- (b) When a Sponsored Member is employed concurrently by two or more Participating Employers, each employer shall contribute based on the Defined Compensation it pays to the Member, provided, however, that minimum and maximum contributions shall be based on the Member's combined Defined Compensation and allocated to each Employer in proportion to the Defined Compensation paid by that Employer.

Section 7.04 Failure of Participating Employer to Make Required Contributions. The enrolled status of a Sponsored Member and Dependents will be terminated if the Participating Employer has not remitted the full contribution for the Sponsored Member and Dependents to the Medical and Dental Benefits Plan within sixty (60) days after the due date for a given period, except that in the event the Participating Employer cannot or will not remit the full contribution to the Medical and Dental Benefits Plan, the Sponsored Member may make the contribution to continue coverage for the Sponsored Member and Dependents for up to eighteen (18) months, in accordance with Sec. 6.0506(a). If, after eighteen (18) months of payment by the Sponsored Member, the Participating Employer does not resume remitting contributions, the coverage of the Sponsored Member and her/his Dependents under this Medical and Dental Benefits Plan will terminate.

Section 7.05 Waiver of Medical and Dental Benefits Contributions. In the event that a Sponsored Member terminates employment with one Participating Employer and, within thirty-one (31) days thereafter, becomes a Sponsored Member with another Participating Employer, contributions will not be required to continue coverage for the Sponsored Member and Dependents during the period between employment. If the period between covered employment by two separate Participating Employers exceeds thirty-one (31) days, the Sponsored Member must continue coverage in accordance with Sec. 6.0506 to remain eligible for benefits.

ARTICLE VIII: CONTRIBUTION RATES FOR COVERAGE CONTINUATION MEMBERS AND RETIRED MEMBERS

Section 8.02 Eligible Child of a Deceased Member. An Eligible Child who is predeceased by both parents prior to 2004, and who was covered under this Medical and Dental Benefits Plan as an Eligible Child at the time of the death of the second parent to die, shall continue to receive coverage at no cost as long as s/he meets the requirements set forth at Sec. 4.0506.

Section 8.03 Retired Members. The contribution rates for Retired Members and Eligible Spouses **or Eligible Same Gender Partners** and Eligible Children of Retired Members will be determined annually by the ELCA Board of Pensions, in its sole discretion, based on actuarial studies in such a manner that the Medical and Dental Benefits Plan will be self-sustaining, both as to benefit costs and administrative expenses.

ARTICLE IX: BENEFITS COVERAGE AND GENERAL PROVISIONS

Section 9.02 Members Who Have Medicare Supplement Coverage and Reimbursement of Medicare Premiums for Certain Members. A Member who is a Medicare Primary Member shall have Medicare Supplement Coverage. A Member is a Medicare Primary Member if the Member is eligible for primary coverage under Medicare, or would have been eligible for primary coverage if the Member had not opted out of Social Security or waived participation in all or part of Medicare.

The Plan will reimburse certain Medicare Primary Members for the premiums paid by the Members for Medicare Medical Insurance (Part B). Members eligible for reimbursement include Sponsored Members and Disabled Sponsored Members and their Eligible Spouses **or their Eligible Same Gender Spouses** who have primary coverage under Medicare.

Section 9.04 Mid-Year Changes in Coverage. If a Member has a mid-year change of benefit coverage and the change occurs without a break in coverage, due to (i) the Eligible Spouse **or Eligible Same Gender Partner** becomes the designated Sponsored Member and the Sponsored Member becomes the Eligible Spouse **or Eligible Same Gender Partner** in accordance with Sec. 7.03(a), or (ii) a child is no longer the designated Sponsored Member's Eligible Child but becomes the Eligible Child of another Member, or (iii) a child of the designated Sponsored Member becomes a Sponsored Member, or (iv) a termination of employment with ELCA Global Mission as a foreign missionary, Eligible Medical Expenses incurred prior to such mid-year change shall be ascribed to the Member and applied during the same calendar year for such Member as follows:

Section 9.07 Coordination of Benefits.

(d) Determination of Responsibility. **When a Member is covered under two or more group health plans, the** The primary responsibility for payment of benefits shall be determined **by the PPO Administrator, Dental Benefits Administrator, or Behavioral Health Administrator based on national coordination of benefits insurance guidelines. Generally,** ~~in the following order:~~

- (i) The plan which has no provision for coordination of benefits will have primary responsibility.
- (ii) The plan which covers the Member as an employee will have primary responsibility.
- (iii) The plan which has covered the person for the longer period of time will have primary responsibility.**
- ~~(iii)~~**(iv)** In the case of an Eligible Child (other than an Eligible Child whose parents are divorced) **or whose eligible same gender partnership is terminated as evidenced by an Affidavit of Dissolution of Partnership submitted to the ELCA Board of Pensions:**
 - (1) The plan which covers such child as a dependent of the parent whose month and day of birth occurs earlier in a calendar year shall have primary responsibility.
 - (2) If the month and day of birth of the parents are identical, the earliest-effective- date rule set forth in subsection (~~v~~ **iii**) shall apply.
 - (3) ~~Notwithstanding items (1) and (2), if~~ **If** the plan of other group coverage **does not have items (1) and (2) above to establish the order of benefits,** provides that the plan which covers such child as a dependent of the male parent shall have primary responsibility, and if it would be incompatible for each plan to apply its own rule (i.e., if it would result in both plans taking the primary position or in both plans taking the secondary position), then the rule set forth in the plan of other group coverage shall determine the order of benefits.
- ~~(iv)~~**(v)** In the case of an Eligible Child whose parents are divorced **or whose eligible same gender partnership is terminated as evidenced by an Affidavit of Dissolution of Partnership submitted to the ELCA Board of Pensions:**
 - (1) The plan which covers the child as a dependent of the parent who has been made responsible by divorce decree **or other court-approved custody document** for the child's medical expenses will have primary responsibility.

- (2) If the divorce decree **or other court-approved custody document** does not establish responsibility for the child's medical expenses, then **where there are two or more plans**:
- (aa) ~~If the parent with custody of the child has not remarried,~~ the plan which covers the child as a dependent of the parent with custody shall have primary responsibility; or
 - (bb) ~~If the parent with custody of the child has remarried, the plan which covers the child as a dependent of the parent with custody shall have primary responsibility;~~ the plan which covers the child as a dependent of the stepparent will have secondary responsibility; and
 - (cc)** the plan which covers the child as a dependent of the parent without custody shall have tertiary responsibility.
- ~~(cc)~~**(vi)** If the parents have joint custody of the child, the plan that has primary responsibility shall be determined under (iii) above.
- ~~(v)~~ ~~If the foregoing provisions of this Sec. 9.07 do not establish primary responsibility, then such responsibility goes to the plan which has covered the person who is eligible for benefits for the longer period of time.~~

ARTICLE X: PPO MEDICAL BENEFITS COVERAGE

Section 10.04 Deductibles and Percent Copayments for In-network Eligible Medical Expenses Other Than Preventive Services. For all Eligible Medical Expenses other than Preventive Services, after the Member has incurred In-network Eligible Medical Expenses equal to the In-network Deductible Amount in the calendar year, the Member will pay a Percent Copayment equal to fifteen percent (15%) of such expenses in excess of the In-network Deductible Amount until the Maximum In-network Out-of-Pocket Amount has been reached.

The applicable per-Member In-network Medical PPO Deductible Amount for which the Member is responsible is shown in the Appendix. The sum of the In-network Medical PPO Deductible Amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the maximum Deductible Amount for the type of family coverage elected by the Member. See Appendix for applicable amount.

Expenses applied to the Out-of-network Deductible shall also be applied to the In-network Deductible. However, expenses applied to the In-network Deductible shall not also be applied to the Out-of-network Deductible.

Section 10.05 Maximum Out-of-Pocket Amount for In-network Eligible Medical Expenses. Subject to the limitation in Sec. 9.05, the Maximum In-network Out-of-Pocket Amount the Member must pay pursuant to Sec. 10.04 for Deductibles and Percent Copayments for In-network Eligible Medical Expenses incurred in a calendar year is shown in the Appendix. The sum of the In-network Medical PPO Out-of-Pocket amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the Maximum Out-of-Pocket Amount for the type of family coverage elected by the Member. See Appendix for applicable amount.

Out-of-pocket amounts applied to the Maximum Out-of-Pocket Amount for Out-of-network Eligible Medical Expenses shall also be applied to the Maximum Out-of-Pocket Amount for In-network Eligible Medical Expenses. However, Out-of-Pocket amounts applied to the Maximum Out-of-Pocket Amount for In-network Eligible Medical Expenses shall not also be applied to the Maximum Out-of-Pocket Amount for Out-of-network Eligible Medical Expenses.

Section 10.06 Deductibles and Percent Copayments for Out-of-network Eligible Medical Expenses Other Than Preventive Services. For all Eligible Medical Expenses other than Preventive Services, after the Member has incurred Out-of-network Eligible Medical Expenses equal to the Out-of-network Deductible Amount in the calendar year, the Member will pay a Percent Copayment equal to thirty-five percent (35%) of such expenses in excess of the Out-of-network Deductible Amount until the Maximum Out-of-network Out-of-Pocket Amount has been reached.

The applicable per-Member Out-of-network Medical Deductible Amount for which the Member is responsible is shown in the Appendix. The sum of the Out-of-network Medical Deductible Amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the maximum Deductible Amount for the type of family coverage elected by the Member. See Appendix for applicable amount.

Section 10.07 Maximum Out-of-Pocket Amount for Out-of-network Eligible Medical Expenses. Subject to the limitation in Sec. 9.05, the maximum Out-of-network Out-of-Pocket amount the Member must pay pursuant to Sec. 10.06 for Deductibles and Percent Copayments for Out-of-network Eligible Medical Expenses incurred in the calendar year is shown in the Appendix. The sum of the Out-of-network Medical PPO Out-of-Pocket amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the Maximum Out-of-Pocket Amount

for the type of family coverage elected by the Member. See Appendix for applicable amount.

ARTICLE XII: ELIGIBLE MEDICAL EXPENSES AND SUPPORTING SERVICES

Section 12.08 Exclusions from Eligible Medical Expenses. Notwithstanding the foregoing provisions of this Article XII, the Medical and Dental Benefits Plan does not cover the following as Eligible Medical Expenses:

- (c) Treatments which are not provided or prescribed by an Eligible Plan Provider in accordance with Sec. 12.01 or are outside the scope of the provider's license or are not Medically Necessary, as described in Sec. 18.~~21~~22.

ARTICLE XIII: DENTAL BENEFITS COVERAGE

Section 13.05 Specific Requirements for Eligible Dental Expenses. The procedures, services and suppliers set forth in Secs. 13.06 through 13.09 shall be considered Eligible Dental Expenses only if all of the following requirements are met:

- (a) The procedures, services or supplies are furnished by a legally qualified dentist or licensed dental care practitioner acting within the scope of her/his license or under the supervision of a legally qualified dentist or physician;
- (b) The charges are within Reasonable and Customary limits as defined in Sec. 18.~~25~~26.
- (c) The charges are for procedures, services and supplies which are customarily employed for treatment of the dental condition, and which are rendered in accordance with generally accepted standards of dental practice; and
- (d) Except for Eligible Preventive Dental Expenses, the expenses are Medically Necessary as defined in Sec. 18.~~21~~22.

ARTICLE XIV: BEHAVIORAL HEALTH BENEFITS COVERAGE

Section 14.02 Deductibles and Percent Copayments for In-network Eligible Behavioral Health Expenses. For all In-network Eligible Behavioral Health Expenses, after the Member has incurred In-network Eligible Behavioral Health Expenses equal to the In-network Deductible Amount in the calendar year, the Member will pay a Percent Copayment equal to fifteen percent (15%) of such expenses in excess of the In-network Deductible

Amount until the Maximum In-network Out-of-Pocket Amount has been reached. The applicable per-Member In-network Behavioral Health Deductible Amount for which the Member is responsible is shown in the Appendix. The sum of the In-network Behavioral Health Deductible Amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the maximum Deductible Amount for the type of family coverage elected by the Member. See Appendix for applicable amount.

Expenses applied to the Out-of-network Deductible shall also be applied to the In-network Deductible. However, expenses applied to the In-network Deductible shall not also be applied to the Out-of-network Deductible.

Section 14.03 Maximum Out-of-Pocket Amount for In-network Eligible Behavioral Health Expenses. Subject to the limitation in Section 9.05, the maximum In-network Out-of-Pocket amount that the Member must pay pursuant to Sec. 14.02 for Deductibles and Percent Copayments for In-network Eligible Behavioral Health Expenses incurred in the calendar year is shown in the Appendix. The sum of such In-network Out-of-Pocket amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the family Out-of-Pocket maximum amount. See Appendix for applicable amount.

Out-of-pocket amounts applied to the Maximum Out-of-Pocket Amount for Out-of-network Eligible Behavioral Health Expenses shall also be applied to the Maximum Out-of-Pocket Amount for In-network Eligible Behavioral Health Expenses. However, Out-of-Pocket amounts applied to the Maximum Out-of-Pocket Amount for In-network Eligible Behavioral Health Expenses shall not also be applied to the Maximum Out-of-Pocket Amount for Out-of-network Eligible Behavioral Health Expenses.

Section 14.04 Deductibles and Percent Copayments for Out-of-Network Eligible Behavioral Health Expenses. For all Eligible Behavioral Health Expenses, after the Member has incurred Out-of-network Eligible Behavioral Health Expenses equal to the Out-of-network Deductible Amount in the calendar year, the Member will pay a Percent Copayment equal to thirty-five percent (35%) of such expenses in excess of the Out-of-network Deductible Amount until the Maximum Out-of-network Out-of-Pocket Deductible Amount has been reached. The applicable per-Member Out-of-network Behavioral Health Deductible Amount is shown in the Appendix. The sum of the Out-of-network Behavioral Health Deductible Amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the family Maximum Deductible Amount. See Appendix for applicable amount.

In addition to the Deductible Amounts and Percent Copayments, the Member is responsible for one hundred percent (100%) of expenses in excess of the Behavioral Health Administrator's Reasonable and Customary limits.

Section 14.05 Maximum Out-of-Pocket Amount for Out-of-Network Eligible Behavioral Health Expenses. Subject to the limitation in Sec. 9.05, the Maximum Out-of-network Out-of-Pocket Amount that the Member must pay pursuant to Sec. 14.04 for Deductibles and Percent Copayments for Out-of-network Eligible Behavioral Health Expenses incurred in the calendar year is shown in the Appendix. The sum of such Out-of-network Out-of-Pocket amounts for the Member, Spouse **or Eligible Same Gender Partner** and eligible children of the Member's Family shall not exceed the Maximum Out-of-Pocket Amount for the type of family coverage elected by the Member. See Appendix for applicable amount.

ARTICLE XV: PRESCRIPTION DRUG COVERAGE

Section 15.01 Eligible Prescription Drug Expenses. The Medical and Dental Benefits Plan will pay for the cost of Eligible Prescription Drugs prescribed for a Member by a provider of service licensed to prescribe medications, subject to limitations imposed by the Prescription Drug Administrator to ensure Medical Necessity and appropriate use in accordance with Sec. 18.2+22, the Copayments set forth in Sec. 15.04 and the Maximum Reimbursement Amount set forth in Sec. 9.05. Eligible expenses shall be limited to a thirty (30) day supply except when purchased from the Prescription Drug Mail Order Pharmacy, in which case eligible expenses shall be limited to a ninety (90) day supply. Eligible expenses for drugs defined as Specialty Drugs by the Prescription Drug Benefits Administrator shall be limited to a thirty (30) day supply. "Specialty Drugs" means the list of drugs defined by the Prescription Drug Administrator as Specialty Drugs, including injectable and oral drugs.

ARTICLE XVII: MISCELLANEOUS PROVISIONS

Section 17.10 Obligation of Members. A Member shall comply with all requirements of the ELCA Board of Pensions regarding enrollment and administration of the Medical and Dental Benefits Plan including, but not limited to, establishing such Member's date of birth, marital status, **partnership status**, and marital, **partnership** and family support obligations. If the Member fails to comply with reasonable requirements or knowingly provides false, inaccurate or misleading information to the ELCA Board of Pensions, the Member shall be obligated to reimburse the ELCA Board of Pensions for the reasonable expenses and damages incurred by the ELCA Board of Pensions as the result of such failure including, but not limited to, an amount determined by the ELCA Board of Pensions to be the additional expense of its staff in discovering, correcting, or adjusting

for such failure. The ELCA Board of Pensions may charge the Member's future benefit payments under this Medical and Dental Benefits Plan, if any, for such additional expense.

Section 17.16 No Guarantee of Tax Consequences. The ELCA Board of Pensions makes no commitment or guarantee that any amounts paid to or for the benefit of a Member under this Plan will be excludable from the Member's gross income for federal, state or local income tax purposes. It shall be the obligation of each Member to determine whether each payment under this Plan is excludable from the Member's gross income for federal, state and local income tax purposes, and to notify the ELCA Board of Pensions if the Member has any reason to believe that such payment is not so excludable.

If an Eligible Same Gender Partner and/or his/her Eligible Children covered under this Plan are not tax dependents as defined under section 152 of the Internal Revenue Code, any Participating Employer contributions to the cost of such Eligible Same Gender Partner's (and children's) coverage must be reported by the Participating Employer as taxable income.

ARTICLE XVIII: DEFINITIONS

Section 18.06 Coverage Continuation Member. A Coverage Continuation Member is an individual who:

- (a) Is an ELCA Ordained Minister or ELCA Rostered Layperson who continues coverage while On Leave from Call under Sec. 6.0506(a).
- (b) Continues coverage under Sec. 6.0506(b) as a disabled Member.
- (c) Continues coverage under Sec. 6.0506(c).
- (d) Is a Dependent who continues coverage under Sec. 6.0607.

Section 18.08 Dependent. A "Dependent" is a person who is covered as a Member of this Medical and Dental Benefits Plan and meets the definition of either:

- (a) "Eligible Spouse" as set forth at Sec. 4.02(a); or
- (b) "Eligible Child" as set forth at Sec. 4.0405 (also meeting the "Age or Disability Requirements" set forth at Sec. 4.0506).
- (c) **"Eligible Same Gender Partner" as set forth in Sec. 4.03.**

Section 18.13 Eligible Child. An “Eligible Child” is an individual described in Sec. 4.0405 who also meets the “Age or Disability Requirements” of Sec. 4.0506.

Section 18.14 Eligible Same Gender Partner. An “Eligible Same Gender Partner” is an individual described as such in Sec. 4.03.

With the addition of Section 18.14, all existing numbers from 18.14-18.29 will be re-numbered 18.15-18.30.

Section 18.2324 Other Employer-Provided Group Coverage. “Other Employer-Provided Group Coverage” is any group plan providing benefits or services for or by reason of medical care treatment, which benefits or services are provided by (a) an employer or former employer of the Sponsored Member’s Eligible Spouse **or Eligible Same Gender Partner** as the result of the Eligible Spouse’s **or Eligible Same Gender Partner’s** employment; (b) a former employer of the Sponsored Member as a result of the Sponsored Member’s previous employment; (c) an employer, former employer of a Retired Member or Eligible Spouse **or Eligible Same Gender Partner** of a Retired Member; (d) an employer or former employer of a Member who is “On Leave from Call” or Eligible Spouse **or Eligible Same Gender Partner** of a Member who is “On Leave from Call;” (e) an employer of the Sponsored Member (other than the Sponsored Member’s Participating Employer), provided such employer is not an ELCA congregation, seminary, synod or Churchwide Unit; (f) a government-sponsored program outside the United States; (g) Federal Medicaid or state-sponsored Medicaid-like medical assistance programs; (h) a post-secondary educational institution attended by a Coverage Continuation Member, Eligible Spouse **or Eligible Same Gender Partner** or Eligible Child; or (i) a Medicare Health Plan Option under a Medicare Advantage plan.

Section 18.2930 Surviving Spouse. A “Surviving Spouse” is an individual who is legally married to a Sponsored Member **of the opposite sex** on the date of the Sponsored Member’s death and who survives the death of the Sponsored Member.

ARTICLE XX: PERSONAL WELLNESS ACCOUNT

Section 20.02 Definitions. Certain terms are specific to this Article XX and are defined below. Except for the terms defined below, terms that are capitalized throughout the Plan are defined terms, the definitions for which are set forth in various Plan sections.

- (a) Health FSA. The “Health FSA” is the health flexible spending account as defined in Prop. Treas. Reg. §1.125-2, Q & A-7(a) offered under the ELCA Flexible Benefit Plan.

- (b) Health Improvement Activity Administrator. The ELCA Board of Pensions may contract with “Health Improvement Activity Administrators” that will provide health risk assessments, health improvement modules, and/or health improvement support services to PWA Members, **Eligible Spouses and Eligible Same Gender Partners**. PWA Member, **Eligible Spouse and Eligible Same Gender Partner** participation in Health Improvement Activities will be recorded by the Health Improvement Activity Administrator and reported to the PWA Administrator so that the PWA Administrator can activate and credit a PWA Member’s Personal Wellness Account in accordance with Section 20.15.
- (c) Health Improvement Activities. “Health Improvement Activities” are those activities ~~prescribed~~ **presented** by the ELCA Board of Pensions from time to time which must be performed by a PWA Member, ~~or her/his~~ **Eligible Spouse or Eligible Same Gender Partner** before any amounts are credited to a PWA Member’s Personal Wellness Account.
- (d) Maximum Annual Credit Amount. The “Maximum Annual Credit Amount” to a Personal Wellness Account for a PWA Member, ~~and~~ **Eligible Spouse or Eligible Same Gender Partner** shall be determined by the ELCA Board of Pensions and specified in Appendix A.
- (e) PWA Administrator. The PWA Administrator” is the entity that has contracted with the ELCA Board of Pensions to manage and administer the Personal Wellness Account.
- (f) PWA Dependent. A “PWA Dependent” is any individual, **including an Eligible Spouse**, who is a tax dependent of the PWA Member as defined in Code §105(b), with the following exception: any child to whom Code §152(e) applies (regarding a child of divorced parents, etc., where one or both parents have custody of the child for more than half of the calendar year and where the parents together provide more than half of the child’s support for the calendar year) is treated as a dependent of both parents. Notwithstanding the foregoing, the Personal Wellness Account portion of the Plan will provide benefits in accordance with the applicable requirements of any qualified medical child support order, even if the child does not meet the definition of “PWA Dependent.” **A PWA Member’s Eligible Same Gender Partner and the partner’s children are PWA Dependents but only if they are tax dependents of the PWA Member as defined in Code § 105(b).**
- (g) PWA Expenses. **Eligible** “PWA Expenses” are the expenses described in Section 20.13 **incurred by the PWA Member and PWA Dependents. An Eligible Same Gender Partner and her/his children who are not tax**

dependents of the PWA Member as defined in Code § 105(b) are not eligible to receive reimbursement for medical expenses under the Personal Wellness Account portion of the Plan.

- (h) PWA Member. A “PWA Member” is a Sponsored Member, Retired Member, Coverage Continuation Member ~~or~~ certain Eligible Spouse, **certain Eligible Same Gender Partner if s/he is a tax dependent as defined in Code § 105(b)** or eligible Dependent designated as a ~~“Member”~~ **the account holder** under the rules and regulations of the ELCA Board of Pensions who is eligible for and participating in the Personal Wellness Account portion of the Plan in accordance with the provisions of this Article XX. **Notwithstanding the foregoing, an Eligible Same Gender Partner who is not a tax dependent as defined in Code § 105(b) cannot become a PWA Member.**
- (i) Period of Coverage. A “Period of Coverage” is the Plan Year, with the following exception: for employees who first become eligible to participate, it shall mean the portion of the Plan Year following the date participation commences. The ELCA Board of Pensions may, in its sole discretion, establish a different Period of Coverage at any time. Any such change in the Period of Coverage shall be communicated to PWA Members prior to the change becoming effective.
- (j) Personal Wellness Account. A “Personal Wellness Account” is the Account described in Sec. 20.15.
- (k) Plan Year. The “Plan Year” is the calendar year (i.e., the 12-month period commencing January 1 and ending on December 31).

Section 20.03 **Eligibility.** A Sponsored Member, Retired Member, Coverage Continuation Member or eligible Dependent designated as a “**PWA Member**” by the ELCA Board of Pensions, and/or the Eligible Spouse **or Eligible Same Gender Partner** of any such Member who ~~(a) is enrolled in and receiving benefits under the PPO portion of the Plan, and (b) has earned~~ **is eligible to earn** Personal Wellness Account credits in accordance with Sec. 20.15. ~~is eligible to participate in the Personal Wellness Account portion of the Plan. A Member~~ **An individual** who enrolls in the PPO portion of the Plan after September 30 will not be eligible to earn Personal Wellness Account credits until January 1 of the following year.

Section 20.04 **Enrollment and Participation.** A PWA Member and her/his Eligible Spouse **or Eligible Same Gender Partner** may complete certain Health Improvement Activities which will result in credits to the PWA Member’s Personal Wellness Account. A PWA Member’s Personal Wellness Account is automatically activated when the PWA Member or Eligible Spouse **or Eligible Same Gender Partner** completes the phase one Health Improvement

Activity and consents to transmission of the phase one completion information from the Health Improvement Activity Administrator to the PWA Administrator. ~~A PWA Member~~ **An individual** who terminates PPO coverage may not earn additional Personal Wellness Account credits, ~~but will continue to be a PWA Member in the Personal Wellness Account portion of the Plan~~ **However, a PWA Member may continue to be reimbursed for Eligible PWA Expenses** until the PWA Member's Personal Wellness Account balance is depleted.

Section 20.05 PWA Members Electing Continuation Coverage under the ELCA Medical and Dental Benefits Plan. If a PWA Member elects to continue PPO coverage under the Plan after termination of employment, ~~she/he~~ **her or his Eligible Spouse or Eligible Same Gender Partner** will remain eligible to receive credits to the Personal Wellness Account **up to the Maximum Annual Credit Amount** for completing certain Health Improvement Activities during any such continued PPO coverage.

Section 20.07 Reinstatement Following Termination of Employment. If a PWA Member terminates her or his employment for any reason, including (but not limited to) retirement, layoff or voluntary resignation, and **terminates her or his PPO coverage and the PPO coverage for her or his Eligible Spouse or Eligible Spouse or Eligible Same Gender Partner** is rehired within the same Plan Year and covered under the PPO portion of the Plan, the PWA Member's Personal Wellness Account will be re-established with the same account balance that such individual had before termination, reduced by any claims reimbursed after termination. ~~If~~ **and, if** such PWA Member, **Eligible Spouse or Eligible Same Gender Partner** did not receive the Maximum Annual Credit Amount before ~~returning to the Personal Wellness Account portion of the Plan,~~ the **PWA Member terminated such coverage, and the PWA Member is rehired and reinstated under the PPO portion of the Plan within the same Plan Year, then such PWA Member, Eligible Spouse or Eligible Same Gender Partner** shall have the opportunity to receive the Maximum Annual Credit Amount specified in Appendix A by completing designated Health Improvement Activities.

Section 20.08 Termination of PPO Coverage under the ELCA Medical and Dental Benefits Plan. Upon termination of PPO coverage under the Plan, no further amounts will be credited to the PWA Member's Personal Wellness Account. A PWA Member may continue to be reimbursed for PWA Expenses incurred after such termination until her/his Personal Wellness Account balance is depleted. A PWA Member's Eligible Spouse who receives ELCA PPO benefits is eligible to become a PWA Member with her/his own PWA Account after such Member has transitioned to Medicare Supplement Coverage under this Plan. **A PWA Member's Eligible Same Gender Partner who receives ELCA PPO benefits and who is a tax dependent as defined in Code § 105(b) is eligible to become a PWA Member with her/his own PWA Account after the PWA Member has transitioned to Medicare Supplement Coverage under this Plan. However, a**

PWA Member's Eligible Same Gender Partner who receives ELCA PPO benefits but who is not a tax dependent as defined in Code § 105(b) is not eligible to become a PWA Member with her/his own PWA Account after the PWA Member has transitioned to Medicare Supplement Coverage under this Plan.

Section 20.10 Benefits Offered. When a Member becomes a PWA Member in accordance with Section 20.04, and the PWA Member or her/his Eligible Spouse **or Eligible Same Gender Partner** completes the phase one Health Improvement Activity, the PWA Administrator shall activate a Personal Wellness Account for such PWA Member to receive reimbursements for PWA Expenses. The amount of and the timing for crediting amounts to each Personal Wellness Account shall be determined by the ELCA Board of Pensions.

Section 20.13 Eligible PWA Expenses. Eligible PWA Expenses are those health care expenses described in Code §213(d), provided such expenses are:

- (a) Incurred during the Period of Coverage by a PWA Member, her/his Eligible Spouse and PWA Dependents. A PWA Expense is incurred at the time the medical care or service giving rise to the expense is furnished, and not when the individual incurring the expense is formally billed for, is charged for, or pays for the medical care. PWA Expenses incurred before a PWA Member **or PWA Dependent** first becomes covered under the Personal Wellness Account portion of the Plan are not eligible for reimbursement.
- (b) Not Reimbursed or Reimbursable from Another Source. PWA Expenses can only be reimbursed to the extent that the PWA Member or the PWA Member's Eligible Spouse or PWA Dependent incurring the expense has not been reimbursed for the expense (nor is the expense reimbursable) through the ELCA Medical and Dental Benefits Plan, other insurance, or any other accident or health plan (but see Section 20.18 if the other health plan is the ELCA Health FSA). If only a portion of a PWA Expense has been reimbursed elsewhere (e.g., because the Plan imposes deductible maximums), the Personal Wellness Account can reimburse the remaining portion of such PWA Expense if it otherwise meets the requirements of this Article XX.

Notwithstanding the above, PWA Expenses shall not include health insurance premiums for individual policies or for any other group health plan (including a plan sponsored by a Participating Employer) and any other expenses specifically excluded by the ELCA Board of Pensions or PWA Administrator pursuant to the rules, regulations and procedures adopted by the ELCA Board of Pensions for such purpose.

Section 20.15 Activation of Account. The PWA Administrator shall activate and maintain a Personal Wellness Account with respect to each PWA Member who has completed the phase one

Health Improvement Activity ~~and~~ **as** reported by the Health Improvement Activity Administrator. Each Personal Wellness Account so established will be a bookkeeping account keeping track of credits and available reimbursement amounts, including any unused carryover from a prior Period of Coverage.

- (a) **Crediting of Accounts.** A PWA Member's Personal Wellness Account will be credited for Health Improvement Activities, provided that credit will be given for phase two Health Improvement Activities only after credit has been earned for the phase one Health Improvement Activity. Completion of Health Improvement Activities shall be reported by the Health Improvement Activity Administrator to the PWA Administrator.
- (b) **Debiting of Accounts.** A PWA Member's Personal Wellness Account will be debited during each Period of Coverage for any reimbursement of PWA Expenses incurred by the PWA Member or by her/his Eligible Spouse or PWA Dependents during the Period of Coverage.
- (c) **Available Amount.** The amount available for reimbursement of PWA Expenses is the amount credited to the PWA Member's Personal Wellness Account under subsection (a) reduced by prior reimbursements debited under subsection (b).
- (d) **Interest.** No interest shall be credited to a PWA Member's Personal Wellness Account.

Notwithstanding the foregoing, a PWA Member or her/his Eligible Spouse **or Eligible Same Gender Partner** who is unable to complete Health Improvement Activities due to an illness, injury or mental disorder that is substantiated by medical information from a qualified health care provider shall receive approval from the ELCA Board of Pensions for a Personal Wellness Account credit for the Maximum Annual Credit Amount specified in Appendix A.

Section 20.17 **PWA Expense Reimbursement Procedure.**

- (a) **Timing.** Within 30 days after receipt by the PWA Administrator of a reimbursement claim from a PWA Member, the PWA Administrator will reimburse the PWA Member for the PWA Member's PWA Expenses (if the PWA Administrator approves the claim), or the PWA Administrator will notify the PWA Member that his or her claim has been denied.

A PWA Member must request reimbursement of a PWA Expense within twelve (12) months after the end of the Plan Year in which the expense was incurred.

All information for incomplete claims that have been denied must be submitted to the PWA Administrator within one hundred eighty (180) days from the date of the initial denial letter.

- (b) Eligible Medical, Dental and Prescription Drug Expenses. A Member's Medical, Dental and Prescription Drug Expenses which qualify as PWA Expenses shall be automatically submitted by the PPO Benefits Administrator, Dental Benefits Administrator and Prescription Drug Benefits Administrator to the PWA Administrator unless the Member has revoked this "crossover" feature with the Administrators. The PWA Administrator shall reimburse PWA Expenses from the PWA Member's Personal Wellness Account if there is a sufficient balance in such Account. Notwithstanding the foregoing, if the PWA Member also participates in the ELCA Health FSA, PWA Expenses shall be reimbursed in accordance with Section 20.18. **Notwithstanding the foregoing, the PWA Member is responsible for contacting the PWA Administrator and revoking the crossover feature for any ELCA Medical and Dental Benefits Plan dependents who are not PWA Dependents as described in Sec. 20.02(f).**
- (c) Claims Substantiation (for claims not automatically submitted for payment to the PWA Administrator). A PWA Member may apply for reimbursement by submitting a reimbursement claim form to the PWA Administrator in such form as the PWA Administrator may prescribe, setting forth:
- (i) the person or persons on whose behalf PWA Expenses have been incurred;
 - (ii) the nature and date of the PWA Expenses so incurred;
 - (iii) the amount of the requested reimbursement; and
 - (iv) a statement that such PWA Expenses have not otherwise been reimbursed and are not reimbursable through any other source and that ELCA Health FSA coverage, if any, for such PWA Expenses has been exhausted.

The claim form shall be accompanied by bills, invoices, or other statements from an independent third party showing that the PWA Expenses have been incurred and the amounts of such PWA Expenses, together with any additional documentation that the PWA Administrator may request.

- (d) Claims Denied. The appeals procedure for reimbursement claims that are denied is set forth in Article XVI.

Explanation: These amendments incorporate eligible same gender partner terms into the Plan.

Cost Impact: Estimated cost impact similar to cost of member adding a spouse.

Legal counsel has reviewed this amendment.

Approval Level: ELCA Church Council.

**Proposed Amendments to
ELCA Master Institutional Retirement Plan**

(To be effective upon approval of Church Council, April 11, 2010)

Sections 2.11, 2.19 (new), 2.28 and 2.40 of Article II; Section 8.13 of Article VIII; and Sections 11.15 and 11.17 of Article XI of the ELCA Master Institutional Retirement Plan are amended as follows:

ARTICLE II: DEFINITIONS

Sec. 2.11 Designated Beneficiary(ies). The “Designated Beneficiary(ies)” is the individual(s) or entity(ies), including a trust, charitable organization or estate, designated as beneficiary(ies) by the Member in accordance with any rules, regulations or procedures adopted by the ELCA Board of Pensions or its Agent for such purpose. If the Sponsored Member is married or satisfies the ELCA Board of Pensions’ same gender partnership requirements and has submitted a completed Affidavit of Partnership to the ELCA Board of Pensions, the Sponsored Member’s spouse or Eligible Same Gender Partner must be her/his Designated Beneficiary under this Plan unless the spouse or Eligible Same Gender Partner has given appropriate written consent to the designation of another Designated Beneficiary, in accordance with procedures adopted by the ELCA Board of Pensions or its Agent. A divorce or Affidavit of Dissolution of Partnership automatically revokes the designation of a former spouse or former Eligible Same Gender Partner as a Member’s beneficiary. A Member may designate a divorced spouse or former Eligible Same Gender Partner as her/his beneficiary, but the Member must complete a new Designation of Beneficiary Form dated after the date of the divorce decree or Affidavit of Dissolution of Partnership, naming the former spouse or former Eligible Same Gender Partner as beneficiary. In the event a new form is not filed, and a former spouse or former Eligible Same Gender Partner is named as beneficiary, the designation of the former spouse or former Eligible Same Gender Partner as beneficiary is void and the Member’s non-spousal beneficiaries become primary.

In the event a Member fails to designate a beneficiary, the automatic beneficiary designation will be as follows:

- (a) Surviving spouse or Eligible Same Gender Partner.

- (b) Surviving children, except that if any of the Member's children predecease her/him and leave surviving descendants, those descendants shall take the share their parent would have taken if living, by right of representation.
- (c) Surviving parents.
- (d) Surviving siblings.
- (e) The Member's estate.

Determination of the identity of the Designated Beneficiary(ies) in each case shall be made by the Employer, the ELCA Board of Pensions or its Agent.

Sec. 2.19 **Eligible Same Gender Partner.** **An "Eligible Same Gender Partner" is an individual who satisfies the same gender partnership requirements established by the ELCA Board of Pensions and submits a completed Affidavit of Partnership to the ELCA Board of Pensions.**

~~Sec. 2.19~~ **20** **Employer.** The "Employer" is the organization which has adopted this Plan. Such an organization must be a "Church Institution" as defined in Sec. 2.07. The term "Employer" also includes any entity that succeeds to the business of the Employer through merger, consolidation, acquisition of all or substantially all of its assets, or any other means, and which elects to continue the Plan.

~~Sec. 2.20~~ **21** **ERISA.** "ERISA" means the Employee Retirement Income Security Act of 1974, as from time to time amended.

~~Sec. 2.21~~ **22** **Highly Compensated Employee.** "Highly Compensated Employee" for any Plan Year means an individual described in Code § 414(q). For purposes of the preceding sentence, "Highly Compensated Employee" shall include both Highly Compensated Active Employees and Highly Compensated Former Employees. Each employee who meets one of the following requirements is a "Highly Compensated Employee":

With the addition of Sec. 2.23 (Housing Equity Contribution) from Appendix VII A, Section 5 E (1), and the Sec. 2.19 (Eligible Same Gender Partner) above, all existing numbers from 2.23 to 2.40 will be re-numbered 2.25 to 2.42.

~~Sec. 2.26~~ **28** **Member.** "Member" means any Sponsored Member, spouse, **Eligible Same Gender Partner, ex-former spouse, former Eligible Same Gender Partner, Surviving Spouse, surviving Eligible Same Gender Partner,** contingent annuitant, or Child of any Sponsored Member or any other Designated Beneficiary, who is entitled to a benefit from this Plan. Member may also be referred to as Participant.

Sec. 2.38 **40** Surviving Spouse. A “Surviving Spouse” is an individual who is legally married to a Sponsored Member **of the opposite sex** on the date of the Sponsored Member’s death and who survives the death of the Sponsored Member.

ARTICLE VIII: WITHDRAWALS AND DISTRIBUTIONS

Sec. 8.13 Spouse or Eligible Same Gender Partner Consent. If the Member is married at the time a withdrawal is elected pursuant to this Article VIII, **or has an Affidavit of Partnership on file with the ELCA Board of Pensions,** the spouse **or the Eligible Same Gender Partner** of the Member must give appropriate written consent to such withdrawal in accordance with the procedures adopted by the ELCA Board of Pensions for such purpose.

ARTICLE XI: MISCELLANEOUS PROVISIONS

Sec. 11.15 Confidentiality. The ELCA Board of Pensions shall not (without the consent of a Member) disclose to any person other than the Member or the Member’s spouse **or Eligible Same Gender Partner,** pursuant to Sec. 11.17, confidential information relating to Member Accounts. In addition, no employees of the ELCA Board of Pensions or the Employer or its Agent shall have access to confidential information relating to Member Accounts except those employees who are required to have such information in order to ensure proper administration of the Plan. The ELCA Board of Pensions shall at all times maintain a written confidentiality policy as part of its personnel policies. Notwithstanding the above, the ELCA Board of Pensions may disclose information pursuant to an order or request of a court or administrative agency which it determines is validly issued and binding on the ELCA Board of Pensions.

Sec. 11.17 Disclosure of Information to Members or Their Spouses or Eligible Same Gender Partners. The ELCA Board of Pensions or its Agent shall make available, upon appropriate request by Members or their spouses **or Eligible Same Gender Partners,** copies of the latest annual report, plan document, trust document, summary plan description, and account balances, investment elections, estimated and actual pension amounts and similar information.

Explanation: These amendments incorporate Eligible Same Gender Partner terms into the Plan.

Cost Impact: None.

Legal counsel has reviewed this amendment.

Approval Level: ELCA Church Council.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9 - 12, 2010
Exhibit P, Part 2d
Page 4

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**Proposed Amendments to
ELCA Retirement Plan**

(To be effective upon approval of Church Council, April 11, 2010)

Sections 2.11, 2.20 (new), 2.25 and 2.39 of Article II; Section 9.12 of Article IX; Section 10.01 of Article X; and Sections 12.14 and 12.15 of Article XII of the ELCA Retirement Plan are amended as follows:

ARTICLE II: DEFINITIONS

Sec. 2.11 Designated Beneficiary(ies). The “Designated Beneficiary(ies)” is the individual(s) or entity(ies), including a trust, charitable organization or estate, designated as beneficiary(ies) by a Member in accordance with any rules, regulations or procedures adopted by the ELCA Board of Pensions or its Agent for such purpose. If the Member is married **or satisfies the ELCA Board of Pensions’ same gender partnership requirements and has submitted a completed Affidavit of Partnership to the ELCA Board of Pensions,** the Member’s spouse **or Eligible Same Gender Partner** must be her/his Designated Beneficiary under this Retirement Plan unless the spouse **or Eligible Same Gender Partner** has given appropriate written consent to the designation of another Designated Beneficiary, in accordance with the procedure adopted by the ELCA Board of Pensions or its Agent. A divorce **or Affidavit of Dissolution of Partnership** automatically revokes the designation of a spouse **or Eligible Same Gender Partner** as a Member’s beneficiary. A Member may designate a divorced spouse **or former Eligible Same Gender Partner** as her/his beneficiary, but the Member must complete a new Designation of Beneficiary Form dated after the date of the divorce decree **or Affidavit of Dissolution of Partnership,** naming the former spouse **or former Eligible Same Gender Partner** as beneficiary. In the event a new form is not filed, and a former spouse **or former Eligible Same Gender Partner** is named as beneficiary, the designation of the **former** spouse **or former Eligible Same Gender Partner** as beneficiary is void and the Member’s non-spousal beneficiaries become primary.

In the event a Member fails to designate a beneficiary, the automatic beneficiary designation will be as follows:

- (a) Surviving spouse **or Eligible Same Gender Partner.**
- (b) Surviving children, except that if any of the Member’s children predecease her/him and leave surviving descendants, those descendants shall take the share their parent would have taken if living, by right of representation.

- (c) Surviving parents.
- (d) Surviving siblings.
- (e) The Member's estate.

Determination of the identity of the Designated Beneficiary(ies) in each case shall be made by the ELCA Board of Pensions or its Agent.

Sec. 2.20 **Eligible Same Gender Partner.** An “Eligible Same Gender Partner” is an individual who satisfies the same gender partnership requirements established by the ELCA Board of Pensions and submits a completed Affidavit of Partnership to the ELCA Board of Pensions.

With the addition of Sec. 2.20, all existing numbers from 2.20 to 2.26 will be re-numbered 2.21 to 2.27. With the deletion of existing Sec. 2.27 (ELCA Participating Annuity Bridge Fund in Amendment Appendix VII A, Section 5A (2)), numbers from 2.28 to 2.40 will remain the same.

Sec. 2.24 **25** **Member.** “Member” means any individual who is entitled to a benefit from this Plan and who is (a) a Sponsored Member, (b) the spouse, **Eligible Same Gender Partner**, Alternate Payee, Surviving Spouse, **surviving Eligible Same Gender Partner**, contingent annuitant, or Child of a Sponsored Member, or (c) a Designated Beneficiary.

Sec. 2.38 **39** **Surviving Spouse.** A “Surviving Spouse” is an individual who is legally married to a Sponsored Member **of the opposite sex** on the date of the Sponsored Member's death and who survives the death of the Sponsored Member.

ARTICLE IX: WITHDRAWALS AND DISTRIBUTIONS

Sec. 9.12 **Spousal or Eligible Same Gender Partner Consent.** If the Member is married at the time a withdrawal is made pursuant to this Article IX, **or has an Affidavit of Partnership on file with the ELCA Board of Pensions**, the spouse **or the Eligible Same Gender Partner** of the Member must give appropriate written consent to such withdrawal in accordance with the procedures adopted by the ELCA Board of Pensions.

ARTICLE X: MONTHLY ANNUITY BENEFITS ADMINISTERED BY THE ELCA BOARD OF PENSIONS

Sec. 10.01 Election of Form of Annuity Distribution. A Member who is eligible (or required) to receive an annuity administered by the ELCA Board of Pensions under Sec. 9.07(a)(i) may (or shall) elect to receive an annuity in accordance with the following:

- (a) Election of Distribution. The Member must indicate the following in accordance with procedures established by the ELCA Board of Pensions:
 - (i) the amount of the initial monthly pension or the portion of her/his Account or her/his accumulation in the ELCA Participating Annuity Bridge Fund to be applied to provide the annuity,
 - (ii) the date annuity payments are to commence,
 - (iii) the form in which the annuity is to be paid, selected from the forms of annuity listed in Sec. 10.02, and
 - (iv) her/his contingent annuitant (if applicable) and Designated Beneficiary.
- (b) Spousal **or Eligible Same Gender Partner** Consent. If a Member is married **or has an Affidavit of Partnership on file with the ELCA Board of Pensions** at the time annuity payments commence, the spouse **or Eligible Same Gender Partner** of the Member must give appropriate written consent in accordance with the procedure adopted by the ELCA Board of Pensions before such Sponsored Member can elect a single life annuity under Sec. 10.02(a)(iii). Also, such spouse **or Eligible Same Gender Partner** must be the contingent annuitant with respect to any benefits elected under Sec. 10.02(a)(i) or (ii), unless such Member's spouse **or Eligible Same Gender Partner** has given appropriate written consent in accordance with the procedure adopted by the ELCA Board of Pensions to the designation of another individual as the contingent annuitant.
- (c) Other Requirements. The following requirements also apply to annuity payments:
 - (i) Annuity payments must commence prior to the date on which the Member attains age 80.
 - (ii) With respect to money invested in the ELCA Participating Annuity Bridge Fund, annuity payments must commence prior to April 1st of the calendar year following the calendar year in which the Member attains

age 70½, or if later, the date on which the Member has a Separation from Service.

- (iii) The Member may have up to three (3) annuities and may select a different commencement date, form of annuity and contingent annuitant for each annuity selected; provided, however, that distributions shall at all times comply with the applicable provisions of Code § 401(a)(9) and the regulations thereunder.

ARTICLE XII: MISCELLANEOUS PROVISIONS

Sec. 12.14 Confidentiality. The ELCA Board of Pensions shall not (without the consent of the Member) disclose to any person other than the Member or the Member's spouse **or Eligible Same Gender Partner**, pursuant to Sec. 12.15, confidential information relating to Member Accounts. In addition, no employees of the Participating Employer, the ELCA Board of Pensions or its Agent shall have access to confidential information relating to Member Accounts except those employees who are required to have such information in order to ensure proper administration of the Plan. The ELCA Board of Pensions or its Agent shall at all times maintain a written confidentiality policy as part of its personnel policies. Notwithstanding the above, the ELCA Board of Pensions may disclose information pursuant to an order or request of a court or administrative agency which it determines is validly issued and binding on the ELCA Board of Pensions.

Sec. 12.15 Disclosure of Information to Members and Their Spouses or Eligible Same Gender Partners. The ELCA Board of Pensions or its Agent shall make available, upon appropriate request by Members or their spouses **or Eligible Same Gender Partners**, copies of the latest annual report, plan document, trust document, summary plan description, and account balances, investment elections, estimated and actual retirement amounts, and similar information.

Explanation: These amendments incorporate Eligible Same Gender Partner terms into the Plan.

Cost Impact: None.

Legal counsel has reviewed this amendment.

Approval level: ELCA Church Council.

Surviving Spouse **or Eligible Same Gender Partner** not eligible for Social Security benefits (based on Member's earnings record)

Member's age at death	Member's age at enrollment in ELCA (or predecessor) plan									
	<u>25</u>	<u>30</u>	<u>35</u>	<u>40</u>	<u>45</u>	<u>50</u>	<u>55</u>	<u>60</u>	<u>65+</u>	
25	40%									
30	35	40%								
35	30	35	40%							
40	25	30	35	40%						
45	20	25	30	35	40%					
50	15	20	25	30	35	30%				
55	10	15	20	25	30	25	20%			
60	5	10	15	20	25	20	15	10%		
65	0	5	10	15	20	15	10	5	0%	
70	0	0	5	10	15	10	5	0	0	

Percentages for ages and years not shown in the above tables shall be determined by interpolation. The percentages shall be reduced by one percent for each year that the Member did not participate in this Survivor Benefits Plan or a survivor benefits plan maintained by a predecessor church after first becoming eligible to enroll.

For purposes of this Sec. 6.02(a), a Surviving Spouse is deemed to be eligible for Social Security benefits in a particular month if the Sponsored Member had attained the necessary insured status (or would have attained the necessary insured status if the Member had been subject to Social Security coverage during her/his entire working career determined without regard to any exceptions set forth in Section 210(a) or Section 211(c) of the Social Security Act as in effect on January 1, 1983, including, but not limited to, paragraphs (5), (6), (7), and (8) of Section 210(a), and Section 211(c)(4)) and the Surviving Spouse has not remarried and meets any applicable age, child-care, and/or disability requirements.

- (b) The Surviving Spouse **or Eligible Same Gender Partner** Benefit shall be increased by 3% each January 1 and shall continue until death.

Sec. 6.03 **Payment of Small Amounts.** The ELCA Board of Pensions, in its sole discretion, may provide for payment annually, semi-annually, quarterly, or in one sum, on an actuarially equivalent basis, of benefits which would otherwise be payable in small amounts monthly under this Article VI. The ELCA Board of Pensions, in its sole discretion, may pay such amounts to the ELCA Retirement Plan or to the trust related to such plan to provide for one combined pension payment to a Surviving Spouse **or Eligible Same Gender Partner.**

ARTICLE VIII: MISCELLANEOUS DEFINITIONS

Sec. 8.05 Designated Beneficiary(ies). A Member's "Designated Beneficiary(ies)" is the individual(s) designated as beneficiary(ies) by the Member in accordance with any rules, regulations or procedures adopted by the ELCA Board of Pensions. A divorce **or Affidavit of Dissolution of Partnership** automatically revokes the designation of a spouse **or Eligible Same Gender Partner** as a Member's beneficiary. A Member may designate a divorced spouse **or former Eligible Same Gender Partner** as her/his beneficiary, but the Member must complete a new Designation of Beneficiary Form dated after the date of the divorce decree **or Affidavit of Dissolution of Partnership**, naming the former spouse **or former Eligible Same Gender Partner** as beneficiary. In the event a new form is not filed and a former spouse **or former Eligible Same Gender Partner** is named as beneficiary, the designation of the **former** spouse **or former Eligible Same Gender Partner** as beneficiary is void and the Member's non-spousal beneficiaries become primary. If the Member has not provided the ELCA Board of Pensions with a beneficiary designation in accordance with any rules, regulations or procedures adopted by the ELCA Board of Pensions, the Designated Beneficiary(ies) shall be the person or persons surviving such Member in the first of the following classes in which there is a survivor, share and share alike:

- (a) The Member's Surviving Spouse **or Eligible Same Gender Partner**.
- (b) The Member's children, except that if any of her/his children predecease her/him but leave issue surviving her/him, such issue shall take by right of representation the share their parent would have taken if living.
- (c) The Member's parents.
- (d) The Member's brothers and sisters.
- (e) The Member's estate.

Determination of the identity of the Designated Beneficiary(ies) in each case shall be made by the ELCA Board of Pensions.

Sec. 8.13 **Eligible Same Gender Partner**. An "**Eligible Same Gender Partner**" is a living individual who satisfies the same gender partnership requirements established by the ELCA Board of Pensions and submits a completed Affidavit of Partnership to the ELCA Board of Pensions.

With the addition of Sec. 8.13, all existing numbers from 8.13 to 8.23 will be re-numbered Sec. 8.14 to Sec. 8.24.

Sec. 8.15 **16** **Member**. "Member" means any Sponsored Member, spouse, ex-spouse, surviving spouse, **Eligible Same Gender Partner**, or child of any Sponsored Member or any other designated beneficiary, who is entitled to a benefit from this Survivor Benefits Plan.

- Sec. 8.22 Surviving Child. A “Surviving Child” of a Member includes the following individuals who survive the Member:
- (a) any natural or legally adopted child of the Member,
 - (b) a natural or legally adopted child of the Member’s spouse **or Eligible Same Gender Partner** born or adopted before or during the Member’s marriage **or partnership** to such spouse **or Eligible Same Gender Partner**, and who is living in the Member’s household at the time of the Member’s death, and
 - (c) a child placed in the Member’s household as a step toward legal adoption by the Member.
- Sec. 8.23 Surviving Spouse. A “Surviving Spouse” is an individual **of the opposite sex** who is legally married to a Member on the date of the Member’s death and who survives the death of the Member.

Explanation: These amendments incorporate eligible same gender partner terms into the Plan.

Cost Impact: Estimated cost impact similar to cost of member adding a spouse.

Legal counsel has reviewed this amendment.

Approval level: ELCA Church Council.

APPENDIX
Certain Amounts Related to Benefits

		<u>2010</u>
Sec. 10.04	Deductibles for In-network Eligible Medical Expenses Other Than Preventive Services Per Member Member/spouse or partner and member/spouse/or partner/child(ren) Maximum Member and child(ren) Maximum	\$900 \$1,800 \$1,350
Sec. 10.05	Maximum Out-of-Pocket Amount for In-network Eligible Medical Expenses Per Member Member/spouse or partner and member/spouse/or partner/child(ren) Maximum Member and child(ren) Maximum	\$3,500 \$7,000 \$7,000
Sec. 10.06	Deductible for Out-of-network Eligible Medical Expenses Other Than Preventive Services Per Member Member/spouse or partner and member/spouse/or partner/child(ren) Maximum Member and child(ren) Maximum	\$900 \$1,800 \$1,350
Sec. 10.07	Maximum Out-of-Pocket Amount for Out-of-network Eligible Medical Expenses Per Member Member/spouse or partner and member/spouse/or partner/child(ren) Maximum Member and child(ren) Maximum	\$3,500 \$7,000 \$7,000
Sec. 11.02	Deductible for Eligible Medical Expenses Under Medicare Supplement Coverage Per Member	\$180
Sec. 11.03	Maximum Out-of-Pocket Amount for Eligible Medical Expenses Under Medicare Supplement Coverage Per Member Family Maximum	\$3,500 \$7,000
Sec. 13.02	Deductibles for Eligible Dental Expenses Per Member Family Maximum	\$125 \$250
Sec. 13.03	Limits on Eligible Dental Benefits Expenses Eligible Preventive, Basic and Major Restorative Dental Expenses Eligible Orthodontia Expenses	\$2,850 \$2,850
Sec. 14.02	Deductible for In-network Eligible Behavioral Health Expenses Per Member Family Maximum	\$200 \$400
Sec. 14.03	Maximum Out-of-Pocket Amount for In-network Eligible Behavioral Health Expenses Per Member Family Maximum	\$3,500 \$7,000
Sec. 14.04	Deductible for Out-of-network Eligible Behavioral Health Expenses Per Member Family Maximum	\$600 \$1,200
Sec. 14.05	Maximum Out-of-Pocket Amt. for Out-of-network Eligible Behavioral Health Expenses Per Member Family Maximum	\$3,500 \$7,000

Sec. 15.04

2010 Prescription Drug Copayments Per Script

	<u>Generic</u>	<u>Brand Formulary</u>	<u>Brand Non-formulary</u>
Retail	\$8	\$40	\$65
Mail Order	\$18	\$88	\$143
Specialty Pharmacy (30-day supply)	\$8	\$40	\$65

Sec. 20.14 Personal Wellness Account Maximum Annual Credit Amounts:

Per Member - \$450

Per Eligible Spouse or Eligible Same Gender Partner - \$450

Maximum for Member and Eligible Spouse or Eligible Same Gender Partner - \$900

Annuity Recommendations

BACKGROUND / OBJECTIVES / COMMITMENTS

Member needs

- Initial income adequacy
- Longevity protection
- Income stability
- Inflation protection

Board of Pensions objectives

- Asset retention and growth
- Effective risk management
- Renewed member trust and confidence

Board of Pensions talking points

Annuities are an important distribution option for most members; "we are researching replacement annuity products that we hope to offer in the future..."

Board of Pensions 2010 Operating Plan

Formulate recommendation for competitive annuity solution(s) that will provide a viable option for retiree distribution strategies by 2/2010. Upon approval, develop a comprehensive implementation plan for Trustee approval by 5/2010.

PRODUCT FEATURES

Product offering(s)

ELCA "50e" Participating Annuity (current product, which is intended to provide full inflation protection if expected investment returns are achieved)

ELCA "20e" Participating Annuity (a new product with lower expected return and risk designed to increase at about half the rate of inflation)

Fixed annuities through one or more insurance companies (e.g., Hueler Companies platform)

Annuity bridge fund(s)

Investment funds suitable for transition from accumulation to distribution

RECOMMENDATIONS

Reopen as soon as possible; maintain goal of providing full inflation protection if investment returns are at expected levels; even with a risk of annuity decreases, it offers greater value than alternative products and the Board of Pensions can manage it successfully in the future

Offer product as soon as possible, coincident with the reopening of the current annuity; members who consider the current product too risky should have a lower risk option; annuity would have the same initial pricing (mortality table and 4.5% AIR) as current annuity

Do not offer fixed annuity product; guaranteed products protect against downside risk, but offer no inflation protection and have much lower overall value; also we see little demand from existing or prospective annuitants

Do not reopen; it is a non-standard product that has been misunderstood by members; also, with two annuity products, we would need two bridge funds; this would force members to choose between the two annuities at the beginning of the transition phase; it would be preferable to offer more flexibility by expanding the line-up of fund offerings suitable for transition investing

OPEN ISSUES

Implementation date to be determined as part of the implementation plan; further product development will follow the Board's StageGate process

As recommended by the 2009 Retirement Plan Changes project team, considering strengthening the line-up of funds designed for shorter term, transitional investing. More specifically, in addition to the current money market and bond funds, considering offering short term bond, 20e and SP20e funds; target date for implementation: 1/1/2012

Annuity Recommendations

PRODUCT FEATURES

Annuity adjustments and interest crediting rates for current and new product

Smoothing method for determining member participation in investment gains (and losses)
Method must

- Enable BOP to successfully manage the risk of asset volatility
- Provide a fair basis for sharing of gains and losses, including accommodating class year accounting for new entrants
- Be explainable so that members can see how investment performance translates into annuity adjustments
- Help to restore member trust and confidence

Investment policy for current annuity and bridge fund

Investment policy for new "20e" annuity

Transition to "20e" asset mix for new fund

RECOMMENDATIONS

Use "funded ratio" approach with annuity adjustments based directly on funded ratios; determine interest crediting rates for bridge fund from annuity adjustments; the adjustment table or formula will be patterned after the current recovery plan, which uses a 3 adjustment period and assumes the fund will earn its expected return during that period
Funded Ratio method is simpler and more responsive to changes in asset values than the Crediting Rate method, which smoothes asset values and then determines the annuity adjustment from the crediting rate

Maintain current policy of "50e" balanced fund with long-term expected return of 7.6%; the goal is to achieve long-term returns of 4.5% plus inflation; the risk of annuity decreases is considered to be acceptable and being invested in a "50e" balanced fund is part of the value proposition communicated to members; we should not change it after the fact

Asset allocation with long-term expected return of approximately 4.5% plus one-half the rate of inflation

OPEN ISSUES

Considering a range of alternatives that will:

- Distribute experience gains and losses fairly
 - Minimize the probability of annuity decreases
 - Maintain adequate reserves
 - Facilitate straightforward communication
- May establish minimum funded ratio, e.g., 75%, below which there would be an additional annuity adjustment to keep funded ratio at the minimum

Refinements to asset allocation are being considered

Detailed recommendations being developed

Transition from "50e" to "20e" immediately or transfer gradually over a period of, say, six months; if transition to "20e" mix is gradual, consider whether to allow new entrants during transition period or wait until "20e" mix is achieved

Annuity Recommendations

PRODUCT FEATURES

Transfer option for those in the current product

Rules for new entrants (those not currently in the bridge fund)

RECOMMENDATIONS

Offer current annuitants a one-time option to transfer from the current "50e" annuity to the new annuity as of the opening date for the new "20e" annuity; spin-off the 20e portion so that transferees become the core group for the new fund; the funded ratio would remain the same for both groups so no immediate market value adjustment would be necessary; for those in the "50e" bridge fund, offer similar option at the point of annuitization with a market value adjustment

OPEN ISSUES

Considering offering two options -- transfer 100% of annuity or transfer 50% of annuity

- Considering a range of alternatives that will:
- Distribute only future experience gains and losses
 - Be consistent with the method selected for adjusting annuities for existing annuitants
 - Minimize administration requirements
 - Facilitate straightforward communication

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**Ad Hoc Committee for Revisions to Ministry Policies
Report and Recommendations**

Ad Hoc Committee Responsibilities

The purpose of the Ad Hoc Committee is to facilitate the work of the ELCA Church Council through:

1. Developing a process and timeline for ELCA Conference of Bishops and ELCA Church Council members to receive, review, and provide responses to proposed revisions to ministry policies documents, including:
 - a. "Vision and Expectations" (Vocation and Education)
 - b. "Candidacy Process and Manual" (Vocation and Education)
 - c. "Definitions and Guidelines for Discipline" (Committee on Appeals)
2. Preparing a report and recommendations for ELCA Church Council consideration at its April 2010 meeting.

The key guiding principle followed by the committee in all aspects of their work was to be consistent with the language and intent of both *Human Sexuality: Gift and Trust* and the resolutions concerning ministry policies as approved by the 2009 ELCA Churchwide Assembly.

Ad Hoc Committee Members

Church Council members

Legal and Constitutional Committee: Mark Helmke* and Lynette Reitz
Program and Services Committee: Steve Loy,* Sandra Schlesinger, and Judith Barlow-Roberts

Conference of Bishops

Marie Jerge and Martin Wells

Committee on Appeals

Donald Main, chair

Churchwide staff

Vocation and Education unit: Stanley Olson
Office of the Secretary: David Swartling and Ruth Hamilton (recorder)
Office of the Presiding Bishop: Myrna Sheie

* Co-conveners

Ad Hoc Committee Meetings and Conference Calls

December 16, 2009	Web-ex meeting to develop process for Church Council members to identify significant issues related to proposed revisions to ministry policies.
January 22, 2009	Web-ex meeting to review input and finalize Revision 2 documents.
March 9, 2010	Web-ex meeting to receive an update about discussion at the Conference of Bishops meeting and finalize Revision 3 documents.
April 8, 2010	Final meeting to prepare a report and recommendations to the Church Council related to proposed revisions to ministry policies.
April 9-12, 2010	Ad Hoc Committee presents report and recommendations to ELCA Church Council; Church Council considers revisions to the documents.

Receiving Input from Stakeholders

December 1, 2009	Secretary Swartling invites Church Council input related to “Definition and Guidelines for Discipline” document.
December 14, 2009	Revision 1 documents posted at elca.org and provided to Church Council members for information and review.
January 8, 2010	Conference of Bishops Academy: churchwide staff present to hear discussion on proposed revisions to the ministry policies.
February 15, 2010	Revision 2 documents posted at elca.org and provided to Church Council members for information and review.
March 4-9, 2010	Conference of Bishops meeting: Mark Helmke and Steve Loy, Ad Hoc Committee co-conveners, present for discussion and deliberation related to revisions of ministry policies.
March 18, 2010	Revision 3 documents posted at elca.org and provided to Church Council members in preparation for the April 2010 meeting. <ol style="list-style-type: none">Proposed revisions to “Vision and Expectations” for ordained roster (Exhibit Q, Part 3a)Proposed revisions to “Vision and Expectations” for lay rosters (Exhibit Q, Part 4a)Proposed revisions to the “Manual for Candidacy” (Exhibit Q, Part 5)Proposed revisions to “Definitions and Guidelines” (Exhibit Q, Part 6a)
March 29, 2010	ELCA Church Council proposed amendments submitted to Ad Hoc Committee.

Input on Revision 3 Documents

The Revision 3 documents were posted at elca.org and provided to ELCA Church Council members in preparation for the April 2010 Church Council meeting. The deadline for submitting amendments to these documents was 8:00 a.m. on Monday, March 29, 2010. One amendment was received related to “Vision and Expectations.” There were no proposed amendments to either the Candidacy Manual and "Definition and Guidelines for Discipline." A few questions for clarity also were addressed by the committee.

A. Recommendations from the Church Council

Church Council Amendment 1

ELCA Church Council member Becky Brakke proposed the following revision, which would relate to both versions of "Vision and Expectations."

In and around line 288 [*approximately line 286 in current draft*], I would like to recommend the Ad Hoc Committee consider the following: “It is recommended that those who are in same-gender relationships seek out the opportunity to marry in states where it a legal possibility.” Thus making the relationship a legal and publicly recognized partnership.

Recommendation: The committee recommends this amendment **not be adopted** based on the following rationale.

Rationale:

1. The intent of the proposal is already addressed in a broader way in the last paragraph of footnote 4:
"Public accountability for an ordained minister in a lifelong, monogamous, same-gender relationship includes recognition and support of the relationship in his or her ELCA congregation and compliance with state law recognizing such relationships if available in the state where he or she resides, or other means of documenting the status of the relationship and protecting the well-being of the partner and any dependents."
2. The proposed language would go beyond the content of the social statement, since it would be a recommendation of same-gender marriage *per se*. The footnote places this into the context of our need for public accountability in order to protect the vulnerable. The footnote also addresses the possibility of civil unions, which would not be addressed by the proposed language.

B. Recommendations from the Ad Hoc Committee

Ad Hoc Committee Recommendation 1

The committee recommends these changes to the language within the Candidacy Manual (Exhibit Q, Part 5) related to background checks.

1. Page 80, line 39: delete "The Background Check is conducted for a seven-year period."
2. Page 99, lines 29-30: amend to read, "It is recommended that the background check cover at least seven years or a greater period, if provided by the background search provider."

Rationale: The current version states that background checks should cover a seven-year period. That was the standard period offered by background check companies when this requirement was added to the Candidacy Manual. That has changed and the potential now exists for background checks to cover a longer period of time if appropriate.

Ad Hoc Committee Recommendation 2

The committee recommends these changes to the language within the Candidacy Manual (Exhibit Q, Part 5):

1. Page 80, line 39 and page 115, lines 33-34:
 - Amend "Are there issues in your marriage or family situation that could adversely affect your ability to serve as a rostered leader in the ELCA?" to read instead, "Are there issues in your family situation or personal life that could adversely affect your ability to serve...?"

- Amend the corresponding "Entrance Information" and "Approval Information" forms in the same ways.

Rationale: These changes remove inconsistencies in proposed amendments to the language of the Entrance Information and Approval Information forms and the places in the Candidacy Manual that cite those forms. A question appearing in four places had read, "Are there issues in your marriage or family situation that could adversely affect your ability to serve as a rostered leader in the ELCA?" With this change, all four instances now read, "Are there issues in your family situation or personal life that could adversely affect your ability to serve...?"

C. Recommended Church Council Actions for Ministry Policies

1. "Definitions and Guidelines for Discipline" (Agenda, pp. 11-12)

CC ACTION

Recommended:

To approve, as provided in bylaw 20.71.11 in the *Constitutions Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the revised version of "Definitions and Guidelines for Discipline" as established by the Committee on Appeals and presented in Exhibit Q, Part 2b; and

To authorize the presiding bishop and secretary of this church, in consultation with the Committee on Appeals, to ~~prepare a final version of this document~~ make any necessary editorial corrections.

2. "Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America" (Agenda, pp. 12)

CC ACTION

Recommended:

To adopt the revised version of "Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America"; and

To authorize the Vocation and Education unit, in consultation with the Office of the Secretary, to ~~prepare a final version of "Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America," including corrections for clarity and accuracy~~ make any necessary editorial corrections.

3. "Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers" (Agenda, pp. 13)

CC ACTION

Recommended:

To adopt the revised version of "Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers in the Evangelical Lutheran Church in America"; and

To authorize the Vocation and Education unit, in consultation with the Office of the Secretary, to ~~prepare a final version of "Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers in the Evangelical Lutheran Church in~~

America,” including corrections for clarity and accuracy make any necessary editorial corrections.

4. Candidacy Manual (Agenda, pp. 13)

CC ACTION

Recommended:

**To adopt the revised Candidacy Manual; and
To authorize the Vocation and Education unit, in consultation with the Office of the Secretary, to ~~prepare a final version of the Candidacy Manual, including~~ make any necessary corrections for clarity and accuracy.**

D. Additional Questions and Comments

1. The committee received the following questions related to the Revision 3 documents:

Question 1: How [will] the “bound conscience” of a bishop will be respected if she/he objects to publicly accountable, lifelong, monogamous relationships now that an individual who wishes to enter one is required to be “seek their counsel and guidance?” [“Vision and Expectations for Ordained Ministers”, lines 321-325 and the corresponding]

Committee Response: Bishops and other pastors regularly need to offer counsel and guidance in situations that are in some tension with their own convictions (e.g., a rostered leader considering a divorce or re-marriage, a person living with his or her fiancé and planning marriage, or other).

Question 2: Please comment regarding the new Candidacy Manual on what pastors are to do if a gay or lesbian person from their congregation desires to enter seminary. A pastor’s signature is required on the candidacy form. How will the “bound conscience” of the pastor be respected?

Committee Response: The pastor’s and council president’s signatures on these forms are not endorsement of the person for public ministry. Rather the signatures attest that the person is a congregational member and attest to the descriptive comments placed on the form in response to its invitation to talk about the person and his or her potential for ministry. There is an explicit invitation to name any concerns.

Question 3: In lines 276ff the document supports a “biblically informed” view of marriage and states in footnote 2 that “this ‘Vision and Expectations’ document uses the terms ‘marriage,’ ‘marry,’ and ‘married’ to refer to marriage between a man and a woman.” Yet it then proceeds to write parallel paragraphs in which the only changes are the use of the word “marriage” or “publicly accountable, lifelong, monogamous relationships.” This seems disingenuous at best.

Committee Response: The question points to a tension that is unavoidable: the ELCA does not call for marriage for same-gender couples, but it both opens the door for the recognition of their relationships and for their service in public ministry and calls for standards. In conversation with the bishops, document drafters considered three possible approaches to handling this tension in the document: a) naming same-gender relationships along with heterosexual marriage each time the latter is mentioned; b) having an entirely separate section for everything that needed to be said

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL

April 9-12, 2010

Exhibit Q, Part 1

Page 6

about same-gender relationships; and c) including roughly parallel paragraphs. The latter was chosen since it is most faithful to the actions of the assembly and recognizes that marriage has taught us much about what is positive and problematic in intimate relationships.

2. Discussion by the Conference of Bishops during their March 2010 meeting affirmed that the bishops, who reflect the diversity of conviction in this church related to these issues, are committed to working with the documents as proposed.

Committee on Appeals Amendments to
DEFINITIONS & GUIDELINES FOR DISCIPLINE
(Redlined Version)

Definitions and Guidelines for Discipline of Ordained Ministers

As an expression of its life in the gospel of Jesus Christ, this church embraces disciplinary processes of counseling, admonition, and correction, with the objective of forgiveness, reconciliation, and healing.

Simultaneously, out of deep concern for effective extension of the gospel, this church remains alert to the high calling of discipleship in Jesus Christ. The ordained ministers of this church, as persons charged with special responsibility for the proclamation of the Gospel, are to seek to reflect the new life in Christ, avoiding that which would make them stumbling blocks to others. To that end, this church recognizes that there is behavior that is deemed to be incompatible with ordained ministry, and that calls for disciplinary action.

The following definitions and guidelines do not set forth the high expectations this church has of its ordained ministers. (A document of such expectations has been developed by the ~~Division for Ministry~~ Vocation and Education program unit for this church.) The normative expectations of this church for its ordained ministers focus upon faithful and effective exercise of ministerial leadership. In all matters of morality and personal ethics, this church expects its ordained ministers to be exemplary in conduct.

These definitions and guidelines describe the grounds for which ordained ministers may be subject to discipline according to the practice of this church. Their purpose is juridical: to assist in the processes of consultation, discipline, and appeals.

Grounds for discipline of ordained ministers are as follows:

A. Preaching or teaching in conflict with the faith confessed by this church is grounds for discipline of ordained ministers. A summary of the faith confessed by this church is found in Chapters 2 and 3 of this church's constitution.

B. Conduct incompatible with the character of the ministerial office is grounds for discipline of ordained ministers. These guidelines define and describe kinds of behavior which are incompatible with the character of the ministerial office.

1. **Confidential Communications** - Ordained ministers must respect privileged and confidential communication and may not disclose such communication, except with the express permission of the person who has confided it or if the person is perceived to intend great harm to self or others.
2. **Integrity** - Ordained ministers must be honest and forthright in their dealings with others while protecting privileged and confidential communications. Dishonesty, deception, duplicity, or the manipulation of others for personal benefit or gain is incompatible with the character of the ministerial office.
- ~~2.3.~~ **Professional Attention to Duties** - An ordained minister of this church has made commitments through ordination and through acceptance of a letter of call. Continued neglect of or indifference toward such duties constitutes conduct incompatible with the character of the ministerial office.
4. **Relationship to Family** - This church is committed to the sanctity of marriage and the enhancement of family life. Ordained ministers of this church, ~~whether married or single,~~ are

expected to uphold this church's ~~Christian~~ ideals of marriage, family, and relationship in their public ministry as well as in private life. Spouse or same-gender partner and children, if any, are to be regarded with love, respect, and commitment. ~~Any~~ Departure from this standard ~~normative behavior~~ may be considered conduct incompatible with the character of the ministerial office. Such departure might include any of the following:

- a. Separation, ~~or~~ divorce, or termination of same-gender relationship that occurs without consultation with the synodical bishop's office and appropriate implementation of such consultation. ~~Each such relationship must be considered pastorally;~~
- b. Desertion or abandonment of spouse, same-gender partner, or children;
- c. Abuse of spouse, same-gender partner, or children;
- d. Repeated failure to meet legally determined family support obligations.

4.5. Sexual Matters - ~~The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage.~~ The expectation of this church is that an ordained minister is to lead a chaste and decent life in word and deed. In keeping with this ~~understanding- expectation,~~ chastity ~~before marriage~~ and abstinence are required outside of marriage or outside publicly accountable, lifelong, monogamous, same-gender relationships, and chastity and fidelity are required within marriage ~~or within such same-gender relationships are the norm.~~ Adultery, infidelity, casual sexual relationships, promiscuity, the sexual abuse of another, or the misuse of ~~counseling-the pastoral relationships~~ for sexual favours-activity constitute conduct that is incompatible with the character of the ministerial office. Practicing homosexual persons are precluded from the ordained ministry of this church.

5.6. Addiction and Substance Abuse - Any addictive behavior that impairs the ability of an ordained minister to perform effectively the duties of the office or the misuse of alcohol, drugs, medications, sex, gambling, or pornography is incompatible with the office of pastoral ministry. ~~Misuse of alcohol or mind-altering substances impairs the ability of an ordained minister to perform the duties of the office with full effectiveness.~~ The approach of this church in dealing with to such a problem may be to insist upon is to recommend and enable effective treatment or to initiate immediate discipline. ~~However, failure-~~ Refusal to accept treatment or to follow through on treatment and failure to abide by the terms of such treatment and the consequent impairment of performance is conduct incompatible with the character of the ministerial office.

6.7. Fiscal Responsibilities - Ordained ministers of this church are expected to conduct their fiscal affairs in accordance with ethical and legal requirements. Among those fiscal activities which may be considered conduct incompatible with the character of the ministerial office are:

- a. Indifference to or avoidance of legitimate and neglected personal debts.
- b. Embezzlement of money or improper appropriation of the property of others.
- c. Using the ministerial office improperly for personal financial advantage.

7.8. Membership in Certain Organizations - This church has specifically declared in 7.47.01. that discipline may be administered to any of its ordained ministers who belongs to any organization other than the church-Church which claims to possess in its teaching and ceremonies that which the Lord has given solely to the Church.

8.9. Conviction of a Felony - The society in which this church ministers has placed a high premium upon the role of law in regulating the rights and duties of individuals to promote the common good. This includes laws which define certain conduct as felonies. Pleading guilty to, or being convicted of, a felony is grounds for discipline as conduct incompatible with the character of the ministerial office; but

may not be grounds for discipline in those instances where the violation of law was to protest or to test a perceived unjust law or as an expression of civil disobedience.

C. Willfully disregarding or violating the functions and standards established by this church for the office of Word and sacrament is grounds for discipline of ordained ministers. Such functions and standards established by this church are found in Section 7.20. through 7.47.01. of this church's constitution, bylaws and continuing resolutions.

D. Willful disregard of the constitution or bylaws of this church is grounds for discipline of ordained ministers.

Definitions and Guidelines for Discipline of Associates in Ministry, Members of the Deaconess Community, and Diaconal Ministers

As an expression of its life in the Gospel of Jesus Christ, this church embraces disciplinary processes of counseling, admonition, and correction, with the objective of forgiveness, reconciliation, and healing.

Simultaneously, out of deep concern for effective extension of the Gospel, this church remains alert to the high calling of discipleship in Jesus Christ. The individuals on the official ~~roster~~rosters of laypersons of this church, as persons charged with special responsibility for the Gospel in the ministries to which they are called, are to seek to reflect the new life in Christ, avoiding that which would make them stumbling blocks to others. To that end, this church recognizes that there is behavior that is deemed to be incompatible with the standards for the rostered ministries of this church and that calls for disciplinary action.

The following definitions and guidelines do not set forth the high expectations this church has of individuals on the official ~~roster~~rosters of laypersons of this church. (A document of such expectations has been developed by the ~~Division for Ministry-Vocation and Education program unit~~ for this church.) The normative expectations of this church for individuals on the official ~~roster~~rosters of laypersons of this church focus upon faithful and effective exercise of their leadership. In all matters of morality and personal ethics, this church expects individuals on the official ~~roster~~rosters of laypersons of this church to be exemplary in conduct.

These definitions and guidelines describe the grounds for which individuals on the official ~~roster~~rosters of laypersons of this church may be subject to discipline according to the practice of this church. Their purpose is juridical: to assist in the processes of consultation, discipline, and appeals.

Grounds for discipline of individuals on the official ~~roster~~rosters of laypersons of this church (commissioned associates in ministry, consecrated deaconesses, and consecrated diaconal ministers) are as follows:

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B. Conduct incompatible with the standards for the rostered ministries of this church is grounds for discipline of individuals on the official ~~roster~~rosters of laypersons of this church. These guidelines define and describe kinds of behavior which are incompatible with the standards for these rostered ministries.

- 1. Professional Attention to Duties** - An individual on the official ~~roster~~rosters of laypersons of this church has made commitments through the appropriate liturgical rite and through acceptance of a letter of call. Continued neglect of or indifference toward such duties constitutes conduct incompatible with the standards for the rostered ministries of this church.
- 2. Integrity** - Individuals on the official rosters of laypersons must be honest and forthright in their dealings with others. Dishonesty, deception, duplicity, or the manipulation of others for personal benefit or gain is incompatible with the standards for the rostered ministries of this church.
- 2.3. Relationship to Family** - This church is committed to the sanctity of marriage and the enhancement of family life. Individuals on the official ~~roster~~rosters of laypersons of this church, ~~whether married or single,~~ are expected to uphold ~~Christian~~this church's ideals of marriage, family, and relationship in their public ministry as well as in private life. Spouse or same-gender partner and children, if any, are to be regarded with love, respect, and commitment. ~~Any~~

~~d~~Departure from this ~~normative behavior~~ standard may be considered conduct incompatible with the standards for the rostered ministries of this church. Such departure might include any of the following:

- a. Separation ~~or~~ divorce, or termination of same-gender relationship that occurs without consultation with the synodical bishop's office and appropriate implementation of such consultation; ~~Each such relationship must be considered pastorally.~~
- b. Desertion or abandonment of spouse, same-gender partner, or children; ~~;~~
- c. Abuse of spouse, same-gender partner, or children; ~~;~~
- d. Repeated failure to meet legally determined family support obligations.

~~3.4.~~ **Sexual Matters** - The expectation of this church is that an individual on an official roster of laypersons is to lead a chaste and decent life in word and deed. ~~The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage. In keeping with this understanding~~ expectation, chastity and abstinence are required outside of marriage or outside publicly accountable, lifelong, monogamous, same-gender relationships, and chastity and fidelity are required within marriage or within such same-gender relationships ~~before marriage and fidelity within marriage are the norm.~~ Adultery, infidelity, casual sexual relationships, promiscuity, the sexual abuse of another, or the misuse of ~~counseling-~~ministry relationships for sexual ~~favours-~~activity constitutes conduct that is incompatible with the standards for the rostered ministries of this church. ~~Practicing homosexual persons are precluded from the rostered ministries of this church.~~

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C. Willfully disregarding or violating the functions and standards established by this church for the rostered ministries of this church is grounds for discipline of individuals on the official ~~roster~~rosters of

laypersons of this church. Such functions and standards established by this church are found in Section 7.52. through 7.53. of this church's constitution, bylaws, and continuing resolutions.

D. Willful disregard of the constitution or bylaws of this church is grounds for discipline of individuals on the official ~~roster~~rosters of laypersons of this church.

Definitions and Guidelines for Discipline of Congregations

A. Departing from the faith confessed by this church is grounds for discipline of a congregation of this church. A summary of the faith confessed by this church is found in Chapters 2 and 3 of this church's constitution.

B. Willfully disregarding or violating any of the criteria for recognition as congregations of this church is grounds for discipline of a congregation of this church. These criteria are set forth in 9.21. and 9.22. of this church's constitution.

C. Willfully disregarding or violating the provisions of the constitution or bylaws of this church is grounds for discipline of a congregation of this church.

March 18, 2010 version

Final Version of
DEFINITIONS and GUIDELINES FOR DISCIPLINE
(as amended by the Committee on Appeals)

Definitions and Guidelines for Discipline of Ordained Ministers

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- C. Willfully disregarding or violating the functions and standards established by this church for the office of Word and Sacrament** is grounds for discipline of ordained ministers. Such functions and standards established by this church are found in Section 7.20. through 7.47.01. of this church's constitution, bylaws, and continuing resolutions.
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the rostered ministries but may not be grounds for discipline in those instances where the violation of law was to protest or to test a perceived unjust law or as an expression of civil disobedience.

- C. Willfully disregarding or violating the functions and standards established by this church for the rostered ministries of this church** is grounds for discipline of individuals on the official rosters of laypersons of this church. Such functions and standards established by this church are found in Section 7.52. through 7.53. of this church's constitution, bylaws, and continuing resolutions.
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Version: March 18, 2010

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCH COUNCIL
April 9–12, 2010
Exhibit Q, Part 2b
Page 8

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1 DRAFT 031510

2 Vision and Expectations¹

3 Ordained Ministers in the Evangelical Lutheran Church in America

4 *Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God*
5 *has instituted the office of the ministry of Word and Sacrament. To carry out this ministry, this*
6 *church calls and ordains qualified persons.*

7 *An ordained minister of this church shall be a person whose commitment to Christ, soundness of*
8 *faith, aptness to preach, teach and witness, and whose educational qualifications have been*
9 *examined and approved in the manner prescribed in the documents of this church; who has been*
10 *properly called and ordained; who accepts and adheres to the Confession of Faith of this*
11 *church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct*
12 *are above reproach. A minister shall comply with the constitution of this church.*

13 Constitution of the Evangelical Lutheran Church in America, provisions 7.21. and 7.22.

14 Ordained ministers of the Evangelical Lutheran Church in America are called to the ministry of
15 Word and Sacrament. Together with the whole people of God they are part of the ministry of the
16 baptized. Ordained ministers are called to be faithful to Jesus Christ, knowledgeable of the Word
17 of God and the Confessions of this church, respectful of the people of God, and responsive to the
18 needs of a changing world. They are called to give leadership to the congregations and other
19 ministries of the Evangelical Lutheran Church in America.

20 In this document the Evangelical Lutheran Church in America seeks to state its vision and
21 expectations for ordained ministers of this church. This document should not be understood as a
22 juridical standard. Neither is it intended to suggest unrealistic or impossible expectations for
23 those who serve on the roster of ordained ministers. Instead, it seeks to express the high value
24 and importance that the ordained ministry of Word and Sacrament has in the life of the
25 Evangelical Lutheran Church in America. It is offered for those who are already on the roster of
26 ordained ministers of this church as a statement of expectations and hopes for the shape of
27 ordained ministry as well as an invitation for reflection and consideration to those who seek to
28 serve in the ordained ministry of Word and Sacrament in the Evangelical Lutheran Church in
29 America.

¹ The Church Council of the Evangelical Lutheran Church in America, at its October 1990 meeting, adopted *Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America* as a statement of this church, amended it at its April 2010 meeting, and authorized its distribution to the congregations, ordained ministers, candidacy committees and seminaries of this church.

30 The four questions that are addressed to candidates in the Rite of Ordination (*Evangelical*
31 *Lutheran Worship Occasional Services for the Assembly*, Minneapolis: Augsburg Fortress, 2009,
32 pp. 187-199) serve as the framework for this document. The liturgical rite itself is not the basis
33 for this document, but the setting in which this church's understanding of its expectations for
34 ordained ministers are described.

35 **I. THE CALL TO ORDAINED MINISTRY**

36 *Before almighty God, to whom you must give account, and in the presence of this congregation, I*
37 *ask: Will you assume this office, believing that the Church's call is God's call to the ministry of*
38 *Word and Sacrament?*

39 *I will, and I ask God to help me.*

40 The Evangelical Lutheran Church in America believes that the Holy Spirit "calls, gathers,
41 enlightens, and makes holy the whole Christian church on earth and preserves it in union with
42 Jesus Christ in the one true faith" (Small Catechism, Article 3). It is the Spirit that provides the
43 church with those persons who are enabled by God to lead the church in carrying out the
44 ministry and mission of the gospel of Jesus Christ.

45 This church confesses that the office of ordained ministry, "the ministry of teaching the Gospel
46 and administering the sacraments" (Augsburg Confession, Article V), has been instituted by
47 God. Individuals are ordained to the ministry of Word and Sacrament because they have been
48 called by God. This church believes that the call comes to individuals from God both personally
49 and through the church.

50 Persons experience the call to ordained ministry through a variety of ways. Fundamental to each
51 is the personal experience of God's justifying act in the death and resurrection of Jesus Christ. It
52 is the awareness of the gospel in one's life, and the response to that gospel, that lead some to seek
53 to serve in the public ministry of the church. This call may include the example and
54 encouragement of others, the personal assessment of an individual's own interests and abilities,
55 and response to the needs of the world. In whatever way the call to seek ordination may come to
56 an individual, the Evangelical Lutheran Church in America believes that such a sense of call
57 must be tested over a period of time, shaped by theological study, and finally confirmed in the
58 church's call to serve as a pastor. It is the Holy Spirit who enables the church to discern a
59 person's gifts and abilities for ordained ministry.

60 The Evangelical Lutheran Church in America prepares and approves candidates for the ordained
61 ministry by setting standards, by providing for theological education through the seminaries of
62 this church, and by evaluating a person's qualifications for service by a Candidacy Committee.
63 Upon approval for ordination, a person is eligible to receive a letter of call to serve in the
64 ordained ministry of this church.

65 The Evangelical Lutheran Church in America therefore understands the call to the ordained
66 ministry of Word and Sacrament to mean that:

- 67 • Ordained ministers, called by God through the church, are accountable to the Word of
68 God for the sake of the gospel of Jesus Christ;
- 69 • Ordained ministers are called by God through the church and are not self-chosen or self-
70 appointed;
- 71 • Ordained ministers are called by God through the church for a ministry of servanthood,
72 and not for the exercise of domination or coercive power; and
- 73 • Ordained ministry is a privilege granted by God through the call of the church and is not
74 a right of the individual.

75 The Evangelical Lutheran Church in America expects each of its ordained ministers to
76 understand and accept the call to serve the church's ministry of Word and Sacrament as a call
77 from God, and to believe that the Spirit sustains and upholds those who are ordained so they may
78 fulfill their calling to the ordained ministry.

79 *Almighty God, your Son Jesus Christ was lifted high upon the cross so that he might*
80 *draw the whole world to himself. To those who look upon the cross, grant your wisdom,*
81 *healing, and eternal life, through Jesus Christ, our Savior and Lord, who lives and reigns*
82 *with you and the Holy Spirit, one God, now and forever. Amen.*

83 *Prayer for Holy Cross Day, Evangelical Lutheran Worship*

84 **II. FAITHFULNESS TO THE CHURCH'S CONFESSION**

85 *The church in which you are to be ordained confesses that the Holy Scriptures are the Word of*
86 *God and are the norm of its faith and life. We accept, teach, and confess the Apostles', the*
87 *Nicene, and the Athanasian Creeds. We also acknowledge that the Lutheran Confessions are*
88 *true witnesses and faithful expositions of the Holy Scriptures. Will you therefore preach and*
89 *teach in accordance with the Holy Scriptures and these creeds and confessions?*

90 *I will, and I ask God to help me.*

91 It is essential for an ordained minister to be able to understand and faithfully interpret the
92 Scriptures and the Christian tradition. In this question the Evangelical Lutheran Church in
93 America asks that its ordained ministers assume responsibility for upholding this church's
94 doctrinal tradition through faithful preaching and teaching. All who have been ordained and who
95 serve as pastors in this church are expected to accept and adhere to the Confession of Faith of the
96 Evangelical Lutheran Church in America.

97 **Scripture, Creed and Confessions**

98 The Scriptures reveal God's redemptive actions, including the message of law and gospel,
99 judgment and mercy, "beginning with the Word in Creation, continuing in the history of Israel
100 and centering in all its fullness in the person and work of Jesus Christ" (ELCA Constitution,

101 2.02). Ordained ministers of this church are to confess and teach the authoritative and normative
102 character of the Scriptures "as the inspired Word of God and the authoritative source and norm
103 of its proclamation, faith, and life" (ELCA Constitution, 2.03). The ecumenical creeds are to be
104 taught as true declarations of the faith of this church. The Lutheran Confessions are to be
105 acknowledged as true witnesses and faithful expositions of the Holy Scriptures.

106 In identifying specific documents as normative for preaching and teaching, this church expects
107 its ordained ministers to understand that the faith of the church is corporate, not individualistic;
108 catholic, not sectarian; orthodox, not heretical. The Evangelical Lutheran Church in America
109 expects that its ordained ministers teach nothing "that departs from the Scriptures or the catholic
110 church" (Conclusion to the Augsburg Confession).

111 **Doctrinal Tradition**

112 Christians enter into the catholic faith through baptism in the name of the Triune God, Father,
113 Son, and Holy Spirit. Ordained ministers of this church are called to continue in this catholic
114 faith, preaching and teaching it within the doctrinal tradition of the Evangelical Lutheran Church
115 in America. Ordained ministers express this tradition when they are:

116 *Evangelical*

117 The gospel is the good news that the decisive turning point in human history occurred in the life,
118 death, and resurrection of Jesus Christ. The evangelical witness is that in Christ, God has acted to
119 bring forgiveness to sinners, liberation for the oppressed, reconciliation for the estranged, and the
120 promise of salvation. It is the gospel that is the power of God to create and sustain the church for
121 God's mission in the world. Ordained ministers of this church are expected to proclaim in word
122 and deed God's saving gospel of justification by grace through faith, and so equip the baptized
123 for their ministry in daily life.

124 *Faithful*

125 The church's Scriptures, creeds, and confessions identify the grounding and goals of the church's
126 hope: Jesus Christ. The church expects its ordained ministers to be committed to Jesus who is the
127 Christ, the Savior of the world, the Lord of the Church.

128 *Reforming*

129 The church's past is characterized not only by the faithful witness of the saints, but by sin, error,
130 and the betrayal of its mission. The gospel frees the church for genuine repentance and
131 confession, for renewal and reform. Ordained ministers are expected to acknowledge the church's
132 past and present failures and to lead the church in its repentance and renewal.

133 *Pastoral*

134 Leadership in the church is to be shaped by Jesus' own ministry of serving. This church,
135 therefore, expects its ordained ministers to resist the temptation to seek power over people
136 whether by force or manipulation and, instead, to lead God's people as servants. Such servant
137 leadership is not one of weakness or timidity, but of strength and boldness.

138 *Ecumenical*

139 The church is called to "maintain the unity of the spirit in the bond of peace" (Ephesians 4:3).
140 This church expects its ordained ministers to manifest the unity given to the people of God by
141 leading the church in that common witness to the gospel that expresses the unity which the Spirit
142 gives. Ordained ministers are encouraged to participate in ecumenical activities, including prayer
143 and worship, and to witness to the "one Lord, one faith, one baptism, one God and Father of us
144 all" (Ephesians 4:5 and 6).

145 *Ethical*

146 The church witnesses to the gospel not only in its proclamation but also by how it lives and acts.
147 The church expects its ordained ministers to lead and teach the church through example by lives
148 that give expression to the gospel. Ordained ministers are called to represent in their personal
149 lives the new life that is given to all Christians in baptism and to be examples of a life that is
150 consistent with the Word of God, gospel.

151 *Almighty God, through your Son Jesus Christ you gave the holy apostles many gifts and*
152 *commanded them to feed your flock. Inspire all pastors to proclaim your Word diligently*
153 *and your people to receive it willingly, that finally we may receive the crown of eternal*
154 *glory; through Jesus Christ our Lord.*

155 Prayer of the Day, Installation of a Pastor, Occasional Services for the Assembly

156

157 **III. THE ORDAINED MINISTER AS PERSON AND EXAMPLE**

158 *Will you be diligent in your study of the holy scriptures and faithful in your use of the means of*
159 *grace? Will you pray for God's people, nourish them with the word and sacraments, and lead*
160 *them by your own example in faithful service and holy living?*

161 *I will, and I ask God to help me.*

162 The ordained minister is called with all Christians to "lead a life worthy of the gospel of Christ"
163 (Philippians 1:27). It is Christ's own self-giving on the cross that is the example for Christian life
164 for all believers.

165 Because ordained ministers are also recipients of God's gracious gift in Christ Jesus, they are
166 called to use their gifts and abilities to enable others to understand themselves as recipients of
167 that same grace and to live as God's people in the world. In their life and conduct ordained
168 ministers are to witness to the crucified and risen Jesus Christ. Therefore, ordained ministers will
169 seek to use their gifts in lives worthy of the gospel of Christ.

170 Ordained ministers fulfill the calling of the pastoral office not only by what they do in carrying
171 out certain tasks, but also in who they are. They ~~both~~ officially proclaim and witness in their
172 person-~~witness~~ to the gospel of Christ. Pastoral identity is not one of moral or spiritual

173 perfection. It is, instead, the living out of the good news that one is justified by God's grace and
174 thus called to live out that grace in daily life. The ordained minister is not simply a professional
175 trained in skills to perform a task, but is one sent by the church to lead the community of faith
176 through the ministry of word and sacrament. The ordained minister enables and equips others for
177 ~~in~~ their lives as Christians and for their ministry in the world by faithful preaching of the Word
178 of God, through the administration of the sacraments, and by example.

179 Pastoral identity carries with it expectations and accountabilities that are determined by the
180 whole church and not simply by a given congregation, synod, institution, or agency served by the
181 ordained minister.

182 The Evangelical Lutheran Church in America has high expectations for those who serve within
183 the ordained ministry of this church. It does so because it recognizes that when offense is given
184 by an ordained minister, the witness of the gospel may be impaired and the ability to carry out
185 public ministry is threatened.

186 Yet sin and brokenness ~~is a reality~~ are realities in the lives of all ~~persons~~ people, including those
187 who serve as ordained ministers. It is crucial for us all to remember that repentance and
188 forgiveness are to be daily realities in the life of every baptized Christian. Neither perfection nor
189 self-righteousness is asked of the ordained ministers of this church. When there is failure in the
190 lives of those who serve in this office, this church seeks to provide counsel and understanding.
191 When there are repentance and forgiveness, this church rejoices. Indeed, the Evangelical
192 Lutheran Church in America believes that God not only calls but sustains those who are set apart
193 for the ordained ministry of word and sacrament. It is with this recognition that this church can
194 affirm that those who are set apart to the office of word and sacrament are to seek to embody
195 those characteristics which are consistent with the pastoral office.

196 The ordained minister is to nourish the people of God through the word and sacraments. In order
197 to do this, the ordained minister needs to develop and nurture a sound knowledge of the
198 scriptures, both intellectually and devotionally. The ordained minister will seek regular
199 opportunities for personal participation in the means of grace, including the renewal of baptismal
200 grace in individual confession and absolution, and to celebrate and receive the sacrament of Holy
201 Communion, thus receiving God's renewing, sustaining, empowering Spirit both personally and
202 in the practice of ministry.

203 The ordained minister engages in daily prayer and encourages others in the practice of regular
204 prayer.

205 The ordained minister must be a member of a congregation of the Evangelical Lutheran Church
206 in America. ~~There As a member of such a community of faith,~~ the ordained minister is an
207 integral part of a community of faith in which mutual support is given and in which care,
208 forgiveness, and healing occur.

209 The ordained minister supports not only the work of the congregation, but also the synodical and
210 churchwide ministry of the Evangelical Lutheran Church in America. This church expects its
211 ordained ministers to work in a collegial relationship with one another and to share in mutual
212 accountability with those in positions of leadership and oversight in this church. Ordained
213 ministers will participate regularly in synodical and conference occasions for mutual support and
214 enhancement of collegial ministry. The ordained ministers of this church are to seek out and
215 encourage qualified persons to prepare for the ministry of the gospel and strive to extend the
216 Kingdom of God in the community.

217 The ordained minister is concerned for the whole person, and He or she welcomes and provides
218 pastoral care for all. The minister provides for the care of those troubled with spiritual or
219 emotional problems. This church expects that its ordained ministers will honor and respect
220 privileged communication, particularly within the context of individual confession and
221 absolution, and will not disclose such communication except with the express permission of the
222 person who has confided it or if the person is perceived to intend great harm to self or others.

223 The ordained minister recognizes the importance of lifelong growth in learning. Such growth is
224 intended to renew, extend, and deepen insight into the scriptures and the doctrinal teaching of the
225 church, and to enable one to respond to the insights and challenges of the world with greater
226 awareness and a more faithful confession. In an increasingly complex and educated society, the
227 development of an informed intellect and professional skills is crucial to competent ordained
228 ministry. This church expects of its ordained ministers regular and disciplined time for personal
229 study, study in the company of others, participation in programs of continuing education, and
230 periodic times for extended study. Congregations and other entities of this church are expected to
231 provide the ordained minister the time and assistance with the financial resources needed for
232 such study.

233 The ordained minister needs to be an example of self-care, as well as caring for others. The
234 significant demands of time and effort within the office of ordained ministry can lead one to
235 neglect proper nutrition, exercise, and time for recreation. The congregation, or whatever agency
236 or institution the ordained minister serves, should respect the need for the ordained minister to
237 have adequate time for self-care. Caring for self also includes seeking counseling and/or medical
238 care when there is evidence of physical or mental illness, substance abuse, eating disorders, or
239 relational problems.

240 Holy Living

241 The ordained minister is to be an example of holy living so that the ordained minister's life does
242 not become an impediment to the hearing of the gospel or a scandal to the community of faith.
243 The qualities of such a life include the following:

244

245 Integrity and Trustworthiness

246 The ordained minister is expected to be honest and forthright in dealings with others while
247 protecting privileged and confidential communications. The ordained minister should strive to
248 develop a public reputation for integrity and to nurture trustworthy personal relationships.

249 Ordained ministers must avoid conduct that is dishonest, deceptive, duplicitous, or manipulative
250 of others for personal benefit or gain.

251
252 The ordained minister is expected to be fiscally responsible and is to be a faithful steward of
253 time, talents, and possessions. The ordained minister is to be an example to the community of
254 generous giving.

255
256 *Trustworthiness in Relationships*

257 In all relationships, an ordained minister is expected to honor his or her public promises, bear the
258 burdens of others, and seek to build up the body of Christ.

259
260 In public ministry as well as in private life, the ordained minister is expected to develop and
261 nurture appropriate relationships with others, acting in ways that build and sustain trust.

262
263 The ordained minister will respect and nurture friendships. Ordained ministers will support
264 friendships among others and will welcome and nurture friendships for themselves but will avoid
265 compromising the pastoral role in such relationships.

266
267 The ordained minister will strive to serve others and nurture trust by enhancing family life.
268 Within the family, forgiveness, reconciliation, healing, and mutual care are to be expressed.
269 Children, if any, will be regarded with love, respect, and commitment. It is also expected that
270 ordained ministers maintain responsible relationships with their parents and other immediate
271 relatives.

272
273 The ordained minister is expected to respect and support single people, encouraging them in their
274 appropriate and healthy relationships.

275
276 This church is committed to the sanctity of marriage.² In public ministry as well as in private
277 life, the ordained minister s whether married or single are is expected to uphold an understanding
278 of marriage in their public ministry as well as in private life that is biblically informed and
279 consistent with the teachings of this church. In so doing, the ordained minister will respect and
280 support those who are married, recognizing this church's strong continuing support for this holy
281 estate. As the social statement *Human Sexuality: Gift and Trust* declares: "Marriage is a
282 covenant of mutual promises, commitment, and hope authorized legally by the state and blessed
283 by God. The historic Christian tradition and the Lutheran Confessions have recognized marriage
284 as a covenant between a man and a woman, reflecting Mark 10:6-9...."³ The public promises of
285 marriage are to be honored and trust is to be nurtured for the good of all.

286
287 This church acknowledges that its members hold various convictions about lifelong,
288 monogamous, same-gender relationships. Nonetheless, this church has committed itself to

² This "Vision and Expectations" document uses the terms "marriage," "marry," and "married" to refer to marriage between a man and a woman.

³ *Human Sexuality: Gift and Trust*, a social statement of the Evangelical Lutheran Church in America, 2009, p. 15

289 finding ways to allow congregations that choose to do so to recognize and support lifelong,
290 monogamous, same-gender relationships and to hold the partners publicly accountable for the
291 relationship. It has committed itself to finding a way for people in such publicly accountable,
292 lifelong monogamous, same-gender relationships to serve as rostered leaders of this church. It
293 also has committed itself to make provision in its policies to recognize the conviction of
294 members who believe that this church should not call or roster people in such relationships.⁴ The
295 ordained minister is expected to respect the people who hold these various convictions.
296

297 In all relationships, an ordained minister is expected to honor public promises, bear the burdens
298 of others, and seek to build up the body of Christ.
299

300 *Trustworthiness in Beginning, Sustaining, and Ending Marriages or Same-Gender Relationships*
301 *Separation, Divorce and Remarriage*

302 Should an ordained minister seek to marry, the counsel and guidance of the synodical bishop is
303 to be sought and the minister shall make the decision known among those he or she serves.
304

305 An ordained minister ~~Ordained ministers who is are married is are~~ expected to keep his or her
306 ~~their~~ marriage inviolate until death, to cultivate love and respect for her or his ~~their~~ spouse, and
307 to seek marital counseling when it is needed. It is recognized that due to human sin and
308 brokenness, in some cases the marital relationship may have to be dissolved. Should an ordained
309 minister and spouse separate or seek to divorce, the counsel and guidance of the synodical bishop
310 is to be sought. Similarly, should an ordained minister decide to marry following a divorce, the
311 counsel and guidance of the synodical bishop is to be sought.
312

313 Should an ordained minister seek to enter a publicly accountable, lifelong, monogamous, same-
314 gender relationship, the counsel and guidance of the synodical bishop is to be sought and the
315 minister shall make the decision known among those he or she serves.
316

⁴ Action of the 2009 Churchwide Assembly – CA09.05.23 , CA09.05.24, CA09.05.26, and CA09.05.27.

Because of these actions, this document includes this church’s vision and expectations for single people, married people, and people in “publicly accountable, lifelong, monogamous, same-gender relationships.” The terms in the latter descriptive phrase are intended to have their common meanings. “Lifelong” means that the two parties intend the relationship to last as long as they both shall live. “Monogamous” means that the relationship is between two people only and excludes the possibility of other partners. “Same-gender” means that the relationship is between two men or two women of legal age. “Public accountability” means that the two parties to the relationship openly acknowledge the relationship, have a demonstrable commitment to the relationship as monogamous and lifelong, and have a willingness to seek and accept the aid of individuals and community in sustaining the relationship and the well being of both parties and any dependents.

For an ordained minister, both church and community are part of the public within which he or she is accountable. Public accountability for a married ordained minister includes recognition and support of the marriage in his or her ELCA congregation and compliance with state law marriage requirements. Public accountability for an ordained minister in a lifelong, monogamous, same-gender relationship includes recognition and support of the relationship in his or her ELCA congregation and compliance with state law recognizing such relationships if available in the state where he or she resides, or other means of documenting the status of the relationship and protecting the well-being of the partner and any dependents.

317 An ordained minister in a publicly accountable, lifelong, monogamous, same-gender relationship
318 is expected to keep that relationship inviolate until death, to cultivate love and respect for his or
319 her same-gender partner, and to seek counseling with the partner when it is needed. It is
320 recognized that in some cases, due to human sin and brokenness, such a relationship may have to
321 be dissolved. Should an ordained minister and partner separate or seek to end their relationship,
322 the counsel and guidance of the synodical bishop is to be sought. Similarly, should an ordained
323 minister, following the ending of a publicly accountable, lifelong, monogamous, same-gender
324 relationship, decide to enter another such relationship, the counsel and guidance of the synodical
325 bishop is to be sought.

326
327 *Trustworthiness in Sexual Conduct*

328 The expectations of this church regarding the sexual conduct of its ordained ministers are
329 grounded in the understanding that human sexuality is a gift and trust from God, and that
330 Ordained ministers are to live in such a way as to honor this gift and trust.

331
332 Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for
333 purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment,
334 including taking physical or emotional advantage of others.

335
336 This church's social statement *Human Sexuality: Gift and Trust* states: "Sexual intimacy,
337 together with promises of fidelity and public accountability, nurtures bonds that allow people to
338 thrive and provides a rich context for the care and support of children."⁵ It also states: "It is in
339 marriage that the highest degrees of physical intimacy are matched with and protected by the
340 highest levels of binding commitment, including legal protection. It is in marriage that public
341 promises of lifetime commitment can create the foundation for trust, intimacy, and safety."⁶

342
343 Single ordained ministers are expected to live a chaste life, holy in body and spirit, honoring the
344 single life, and working for the good of all.

345
346 A married ordained minister is expected to live in fidelity to his or her spouse, giving expression
347 to sexual intimacy within a marriage relationship that is mutual, chaste, and faithful. ~~Ordained~~
348 ~~ministers who are homosexual in their self-understanding are expected to abstain from~~
349 ~~homosexual sexual relationships.~~

350
351 An ordained minister who is in a publicly accountable lifelong, monogamous same-gender
352 relationship is expected to live in fidelity to his or her partner, giving expression to sexual
353 intimacy within a publicly accountable relationship that is mutual, chaste, and faithful.

354
355 *Almighty God, by our baptism into the death and resurrection of your Son Jesus Christ,*
356 *you turn us from the old life of sin. Grant that we who are reborn to new life in him may*

⁵ *Human Sexuality*, p. 15

⁶ *Human Sexuality*, p. 17

357 *live in righteousness and holiness all our days, through your Son, Jesus Christ our Lord.*

358

359

Prayer for Daily Renewal, *Evangelical Lutheran Worship*

360 **IV. FAITHFUL WITNESS**

361 *Will you give faithful witness to the world, that God's love may be known in all that you do?*

362 *I will, and I ask God to help me.*

363 The charge to witness to the world is given to the church today as it was to the apostles of the
364 early church. The content of that witness is God's revelation in Jesus Christ: God's creative self-
365 disclosure as the Word made flesh; Jesus Christ victorious over death for the salvation of God's
366 people; and the promise of everlasting life. The testimony of these acts of God's grace and
367 forgiveness is expressed in both word and deed by ordained ministers through compassion,
368 hospitality, patience, and forgiveness; through seeking peace and justice for all people; through
369 care for God's creation; and through sharing one's faith through preaching, teaching, and personal
370 witness. This witness is characterized by:

371 *Evangelism*

372 The apostolic witness to the gospel of Jesus Christ is at the heart of the church's mission. It is the
373 proclamation of the message of salvation in Jesus Christ and reconciliation with God. This
374 gospel is proclaimed through preaching the Word and administration of the Sacraments. Through
375 its ordained ministers, this church affirms the critically important task of communicating this
376 evangelical word to the world.

377 *Compassion*

378 Christians are called by God to participate in compassionate care for those in need. This church
379 expects its ordained ministers to follow the example of Jesus and to lead the church in
380 compassionate care of the suffering.

381 *Confession*

382 Ordained ministers are expected to enter into the church's act of confessing the Christian faith in
383 our world. The church is called to such a confession because its present existence lies between
384 the advent of God's Kingdom in the person and ministry of Jesus Christ and the promised certain
385 consummation of the eschatological kingdom. This confession places this church and its
386 ordained ministers in the struggle against sin, death, and the devil.

387 *Hospitality*

388 Just as Jesus received sinners and ate with them, the church is called to welcome the stranger and
389 to open its life to those who are "outside" and alienated. This church expects its ordained
390 ministers to be models of appropriate hospitality in their personal lives, to preside at the
391 Eucharistic table where God welcomes sinners, and to lead the church in its witness to divine
392 hospitality.

393 *Peacemaking*

394 The culmination of God's eschatological salvation will be the overcoming of every enmity and
395 the reconciliation of the whole creation. Yet even in the present time, God's peace is a reality.
396 This church expects its ordained ministers to be witnesses to and instruments of God's peace and
397 reconciliation for the world.

398 *Justice*

399 The church is to witness to God's call for justice in every aspect of life, including testimony
400 against injustice and oppression, whether personal or systemic. This church expects its ordained
401 ministers to be committed to justice in the life of the church, in society, and in the world. The
402 ordained minister is expected to oppose all forms of harassment and assault.

403 *Stewardship of the Earth*

404 The people of God are called to the care and redemption of all that God has made. In our time
405 this includes the need to speak on behalf of this earth, its environment and natural resources, and
406 its inhabitants. This church expects that its ordained ministers will be exemplary stewards of the
407 earth's resources, and that they will lead this church in the stewardship of God's creation.

408 *Trustworthiness*

409 ~~It is essential in the life of the ordained minister that one be trustworthy. It is a quality that allows~~
410 ~~the people of God to entrust leadership within the community of faith and to commit to the~~
411 ~~ordained minister the responsibilities of faithful preaching, responsible teaching, and~~
412 ~~confidentiality in individual confession and counseling.~~

413 ~~*Almighty God, you sent your Son to proclaim your kingdom and to teach with authority.*~~
414 ~~*Anoint us with the power of your Spirit, that we, too, may bring good news to the*~~
415 ~~*afflicted, bind up the brokenhearted, and proclaim liberty to the captive; through your*~~
416 ~~*Son, Jesus Christ our Lord.*~~

417 ~~— *Prayer for the Third Sunday after Epiphany, Lutheran Book of Worship*~~

418 *Almighty God, by grace alone you call us and accept us in your service. Strengthen us by*
419 *your Spirit, and make us worthy of your call, through Jesus Christ, our Savior and Lord.*
420 *Amen.*

421 *Prayer for the Third Sunday after Epiphany, Evangelical Lutheran Worship*

422 **CONCLUSION**

423 The Evangelical Lutheran Church in America affirms that "the Church is a people created by
424 God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative,
425 redeeming, and sanctifying activity in the world" (ELCA Constitution, 4.01).

426 This church expects its ordained ministers to honor and equip the baptized for their ministry in
427 the world. Such a ministry involves giving leadership in the church's witness to the world,
428 exhibiting awareness of the global challenges of a multicultural, diverse society, and enabling the

429 members of this church, through the faithful teaching and preaching of the Word of God and the
430 administration of the sacraments, for their ministry in daily life.

431 At the same time the ordained ministers of this church can know that they are regarded as
432 servants of Christ and messengers of the good news of God's salvation in Christ. As such they
433 are honored for the ministry they bring to this church. The Evangelical Lutheran Church in
434 America prays for the guidance and empowerment of the Holy Spirit to those who serve this
435 church in the ordained ministry of Word and Sacrament.

436 *Almighty and merciful God, you built your Church on the foundation of the apostles and*
437 *prophets, and you instituted the office of the ministry of word and sacrament so that the*
438 *apostolic and prophetic work might continue through the ages. Grant that those who are*
439 *ordained may carry out ministry faithfully in the power of your Spirit; through your Son,*
440 *Jesus Christ, our Savior and Lord. Amen*

441 *Prayer of the Day, Ordination, Occasional Services for the Assembly*

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Draft 031510

The following is proposed as a replacement for the existing document “Vision and Expectations: Commissioned Associates in Ministry in the Evangelical Lutheran Church in America.” The original document is available at www.elca.org/ministrypolicies

VISION AND EXPECTATIONS¹

Associates in Ministry, Deaconesses, and Diaconal Ministers in the Evangelical Lutheran Church in America

This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.

This church shall maintain a lay roster of associates in ministry of those commissioned—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all God’s people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings.

This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all God’s people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings.

This church shall establish and maintain a lay roster of diaconal ministers of those consecrated—according to the standards, criteria, policies, and procedures of this church—for service on behalf of this church in positions of Word and service that exemplify the servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to

¹ The Church Council of the Evangelical Lutheran Church in America, at its April 2010 meeting, adopted *Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers in the Evangelical Lutheran Church in America* as a statement of this church and authorized its distribution to the congregations, pastors, deaconesses, diaconal ministers, associates in ministry, candidacy committees, and seminaries of this church. This document replaces *Vision and Expectations: Commissioned Associates in Ministry in the Evangelical Lutheran Church in America* which was accepted by the Church Council at its December 1993 meeting.

31 *Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of*
32 *the people of God, and responsive to needs in a changing world. Such diaconal ministers shall*
33 *seek in a great variety of ways to empower, equip, and support all the baptized people of God in*
34 *the ministry of Jesus Christ and the mission of God in the world.*

35 *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in*
36 *America, Provisions 7.10-11; 7.53.01; 7.51.04; 7.51.05*

37 In the Evangelical Lutheran Church in America, consecrated deaconesses, consecrated diaconal
38 ministers, and commissioned associates in ministry are called to public ministries of Word and
39 service.² Together with the whole people of God they are part of the ministry of the baptized.
40 They work collegially with one another, with ordained ministers, and with all the baptized for the
41 sake of the church and the world. These commissioned and consecrated ministers are called to be
42 faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church,
43 respectful of the people of God, and responsive to the needs of a changing world. They are called
44 to give leadership and service in congregations and other ministries of the Evangelical Lutheran
45 Church in America, to facilitate and support the people of the church in their serving, and to
46 serve in the world on behalf of Christ's church.

47 In this document the Evangelical Lutheran Church in America seeks to state its vision and
48 expectations for commissioned and consecrated ministers of this church. This document should
49 not be understood as a juridical standard.³ Nor is "Vision and Expectations" intended to suggest
50 unrealistic or impossible expectations for those who serve on the rosters of commissioned and
51 consecrated ministers. Instead, it seeks to express the high value and importance that public
52 ministries of Word and service have in the life of the Evangelical Lutheran Church in America. It
53 is offered for those who are already on the rosters of associates in ministry, deaconesses, and
54 diaconal ministers of this church as a statement of expectations and hopes for the shape of
55 commissioned and consecrated ministry as well as an invitation for reflection and consideration
56 to those who seek to serve in these ministries of Word and service in the Evangelical Lutheran
57 Church in America.

58 The four questions that are addressed to candidates in the Rite of Consecration of Deaconesses
59 and Diaconal Ministers and the Rite of Commissioning of Associates in Ministry (*Evangelical*
60 *Lutheran Worship Occasional Services for the Assembly*, Minneapolis: Augsburg Fortress,
61 Publishers, 2009, pp. 200-212, 213-223) serve as the framework here. The liturgical rites
62 themselves are not the basis for this document but are the setting in which this church's
63 understanding of its expectations for associates in ministry, deaconesses and diaconal ministers
64 are described.

² In this document, the phrases "commissioned and consecrated ministers" and "associates in ministry, deaconesses, and diaconal ministers" are used interchangeably to refer to those on the three Word and service rosters of the Evangelical Lutheran Church in America.

³ The juridical function is fulfilled by the document "Definitions and Guidelines for Discipline."

65 **I. THE CALL TO COMMISSIONED OR CONSECRATED MINISTRY**

66 *Before almighty God, to whom you must give account, and in the presence of this assembly, I*
67 *ask: Will you accept this ministry, believing that you are called by God to faithful service as an*
68 *associate in ministry / as a diaconal minister / as a deaconess?*

69 *I will, and I ask God to help me.*

70 The Evangelical Lutheran Church in America believes that the Holy Spirit "calls, gathers,
71 enlightens, and makes holy the whole Christian church on earth and preserves it in union with
72 Jesus Christ in the one true faith" (Small Catechism, Article 3). It is the Spirit that provides the
73 church with those persons who are enabled by God to lead the church in carrying out the
74 ministry and mission of the gospel of Jesus Christ.

75 In baptism God calls all people to serve the neighbor. Individuals are commissioned as associates
76 in ministry or consecrated as deaconesses or diaconal ministers because they have been called by
77 God to a public ministry of service for the sake of the service of all. This church believes that the
78 call comes to individuals from God both personally and through the church.

79 People experience the call to commissioned or consecrated ministry through a variety of ways.
80 Fundamental to each is the personal experience of God's justifying act in the death and
81 resurrection of Jesus Christ. It is the awareness of the gospel in one's life, and the response to
82 that gospel, that lead some to seek to serve in the public ministry of the church. This call may
83 include the example and encouragement of others, the personal assessment of an individual's
84 own interests and abilities, and response to the needs of the world. In whatever way the call may
85 come to an individual, the Evangelical Lutheran Church in America believes that such a sense of
86 call must be tested over a period of time, shaped by theological study, and finally confirmed in
87 the church's call to serve as an associate in ministry, diaconal minister, or deaconess. It is the
88 Holy Spirit who enables the church to discern a person's gifts and abilities for this ministry.

89 The Evangelical Lutheran Church in America prepares and approves candidates for
90 commissioned and consecrated ministry by setting standards, by providing for theological
91 education through the seminaries of this church, and by evaluating a person's qualifications for
92 service through a synodical candidacy committee. Upon approval for consecration or
93 commissioning, a person is eligible to receive a letter of call to serve in as an associate in
94 ministry, deaconess, or diaconal minister of this church.

95 The Evangelical Lutheran Church in America therefore understands the call to commissioned or
96 consecrated ministry to mean that:

- 97 • Associates in ministry, deaconesses, and diaconal ministers, called by God through the
- 98 church, are accountable to the Word of God for the sake of the gospel of Jesus Christ;
- 99 • These ministers are called by God through the church and are not self-chosen or self-
- 100 appointed;

- 101 • These ministers are called by God through the church for a ministry of service and for
102 leadership for the sake of Christ's mission, and not for the exercise of domination or
103 coercive power; and
104 • This ministry is a privilege granted by God through the call of the church and is not a
105 right of the individual.

106 The Evangelical Lutheran Church in America expects each of its associates in ministry,
107 deaconesses, and diaconal ministers to understand and accept the call to serve in this church's
108 ministry as a call from God, and to believe that the Spirit sustains and upholds those who are
109 commissioned and consecrated so they may fulfill their callings to public ministry.

110 *Almighty God, your Son Jesus Christ was lifted high upon the cross so that he might*
111 *draw the whole world to himself. To those who look upon the cross, grant your wisdom,*
112 *healing, and eternal life, through Jesus Christ, our Savior and Lord, who lives and reigns*
113 *with you and the Holy Spirit, one God, now and forever. Amen.*
114 Prayer for Holy Cross Day, *Evangelical Lutheran Worship*

115 **II. FAITHFULNESS TO THE CHURCH'S CONFESSION**

116 *The church in which you are to be commissioned / consecrated confesses that the Holy*
117 *Scriptures are the Word of God and are the norm of its faith and life. We accept, teach, and*
118 *confess the Apostles', the Nicene, and the Athanasian Creeds. We also acknowledge the Lutheran*
119 *Confessions as true witnesses and faithful expositions of the Holy Scriptures. Will you therefore*
120 *serve in accordance with the Holy Scriptures and these creeds and confessions?*

121 *I will, and I ask God to help me.*

122 It is essential for a commissioned or consecrated minister to be able to understand and faithfully
123 interpret the Scriptures and the Christian tradition. In this question the Evangelical Lutheran
124 Church in America asks that its associates in ministry, deaconesses, and diaconal ministers
125 assume responsibility for upholding this church's doctrinal tradition through faithful
126 understanding and service. All who have been commissioned to serve as associates in ministry or
127 consecrated to serve as deaconesses or diaconal ministers in this church are expected to accept
128 and adhere to the Confession of Faith of the Evangelical Lutheran Church in America.

129 **Scripture, Creed and Confessions**

130 The Scriptures reveal God's redemptive actions, including the message of law and gospel,
131 judgment and mercy, "beginning with the Word in Creation, continuing in the history of Israel
132 and centering in all its fullness in the person and work of Jesus Christ" (ELCA Constitution,
133 2.02). Commissioned and consecrated ministers of this church are to confess and teach the
134 authoritative and normative character of the Scriptures "as the inspired Word of God and the
135 authoritative source and norm of [this church's] proclamation, faith, and life" (ELCA
136 Constitution, 2.03). The ecumenical creeds are to be taught as true declarations of the faith of

137 this church. The Lutheran Confessions are to be acknowledged as true witnesses and faithful
138 expositions of the Holy Scriptures.

139 In identifying specific documents as normative for preaching and teaching, this church expects
140 its commissioned and consecrated ministers to understand that the faith of the church is
141 corporate, not individualistic; catholic, not sectarian; orthodox, not heretical. The Evangelical
142 Lutheran Church in America expects that its associates in ministry, deaconesses, and diaconal
143 ministers teach nothing "that departs from the Scriptures or the catholic church" (Conclusion to
144 the Augsburg Confession).

145 **Doctrinal Tradition**

146 Christians enter into the catholic faith through baptism in the name of the Triune God, Father,
147 Son, and Holy Spirit. Commissioned and consecrated ministers of this church are called to
148 continue in this catholic faith, bearing witness to it within the doctrinal tradition of the
149 Evangelical Lutheran Church in America. Associates in ministry, deaconesses, and diaconal
150 ministers express this tradition when they are:

151 *Evangelical*

152 The gospel is the good news that the decisive turning point in human history occurred in the life,
153 death, and resurrection of Jesus Christ. The evangelical witness is that in Christ, God has acted to
154 bring forgiveness to sinners, liberation for the oppressed, reconciliation for the estranged, and the
155 promise of salvation. It is the gospel that is the power of God to create and sustain the church for
156 God's mission in the world. Commissioned and consecrated ministers of this church are expected
157 to show forth in word and deed God's saving gospel of justification by grace through faith, and
158 so equip the baptized for their ministry in daily life.

159 *Faithful*

160 The church's Scriptures, creeds, and confessions identify the grounding and goals of the church's
161 hope: Jesus Christ. The church expects its associates in ministry, deaconesses, and diaconal
162 ministers to be committed to Jesus who is the Christ, the Savior of the world, the Lord of the
163 Church.

164 *Reforming*

165 The church's past is characterized not only by the faithful witness of the saints, but by sin, error,
166 and the betrayal of its mission. The gospel frees the church for genuine repentance and
167 confession, for renewal and reform. Commissioned and consecrated ministers are expected to
168 acknowledge the church's past and present failures and to lead the church in its repentance and
169 renewal.

170 *Diaconal*

171 Leadership in the church is to be shaped by Jesus' own ministry of serving. This church,
172 therefore, expects its associates in ministry, deaconesses, and diaconal ministers to resist the
173 temptation to seek power over people whether by force or manipulation and, instead, to minister
174 to God's people and to lead them as servants. Such servant leadership is not one of weakness or
175 timidity, but of strength and boldness.

176 *Ecumenical*

177 The church is called to "maintain the unity of the spirit in the bond of peace" (Ephesians 4:3).
178 This church expects its associates in ministry, deaconesses, and diaconal ministers to manifest
179 the unity given to the people of God by leading the church in that common witness to the gospel
180 that expresses the unity which the Spirit gives. Commissioned and consecrated ministers are
181 encouraged to participate in ecumenical activities, including prayer and worship, and to witness
182 to the "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5 and 6).

183 *Ethical*

184 The church witnesses to the gospel not only in its proclamation but also by how it lives and acts.
185 The church expects its commissioned and consecrated ministers to lead and teach the church
186 through example by lives that give expression to the gospel. Commissioned and consecrated
187 ministers are called to represent in their personal lives the new life that is given to all Christians
188 in baptism, and to be examples of a life that is consistent with the Word of God.

189 *Gracious God, as you have called workers to varied tasks in the world and in your*
190 *church, so you have called [people] to this ministry. Grant [them] joy and a spirit of bold*
191 *trust, that [their] work may stir up each of us to a life of fruitful service; through your*
192 *Son, Jesus Christ, our Savior and Lord. Amen.*

193 Installation of a Deaconess, Diaconal Minister or Associate in Ministry,
194 Occasional Services for the Assembly

195
196 **III. A LIFE IN THE FAITH AND IN THE CHURCH**

197 *Will you be diligent in your study of the Holy Scriptures and faithful in your use of the means of*
198 *grace?*

199 *I will, and I ask God to help me.*

200 The commissioned or consecrated minister serves people in the church and the world and
201 nurtures the faith of others. In order to do this, the associate in ministry, deaconess, or diaconal
202 minister needs to develop and nurture a sound knowledge of the Scriptures, both intellectually
203 and devotionally.

204 The commissioned or consecrated minister will seek regular opportunities for personal
205 participation in the means of grace, including the renewal of baptismal grace in individual
206 confession and absolution and sharing in the sacrament of Holy Communion, thus receiving
207 God's renewing, sustaining, empowering Spirit both in his or her person and for the practice of
208 ministry.

209 The commissioned or consecrated minister engages in daily prayer and encourages others in the
210 practice of regular prayer.

211 The associate in ministry, deaconess, or diaconal minister must be a member of a congregation
212 of the Evangelical Lutheran Church in America. There the associate in ministry, deaconess or
213 diaconal minister is an integral part of a community of faith in which mutual support is given and
214 in which care, forgiveness, and healing occur.

215 The associate in ministry, deaconess, or diaconal minister supports and participates not only in
216 the work of the congregation but also in the synodical and churchwide ministry of the
217 Evangelical Lutheran Church in America. This church expects its commissioned and consecrated
218 ministers to work in a collegial relationship with one another and with ordained ministers and to
219 share in mutual accountability with those in positions of leadership and oversight in this church.
220 The commissioned and consecrated ministers of this church are to seek out and encourage
221 qualified persons to prepare for the public ministries of this church and strive to extend the reign
222 of God in the community.

223 Public ministry in this church carries with it expectations and accountabilities that are
224 determined by the whole church and not simply by a given congregation, synod, institution, or
225 agency served by the commissioned or consecrated minister.

226 The Evangelical Lutheran Church in America has high expectations for those who serve within
227 the commissioned and consecrated ministries of this church. It holds these expectations because
228 it recognizes that when offense is given by an associate in ministry, deaconess, or diaconal
229 minister, the witness of the gospel may be impaired and the ability to carry out public ministry is
230 threatened.

231 Yet sin and brokenness are realities in the lives of all persons, including those who serve as
232 ministers. It is crucial for us all to remember that repentance and forgiveness are to be daily
233 realities in the life of every baptized Christian. Neither perfection nor self-righteousness is asked
234 of the commissioned and consecrated ministers of this church. When there is failure in the lives
235 of those who serve in public ministry, this church seeks to provide counsel and understanding.
236 When there are repentance and forgiveness, this church rejoices. Indeed, the Evangelical
237 Lutheran Church in America believes that God not only calls but sustains those who are set apart
238 for the commissioned and consecrated ministry of Word and service. It is with this recognition
239 that this church can affirm that those who are set apart for ministries of Word and service are to
240 seek to embody those characteristics which are consistent with their callings.

241 The associate in ministry, deaconess, or diaconal minister is concerned for the whole person. Her
242 or she welcomes and ministers to all. The minister serves those troubled with spiritual or
243 emotional problems. This church expects that its commissioned and consecrated ministers will
244 respect information confidentially shared.

245 The commissioned or consecrated minister recognizes the importance of life-long growth in
246 learning. Such growth is intended to renew, extend, and deepen insight into the Scriptures and
247 the doctrinal teaching of the church, and to enable one to respond to the insights and challenges
248 of the world with greater awareness and a more faithful confession. In an increasingly complex
249 and educated society, the development of an informed intellect and professional skills is crucial

250 to competent commissioned or consecrated ministry. This church expects of its associates in
251 ministry, deaconesses, and diaconal ministers regular and disciplined time for personal study,
252 study in the company of others, participation in programs of continuing education, and periodic
253 times for extended study. Congregations and other entities of this church are expected to provide
254 the commissioned or consecrated minister the time and assistance with the financial resources
255 needed for such study.

256 Because we are all stewards of the lives God has given us, the commissioned or consecrated
257 minister needs to be an example of self-care, as well as caring for others. The significant
258 demands of time and effort in a calling to commissioned or consecrated ministry can lead one to
259 neglect proper nutrition, exercise, and time for recreation. The congregation, or whatever agency
260 or institution the associate in ministry, deaconess, or diaconal minister serves, should respect the
261 need for the minister to have adequate time for self-care. Caring for self also includes seeking
262 counseling and/or medical care when there is evidence of physical or mental illness, substance
263 abuse, eating disorders, or relational problems.

264 *Almighty God, by our baptism into the death and resurrection of your Son Jesus Christ,*
265 *you turn us from the old life of sin. Grant that we who are reborn to new life in him may*
266 *live in righteousness and holiness all our days, through your Son, Jesus Christ our Lord.*
267 *Prayer for Daily Renewal, Evangelical Lutheran Worship*

268 **IV. THE ASSOCIATE IN MINISTRY, DEACONESS, OR DIACONAL MINISTER AS**
269 **PERSON, EXAMPLE, AND WITNESS**

270 *Will you witness to Jesus Christ in word and deed, pray for God's people, and by your own*
271 *example encourage them in faithful service and holy living?*

272 *I will, and I ask God to help me*

273 The commissioned and consecrated minister is called with all Christians to "lead a life worthy of
274 the gospel of Christ" (Philippians 1:27). It is Christ's own self-giving on the cross that is the
275 example for Christian life for all believers.

276 Associates in ministry, deaconesses, and diaconal ministers fulfill their callings in what they do
277 and in who they are. By their words and in their persons they witness to the gospel of Christ.
278 Diaconal identity is not one of moral or spiritual perfection. It is, instead, the living out of the
279 good news that one is justified by God's grace and thus called to live out that grace in daily
280 service. The commissioned and consecrated minister is not simply a professional trained in skills
281 to perform a task, but is one sent by the church to lead the community of faith through the
282 ministry of Word and service. The commissioned and consecrated minister enables and equips
283 others for their lives as Christians and for their ministry in the world by faithfully bearing
284 witness to the Word of God, by serving effectively in their particular work, and by example.

285 Deaconesses and diaconal ministers are intentionally shaped for a diaconal identity, following
286 the historic and ecumenical traditions. These consecrated ministers will seek to cultivate in
287 themselves and in one another that diaconal model of life and service. Associates in ministry are
288 commissioned to a life of faithful service and will ground their ministry in the church's
289 baptismal commitment to serve the neighbor.

290 **Holy Living**

291 The associate in ministry, deaconess, or diaconal minister is to be an example of holy living so
292 that the minister's life does not become an impediment to the hearing of the gospel or a scandal
293 to the community of faith. The qualities of such a life include the following:

294

295 *Integrity and Trustworthiness*

296 The commissioned or consecrated minister is expected to be honest and forthright in dealings
297 with others while protecting privileged and confidential communications. The minister should
298 strive to develop a public reputation for integrity and to nurture trustworthy personal
299 relationships. Associates in ministry, deaconesses, and diaconal ministers must avoid conduct
300 that is dishonest, deceitful, deceptive, or manipulative of others for personal benefit or gain.

301

302 The associate in ministry, deaconess, or diaconal minister is expected to be fiscally responsible
303 and is to be a faithful steward of time, talents, and possessions. The minister is to be an example
304 to the community of generous giving.

305

306 *Trustworthiness in Relationships*

307 In all relationships, an associate in ministry, deaconess, or diaconal minister is expected to honor
308 his or her public promises, bear the burdens of others, and seek to build up the body of Christ.

309

310 In public ministry as well as in private life, the associate in ministry, deaconess or diaconal
311 minister is expected to develop and nurture appropriate relationships with others, acting in ways
312 that build and sustain trust.

313

314 The commissioned or consecrated minister will respect and nurture friendships. Ministers will
315 support friendships among others and will welcome and nurture friendships for themselves but
316 will avoid compromising their ministerial callings in such relationships.

317

318 The commissioned or consecrated minister will strive to serve others and nurture trust by
319 enhancing family life. Within the family, forgiveness, reconciliation, healing, and mutual care
320 are to be expressed. Children, if any, will be regarded with love, respect, and commitment. It is
321 also expected that ministers maintain responsible relationships with their parents and other
322 immediate relatives.

323

324 The associate in ministry, deaconess or diaconal minister is expected to respect and support
325 single people, encouraging them in their appropriate and healthy relationships.

326

327 This church is committed to the sanctity of marriage.⁴ In public ministry as well as in private
328 life, the commissioned or consecrated minister is expected to uphold an understanding of
329 marriage that is biblically informed and consistent with the teachings of this church. In so doing,
330 the associate in ministry, deaconess or diaconal minister will respect and support those who are
331 married, recognizing this church's strong continuing support for this holy estate. As the social
332 statement *Human Sexuality: Gift and Trust* declares: "Marriage is a covenant of mutual
333 promises, commitment, and hope authorized legally by the state and blessed by God. The historic
334 Christian tradition and the Lutheran Confessions have recognized marriage as a covenant
335 between a man and a woman, reflecting Mark 10:6-9...."⁵ The public promises of marriage are
336 to be honored and trust is to be nurtured for the good of all.

337
338 This church acknowledges that members of this church hold various convictions about lifelong,
339 monogamous, same-gender relationships. Nonetheless, this church has committed itself to
340 finding ways to allow congregations that choose to do so to recognize and support lifelong,
341 monogamous, same-gender relationships and to hold the partners publicly accountable for the
342 relationship. It has committed itself to finding a way for people in such publicly accountable,
343 lifelong monogamous, same-gender relationships to serve as rostered leaders of this church. It
344 also has committed itself to make provision in its policies to recognize the conviction of
345 members who believe that this church should not call or roster people in such relationships.⁶ The
346 associate in ministry, deaconess, or diaconal minister is expected to respect the people who hold
347 these various convictions.

348
349 *Trustworthiness in Beginning, Sustaining, and Ending Marriages and Same-Gender*
350 *Relationships*

⁴ This "Vision and Expectations" document uses the terms "marriage," "marry," and "married" to refer to marriage between a man and a woman.

⁵ *Human Sexuality: Gift and Trust*, a social statement of the Evangelical Lutheran Church in America, 2009, p. 15

⁶ Action of the 2009 Churchwide Assembly – CA09.05.23 , CA09.05.24, CA09.05.26, and CA09.05.27.

Because of these actions, this document includes this church's vision and expectations for single people, married people, and people in "publicly accountable, lifelong, monogamous, same-gender relationships." The terms in the latter descriptive phrase are intended to have their common meanings. "Lifelong" means that the two parties intend the relationship to last as long as they both shall live. "Monogamous" means that the relationship is between two people only and excludes the possibility of other partners. "Same-gender" means that the relationship is between two men or two women of legal age. "Public accountability" means that the two parties to the relationship openly acknowledge the relationship, have a demonstrable commitment to the relationship as monogamous and lifelong, and have a willingness to seek and accept the aid of individuals and community in sustaining the relationship and the well being of both parties and any dependents.

For a commissioned or consecrated minister, both church and community are part of the public within which he or she is accountable. Public accountability for a married associate in ministry, deaconess or diaconal minister includes recognition and support of the marriage in his or her ELCA congregation and compliance with state law marriage requirements. Public accountability for an associate in ministry, deaconess or diaconal minister in a lifelong, monogamous, same-gender relationship includes recognition and support of the relationship in his or her ELCA congregation and compliance with state law recognizing such relationships if available in the state where he or she resides, or other means of documenting the status of the relationships and protecting the well-being of the partner and any dependents.

351 Should an associate in ministry, deaconess, or diaconal minister seek to marry, the counsel and
352 guidance of the synodical bishop is to be sought and the minister shall make the decision known
353 among those he or she serves.
354

355 A commissioned or consecrated minister who is married is expected to keep his or her marriage
356 inviolate until death, to cultivate love and respect for her or his spouse, and to seek marital
357 counseling when it is needed. It is recognized that due to human sin and brokenness, in some
358 cases the marital relationship may have to be dissolved. Should a minister and spouse separate or
359 seek to divorce, the counsel and guidance of the synodical bishop is to be sought. Similarly,
360 should a commissioned or consecrated minister decide to marry following a divorce, the counsel
361 and guidance of the synodical bishop is to be sought.
362

363 Should an associate in ministry, deaconess, or diaconal minister seek to enter a publicly
364 accountable, lifelong, monogamous, same-gender relationship, the counsel and guidance of the
365 synodical bishop is to be sought and the minister shall make the decision known among those he
366 or she serves.
367

368 A commissioned or consecrated minister in a publicly accountable, lifelong, monogamous, same-
369 gender relationship is expected to keep that relationship inviolate until death, to cultivate love
370 and respect for his or her same-gender partner, and to seek counseling with the partner when it is
371 needed. It is recognized that in some cases, due to human sin and brokenness, such a relationship
372 may have to be dissolved. Should a minister and partner separate or seek to end their
373 relationship, the counsel and guidance of the synodical bishop is to be sought. Similarly, should a
374 commissioned or consecrated minister, following the ending of a publicly accountable, lifelong,
375 monogamous, same-gender relationship, decide to enter another such relationship, the counsel
376 and guidance of the synodical bishop is to be sought.
377

378 *Trustworthiness in Sexual Conduct*

379 The expectations of this church regarding the sexual conduct of its associates in ministry,
380 deaconesses, and diaconal ministers are grounded in the understanding that human sexuality is a
381 gift and trust from God. These ministers are to live in such a way as to honor this gift and trust.
382

383 The associate in ministry, deaconess, or diaconal minister is expected to reject sexual
384 promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of
385 sexual seduction and sexual harassment, including taking physical or emotional advantage of
386 others.
387

388 This church's social statement *Human Sexuality: Gift and Trust* states: "Sexual intimacy,
389 together with promises of fidelity and public accountability, nurtures bonds that allow people to
390 thrive and provides a rich context for the care and support of children."⁷ It also states: "It is in
391 marriage that the highest degrees of physical intimacy are matched with and protected by the

⁷ *Human Sexuality*, p. 15

392 highest levels of binding commitment, including legal protection. It is in marriage that public
393 promises of lifetime commitment can create the foundation for trust, intimacy, and safety.”⁸

394
395 A single commissioned or consecrated minister is expected to live a chaste life, holy in body and
396 spirit, honoring the single life, and working for the good of all.

397
398 A married commissioned or consecrated minister is expected to live in fidelity to his or her
399 spouse, giving expression to sexual intimacy within a marriage relationship that is mutual,
400 chaste, and faithful.

401
402 An commissioned or consecrated minister who is in a publicly accountable lifelong,
403 monogamous same-gender relationship is expected to live in fidelity to his or her partner, giving
404 expression to sexual intimacy within a publicly accountable relationship that is mutual, chaste,
405 and faithful.

406
407 *Almighty God, by our baptism into the death and resurrection of your Son Jesus Christ, you turn*
408 *us from the old life of sin. Grant that we who are reborn to new life in him may live in*
409 *righteousness and holiness all our days, through your Son, Jesus Christ our Lord.*

410 Prayer for Daily Renewal, Evangelical Lutheran Worship

411
412 **Faithfulness in Witness in the World**

413 The charge to witness to the world is given to the church today as it was to the apostles of the
414 early church. The content of that witness is God's revelation in Jesus Christ: God's creative self-
415 disclosure as the Word made flesh; Jesus Christ victorious over death for the salvation of God's
416 people; and the promise of everlasting life. The testimony of these acts of God's grace and
417 forgiveness is expressed in both word and deed by commissioned and consecrated ministers
418 through compassion, hospitality, patience, and forgiveness; through seeking peace and justice for
419 all people; through care for God's creation; and through sharing one's faith through teaching,
420 conversation, and personal witness. This witness is characterized by:

421 *Evangelism*

422 The apostolic witness to the gospel of Jesus Christ is at the heart of the church's mission. It is the
423 proclamation of the message of salvation in Jesus Christ and reconciliation with God. This
424 gospel is proclaimed through Word and sacraments. Through its commissioned and consecrated
425 ministers of Word and service, this church affirms the critically important task of communicating
426 this evangelical word to the world.

427 *Compassion*

428 Christians are called by God to participate in compassionate care for those in need. This church
429 expects its associates in ministry, deaconesses, and diaconal ministers to follow the example of
430 Jesus and to lead the church in compassionate care of the suffering and to speak to the church on
431 behalf of the needs of the world.

⁸ *Human Sexuality*, p. 17

432 *Confession*

433 Commissioned and consecrated ministers are expected to enter into the church's act of confessing
434 the Christian faith in our world. The church is called to such a confession because its present
435 existence lies between the advent of God's reign in the person and ministry of Jesus Christ and
436 the promised certain consummation of the eschatological kingdom. This confession places this
437 church and its ministers in the struggle against sin, death, and the devil.

438 *Hospitality*

439 Just as Jesus received sinners and ate with them, the church is called to welcome the stranger and
440 to open its life to those who are outside the church or alienated from it. This church expects its
441 associates in ministry, deaconesses, and diaconal ministers to be models of appropriate
442 hospitality in their personal lives, to practice their ministry of service with welcome to all who
443 have needs, and to lead the church in its witness to divine hospitality.

444 *Peacemaking*

445 The culmination of God's eschatological salvation will be the overcoming of every enmity and
446 the reconciliation of the whole creation. Yet even in the present time, God's peace is a reality.
447 This church expects its commissioned and consecrated ministers to be witnesses to and
448 instruments of God's peace and reconciliation for the world.

449 *Justice*

450 The church is to witness to God's call for justice in every aspect of life, including testimony
451 against injustice and oppression, whether personal or systemic. This church expects its associates
452 in ministry, deaconesses, and diaconal ministers to be committed to justice in the life of the
453 church, in society, and in the world. The ordained minister is expected to oppose all forms of
454 harassment and assault.

455 *Stewardship of the Earth*

456 The people of God are called to the care and redemption of all that God has made. In our time
457 this includes the need to speak on behalf of this earth, its environment and natural resources, and
458 its inhabitants. This church expects its commissioned and consecrated ministers to be exemplary
459 stewards of the earth's resources and to lead and serve this church in the stewardship of God's
460 creation.

461 *Almighty God, by grace alone you call us and accept us in your service. Strengthen us by*
462 *your Spirit, and make us worthy of your call, through Jesus Christ, our Savior and Lord.*
463 *Amen.*

464 Prayer for the Third Sunday after Epiphany, *Evangelical Lutheran Worship*

465 **CONCLUSION**

466 The Evangelical Lutheran Church in America affirms that "the Church is a people created by
467 God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative,
468 redeeming, and sanctifying activity in the world" (ELCA Constitution, 4.01).

469 This church expects its associates in ministry, deaconesses, and diaconal ministers to honor and
470 equip the baptized for their ministry in the world. Such a ministry involves giving leadership in
471 the church's witness to the world, exhibiting awareness of the global challenges of a
472 multicultural, diverse society, and assisting the members of this church to live their daily
473 vocations in faithfulness.

474 At the same time the commissioned and consecrated ministers of this church can know that they
475 themselves are regarded as servants of Christ and messengers of the good news of God's
476 salvation in Christ. As such they are honored for the ministry they bring to this church and to the
477 world. The Evangelical Lutheran Church in America prays for the guidance and empowerment
478 of the Holy Spirit to those who serve this church as associates in ministry, deaconesses, and
479 diaconal ministers.

480 *O God, through the ages you have called women and men to the diaconate and to*
481 *particular ministries in the church. Let your blessing rest now on all who answer that*
482 *call. Grant them understanding of the gospel, sincerity of purpose, diligence in ministry,*
483 *and the beauty of life in Christ, that many people will be served and your name be*
484 *glorified; through your Son, Jesus Christ, our Savior and Lord. Amen.*

485 Prayers of the Day from the Rites for Installation of Deaconesses, Diaconal
486 Ministers, and Associates in Ministry, *Occasional Services for the Assembly*

1 *DRAFT*
2 *03/15/2010*

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4 EVANGELICAL LUTHERAN
5 CHURCH IN AMERICA
6 CANDIDACY
7 MANUAL

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18 Adopted by the Church Council XXXXX
19 Amended April XX, 2010
20 With authority given to the Vocation and Education unit
21 in consultation with the Office of the Secretary
22 to make changes for clarification, updating and correcting

Table of Contents

Page Numbers

1	
2	
3	
4	
5	<u>1. Candidacy in the ELCA</u>
6	Overview
7	An Interdependent Process
8	Expectations of Partners
9	Responsibilities of Partners
10	Privacy
11	Management of Candidacy Files
12	<u>General Guidelines for the Candidacy Committee</u>
13	<u>Guidelines for Handling a Candidate's Disagreement with a Decision</u>
14	<u>Guidelines for Transfer of Candidacy</u>
15	<u>Guidelines for Implementing Actions of the 2009 Churchwide Assembly</u>
16	<u>Related to the Rostered Ministry of People in Publicly Accountable,</u>
17	<u>Lifelong, Monogamous Same-Gender Relationships</u>
18	<u>Guidelines for Reinstatement to a Roster of the ELCA</u>
19	
20	<u>2. Candidacy for Ordained Ministry</u>
21	Introduction
22	Steps in Candidacy
23	Standards
24	Academic and Practical Criteria for Ordination
25	Ordination and First Call
26	Affiliation
27	Theological Education for Emerging Ministries (TEEM)
28	Admission to the Roster of Ordained Ministry Roster of Persons Ordained
29	in Another Lutheran Church or Christian Tradition
30	Guidelines for Theological Review Panels
31	Guidelines for Supervised Clinical Ministry
32	Guidelines for Internship in the ELCA
33	
34	<u>3. Candidacy for Associates in Ministry</u>
35	Introduction
36	Steps in Candidacy
37	Standards
38	Academic and Practical Criteria for Commissioning
39	Commissioning and First Call
40	Reinstatement
41	Fisher's Net/SELECT Courses for Associate in Ministry
42	Waiver of Academic Requirements
43	

1 **4. Candidacy for the Deaconess Community of the ELCA**

2 Introduction

3 Steps in Candidacy

4 Standards for Members of the Deaconess Community of the ELCA

5 Academic and Practical Criteria for Consecration

6 Consecration and First Call

7 Reinstatement

8
9 **5. Candidacy for Diaconal Ministry**

10 Introduction

11 Steps in Candidacy

12 Standards

13 Academic and Practical Criteria for Consecration

14 Consecration and First Call

15 Reinstatement

16
17 **6. Entrance into Candidacy in the ELCA**

18 Entrance Process

19 Discernment and Readiness

20 Entrance Components

21 Guidelines for an Entrance Interview

22 Entrance Decision

23 Guidelines for Psychological Evaluation

24 Guidelines for Background Checks

25
26 **7. Endorsement for Candidacy in the ELCA**

27 Endorsement Process

28 Endorsement Essay

29 Endorsement Components

30 Endorsement Panel

31 Guidelines for an Endorsement Interview

32 Endorsement Decision

33
34 **8. Approval for Candidacy in the ELCA**

35 Approval Process

36 Approval Essay

37 Approval Components

38 Approval Interview

39 Guidelines for an Approval Interview

40 Recommendation of Candidates by Seminaries of the ELCA

41 Approval Decision

42 Assignment

43 Renewal and Reapproval

44

- 1 **9. Candidacy and Assignment Forms**
- 2 Electronic Filing of Candidacy Forms
- 3 Candidacy and Assignment Form Links
- 4
- 5 **10. Appendix**
- 6 Useful Links for Candidates and Candidacy Committees
- 7 The Wholeness Wheel

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Chapter 1 - Candidacy in the Evangelical Lutheran Church in America

Overview

Candidacy in the Evangelical Lutheran Church in America is the churchwide process of preparation and formation leading to approval for the public ministries of this church: commissioned associate in ministry, consecrated deaconess or diaconal minister, or ordained pastor. Candidacy invites an active partnership of candidate, congregation, synod, seminary, and the Vocation and Education unit, which acts on behalf of the churchwide organization.

It is by Christ's gift that all baptized persons are called to ministry. Every baptized believer is given gifts and abilities for ministry. Every baptized believer is called to ministry in daily life. Some are given gifts and abilities that equip them to provide leadership in one of the four rostered ministries of this church. People become aware of their call and their gifts in a variety of ways: some in a dramatic moment of inspiration, some in the normal course of their disciplined church life, some at the urging of leaders in the church, some through years of struggle and doubt.

The Evangelical Lutheran Church in America is committed to the intentional identification and recruitment of those persons who are so gifted by God that they are able to provide leadership in the life of this church. Through a process of reflection and discernment, individuals are encouraged to consider whether they are called by God through the church to serve in one of the rostered ministries of the Evangelical Lutheran Church in America.

The Candidacy Process of the ELCA is guided by the following principles:

1. The process is grounded in a climate of hospitality and nurture.
2. All partners are accountable to one another for the integrity of the process.
3. The church determines who is appropriate for rostered leadership.
4. Those who provide leadership in candidacy are equipped and trained.
5. Evaluation of candidates is fair and thorough.

In the Lutheran tradition a person's call from God to public ministry is understood as both internal and external:

1. Through an internal, personal sense of call that God is leading a person to public Christian ministry.
2. Through other members of this church who encourage a person to enter public Christian ministry.

- 1 3. Through public confirmation that a person has the character, commitment, preparation,
2 and ability to serve in a specific public ministry roster.
- 3 4. Through the receipt and acceptance of a letter of call to serve in a particular ministry
4 setting.
- 5

6 **An Interdependent Process**

7
8 Interdependence within the Evangelical Lutheran Church in America means that there is a
9 sharing of responsibility and accountability in the Candidacy Process. Each partner in the
10 Candidacy Process has a discrete role, but always participates in cooperation with the other
11 partners. Candidates, congregations, synod Candidacy Committees (which include bishops),
12 seminaries, and the Vocation and Education unit all work together and communicate openly to
13 assure that the ELCA prepares gifted men and women who are called by God to serve in the
14 rostered ministries of this church.

15
16 A consistent Candidacy Process is essential to this church as it prepares candidates for ministry.
17 Every candidate in the Evangelical Lutheran Church in America is a candidate for the whole
18 church. Candidates are considered for service in the ELCA according to churchwide needs,
19 requirements, and standards. Churchwide policies and procedures are developed by the Vocation
20 and Education unit in consultation with the synods and seminaries of the ELCA and are
21 approved by the Church Council.

22 **Expectations of Partners**

23 **Candidate**

24
25 Personal faith and commitment to Christ are at the heart of one's decision to seek to serve in
26 ordained ministry or in rostered lay ministry as an associate in ministry, deaconess, or diaconal
27 minister. That decision often comes after uncertainty and a lengthy period of prayer and thought.
28 It should involve others in a process of discernment and reflection about an individual's gifts and
29 abilities for rostered ministry. The process of discernment and the utilization of *What Shall I*
30 *Say? Discerning God's Call to Ministry* are key elements in beginning the Candidacy Process.

31
32
33 The decision to begin study for rostered ministry is one that will be tested, not only by the one
34 seeking to serve but by the community of faith, the Evangelical Lutheran Church in America. A
35 decision to serve this church through rostered ministry is not made alone but includes
36 conversations with and support from a congregation, representatives of a synod, and theological
37 education partners.

38
39 A person seeking to serve this church contacts the office of the synod where congregational
40 membership is held to begin the Candidacy Process. A candidate will need to exercise initiative
41 in completing the steps of candidacy and demonstrate competence in the tasks of theological
42 education and practical preparation for ministry.

43

1 Growth and development are expected as one seeks to become equipped for rostered ministry. A
2 candidate is expected to be a mature, healthy, and trustworthy partner in the process of
3 preparation, formation, and evaluation for rostered ministry. The candidate provides requested
4 information. He or she also provides a signed release to the Candidacy Committee so that the
5 partners in the Candidacy Process (and personal references) may fully and openly communicate.

6
7 ~~A candidate for rostered ministry must be willing to serve in response to the leadership needs~~
8 ~~of this church, wherever that call may be.~~

9
10 Candidates approved by a Candidacy Committee are recognized and available for a first call to
11 one of the four rosters of public ministry in the ELCA. ~~Assignment for first calls is based on~~
12 ~~churchwide needs~~. It is the clear expectation that candidates are willing to serve in response to
13 the needs of this church. While the church is committed to considering the unique circumstances
14 of individual candidates and their families, restrictions that limit a candidate's ability to serve
15 may delay or prevent the receipt of a call to service in the ELCA. Candidates are expected to
16 make every effort to be able to respond to the leadership needs of this church. Assignment to
17 synods is made on the basis of these assumptions and expectations.

18 19 **Congregation**

20 Congregations shall identify and assist in the discernment of potential leaders for rostered
21 ministry in the ELCA as part of their mission to develop vocational identity among all the
22 baptized. Every person who seeks candidacy in the Evangelical Lutheran Church in America
23 must be an active member of a congregation of this church for a minimum of one year and will
24 have participated in the leadership and life of the congregation. The congregation submits forms
25 for congregational registration and support with the synod.

26
27 Congregations maintain a relationship with the candidate through the years of preparation and, to
28 the extent possible, provide financial assistance to the candidate. In the case of students enrolled
29 in an ELCA seminary, this assistance is administered by the ELCA seminary. While registration
30 by the congregation is an important part of the Candidacy Process, the responsibility for
31 evaluation and approval of candidates is that of the Candidacy Committee.

32 33 **Synod**

34 On behalf of the whole ELCA, each synod constitutes a Candidacy Committee that performs the
35 exceedingly important and highly sensitive task of making decisions about the fitness for public
36 ministry of those identified as potential candidates. Synods identify people to serve on
37 Candidacy Committees who bring gifts for welcoming, forming, and evaluating candidates.
38 Candidacy Committee members are called to assess the character and qualifications of applicants
39 and candidates. Committees guide, encourage, and support candidates for public ministry in the
40 ELCA, always providing hospitality that welcomes them and recognizes their holiness.

41
42 Having received the candidate's release form, Candidacy Committees communicate fully and
43 openly with other partners in the Candidacy Process.
44

1 Candidacy Committees use churchwide standards, requirements, and expectations to assess a
2 candidate's readiness at entrance, endorsement, and approval, maintaining complete records and
3 reporting all decisions to the Vocation and Education unit.
4

5 A Candidacy Committee, in partnership with the Vocation and Education unit, provides training
6 of and support to its members. Candidacy Committee members are expected to participate in
7 formal Interview Training provided by the Vocation and Education unit. Candidacy Committees
8 should evaluate their own effectiveness and style and reflect on their purpose, authority, and
9 process of encouraging and supporting leadership development in the ELCA.
10

11 **ELCA Seminary**

12 Seminaries of the ELCA serve in consultation with partners in the Candidacy Process to provide
13 theological education for candidates, which includes academic certification, practical experience,
14 and formation for ministry. Every Candidacy Committee includes an ELCA seminary faculty
15 representative appointed by the Vocation and Education unit.
16

17 ELCA (and ELCIC) seminaries provide evaluative material and make recommendation to
18 Candidacy Committees concerning the approval of every candidate for ordained and diaconal
19 ministry as well as any deaconess or associate in ministry candidates who are granted degrees.
20 Seminaries will communicate openly and fully with Candidacy Process partners.
21

22 **Vocation and Education Unit**

23 The Vocation and Education unit develops and provides oversight of the Candidacy Process in
24 the Evangelical Lutheran Church in America. This oversight includes standards, procedures, and
25 policies related to the recruitment, preparation, evaluation, and support of candidates for rostered
26 ministry in this church. Staff of the Vocation and Education unit work directly with the
27 Candidacy Committees of the ELCA to exemplify the interdependent partnership as well as the
28 churchwide nature of the process. While the Vocation and Education unit representative does not
29 vote, he or she shall normally be present for all major decisions made by the Candidacy
30 Committee. The Vocation and Education unit maintains (at the Lutheran Center) an electronic
31 database of candidate records submitted by Candidacy Committees.
32

33 **Responsibilities Of Partners**

34 **Candidate**

35 Responsibilities of those persons engaged in the process of candidacy in the ELCA are many.
36 Significant among these responsibilities are the following, which seek to assist the candidate in
37 movement toward a lifestyle that attends to all dimensions of health and wellness and encourages
38 life-long discernment of all:
39

40 A. Candidates have:

- 41 1. love for Jesus Christ
- 42 2. love for people
- 43 3. a desire to participate in the mission of the church
- 44 4. acceptance of and adherence to the Confessions of Faith of this church

- 1 5. integrity and trustworthiness
- 2 6. passion for justice
- 3 7. compassion
- 4 8. self-awareness
- 5 9. leadership gifts
- 6 10. capacity for intellectual growth
- 7 11. ability to share faith
- 8 12. capacity for critical reflection
- 9 13. faithfulness
- 10 14. sense of call
- 11 15. competence
- 12 B. Candidates are active members of an ELCA congregation for at least one year prior to
- 13 their entrance interview.
- 14 C. Candidates demonstrate an understanding of and follow the guidelines for living a
- 15 lifestyle appropriate to leadership among God's people as ~~stated~~ described in the
- 16 document Vision and Expectations.
- 17 D. Candidates honor and fully participate in the established process of candidacy in the
- 18 ELCA.
- 19 E. Candidates shall submit all required documents and information related to the
- 20 Candidacy Process requested by the other partners within the agreed-upon time
- 21 frame.
- 22 F. Candidates shall fully and openly communicate with all the partners in the process.
- 23 G. They shall be honest and forthright in all aspects of the process.
- 24 ~~G~~ H. Candidates are accountable for all aspects of preparation.
- 25 ~~H~~ I. Candidates engage in the on-going work of self-discovery, self-evaluation,
- 26 reflection, and healthy lifestyle that enhance a leader's ability to fully and actively
- 27 carry out the responsibilities of ministry as illustrated in the Wholeness Wheel (See
- 28 Appendix).
- 29

30 **Congregation**

31 Every congregation in the ELCA has an opportunity to participate in the ministry of this church
32 by lifting up members who demonstrate leadership gifts and a sense of call to public ministry. As
33 a partner in the ELCA Candidacy Process, the congregation has several responsibilities. The
34 congregation:

- 35 A. Provides a community where discernment of call is encouraged and nurtured.
- 36 B. Registers a congregation member to begin the process for entrance into candidacy.
- 37 C. Through the registration form, provides a thoughtful and honest summary of the
- 38 person's involvement in congregational life and his or her personal characteristics
- 39 that reflect potential for ministry, as well as any concerns about the person's health,
- 40 well-being, or spiritual health. The congregation also provides a description of the
- 41 process of discernment employed to assist in identification and evaluation of potential
- 42 candidates.
- 43 D. Provides support for the member throughout the Candidacy Process. Support includes:
- 44 prayer, regular communication, and, as much as possible, financial support. Financial

1 support assists candidates in meeting the expenses for tuition and other costs related
2 to the preparation process.

- 3 E. Affirms the member's potential for ministry through invitations to teach, preach, and
4 participate in worship leadership as the candidate is available to do so during the
5 period of preparation.
6

7 **Synod**

8 As a partner in the process of identification and preparation of candidates for rostered ministry in
9 the ELCA, synods have responsibilities to:

10 A. Constitute a Candidacy Committee that acts on behalf of the congregations of the
11 synod and of the whole ELCA.

12 B. Include as voting members on the Candidacy Committee the synod bishop or her or
13 his appointee, appointed (or elected) committee members, and a seminary
14 representative recommended by the candidate's ELCA or ELCIC seminary and
15 appointed by the Vocation and Education unit.

16 C. Appoint or elect members of the Candidacy Committee who possess these
17 characteristics:

18 1. Faith in Jesus Christ

19 2. A sense of hospitality as an aspect of candidacy

20 3. Patience

21 4. Regard for the church

22 5. Integrity and trustworthiness

23 6. A commitment to capably evaluate candidates

24 7. Self-awareness

25 8. Sense of partnership and ability to function cooperatively

26 9. Membership in a congregation of the synod

27 10. ~~balance and inclusivity regarding gender, lay persons and rostered leaders,~~

28 ~~persons of color or whose language is other than English. It is recommended~~

29 ~~that at least one rostered leader be from a lay roster and it is recommended that~~

30 ~~there be equal numbers of lay persons and rostered leaders. Make up of the~~

31 ~~committee as to gender, lay/clergy, and people of color or primary language~~

32 ~~other than English is governed by synodical bylaw S6.04. To achieve the~~

33 ~~bylaw's expectation that at least 60% be lay people, it is recommended that~~

34 ~~50% of the members be non-rostered lay people, 10% be rostered lay people~~

35 ~~(associates in ministry, deaconesses, or diaconal ministers), and 40% be clergy.~~

36
37 D. Encourage Candidacy Committee members to work collegially and develop a capacity
38 to make important and sometimes difficult decisions for the sake of this church and
39 ~~for~~ of those seeking candidacy and to be responsible for the evaluation and care of the
40 candidate through the Candidacy Process.

41 E. Through training and on-going education, in collaboration with the Vocation and
42 Education unit, ensure that members of the Candidacy Committee possess the
43 necessary knowledge and competence to carry out their responsibilities effectively.

- 1 F. Provide adequate funding for the Candidacy Committee to meet with candidates and
2 conduct its business.
3 G. When possible, offer financial assistance to candidates.
4 H. Provide support, guidance, and resources to assist in the applicant's discernment
5 process.
6 I. Oversee the application process.
7 1. Provide the necessary information and materials to the person considering
8 seeking application.
9 2. Receive the applicant's congregational registration.
10 3. Arrange for the Initial Interview.
11 4. Arrange for the Psychological Evaluation and Background Check.
12 J. Conduct interviews at the appropriate times throughout the Candidacy Process for
13 every candidate.
14 K. Maintain an individual's candidacy file according to the procedures determined by the
15 Vocation and Education unit.
16 L. Convey all requested information to the Vocation and Education unit in a timely
17 manner.
18

19 When deemed effective, some aspects of candidacy work may be conducted through a multi-
20 synodical Candidacy Committee. Each synod maintains its own candidate records and makes the
21 Entrance Decision for candidates from that synod. Multi-synodical committees may act on behalf
22 of participating synods in the Endorsement and Approval Decisions and other aspects of the
23 Candidacy Process.
24

25 **Seminaries**

26 Seminaries of the ELCA (and ELCIC) have many responsibilities in the Candidacy Process of
27 this church. The seminary:
28

- 29 A. Makes the decision concerning the admission of a person for study and reports this
30 action to the Candidacy Committee. Normally, admission to an ELCA or ELCIC
31 seminary for study leading to rostered ministry in the ELCA is subsequent to a
32 positive entrance decision by a Candidacy Committee.
33 B. Participates in Candidacy Committees through a seminary representative, who is an
34 ELCA or ELCIC member appointed by the Vocation and Education unit upon
35 recommendation by the Academic Dean. When possible, seminary faculty should be
36 appointed to the synod where they are rostered or have congregational membership.
37 In addition to representing theological education, the seminary faculty member
38 participates in all Candidacy Committee activities with full voice and vote. Normally
39 the seminary provides travel allowances for its representatives, while the committee
40 provides housing and meals.
41 C. Administers financial aid to its students. The funds for this assistance come from a
42 variety of sources: congregations, synods, seminaries, and churchwide units.
43 Financial aid from these sources is to be administered by the seminary.

- 1 D. Participates in Theological Review Panels as requested by the Vocation and Education
2 unit.
3 E. Participates in the Endorsement Panel of candidates attending the seminary.
4 F. Directs and evaluates the student's practical preparation, such as internship and
5 supervised clinical work, in consultation with the Candidacy Committee and provides
6 the Internship and Supervised Clinical Ministry Reports to the Candidacy Committee.
7 G. Provides the Candidacy Committee with regular communication regarding the
8 candidate's academic progress and provides updates on any developmental issues that
9 emerge in the course of ministry preparation or personal growth and formation.
10 H. Determines the satisfactory completion by the candidate of the requirements of the
11 Master of Divinity, Master of Arts, or other first professional degrees.
12 I. In the case of students attending a seminary other than one of the ELCA or the ELCIC,
13 participates in an affiliation relationship as outlined by the Vocation and Education
14 unit.
15 J. Provides a recommendation and evaluative statement to the Candidacy Committee to
16 use in the process leading to the committee's Approval Decision and submits copies
17 of the appropriate report form to the Candidacy Committee and ELCA Department
18 for Synodical Relations to the Vocation and Education unit for assignment.
19

20 **Vocation and Education Unit**

21 The Vocation and Education unit provides leadership to this church in the development of
22 standards, procedures, and policies related to the rostered ministries of the church. To fulfill this
23 responsibility in the Candidacy Process, the Vocation and Education unit:

- 24 A. Provides interpretation of the standards, procedures, and policies as well as
25 consultation through the staff of the division-unit, both central Chicago-based and
26 deployed, who serve as resources to the other partners in the process.
27 B. Through its staff members, attends meetings and other events related to the Candidacy
28 Process. Note: While the Vocation and Education unit representative does not vote,
29 he or she shall normally be present for all major decisions made by the Candidacy
30 Committee.
31 C. Convenes and oversees Theological Review Panels.
32 D. Encourages full and open communication among all the partners in the Candidacy
33 Process.
34 E. Collaborates with seminary administrations in providing orientation and training to
35 faculty and students regarding the Candidacy Process of the ELCA.
36 F. Implements a churchwide candidacy training program, providing regular opportunities
37 for interview training and orientation to candidacy for synod and seminary candidacy
38 leaders.
39 G. Registers psychological consultants.
40 H. Reviews and makes recommendations regarding waiver requests for candidates in the
41 Theological Education for Emerging Ministries (TEEM) program, Associate in
42 Ministry track, Lutheran Year for affiliated students, and clinical pastoral education.
43

44 **Privacy**

1
2 The integrity and ~~ethics~~ trustworthiness of each Candidacy Committee member and all candidacy
3 partners are critical to a fair and faithful ministry of identifying, evaluating, and approving
4 candidates for rostered leadership. The collective wisdom, centered in the work of the Holy
5 Spirit, enlivens, strengthens, and supports the decisions made by Candidacy Committees.
6

7 Some assumptions can be made regarding privacy in this church. The boundary of privacy
8 requires good judgment, respect for others, and an ability to hold privileged information. Privacy
9 in the church Candidacy Process is more a matter of concern for the interests and well-being of
10 individuals (as well as this church) and not a legal concern. Privacy concerns should not hinder
11 or restrict the free flow of information to and from the Candidacy Committee. The church has a
12 constitutional right in the United States to decide who its rostered leaders will be. That
13 constitutional right extends to our right to treat certain internal information as private and also to
14 share or reveal that information among partners within this church as needed.
15

16 On behalf of the whole ELCA, Candidacy Committees may seek any necessary information
17 regarding applicants or candidates. What is essential is that the committee and its members are
18 very clear in WHY they are seeking that information. Committees have three primary functions:

- 19 1. To identify potential leaders, discern gifts for ministry, and assess qualifications.
 - 20 2. To be fair to an applicant or a candidate and to protect his or her future ministry.
 - 21 3. To protect this church and its members and to act on their behalf.
- 22

23 Candidacy is an internal church matter for the ELCA. This church should seek out whatever
24 information is important and necessary to assess qualifications for public ministry. Religious
25 institutions may make inquiries and enforce standards of character that apply to the private lives
26 of those involved in ministry to a degree that is not legally permitted in secular occupations and
27 professions.
28

29 Leaders of this church who are healthy, honest, and responsible are essential to its faithful
30 witness to the world. It is not necessary for committee members to excuse themselves from any
31 decision regarding an individual whom they know personally. In fact, ~~it is~~ such personal
32 testimony ~~that~~ can provide insight and awareness to the committee as a whole in making
33 decisions. The nature of any personal relationship with a candidate ~~should~~ must be shared with
34 the committee. In the case of a family relationship with the candidate it is appropriate for a
35 committee member to recuse himself or herself from the process.
36

37 Private information should be gathered with care, shared as necessary, and guarded carefully.
38 Personal letters to a synod bishop or notes of conversations should be considered with great care
39 and good judgment. Any and all information regarding a candidate's qualifications, history, or
40 life patterns can be valuable in making candidacy decisions. Information and analysis from
41 psychological reports and background checks should be used in an ethical and appropriate way.
42 Committee members should be adequately trained in interpretation of these reports.
43

1 Some information may be received in confidence and should not be revealed to the candidate.
2 But it is always essential to be fair to a candidate and to allow an individual, at appropriate times,
3 to respond to negative information and to correct misinformation. The committee, in its
4 collective commitment to encouraging faithful and grace-filled leaders, should take all steps
5 necessary so it has confidence that it has dealt with any concerns or issues effectively and
6 faithfully.

7 Management of Candidacy Files

8 **Synod Records**

9
10 It is essential for the synod to maintain complete and accurate records on every candidate for
11 rostered ministry.

- 12 A. The Vocation and Education unit is to be notified of every Entrance, Endorsement,
13 and Approval Decision whether the decision is to affirm, deny, or postpone.
- 14 B. Files on applicants/candidates are the property of the Candidacy Committee and
15 should be maintained in a secure location and manner.
- 16 C. The Candidacy Committee in its discretion, may allow an applicant/candidate access
17 to the committee's records concerning that applicant/candidate. The committee, in its
18 discretion, may choose not to allow access to confidential communications, letters, or
19 other information. The applicant/candidate may read the contents of the file at a
20 location and under a procedure determined by the Candidacy Committee. When a
21 candidate reviews the file, someone from synod staff or the committee should be
22 present. Copies should be made only as authorized by the committee.
- 23 D. Committees should use care when duplicating file material in preparation for
24 meetings. Duplicated file material should be sent as CONFIDENTIAL mail, and then
25 such duplicates should be destroyed at the conclusion of the meeting. Special care
26 must be used in any electronic distribution.
- 27 E. A candidacy file shall be maintained at the appropriate administrative office of the
28 candidate's seminary in a secure location, available to the faculty advisor and synod
29 Candidacy Committee members, as appropriate. (See page A-11 – Seminary Records)
- 30 F. A candidacy file transferred from another synod requires a new congregation
31 registration. Transfer of candidacy is made only when there is agreement by the
32 bishops and Candidacy Committees of both synods.
- 33 G. In the case of a candidate whose endorsement or approval is denied or postponed with
34 no further action or a candidate who withdraws from the Candidacy Process, the file
35 is to be retained by the synod for ten years and then may be destroyed.
- 36 H. In the case of a candidate who is approved, the synod file is retained for 50 years and
37 then destroyed.
- 38 I. All relevant information on a candidate is shared with the synod of assignment. The
39 original contents of the candidacy file remain with the Candidacy Committee and are
40 not forwarded to the synod of assignment; the candidacy file is not intended for use as
41 part of the call process.
42

1 J. When a candidacy process is for any reason transferred to another synod, all materials
2 in the candidacy file will be copied and sent to the new synod of candidacy. The
3 originating synod also retains these records.
4

5 **Seminary Records**

6 Seminaries are to maintain a candidacy file in a secure manner.
7

8 **Vocation and Education Unit Deployed Staff Records**

9 Deployed staff of the Vocation and Education Unit should retain files on active candidates in a
10 secure manner. The file may include all information in the Candidacy Committee file.
11

12 **Churchwide Records**

13 The Vocation and Education unit tracks the candidacy of every candidate. Essential dates and
14 decisions become part of the ELCA Rostered Leaders database. A separate procedure for
15 Records Retention and Management is maintained by the churchwide office.
16
17

18 **General Guidelines for the** 19 **Candidacy Committee**

20
21 The Candidacy Committee functions on behalf of the entire ELCA to ~~determine who~~ approve
22 candidates for call as the rostered leaders of this church. ~~will be.~~ The Committee ~~that guides the~~
23 ~~candidacy process~~ has a variety of functions. These include:
24

- 25 A. Evaluates candidates' fitness for public ministry and makes decisions on behalf of this
26 church, using the standards, policies and procedures of this church.
- 27 B. Schedules meetings, retreats, and other events that enhance the candidacy process.
- 28 C. Follows the policy and procedures for reinstatement to the roster.
- 29 D. Makes requests to the Vocation and Education Unit for waivers from any essential
30 standards or requirements of candidacy including:
 - 31 1. TEEM program entry
 - 32 2. Associate in ministry education requirements
 - 33 3. Supervised clinical ministry requirements and the Lutheran Year residency
34 requirements for affiliated students
- 35 E. Establishes a practice and procedure for regular support of and communication with
36 every candidate.
- 37 F. Extends hospitality and provides a sense of community to candidates.
- 38 G. Summarizes interviews with candidates through clear and candid written comments on
39 report forms.
- 40 H. Communicates openly and fully, as necessary, with all partners in the candidacy
41 process.
- 42 I. Consults with the Vocation and Education Unit through deployed and ~~central~~ Chicago-
43 based staff to ensure a collaborative and consistent process.

- 1 J. Maintains an individual's candidacy file according to the procedures determined by the
2 Vocation and Education Unit.
- 3 K. Receives the congregational registration and candidate application materials and
4 arranges for the Initial Interview, the Psychological Evaluation, and the Background
5 Check for each applicant.
- 6 L. Gives support and guidance in the applicant's discernment process and confirms use of
7 resources including *What Shall I Say? Discerning God's Call to Ministry and Vision*
8 *and Expectations*.
- 9 M. Gathers from all available sources relevant information to discern the applicant's
10 readiness for pastoral ministry.
- 11 N. Conducts an Entrance Interview and makes an Entrance Decision, which affirms that
12 an individual is ready to enter the Candidacy Process. The Entrance Decision is
13 reported to the applicant, the Vocation and Education Unit, and the seminary.
- 14 O. Arranges and participates in the Endorsement Interview, together with a seminary
15 faculty representative, and makes an Endorsement Decision for a specific form of
16 rostered ministry in the ELCA. The Endorsement Decision is reported to the
17 candidate; the seminary, including the contextual education office; and the Vocation
18 and Education Unit.
- 19 P. Provides ongoing support of candidates through regular contact between members of
20 the committee and the candidates. This may include visits with the candidates on the
21 seminary campus or gatherings on the synod territory. A relater or contact person may
22 be available to maintain communication (see the Entrance section for the contact
23 person's responsibilities). Committees are encouraged to provide intentional
24 opportunity for conversation on the candidate's personal, spiritual, and academic
25 growth.
- 26 Q. Completes the final evaluation of the candidate and makes the Approval Decision. The
27 decision is based on the complete candidacy file, including internship, field
28 experience, supervised clinical ministry reports, and the faculty recommendation, as
29 well as the Approval Essay and Approval Interview.
- 30 R. Reports the Approval Decision to the candidate, the seminary, ~~the Department for~~
31 ~~Synodical Relations~~, and the Vocation and Education Unit.
- 32 S. If a candidacy committee receives additional information following a positive
33 decision (entrance, endorsement or approval) that might lead to a different decision,
34 the committee, in consultation with Vocation and Education staff, may decide to
35 review its prior action and may withdraw its positive decision. Any decision to review
36 and the results of such review shall be reported to the candidate, the seminary, the
37 Vocation and Education unit, and, in the case of an approved candidate, to the synod
38 of assignment. If the candidacy committee or staff of the candidacy synod receives
39 additional information about an approved candidate after he or she has received a call,
40 the information shall immediately be communicated to the bishop of the synod where
41 the call was issued.
42
43

44 **Guidelines for Handling a Candidate's**

Disagreement with a Decision

Candidacy is a partnership involving candidates, congregations, synods, seminaries, and the churchwide organization. Entrance, endorsement, approval, and reinstatement decisions are the responsibility of synods through their Candidacy Committees and bishops, following churchwide policies and procedures. There is no appeals process and no individual or body has the authority to overrule a synodical Candidacy Committee's entrance, endorsement, or approval decision or a synodical bishop's decision whether or not to allow an applicant to begin candidacy for reinstatement. If an applicant or candidate disagrees with an entrance, endorsement, approval, or reinstatement decision, a request for reconsideration may be made to the Candidacy Committee or synod bishop, whichever made the decision.

If the candidate thinks that the procedures in this manual were not followed, he or she shall consult with the bishop of the synod. If that consultation does not lead to resolution of the concern, he or she may ask in writing that the process be reviewed by the Vocation and Education unit. Supporting documentation shall accompany the request. The unit will request comment from the synod and may request additional information from any party. The unit will report its findings to the candidate, the synodical bishop, and the candidacy committee.

Guidelines for Transfer of Candidacy

Although there are important reasons why continuity in candidacy serves both the candidate and this church, there may be circumstances in which it will best serve the candidate and this church to allow transfer from one synod to another. At the request of a candidate who has consulted with the bishop, a synod normally will release his or her candidacy to make possible transfer to another synod that consents to receive and continue the candidacy process. In the case of an application for reinstatement to a roster, in accordance with the bylaws of this church, in addition to the action of the synods, the secretary of the ELCA must also consent to the transfer.

A synod is not to treat a transfer request as though it were equivalent to one of the three decision points in the candidacy process—entrance, endorsement, approval. Nor will a synod deny or delay a transfer solely on the grounds that the candidate is or intends to be in a publicly accountable, lifelong, monogamous, same-gender relationship. If a candidate's entrance, endorsement, or approval has been denied or postponed on other grounds or if such denial or postponement has been recommended by an interview team or theological review panel on other grounds and the committee has not considered the recommendation, the candidacy cannot be transferred at that time.

A person who left candidacy for any reason will apply for reentry to candidacy in the synod where he or she was a candidate. The application to reenter may be accompanied by a request from the candidate for transfer to another synod.

1
2 To assure full awareness and the sharing of relevant information, the bishops of both synods and
3 the Candidacy Committee chairpersons of both synods will give written authorization for the
4 transfer. As part of any transfer of candidacy, all records of that candidacy shall be copied and
5 transmitted to the receiving synod. The sending bishop and Candidacy Committee shall attach
6 summaries of their current assessment of the candidate.

7
8 A new congregational registration is not required when candidacy is transferred to another
9 synod. In the absence of a new registration, the receiving synod shall inquire of the original
10 congregation whether there is additional information from the period since the registration.

11
12
13 **Guidelines for Implementing**
14 **Actions of the 2009 Churchwide Assembly**
15 **Related to the Rostered Ministry of People in Publicly Accountable,**
16 **Lifelong, Monogamous, Same-Gender Relationships**

17
18 *Background*

19 The ELCA social statement, *Human Sexuality: Gift and Trust*, which was adopted by the 2009
20 Churchwide Assembly, reflects this church's continuing strong commitment, based on Scripture
21 and theology, to support and strengthen marriage between a man and a woman. The statement
22 acknowledges also that the former consensus no longer exists concerning how to regard same-
23 gender sexual relationships. It recognizes that among the members of this church there is
24 significant diversity of faith-based convictions and practices. The statement articulates that
25 diversity by describing four positions. These range from a position that believes "same-gender
26 sexual behavior is always sinful and contrary to biblical teaching" to a position that affirms
27 publicly accountable, lifelong, monogamous, same-gender relationships and that will "surround
28 such couples and their lifelong commitments with prayer to live in ways that glorify God, find
29 strength for the challenges that will be faced, and serve others" (p.20).

30
31 In seeking to offer guidance to this church and its members in the context of that diversity, the
32 social statement identifies the criteria of public accountability and the promise of lifelong and
33 monogamous commitment as standards applicable to same-gender relationships. The statement
34 calls upon this church to seek responsible actions that serve others and to regard one another's
35 faith-based convictions with humility and mutual respect even though there may be significant
36 differences of belief.

37
38 Recognizing the lack of consensus concerning same-gender relationships, the 2009 Churchwide
39 Assembly also adopted resolutions related to the rostered service of people in publicly
40 accountable, lifelong, monogamous, same-gender relationships. The resolutions hold together
41 several actions that are key for guiding ELCA candidacy policies. The resolutions:

- 1 1. Call for ELCA members to commit themselves to respect the bound consciences of
2 those with whom they disagree on this matter. “Human Sexuality: Gift and Trust,”
3 footnote 26, p. 41, explains that respecting bound conscience means that concerning
4 moral matters, “where salvation is not at stake, including human sexuality, [we will]
5 ...bear one another’s burdens (Galatians 6:2), honor the conscience, and seek the well-
6 being of the neighbor.”;
- 7 2. State “that this church, because of its intent to respect the bound consciences of all,
8 declare[s] its intent to allow structured flexibility in decision-making regarding the
9 approving or disapproving in candidacy and the extending or not extending of a call to
10 rostered service of a person who is otherwise qualified and who is living or
11 contemplates living in a publicly accountable, lifelong, monogamous, same-gender
12 relationship”;
- 13 3. Say that this church will “make provision in its policies to eliminate the prohibition of
14 rostered service by members who are in publicly accountable, lifelong, monogamous,
15 same-gender relationships”;
- 16 4. Say that this church will “make provision in its policies to recognize the conviction of
17 members who believe that this church should not call or roster people in a publicly
18 accountable, lifelong, monogamous, same-gender relationship”;
- 19 5. Direct the development and approval of “appropriate guidelines for a process by which
20 congregations, synods, and the churchwide organization could hold people publicly
21 accountable in their relationships who are in or contemplate being in lifelong,
22 monogamous, same-gender relationships and who seek to be on the rosters of this
23 church”; and
- 24 6. Commit this church to “continue to trust its established processes and those to whom it
25 has given the responsibility to discern who should and should not be rostered or called
26 to public ministry in this church.”

27
28 On the basis of these actions and the consequently amended “Vision and Expectations”
29 documents and the “Definition and Guidelines for Discipline” document, the following guidance
30 is provided for Candidacy Committees and staff.

31
32 Guidelines

- 33
34 1. With all candidates, the goal of the discernment and evaluation process is to help
35 them discern their callings and to help this church bring forth and support the leaders
36 it needs for the mission of Christ. The process is a partnership among congregations,
37 synods, seminaries, and the churchwide organization.
 - 38
39 2. People who represent the diversity of ELCA convictions on this matter are welcome
40 to serve and will be supported in their service on the Candidacy Committees of this
41 church. Candidacy Committee members and others working with candidates follow
42 the policies and procedures of this church.
- 43

- 1 3. When working with an applicant or candidate who is in a publicly accountable,
2 lifelong, monogamous, same-gender relationship, the synodical Candidacy
3 Committee will follow the same processes for discernment and evaluation as with all
4 other candidates and will use the standards of this church and the “Vision and
5 Expectations” document for the appropriate roster.
6
- 7 4. When this church’s diversity of faith-based opinions concerning these matters is
8 present on a committee and/or in its context, some candidacy conversations and
9 decisions will be complex and challenging. Integrity can be sustained when
10 committee members honor others with differing convictions and when all keep in
11 mind the foundational responsibilities and purpose of the committee. Aspects of this
12 integrity include:
 - 13 a. Treating each committee member, applicant, and candidate with respect;
 - 14 b. Inviting and expecting candor by all applicants and candidates about
15 their relationships;
 - 16 c. Being candid with one another on the committee and with applicants and
17 candidates about whether committee members are able to support or not
18 to support the rostering of people in publicly accountable, lifelong,
19 monogamous, same-gender relationships;
20
- 21 5. In some instances, the transfer of candidacy to another synod will be a helpful tool for
22 respecting the faith convictions of the candidate and of all members of the committee,
23 and the candidate may be encouraged to seek a transfer. (See the “Guidelines for
24 Transfer of Candidacy,” on p. XXX above) Similarly, in some instances an applicant
25 wishing to begin candidacy, after consultation with the bishop of his or her
26 congregation’s synod, may be well advised to apply for candidacy in a synod other
27 than the one of congregational membership. In that case, the candidacy committee
28 may depart from normal practice and accept registration from the congregation of
29 membership, even though it is in another synod.
30
- 31 6. Insofar as it is possible heterosexual and homosexual applicants and candidates shall
32 be treated equitably.
33
- 34 7. In working with a candidate who is in a same-gender relationship, as it does in
35 working with a married heterosexual candidate, the committee will satisfy itself that
36 there is sufficient evidence of public accountability, including a public commitment
37 to a lifelong and monogamous relationship. For a person in a same-gender
38 relationship, given the present legal and churchly options, useful indications may not
39 be the same in every case. The following are among the appropriate signs to consider:
 - 40 a. Evidence of compliance with state law recognizing such relationships, if
41 available where a candidate resides.
 - 42 b. Evidence that the couple’s relationship has public recognition and
43 support within their congregation.

- 1 c. Evidence of shared and public responsibilities, such as joint home
2 ownership, joint adoption of children, insurance documents providing
3 for mutual coverage, or legal documents such as powers of attorney or
4 those pertaining to insurance or estate planning.
5 d. Statements in the candidate's congregational registration, internship
6 reports, seminary faculty recommendation, and other references from
7 those who know the person and his or her relationship.
8 e. Duration of the relationship.
9 f. Other evidence of the candidate's willingness to be held accountable in
10 his or her same-gender relationship. An affidavit may be offered.

11 If there is no legal status recognition of marriage or civil union, the records of the
12 committee should explain its reasons for concluding that the candidate is publicly
13 accountable in her or his same-gender relationship.
14

- 15 8. Candidacy Committees already ask a candidate whether he or she has been divorced.
16 The committee shall now also ask a candidate whether he or she has been in a prior
17 same-gender relationship that was held out as publicly accountable, lifelong, and
18 monogamous, but has ended. If such a relationship has ended, as with a divorce, the
19 circumstances of and response to that ending are important matters for conversation
20 with the candidate and will guide the committee in its decision making.
21
22 9. It is always appropriate in the candidacy process to invite further conversation about
23 the candidate's responses on application and other forms. The "Application for
24 Entrance Form" says, "In establishing and nurturing a relationship of trust between a
25 candidate and a Candidacy Committee, as later between a rostered leader and a
26 congregation, honesty and forthrightness are vital. To assist the synodical Candidacy
27 Committee in its discernment with you, please write briefly about any plans or
28 additional factors that may bear on your present or future response to these questions
29 about relationships (for example: a marital or same-gender partner relationship
30 experiencing difficulties, the possibility of entering a marriage, the possibility of
31 entering a same-gender relationship)." Responses to this invitation may open the
32 possibility for further helpful conversation with the candidate.
33
34 10. In this arena of responsibility as in others, this church continues to trust its Candidacy
35 Committees and others to whom it has given the responsibility to discern who should
36 and should not be rostered or called to public ministry in this church. In this arena as
37 in others, it is essential that the committee report to the synodical bishop and to the
38 Vocation and Education unit any learnings and any procedural or policy problems
39 encountered so that the ELCA candidacy process can be enhanced for the sake of
40 mission and the good of all concerned.
41
42
43
44

of the Evangelical Lutheran Church in America

*From "Manual of Policies and Procedures for Management of the Rosters of the ELCA,"
Adopted by action of the Church Council as policy of the ELCA, April 16, 1989, revised on November 14,
1994, and further revised by the Church Council on April 12, 1999 [CC99.04.29], November 14, 2004
[CC04.11.69c], November 15, 2009, and April XX, 2010.*

I. REINSTATEMENT PROCESS

- A. Reinstatement to the rosters of the Evangelical Lutheran Church in America (ELCA) is the responsibility of the Candidacy Committee of the synod where the applicant was last rostered as an ordained minister, associate in ministry, deaconess, or diaconal minister of the Evangelical Lutheran Church in America.¹
- B. In the case of an applicant whose rostered ministry was last in one of the ELCA predecessor churches, the successor ELCA synod has the responsibility. In every case, the process begins in the synod from which the applicant left the roster or its successor.
- C. For a period of two years, from January 1, 2010, until December 31, 2011, Candidacy Committees may begin to consider, without waiting for five years to elapse, applications from those whose removal or resignation from the roster was solely the result of being in a lifelong, monogamous, same-gender relationship.
- D. Except as provided in paragraph I.C. above, in the case of an applicant whose removal from the roster was the result of either:
 - 1) the official disciplinary process of this church, or
 - 2) resignation or removal from the roster in lieu of the disciplinary process, or
 - 3) application of ELCA churchwide bylaw 7.31.16., where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges, then a minimum of five consecutive years without call must elapse before an application for reinstatement may be considered. The passage of five years without call does not guarantee reconsideration.

II. APPLICATION

- A. The applicant provides the completed "Application for Reinstatement" to the appropriate roster of the Evangelical Lutheran Church in America to the synod, and the synod sends a copy to the Vocation and Education unit for information.
- B. Upon receipt of the application, the synodical bishop will notify the Office of the Secretary of the Evangelical Lutheran Church in America and request any pertinent information the churchwide office may have concerning the applicant.
- C. With the approval of the ELCA secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written

¹Any person removed from a lay roster that existed on December 31, 1987, who seeks to return to active lay roster status, must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the roster of associates in ministry, as identified in ELCA churchwide bylaw 7.52.13. This requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.

1 concurrence of both candidacy committees and both synodical bishops. The original
2 synod will provide the receiving synod with all information and documentation
3 concerning the applicant.

4 D. The bishop of the synod in which the reinstatement application will be considered
5 arranges an interview with the applicant. The purpose of this interview is to determine
6 the applicant's eligibility to be a candidate in the synod for ministry. The bishop also
7 determines whether the application is timely under paragraph I.C. or premature under
8 paragraph I.D. above.

9 E. In the case of an applicant where inappropriate conduct or allegations of misconduct led
10 to resignation or removal from the roster, the synodical bishop examines the applicant for
11 indications of repentance and amendment of life as well as indication of or attempts at
12 reconciliation with those injured by the conduct, and documents the corrective actions
13 that have occurred before proceeding with the reinstatement process. The bishop should
14 invite comments from those directly affected by the applicant's inappropriate conduct or
15 alleged misconduct.

16 F. The applicant is considered for reinstatement by the Candidacy Committee when the
17 application is forwarded to the committee by the bishop. The bishop may, in his or her
18 sole discretion, decline to forward the application to the Candidacy Committee or may
19 forward the application to the Candidacy Committee with a written statement of the
20 bishop's opinion of the application.

21 22 **III. CANDIDACY COMMITTEE**

23 A. The synod Candidacy Committee will receive and review the registration by the pastor
24 and Congregation Council of the congregation of which the applicant is a member in
25 good standing. The registration attests that the applicant is an active member of an
26 ELCA congregation.

27 B. The committee shall determine that it has received all records and information concerning
28 the applicant, including verification of synodical records concerning the reason for
29 removal from the roster. If synodical records are incomplete, this verification may include
30 conferring with the former bishop, synod staff, or with the churchwide office.

31 C. The committee may request any additional information from any source that it deems
32 necessary in order to determine the applicant's readiness for ministry and suitability for
33 reinstatement to the roster.

34 D. The applicant must prepare an approval essay and submit it to the Candidacy Committee.

35 E. In the case of any applicant who has been off the roster or without call for more than five
36 years, the Candidacy Committee will require the applicant to participate in the
37 Psychological Evaluation and Career Consultation according to the policies of the
38 Vocation and Education unit. The expense of this evaluation is the responsibility of the
39 applicant.

40 F. The Candidacy Committee follows the Candidacy Manual standards and procedures for
41 new applicants as its guide in considering a request for reinstatement. The Candidacy
42 Committee interviews the applicant to explore all concerns related to reinstatement,
43 including but not limited to:

- 1) the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
- 2) the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the person's life, faith, attitudes, and circumstances since the time of removal;
- 3) discussion of the applicant's understanding of ordained, commissioned, or consecrated ministry in the Evangelical Lutheran Church in America, and the applicant's willingness to serve in response to the needs of this church; and
- 4) discussion of "Vision and Expectations," and the applicant's commitment to live according to the expectations of this church.

G. The Candidacy Committee may request the Vocation and Education unit to convene a Review Panel to determine the applicant's theological readiness for ordained ministry. The Review Panel will make a recommendation to the committee following the procedures developed by the Vocation and Education unit.

IV. DECISION

- A. The Candidacy Committee will decide the applicant's suitability to serve as a rostered minister of this church. This decision is one of the following:
 - 1) approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 - 2) postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 - 3) denial of approval for reinstatement.
- B. If the decision of the Candidacy Committee is to deny an applicant reinstatement, that decision is final. Any such applicant who desires reconsideration must begin the process again by applying under II.A. above.
- C. If an applicant who was removed from the roster under the circumstances described in paragraphs I.D. above is approved for reinstatement by the Candidacy Committee, such approval is not effective unless affirmed by a two-thirds majority vote of the total membership of the Executive Committee of the Synod Council. After the Candidacy Committee reports its approval and the reasons for that approval to the Executive Committee of the Synod Council, the Executive Committee may obtain whatever additional information or advice, including legal advice, it deems necessary before reviewing the decision of the Candidacy Committee.

V. APPROVAL

- A. If approved, the candidate will complete the normal assignment paperwork and will participate in the churchwide assignment process through the Vocation and Education unit.
- B. If after consultation with the synodical bishop, the Vocation and Education unit determines that the process for reinstatement described herein has not been fully or properly completed, then the Vocation and Education unit shall postpone the candidate's participation in the assignment process until all requirements are met.

- 1 C. An approved candidate is eligible for a call for a period of one year after approval by the
2 synod. Any delay occasioned by a postponement under V.B. above is not counted toward
3 that one-year period of eligibility.
4 D. The process for renewal of approval, as defined by the Vocation and Education unit
5 (“Candidacy Manual”), is the same as that for other candidates for rostered ministry.
6 E. Upon receipt and acceptance of a properly issued and duly attested letter of call, the
7 candidate is reinstated to the appropriate roster of this church.

DRAFT

Chapter 2 – Candidacy for Ordained Ministry

Introduction

Pastors are baptized persons whom the Evangelical Lutheran Church in America (ELCA) calls and ordains to the ministry of Word and Sacrament. On behalf of this church, pastors give leadership and vision to Christian communities of faith. Pastors are called to provide faithful preaching, teaching, and witness to the Scriptures and the doctrinal teaching of the ELCA. They work in close partnership with other rostered ministers, with lay leaders in congregations and synods, with synod and churchwide staff, and with ecumenical partners in common mission.

Supported by, called by, and accountable to this church, ordained pastors also extend the ministry of Word and Sacrament into specialized settings such as health care chaplaincy, spiritual directors, and pastoral counseling; in colleges and seminaries; camps and missionary fields; and synodical, regional, and churchwide offices.

In preparation for service, candidates for ordained ministry complete a Master of Divinity degree as well as a year of supervised internship and a unit of supervised clinical ministry. The M.Div. is normally completed at a seminary of the ELCA or the ELCIC. The Theological Education for Emerging Ministries (TEEM) program described below, pp. XX is the other means for theological education in the ELCA.

A candidate for ordained ministry must be approved by a Candidacy Committee and is considered a candidate for service to this whole church. ~~Exceptional persons who are identified for ministry in a specific context may complete theological education through Theological Education for Emerging Ministries.~~

Steps in Candidacy

Persons seeking ordination as pastors in the ELCA are expected to participate fully in all steps of the Candidacy Process. The candidate has a responsibility to fulfill all the requirements and expectations of the Candidacy Process.

Entrance begins a process of discernment that explores an individual's potential for rostered ministry and readiness to begin the process of seminary preparation and candidacy in the ELCA. One year of active membership in an ELCA congregation is required prior to entrance. The Entrance Process includes Candidacy Application and Entrance Information Form,

1 Congregational Registration, Initial Interview, and Screening, including a Background Check
2 and Psychological Evaluation through the synod Candidacy Committee. In consultation with the
3 Candidacy Committee, application is made to the seminary. Normally, a synod Candidacy
4 Committee must make a positive Entrance Decision before an applicant is admitted to an ELCA
5 or ELCIC seminary.

6
7 **Endorsement** encourages and affirms those who clearly demonstrate gifts and qualities for a
8 specific form of ministry in the ELCA as well as identifies areas for growth and development.
9 Candidates for ordained ministry participate in an Endorsement Panel composed of two
10 Candidacy Committee members and the seminary faculty advisor at an ELCA seminary,
11 normally in the fall of the second year of study. A recommendation is made to the synod
12 Candidacy Committee for an Endorsement Decision.

13
14 A candidate attending a non-ELCA/non-ELCIC seminary must affiliate with an ELCA seminary
15 prior to Endorsement. Affiliated candidates will participate in an Endorsement Interview with the
16 Candidacy Committee. An appropriate faculty advisor may be consulted or invited to participate.

17
18 Once endorsed, candidates complete an approved ELCA internship under the supervision of an
19 ELCA seminary. Only endorsed candidates may participate in an ELCA internship.

20
21 **Approval** occurs when the candidate articulates the call to ministry and demonstrates readiness
22 to assume a leadership role as a rostered minister in the ELCA. Approval comes near completion
23 of all academic and practical requirements. This final step includes preparation of the Approval
24 Essay and participation in the Approval Interview. A positive decision must be made in order to
25 be available for assignment, ordination, and first call for service to this whole church.

26 27 **Standards (See Article 7 of the ELCA Constitution and Bylaws)**

28
29 Persons rostered as ordained ministers of this church shall satisfactorily meet and maintain the
30 following:

- 31 A. commitment to Christ
- 32 B. acceptance of and adherence to the Confession of Faith of this church
- 33 C. willingness and ability to serve in response to the needs of this church
- 34 D. academic and practical qualifications for ministry, including leadership abilities
35 and competence in interpersonal relationships
- 36 E. commitment to lead a life worthy of the gospel of Christ and in so doing to be
37 an example in faithful service and holy living
- 38 F. receipt and acceptance of a letter of call
- 39 G. membership in a congregation of this church

40
41 The Evangelical Lutheran Church in America understands the call to ordained ministry of Word
42 and Sacrament to mean that:

- 43 A. ordained ministers, called by God through this church, are accountable to
44 the Word of God for the sake of the gospel of Jesus Christ.

1 B. ordained ministers are called by God through this church and are not self-chosen
2 or self-appointed and do not select a ministry context independent of this church.

3 C. ordained ministers are called by God through the church for a ministry of
4 servanthood and not for the exercise of domination or coercive power.

5 D. ordained ministers encourage other persons to prepare for the public ministry
6 of the gospel.

7 E. ordained ministry is a privilege granted by God through the call of this church
8 and is not a right of the individual.

9 F. the call to serve in a public ministry on behalf of the Evangelical Lutheran
10 Church in America is informed by the *Vision and Expectations* of this church.

11
12 All ordained ministers must be able to state a clear intention to live and conduct themselves in a
13 manner consistent with these expectations.
14

15 **Academic and Practical Criteria for Ordination**

16
17 In preparation for ordination as a pastor of this church, a candidate is required to engage in a
18 comprehensive program of preparation, which includes: 1) theological education, 2) formation
19 for ministry, 3) a one-year internship supervised by an ELCA seminary, and 4) one unit of
20 Supervised Clinical Ministry.
21

22 **1. Theological Education**

23 Candidates must complete requirements for a Master of Divinity degree from an accredited
24 theological school. The course of theological study is designed to prepare a pastor to express and
25 reflect on this church's understanding of the gospel, the ministry of this church as expressed in
26 the historic Lutheran Confessions, and the mission of Christ's church in today's world, as well as
27 to explore the relationship of the individual to this total context.
28

29 Candidates for ministry in the ELCA are strongly encouraged to attend one of the eight
30 seminaries which this church provides for the preparation of its leadership. The seminaries of the
31 ELCA offer programs of preparation for ministry that are of the highest academic quality, that
32 are faithful to the Lutheran tradition, and that are uniquely suited to meet the challenges facing
33 this church today. A candidate not attending an ELCA seminary or seminary of the Evangelical
34 Lutheran Church of Canada must affiliate with an ELCA seminary prior to endorsement and plan
35 for one year of residency as well as a supervised internship.
36

37 **2. Formation**

38 All candidates for ordained service are expected to follow a regular pattern of worship, prayer,
39 Bible study, and disciplined faith practices that sustains and supports formal work in theological
40 education and contextual learning. While such formation may follow a variety of patterns, a
41 candidate is expected to engage in practices that are communal in scope, draw on the hearty
42 traditions of the Christian life, and model an example of Christian living for others.
43

1 At the time of entrance into the Candidacy Process, a candidate will be asked to share a plan for
2 how his or her faith life will be sustained and nurtured while in the Candidacy Process. Such a
3 plan may include practices such as the use of a trained spiritual director, participation in a group
4 discipleship experience, retreats, personal devotions and daily prayer, and regular participation in
5 worship in a seminary setting and a congregation. Plans for offering service to others, personal
6 stewardship, vocational discernment, and healthy self-care will also be discussed.
7

8 Throughout the Candidacy Process the Candidacy Committee will inquire about the candidate's
9 ongoing practices and habits and will offer encouragement for lively engagement with such
10 facets of Christian living.
11

12 **3. Health and Wellness for Candidates**

13 The Evangelical Lutheran Church in America envisions a church in which those preparing for
14 and serving in rostered leadership positions, ~~and~~ their spouses or same-gendered partners, and
15 their families, will be encouraged, supported, and motivated to grow in their "faith hardiness,"
16 which reflects their spiritual, physical, emotional, intellectual, interpersonal, financial and
17 vocational health and well-being.
18

19 Healthy leaders enhance their own lives and the lives of others. To be prepared for the rigor of
20 public ministry and mission, candidates need to demonstrate and continue to develop healthy
21 leadership qualities. Leaders in this church who practice self-care and attend to the balance of all
22 aspects of their health enhance the church's faithful witness in the world. Candidates are
23 expected to address any health concerns with their Candidacy Committee. Intentional efforts to
24 improve all aspects of wellness will be most effective when supported by families,
25 congregations, synods, seminaries, and communities.
26

27 **4. Supervised Internship**

28 Internship facilitates the integration of academic study and theological education with the
29 practice of ministry. A positive Endorsement Decision from the Candidacy Committee is
30 required prior to placement into an ELCA-approved internship setting. All ELCA seminaries
31 serve on behalf of this church to provide this learning experience where a candidate has an
32 opportunity to give attention to contextualization, reflection, integration, and evaluation (See
33 below for Internship Guidelines).
34

35 **5. Supervised Clinical Ministry**

36 The experience of supervised clinical ministry provides an opportunity to practice the art of
37 pastoral care while converting experience into learning in direct, integrated ways. The ELCA
38 requires all candidates for ordained ministry to complete a minimum of one unit of supervised
39 clinical ministry as part of the educational requirement. The normative program to meet this
40 requirement is a unit of Clinical Pastoral Education (CPE), accredited by the Association for
41 Clinical Pastoral Education (See Guidelines, p. XX).
42

43 **6. Financial Aid**

1 All financial aid from the ELCA Educational Grant Program, the Fund for Leaders in Mission,
2 and from synodical sources is administered through the eight ELCA seminaries. Lutheran
3 candidates at non-ELCA seminaries apply for ~~these~~ available scholarship funds through the
4 financial aid office of the ELCA seminary with which they are affiliated. Funds may not be
5 solicited by individual candidates through appeals to any institutions of this church.
6

7 Ordination and First Call

8

9 An ordained ministry candidate is approved for ordination by the Candidacy Committee upon
10 successful completion of all requirements. All candidates are assigned to regions and synods
11 according to the policies and procedures of this church, administered by the Vocation and
12 Education unit. ~~participate in the Churchwide Assignment Consultation for Candidates.~~
13 Ordination is authorized by the bishop of the synod of first call and conducted according to the
14 Constitution, Bylaws and Continuing Resolutions of this church. The service of ordination is
15 scheduled and planned in consultation with the bishop. ~~arranged and conducted under the~~
16 ~~direction and oversight of the bishop of the synod where the first call is received.~~
17

18 Affiliation

19

20 Although candidates for ordained ministry are strongly encouraged to earn the M. Div. degree at
21 an ELCA or ELCIC seminary, candidates may elect to attend any seminary accredited by the
22 Association of Theological Schools in the United States and Canada. Those considering a non-
23 ELCA/ELCIC seminary must follow the standard application and Entrance Process for
24 candidacy.
25

26 All candidates must be recommended for ordination by the faculty of an ELCA or ELCIC
27 seminary. To be considered for recommendation by a faculty, candidates enrolled at a non-
28 ELCA/ELCIC seminary for the M.Div. degree enter a relationship with an ELCA seminary
29 known as affiliation. Affiliation is part of the Candidacy Process intended to assist candidates in
30 completing requirements for ordained ministry. Affiliation should be established as early in the
31 seminary preparation process as possible, but must occur prior to Endorsement.
32

33 Each candidate chooses the seminary with which to affiliate in consultation with his or her
34 Candidacy Committee. Candidates are then responsible for contacting the selected ELCA
35 seminary. Candidates are responsible for insuring that they develop a plan with the affiliate
36 seminary, in consultation with the Candidacy Committee, for completing all non-M.Div.
37 requirements for ordination. The faculty at the affiliate seminary will advise the candidate
38 throughout the process; arrange, if needed, for completion of the supervised clinical ministry
39 requirement; supervise the internship year (see below); provide the year of resident theological
40 study (see below); and submit a recommendation regarding approval for ordination to the
41 candidate's Candidacy Committee.
42

1 There is a one-time affiliation fee that is due at the time of affiliation. The fee is applicable to
2 every student enrolled in a course of study toward ordained ministry at a non-ELCA seminary
3 who seeks to serve as an ordained minister of this church and has entered the Candidacy Process
4 of the Evangelical Lutheran Church in America. Affiliation with an ELCA seminary is not the
5 same as admission to a degree program or any other program of study for academic credit at the
6 seminary nor should it be viewed as a promise of admission.
7

8 Candidacy for Lutheran students at non-ELCA/ELCIC seminaries follows the normal Candidacy
9 Process with the exception that the Endorsement Panel at an ELCA/ELCIC seminary is replaced
10 by an Endorsement Interview with the Candidacy Committee. Recommendations in writing or in
11 person from the faculties of both the non-ELCA seminary the student attends and the ELCA-
12 affiliated seminary may be requested by the Candidacy Committee in order to make a fully
13 informed decision on Endorsement.
14

15 Students who delay Entrance into the Candidacy Process or delay affiliation until after their first
16 year of study at a non-ELCA/ELCIC seminary may encounter a longer time of preparation. At
17 least one year must elapse between the Endorsement and the Approval of a candidate by the
18 Candidacy Committee.
19

20 **Internship and Supervised Clinical Ministry**

21 The internship year must be scheduled through the seminary of affiliation in consultation with
22 the Candidacy Committee. ELCA seminaries require that a candidate be endorsed before
23 beginning the internship placement process. The timing of the internship is determined through
24 the seminary of affiliation in consultation with the Candidacy Committee. Candidates should be
25 encouraged to develop an affiliation plan that considers the timing of internship in the Candidacy
26 Process.
27

28 400 hours of supervised clinical ministry is also a requirement for all candidates for ordained
29 ministry. This requirement is typically fulfilled by completion of one unit of clinical pastoral
30 education (CPE) accredited by the Association for Clinical Pastoral Education (ACPE), the
31 National Association of Catholic Chaplains, or the Canadian Association for Pastoral Practice
32 and Education. Fulfillment of the supervised clinical ministry requirement can be arranged
33 through either the candidate's non-ELCA seminary
34 or the ELCA seminary of affiliation. When the candidate completes this requirement through a
35 non-ELCA seminary, he or she must ensure through the seminary of affiliation that the program
36 meets the ELCA ordination standard. Candidates should present an affiliation plan that includes
37 the method and timing for completing this requirement.
38

39 **Residency**

40 The year of residency may come at any point during a candidate's M.Div. program, or it may
41 follow the completion of the M.Div. program at a non-ELCA seminary. The year of residency
42 has the following purpose and objectives:

- 43 1. To provide the candidate with a solid grounding in Lutheran systematic theology and
44 the Lutheran Confessions and to enable the candidate to articulate a Lutheran

1 theological perspective. This happens not only in the study of theology, but in the
2 study of church history, Bible, worship, preaching, education, pastoral care, and
3 ethics; it occurs not only in the classroom but through the total teaching/learning
4 environment and culture of the seminary.

- 5 2. To provide the candidate with a sound understanding of ministry in a Lutheran context,
6 including the integrity and variety of Lutheran worship; an appreciation of the
7 relationship between lay and ordained ministries; a familiarity with policy and
8 practice associated with approval, call, and mobility; and the expectations of the
9 Evangelical Lutheran Church in America of its ordained ministers.
- 10 3. To enable the candidate to become a participant in the current theological conversation
11 of the ELCA and to establish relationships with future colleagues in ministry that are
12 marked by mutual support, accountability, and a strong sense of shared mission.

13
14 Candidates at non-ELCA/ELCIC seminaries should plan their M.Div. programs in regular
15 consultation with their ELCA faculty advisors in order to make the best possible use of the
16 resources of the non-ELCA seminary and to include in their affiliation plan a program design for
17 the year of residency at an ELCA seminary that will accomplish the goals for which the year is
18 intended. It may be possible for a candidate with an M. Div. degree from a non-ELCA/ELCIC
19 seminary to work toward or earn an advanced degree while fulfilling the objectives of the year of
20 residency. A candidate who seeks to earn an advanced degree in the course of fulfilling the
21 residency requirement must also complete any admission requirements for the advanced degree
22 that the ELCA seminary might require.

23
24 ELCA seminaries, through the academic dean, will advise affiliated candidates about designing a
25 course of study for the year of residency. The course of study should ensure that the objectives of
26 the requirement can be met and that the needs and experience of the candidate are considered.
27 Competencies that should guide the design in order to ensure the best possible preparation for
28 those preparing to serve as ordained ministers include: Old Testament (senior level exegesis),
29 Gospels and/or Paul (senior level exegesis), Reformation history, theology of Luther, Lutheran
30 Confessions, Lutheranism in North America, global Lutheranism, systematic theology
31 (particularly Christology/salvation), Lutheran ethics (including ELCA social statements),
32 contemporary Lutheran theologians, Lutheran ecclesiology and polity, Lutheran worship,
33 Lutheran preaching, Lutheran education/confirmation practices, evangelism, stewardship,
34 missiology/congregational mission, and theology of ministry. Individual seminaries will address
35 these competencies in the fullest possible way, employing this list as criteria for the selection of
36 courses for a particular student.

37
38 Because the Lutheran Year provides *formation as well as education*, normally the year of
39 residency should not be waived or reduced in length. In exceptional cases, the requirement for
40 one year of residency at an ELCA/ELCIC seminary may be waived, in full or in part. The three
41 objectives of the year of residency provide the criteria by which the requirement may be waived.
42 The decision to waive or reduce the residency requirement is made by the Candidacy Committee
43 at the request of the candidate and in consultation with the ELCA seminary and, if possible, with

1 Lutheran advisors at the non-ELCA seminary. Any waiver request must be approved by the
2 Vocation and Education unit after being submitted by the Candidacy Committee.
3

4 Any decision to waive the residency requirement is made at the point of Endorsement. It is still
5 expected that every candidate will complete particular course requirements in Lutheran studies,
6 demonstrate continued active participation in a Lutheran congregation, and have significant
7 experiences of Lutheran church life and formation. Waiver of the residency requirement does not
8 affect the requirements for an internship supervised through an ELCA seminary and a supervised
9 clinical ministry experience.
10

11 Candidates for whom the residency requirement has been waived must receive the
12 recommendation of the ELCA seminary of affiliation in order to be approved for ordination. In
13 order that the ELCA faculty may make an informed recommendation, the candidate will arrange
14 for and participate in an interview with a committee of the ELCA seminary faculty and provide
15 samples of academic papers and other written documents that would demonstrate strong
16 evidence of competence in learning and growth in ministry and familiarity with Lutheran
17 contexts.
18

19 **Theological Education for Emerging Ministries**

20
21 ~~Theological Education for Emerging Ministries (TEEM) is a program by which~~ one of the
22 means for theological education in the Evangelical Lutheran Church in America (ELCA) –
23 responds to the missional needs of the church. The program takes into consideration the
24 leadership gifts, ministry skills, cultural learning styles/experiences and/or the age of a candidate
25 when establishing expectations and requirements for preparation as an ordained minister in this
26 church. ~~TEEM reflects this~~ puts into practice the intention as described in several documents of
27 the ELCA, including the ELCA constitution (7:31.14), the Study of Ministry (2003), the Study of
28 Theological Education (1993; 1995), and the ELCA’s Plan for Mission (2003) adopted by the
29 Churchwide Assembly. TEEM is designed for particular groups of candidates preparing for
30 ordained ministry whose first call will be in a particular ministry setting. There are specific
31 processes and requirements for eligibility listed below. (See also the TEEM section in the
32 “Roster on the Management of the Rosters of the ELCA, part one, p. 49.)
33

34
35 ~~TEEM candidates are people who have completed the Candidacy Application Process, including~~
36 ~~the required Background Check, received a positive Entrance Decision from their synod~~
37 ~~Candidacy Committee, have been recommended by their synod bishop, and have been accepted~~
38 ~~into the program by the Vocation and Education unit. As the church accompanies TEEM~~
39 ~~candidates through their preparation process, regular and open communication among partners is~~
40 ~~encouraged.~~
41

42 ~~Candidates accepted into the TEEM program will prepare to meet the opportunities for ministry~~
43 ~~in the 21st century in emerging ministries, or ministry settings that are without ordained pastoral~~
44 ~~leadership.~~

1
2 All steps of the Candidacy Process must be completed (Entrance, Endorsement, and Approval)
3 by every candidate accepted into the TEEM program. Courses designed for TEEM are
4 interdisciplinary, action/reflection learning modules that respect a candidate's cultural learning
5 style with the ministry site as a laboratory for learning.

6
7 Candidates being considered for admittance into TEEM have completed all of the steps for
8 Entrance outlined in the Candidacy Manual, Ordained B-1, and have received a positive
9 Entrance decision from their synodical Candidacy Committee.

10
11 Candidates normally apply to a particular seminary after receiving notification of admittance into
12 the TEEM program from the Associate Executive Director for Ministry Leadership in Vocation
13 & Education (VE) and after meeting with their Competency Assessment Panel (CAP), formerly
14 the Theological Review Panel (TRP).

15
16 A support network that includes congregation, synod Candidacy Committee, seminary, and
17 churchwide staff is formed to accompany the candidate from Entrance to Approval and
18 Assignment. Throughout the candidacy process frequent communication and sharing of
19 information among the partners is important.

20 21 22 **A. Identifying TEEM Settings, Responsibilities and Candidates**

23 24 **1. The Role of the Synod Emerging Ministries**

25 Synod bishops have primary responsibility for recommending people who may be suitable for
26 the TEEM program, as well as providing ongoing oversight of any TEEM candidate's
27 preparation process. The recommendation describes the specific ministry site where the
28 individual will serve.

29
30 An ethnic community or churchwide unit may assist the bishop in identifying a person who
31 meets the criteria established for TEEM ministry. Those identified may include a lay mission
32 developer already employed by the church, a person serving in an emerging ministry, or a person
33 able to serve in a ministry setting without ordained pastoral leadership.

34
35 Emerging ministries are missional Word and Sacrament worshipping communities. Any of the
36 following may qualify:

- 37 • Ethnic-specific, multicultural, or recent immigrant ministries
- 38 • Small membership rural or urban congregations where the bishop has difficulty
39 identifying a candidate for call
- 40 • New Mission Starts authorized through normal ELCA processes
- 41 • Redevelopment ministries authorized through normal ELCA processes
- 42 • Deaf ministry settings.

43 44 **2. Settings for Ministry**

1
2 ~~Emerging ministries and ministry settings without ordained pastoral leadership are without~~
3 ~~exception Word and Sacrament communities. An emerging ministry may be a new start or a re-~~
4 ~~development site that responds to the multicultural and evangelical outreach opportunities in the~~
5 ~~synod.~~

6
7 ~~A congregation that has been without ordained pastoral leadership for an extended time may also~~
8 ~~be an appropriate setting for a TEEM prepared candidate. These ministry settings include ethnic~~
9 ~~specific, multicultural, rural, inner city, and ministry with deaf communities.~~

10 11 **2. Initial Conversation with Bishop**

12 The person's discernment of call begins with an initial conversation with the synod bishop to
13 explore whether ordained service is the appropriate roster for the applicant.

14
15 The applicant's discernment process continues with the Initial Assessment Panel and the synod
16 Candidacy Committee.

17 18 19 **3. Initial Assessment Panel**

20 A panel is convened by the synod bishop or his/her designee. The panel is responsible for
21 interviewing the person and assessing the person's readiness for candidacy. The panel together
22 with the bishop give careful consideration to the criteria established for TEEM before
23 recommending that the synod Candidacy Committee consider TEEM as an option for the person.

24
25 Members of the Initial Assessment Panel are normally

- 26 • The synod bishop or his/her designee
- 27 • A Candidacy Committee member
- 28 • Persons of color are normally accompanied by a member of their ethnic community
- 29 • EOCM-approved Mission Developers may be accompanied by their synod's Director for
30 Evangelical Mission (DEM).

31 32 **3.4. Criteria for Candidates Admittance into TEEM**

33 A person recommended for TEEM must be an active member of an ELCA congregation for a
34 minimum of one year, in order to inform an understanding of the ELCA. The following criteria
35 are to be considered for acceptance into the taken into consideration when recommending a
36 candidate for TEEM program:

- 37 A. discernment of a call to ordained ministry within an ethnic specific, multicultural,
38 deaf, urban or rural ministry setting
- 39 B. prior ministry experience and a passion for mission within the context of the
40 ELCA
- 41 C. exceptional leadership skills

- 42
- 43 • Love for Jesus Christ, and love for neighbor
- 44 • Membership in an ELCA congregation for a minimum of one year

- 1 • Knowledge and passion for mission work in the ELCA
- 2 • Acceptance of and adherence to the Confession of Faith of this church
- 3 • Ability to share the faith
- 4 • Passion for justice and a commitment to build sustainable communities, working to
- 5 alleviate hunger and poverty
- 6 • A ministry site identified by the synod bishop
- 7 • Normally, age 40 or older

8
9 EOCM approved Lay Mission Developers serving a ministry site for an extended period of time
10 normally enter candidacy and must complete the steps identified in the Candidacy Process
11 outlined in the Candidacy Manual (Ordained B-1) and must be accepted into TEEM by the
12 Associate Executive Director for Ministry Leadership in Vocation and Education (V&E).

13
14 Candidates from LWF partner churches entranced into candidacy with prior theological
15 education who are serving in a ministry setting identified by the synod bishop may fulfill the
16 ELCA requirements for ordination through TEEM.

17 18 **B. TEEM Program Steps in Candidacy**

19
20 As part of the Candidacy Process, the following components are included:

21 Candidates receive a positive Entrance decision before the synod Candidacy Committee requests
22 that V&E admit the candidate into TEEM.

23 24 **1. Initial Interview Panel**

25 For applicants being considered for the TEEM program the Initial Interview is conducted by a
26 panel. At least one member of the Candidacy Committee and the bishop serve on this panel. If
27 the prospective candidate is a person of color, a representative from her or his ethnic community
28 is invited to participate. The committee member leads the interview and then completes the
29 initial interview report form, including a recommendation for the TEEM program.

30
31 The Initial Interview Panel will explore the applicant's call to ordained ministry and assess
32 whether the person meets the criteria established for admittance into the TEEM program.

33
34 The panel will assist the applicant in understanding the process for entering into candidacy in the
35 ELCA, including the expected timelines. The panel will also explain requirements for entrance,
36 including a Background Check, a Psychological Evaluation, a Release Form and other
37 components.

38 39 **2. Entrance**

40 A person who receives a positive recommendation from the Initial Interview Panel, completes
41 the Psychological Evaluation, the Background Check, and all other application requirements, is
42 scheduled for an Entrance Interview with the Candidacy Committee.

43 44 **1. The Entrance Process requires completion of the following:**

- 1 • Candidacy Application and Entrance Information Form
- 2 • Congregational Registration
- 3 • Initial Interview Panel meeting and recommendation
- 4 • Background Check
- 5 • Psychological Evaluation
- 6 • An Entrance Essay

8 **3. 2. Acceptance into TEEM by the Vocation and Education Unit**

9 Following a positive Entrance ~~D~~ decision, the synod sends a copy of the complete candidacy file
10 to the Vocation and Education unit, along with a letter of recommendation from the bishop that
11 identifies the specific ministry site for the candidate. The Vocation and Education unit acts on
12 the synod's request. by the synod Candidacy Committee, copies of the following documents are
13 sent to the Associate Executive Director for Ministry Leadership in V&E:

- 14 • Application for Candidacy
- 15 • Entrance essay
- 16 • Entrance decision
- 17 • Bishop's letter of recommendation identifying the ministry site where the candidate will
18 be serving.

19
20 Written notification of the decision of acceptance into TEEM will be sent to the synod bishop
21 with a copy to the Ministry Leadership Coordinator in the Region.

22
23 Candidates not admitted—accepted into TEEM may continue in their candidacy and may choose
24 to complete their educational requirements process by registering in a Master of Divinity
25 program at a seminary.

26 **4. Theological Review 3. Competency Assessment Panel (TRP)–(CAP)**

27 Formerly known as the Theological Review Panel (TRP). The name has been changed to avoid
28 confusion and differentiate the task of a Competency Assessment Panel (CAP) from the task of a
29 Theological Review Panel (TRP) outlined on page XXX of this manual. A CAP's primary
30 responsibility is to assess a candidate's knowledge and abilities in each of the competency areas
31 identified. Together with the candidate, the members of the CAP identify the appropriate course
32 work needed to strengthen the candidate's ministry skills. A Competency Assessment Panel does
33 not have the authority to reverse a Candidacy Committee's decision.

34
35
36 Following notification of the candidate's acceptance into TEEM, the Vocation and Education
37 Ministry Leadership Coordinator for that region or the Associate Executive Director for Ministry
38 Leadership will convene a Competency Assessment Panel (CAP). Meetings are normally held at
39 an ELCA seminary. In exceptional cases where a CAP is convened in the synod, it is the synod's
40 responsibility to cover the seminary faculty's travel costs.

1 ~~After a candidate has been accepted into the TEEM Program, the Vocation and Education unit,~~
2 ~~in consultation with the candidate's synod and an ELCA seminary will convene a Theological~~
3 ~~Review Panel.~~

4
5 ~~Members of the Theological Review Panel include:~~

- 6 ~~1. two ELCA seminary faculty members who have received the appropriate orientation~~
7 ~~and training (appointed by the seminary dean)~~
- 8 ~~2. the bishop's designated staff person and/or a member of the synod Candidacy~~
9 ~~Committee~~
- 10 ~~3. a Vocation and Education unit representative~~
- 11 ~~4. for people of color, a representative from their ethnic community~~
- 12 ~~5. for lay mission developers contracted by the synod, the area Mission Director~~

13
14 ~~The Theological Review Panel will explore with the candidate her or his understanding of~~
15 ~~Lutheran theology and commitment to the teachings of this church. Based on this assessment, a~~
16 ~~plan of study will be developed that strengthens the basic competencies needed for ministry and~~
17 ~~mission in this church.~~

18
19 CAP members are normally:

- 20 • The seminary TEEM director and one seminary faculty appointed by the Dean
- 21 • The bishop or his/her designee
- 22 • A Candidacy Committee member
- 23 • A VE staff person

24
25 Candidates of color will have a member from their ethnic community present, and EOCM-
26 approved lay mission developers are accompanied by the Director for Evangelical Mission in the
27 synod.

28
29 The seminary TEEM director will normally serve as the candidate's advisor and will accompany
30 the candidate from the initial TEEM Competency Assessment Panel meeting through Approval
31 and Assignment.

32
33 **4. Competencies for Ministry and Mission Examined by the TRP**

34 ~~The Theological Review Panel's evaluation of a candidate's competency for ordained ministry~~
35 ~~includes assessment of an understanding of Lutheran identity as witnessed within the candidate's~~
36 ~~context, as well as an ability to integrate the basic competencies necessary for ordained service in~~
37 ~~the ELCA. Those include:~~

- 38 ~~1. biblical knowledge and understanding~~
- 39 ~~2. basic understanding of theology/ethics~~
- 40 ~~3. knowledge of Christianity in the United States~~
- 41 ~~4. ability to understand and communicate the teachings of the Lutheran church~~
- 42 ~~5. evangelism/stewardship/worship~~
- 43 ~~6. pastoral care skills~~
- 44 ~~7. knowledge of ELCA church polity and ecclesiology~~

1
2 The Theological Review Panel may consult with other partners to assist the candidate in
3 identifying existing programs and resources available for meeting the requirements established
4 by the panel. The program selected for the candidate will embrace the literary and religious
5 contributions from the candidate's own culture as well as reflect the rich diversity that exists in
6 the church today. With seminary approval, some courses may provide academic credits to be
7 applied later towards a seminary degree program.
8

9 A Competency Assessment Panel (CAP) assesses the candidate's understanding of Lutheran
10 confessional identity and with the candidate will identify additional resources and course work
11 that will be required to strengthen the candidate's ability to integrate this understanding in his or
12 her mission work. The following competencies are assessed by a CAP:

- 13 • **Bible** – Basic skills for understanding and interpreting Scripture for preaching and
14 teaching in their context
- 15 • **Theology and Ethics** – Ability to critically analyze the context for mission through
16 theological and ethical lenses
- 17 • **Lutheran Confessions** – Ability to teach within the context the foundational teachings of
18 the Lutheran church
- 19 • **Church History** – Basic understanding of the history of Christianity in the United States
20 and how it relates to issues in their communities
- 21 • **Worship** – Ability to develop liturgy for the gathered assembly in its unique cultural
22 context and to function as the spiritual and liturgical leader in the community
- 23 • **Teaching** – Skill and ability to teach others the faith
- 24 • **Evangelical Mission and stewardship** – Skill and knowledge for developing mission
25 work that is transforming and sustainable
- 26 • **ELCA Structure and Polity**– An understanding of the inter-relationship among all the
27 expressions of the church and how ELCA structure and polity reflect Biblical and
28 Theological principles.
- 29 • **Administration** – Basic church administration skills and denominational expectations.
- 30 • **Service** – An understanding of the church's commitment to justice and the knowledge
31 and skill needed to address hunger and poverty in their context and in the world

32
33 The number and frequency of a CAP's meetings with a candidate varies and depends on synod
34 and seminary expectations. Normally the CAP will meet with the candidate at the beginning of
35 the process and again prior to Approval. New communication technologies (conference calls,
36 web meetings, and others) may be used to facilitate the CAP meetings.
37

38 **5. Internship**

39 An internship-like experience provides the TEEM student with an opportunity to receive
40 structured feedback from an experienced pastor who will serve as his or her supervisor.
41 Seminary internship evaluations or other structured feedback forms are normally completed
42 during the candidate's first year of service in the ministry site. Copies of the forms are sent to
43 the candidate's Candidacy Committee and the seminary TEEM director

1
2 **5-6. Supervised Clinical Ministry**

3 Clinical Pastoral Education (CPE) ~~continues to be an~~ is important ~~model~~ for the development of
4 pastoral care skills for ~~ministry,~~ mission and ~~is expected~~ may be required of ~~all the candidates~~
5 seeking ordination. Because pastoral care practices differ among cultures, the CPE program
6 selected must be sensitive to and understand the candidate's culture and ministry responsibilities.
7

8 When the ministry being served would be negatively affected by the candidate's absence, the
9 synod Candidacy Committee may explore recommend an alternative contextualized program that
10 provides for the development of ~~these~~ pastoral care skills.
11

12 **6-7. Endorsement**

13 ~~At the appropriate time, the Candidacy Committee will schedule an Endorsement Interview with~~
14 ~~the candidate. This is typically scheduled at about halfway through the preparation process.~~
15 TEEM candidates will participate in an Endorsement Interview with the Candidacy Committee.
16 An appropriate faculty advisor may be consulted or invited to participate. The TEEM candidate's
17 Endorsement interview is normally scheduled halfway through the candidate's formation
18 process. The interview provides the synod Candidacy Committee an opportunity to assess the
19 candidate's progress and to continue their accompaniment of the candidate. Candidates may be
20 asked to complete an Endorsement Essay.
21

22 **7. Internship**

23 ~~The Candidacy Committee, in agreement with the candidate's Theological Review Panel, will~~
24 ~~determine the timing and nature of the internship. When the ministry served would be negatively~~
25 ~~affected by the candidate's absence, an alternative internship model that provides a supervised~~
26 ~~learning opportunity at the candidate's ministry site is preferable. All internship supervisors~~
27 ~~should receive appropriate supervisory training from the seminary.~~
28

29 **8. Seminary Residency Experience**

30 ~~TEEM is an exceptional action-reflection educational model that requires a candidate to serve in~~
31 ~~a ministry site during the program of preparation. Synod Candidacy Committees may exempt~~
32 ~~TEEM candidates from part or the entire one-year normal seminary residency program when the~~
33 ~~ministry would be negatively affected by the candidate's extended absence and when the goals of~~
34 ~~residency can be met by other means.~~
35

36 TEEM candidates benefit from programs designed by ELCA seminaries that provide experiences
37 equivalent to the expectations outlined above in the residency requirement for ordained ministry
38 preparation (see p. XX). TEEM programs provide:

- 39
- 40 • A solid grounding in Lutheran theology and the Lutheran confessions to enable the
41 candidate's to articulate a Lutheran theological perspective
 - 42 • A sound understanding of ministry and mission in a Lutheran context, including the
43 integrity and variety of Lutheran worship; an appreciation of the relationship between lay
and ordained ministries; a familiarity with policy and practice associated with approval.

1 call, and mobility, and the expectations of the Evangelical Lutheran Church in America
2 of its ordained ministers

- 3 • Opportunity for the candidate to become a participant in the current theological
4 conversation of the ELCA and to establish relationships with future colleagues in
5 ministry that are marked by mutual support, accountability, and a strong sense of shared
6 mission.

8 **9. Approval and Assignment**

9 Upon successful completion of the candidate's program of study, the Theological Review Panel
10 Competency Assessment Panel acts on behalf of the seminary faculty in making an Approval
11 recommendation to the synodical Candidacy Committee. ~~The candidate's TRP reconvenes,~~
12 ~~meets with the candidate, and makes a recommendation to the Candidacy Committee.~~ The
13 Candidacy Committee follows the regular approval process.

14
15 This final step includes preparation of the Approval Essay and participation in the Approval
16 Interview. A positive decision must be made before ordination or acceptance into the ordained
17 roster.

18
19 With the completion of the assignment forms, TEEM candidates participate in the Churchwide
20 Assignment Consultation and are administratively assigned to the synod which has already
21 identified a ministry setting. Forms and guidelines are available at www.elca.org/assignment
22 where the ministry site is located.

23
24 If a candidate who has completed the TEEM process reaches Approval and the ministry site is no
25 longer available, the candidate will be assigned to a synod through the regular Churchwide
26 Assignment Process.

29 **Admission to the Roster of Ordained Ministers of Persons Ordained** 30 **in Another Lutheran Church or Another Christian Tradition**

31 **Introduction**

32 ~~Persons ordained in another Lutheran church or another Christian tradition may be admitted to~~
33 ~~the roster of ordained ministers of the Evangelical Lutheran Church in America. While~~
34 ~~ordination is into the Church catholic, it is always particularized in a specific tradition of the~~
35 ~~Church and never in the abstract. All applicants must be able to meet and maintain the basic~~
36 ~~standards of the ELCA for ordained ministers and be committed to the Confession of Faith of~~
37 ~~this church.~~

38
39 Candidacy for those persons already ordained in another church requires attention to a variety of
40 circumstances and issues. Candidacy Committees should honor the background of every
41 individual who seeks to serve as a pastor in the ELCA and provide hospitality and appropriate
42 orientation to the candidacy process. The Candidacy Process provides an opportunity to engage
43 in mutual conversations of discernment and assessment through a supportive partnership.

1
2 The particular needs of this church are an important factor in determining who is approved for
3 rostered ministry in the ELCA. The mission of the ELCA involves outreach, worship, service,
4 advocacy for justice, and nurture. While the scope of its mission is global, its particular
5 responsibility is for ministry in the United States and the Caribbean. It is essential to have leaders
6 who thoroughly understand and are experienced with the cultural context of this diverse area.
7 Candidates will be expected to appreciate and be familiar with the polity, liturgy, and traditions
8 of the ELCA.

9
10 **Evangelical Lutheran Church in Canada (ELCIC)** - Ordained ministers of the ELCIC shall
11 be received by transfer upon acceptance of a valid call from a congregation, Synod Council, or
12 the Church Council following certification of their good standing on the roster of the ELCIC and
13 with the approval of the bishop of the synod in which they are to serve. This process is not a
14 Candidacy Committee matter.

15
16 **Full Communion Partners** - The availability of ordained ministers between the ELCA and
17 church bodies with which it is in full communion is not a candidacy matter. Guidelines for such
18 exchange can be found in the Orderly Exchange documents of this church.

19
20 When an ordained minister of a full communion partner church seeks to be rostered in the
21 ELCA, the Candidacy Process must be followed, including all screening and review, according
22 to the procedures outlined below. If the ordained minister has served in an ELCA congregation,
23 that experience should be acknowledged in the Candidacy Process.

24
25 **Lutheran World Federation Partners** - Many ordained ministers of LWF churches serve in
26 this church through short-term or temporary arrangements with ELCA congregations or synods.
27 Such exchanges are arranged under the same principles of availability as relationships of full
28 communion and do not require rostering. Although such programs can benefit both Lutheran
29 churches, these matters are not candidacy concerns.

30
31 Candidacy Committees may consider the application of an ordained minister of an LWF church
32 who seeks to commit to long-term ordained service within the ELCA. Early consultation with the
33 Global Mission unit is essential to an effective process. Any concerns related to agreements or
34 implications for the churches involved can be identified and considered when communication
35 among the partners is open.

36
37 The Candidacy Process must include a deep respect for the credentials and background of those
38 who seek to be rostered in the ELCA. Yet those credentials must be examined in order to ensure
39 that any candidate has good standing in his or her church, is theologically sound, and has good
40 moral character. For those applicants who come from outside the USA, there are many factors to
41 consider, such as length of time in the United States, familiarity with American culture, and prior
42 service in the ELCA.

43

1 **Other Lutheran Church Partners** - Ordained ministers of other Lutheran churches are to be
2 treated with dignity and respect. The perspective brought by an individual with such credentials
3 can enrich the ELCA and broaden our understanding of mission. The primary functions of the
4 Candidacy Process in such situations become evaluation for suitability, screening, and
5 orientation to the ELCA. The procedures for the Candidacy Process are outlined below. ~~In every~~
6 ~~case, provisions for mentoring and establishing collegial relationships will enhance such a~~
7 ~~candidate's transition into the ELCA.~~
8

9 **Other Ordained Ministers** - Those who prepared for the ordained ministry and served through
10 other Christian traditions may be admitted to the roster of the ELCA if they meet and maintain
11 the standards of this church for ordained ministers and are committed to the Confession of Faith
12 of this church. The procedures for candidacy are outlined below. The Candidacy Process
13 provides an opportunity to engage in mutual conversations of discernment and assessment
14 through a supportive partnership.
15

16 **POLICY AND PROCEDURES**

17 *From "Policies and Procedures for the Management of the Rosters of the ELCA," Originally*
18 *adopted by the Church Council as policy of the Evangelical Lutheran Church in America,*
19 *April 16, 1989 [CC89.04.54], and adopted, as revised, by the Church Council, November 14,*
20 *1994 [CC94.11.86].*
21

22 **I. BASIC STANDARDS FOR ORDAINED MINISTERS**

- 23 A. Persons admitted to and continued in the ordained ministry of this church shall satisfactorily
24 meet and maintain the following, according to churchwide bylaw 7.31.11.:
- 25 1. commitment to Christ;
 - 26 2. acceptance of and adherence to the Confession of Faith of this church;
 - 27 3. willingness and ability to serve in response to the needs of this church;
 - 28 4. academic and practical qualifications for ministry, including leadership abilities and
29 competence in interpersonal relationships;
 - 30 5. commitment to lead a life worthy of the Gospel and in so doing to be an example in
31 faithful service and holy living;
 - 32 6. receipt and acceptance of a letter of call; and
 - 33 7. membership in a congregation of this church.
- 34 B. Any person seeking admission to the ordained ministry of this church must be able to meet
35 and maintain the above standards. In the case of a person previously ordained by another
36 Lutheran church body or another Christian tradition it is implicit that the applicant is familiar
37 with the Confession of Faith of this church and is committed to it.
38

39 **II. INITIAL APPLICATION**

- 40 A. The applicant registers with the synod of residence. In the case of an applicant who does not
41 reside in the United States registration may be made to a synod where there is a familial or
42 mentor relationship, or a request may be made to the Conference of Bishops for a synod
43 assignment. Synods should consult with the Global Mission unit regarding candidates from
44 outside the United States (other than ELCIC).
- 45 B. The applicant is to provide the synod with the following information:

- 1 1. Application for Entrance to Candidacy form (including the signed release on the last page),
2 the Entrance Information form, and the Application Form for Persons from Another
3 Lutheran Church or Christian Tradition.
 - 4 2. Academic transcripts for all post-secondary education (degree or non-degree).
 - 5 3. Certificates of study (if any).
 - 6 4. Documentation of supervised field experience, i.e. internship, clinical education, etc.
 - 7 5. Statement or certificate of ordained status in another Lutheran church body or Christian
8 tradition.
 - 9 6. Letter of reference from applicant's current or former ecclesiastical supervisor.
 - 10 7. INS documentation (for those seeking to immigrate to the United States).
 - 11 8. Completed Psychological Evaluation and Background Check.
 - 12 9. Copy of at least one recent sermon.
 - 13 10. A personal statement, including the theological rationale, on why the applicant seeks to
14 serve on the ordained roster of the Evangelical Lutheran Church in America.
 - 15 11. A recent photograph.
- 16 C. Upon receipt of this information the synod bishop, in consultation with the Candidacy
17 Committee of the synod, arranges an interview with the applicant. The purpose of this
18 interview is to determine the applicant's readiness to enter the candidacy process of this
19 church. Entrance into the candidacy process is based upon the adequacy of the information
20 provided by the applicant and the applicant's statement of intention to serve in the ordained
21 ministry of the Evangelical Lutheran Church in America. If the applicant comes from a church
22 overseas with which this church is related, the Global Mission unit will be consulted by the
23 synod. The purpose of this consultation is to receive any additional information regarding the
24 applicant that is available from the applicant's church body. After the completion of the
25 interview and the receipt of the required information, the applicant is considered for
26 endorsement by the Candidacy Committee.

27 **III. THEOLOGICAL REVIEW PANEL/ENDORSEMENT**

- 28 A. Following the Entrance of the candidate, the Candidacy Committee will request that the
29 Vocation and Education unit convene a review panel. This panel should include or consult
30 with the Candidacy Committee seminary representative. The Theological Review Panel may
31 be convened on the territory of the synod or at an ELCA seminary.
- 32 B. The panel will then make a recommendation for the Candidacy Committee concerning
33 endorsement. Recommendations that may be made include:
- 34 1. Immediate recommendation for an Approval interview with no additional requirements.
 - 35 2. Plan of preparation as outlined in the Theological Review Panel report, followed by an
36 Approval interview.
 - 37 3. Plan or preparation as outlined in the report, with follow-up Theological Review Panel
38 meeting prior to Approval interview.
 - 39 4. Recommendation that the Candidacy Committee consider denial of endorsement.

1 C. The panel informs the Candidacy Committee and the Candidate in writing of its
2 recommendation. The committee acts on the recommendation at its next regular meeting.
3

4 **V. APPROVAL**

5 Upon the successful completion of the required work and the recommendation of the panel,
6 the candidate is considered for approval by the Candidacy Committee. A positive recommen-
7 dation by the panel shall normally be necessary if the Candidacy Committee is to approve the
8 candidate. In the case of a candidate who has been denied a positive recommendation by the
9 panel, the Candidacy Committee must consult directly with the Vocation and Education unit.
10 The Vocation and Education unit will arrange for a member of the panel to be present at the
11 Approval Interview and to participate in the committee's deliberations. The approval decision is
12 reported in writing to the Vocation and Education unit. The candidate completes the churchwide
13 assignment process forms and is assigned to a region and synod for consideration for a letter of
14 call.
15

16 **VI. ORDINATION OR RECEPTION OF THE CANDIDATE**

17 A. After receipt and acceptance of a letter of call by the candidate, the synodical bishop is to
18 consult with the Office of the Secretary of the Evangelical Lutheran Church in America
19 concerning the reception of the candidate.

20 B. The Evangelical Lutheran Church in America will receive ordained ministers from churches
21 which believe, teach, and confess the Apostles', the Nicene, and the Athanasian Creeds.

22 C. Those from other traditions will be ordained according to the Service of Ordination of this
23 church. The determination of how this policy applies in the case of each candidate is made by
24 the Office of the Secretary of the Evangelical Lutheran Church in America.¹

25 D. The basis for this policy is the recognition that, while ordination is into the Church catholic,
26 it is always particularized in a specific tradition of the Church and never in the abstract. As the
27 Evangelical Lutheran Church in America determines its ecumenical vision and policy, it is
28 necessary to avoid the impression that this church is taking unilateral action that implies the
29 recognition or exchangeability of ordained ministers of another Christian tradition. At the
30 same time it is important to give a clear witness to this church's willingness to affirm the
31 ordination of those churches which believe, teach, and confess the ecumenical creeds.

32 **VII. PASTORAL CARE AND SUPPORT**

33 The beginning of service for those who come to the Evangelical Lutheran Church in America
34 from other churches is an important time. It is a time to establish significant relationships of
35 support and growth. During the early years of service, it is recommended that the synod bishop
36 offer the newly rostered pastor a mentor who would assist the bishop in providing this support
37 and nurture.

¹The process of determining how this policy applies to any specific candidate is carried out, on behalf of the
presiding bishop, by the secretary of this church.

Guidelines for Theological Review Panels

A Theological Review Panel (TRP) is convened by the Vocation and Education unit to assess a candidate's theological readiness to serve on a roster of the Evangelical Lutheran Church in America. The partnership of the ELCA seminaries is highly valued at this time of evaluation and assessment. The Review Panel process is provided for: ~~A.~~ those ordained in another Lutheran church or another Christian tradition, ~~B. Theological Education for Emerging Ministries,~~ C. reinstatement, and ~~D.~~ other situations. Note: A review panel with a different function is used with Theological Education for Emerging Ministries (TEEM). This panel was formerly referred to as a TRP but is now called a Competency Assessment Panel (CAP) to avoid confusion.

Review Panels may be held at regularly scheduled times throughout the year on an ELCA seminary campus. They also may be convened on the territory of a synod and include the Candidacy Committee's seminary faculty representative. The Vocation and Education unit staff determines the participants on the panel, who may include:

1. Vocation and Education unit staff
2. Faculty of an ELCA seminary
3. Candidacy Committee member(s)
4. Evangelical Outreach and Congregational Mission Unit (for mission developers)
5. Ethnic or community representative (if appropriate)
6. Interpreter (if needed)

The Review Panel is scheduled after the Candidacy Committee makes a positive Entrance Decision. The complete file is provided to the Vocation and Education unit central or deployed staff person, who schedules and convenes the Review Panel.

All panel members should have copies of the candidate's file prior to the meeting. The Vocation and Education unit staff person serves as convener, and a recorder is selected.

In preparation for the panel, the candidate should be familiar with the following documents:

- A. *ELCA Constitutions, Bylaws, and Continuing Resolutions*, 2, 3, 4, 5, 7
- B. *Luther's Small Catechism*
- C. ~~*Lutheran Book of Worship*~~ *Evangelical Lutheran Worship* and other ~~Lutheran~~ ELCA worship resources
- D. *The Book of Concord* (available in English, German, Scandinavian languages, Chinese, Japanese, Korean, Spanish)
- E. *Vision and Expectations*
- F. *Use of the Means of Grace*

The candidate should be prepared to be assessed in the following areas:

1. understanding of the ELCA's mission and ministry

- 1 2. familiarity with the life, history, and culture of American Lutheranism
- 2 3. involvement in the life of an ELCA congregation (minimum one year) and
- 3 understanding of practices related to worship, stewardship, and evangelism
- 4 4. theological competence to interpret the doctrine of this church
- 5 5. academic readiness, with careful attention given to competency in
- 6 Lutheran Confessions and theology
- 7 6. supervised ministry experience, including field work, internships, and clinical ministry
- 8 7. indigenous experience that has prepared the candidate for public ministry

9
10 The panel should give attention to the following:

- 11 A. Membership in an ELCA congregation and active participation in its ministry is an
- 12 essential component of candidacy.
- 13 B. Panel recommendations are to be clearly written, with measurable outcomes and
- 14 expectations.
- 15 C. The panel may recommend coursework, reading, mentoring, internships, or other
- 16 means of preparation and formation.
- 17 D. A suggested timeline should be made for completion and any follow-up review or
- 18 recommendations.

19
20 Following the interview with the candidate, the panel recommends an appropriate course of
21 preparation. A panel report with clear expectations is written and distributed to all panel
22 members, the candidate, the Candidacy Committee, the ELCA seminary of affiliation, and
23 ~~Director for Candidacy~~ the lead candidacy staff person in the Vocation and Education unit.

24
25 Recommended actions to the Candidacy Committee may be:

- 26 1. Immediate scheduling of the Approval Interview
- 27 2. Plan of preparation to be completed with Approval Interview following completion
- 28 3. Plan of preparation to be completed with follow-up meeting with Review Panel prior
- 29 to Approval Interview
- 30 4. Denial of candidacy (state reasons clearly)

31
32 If necessary, the Review Panel may be reconvened to make a final recommendation. When all
33 expectations and outcomes have been met by the candidate, the panel provides a final report that
34 clearly states to the candidate and Candidacy Committee that the preparation has been
35 satisfactorily completed and includes the recommendation of the panel.

36 37 38 **Guidelines for Supervised Clinical Ministry**

39 **Introduction**

40 The ELCA requires that all candidates for ordained ministry complete one unit of Supervised
41 Clinical Ministry. Candidates are encouraged to complete this unit before candidacy
42

1 Endorsement and are expected to meet this requirement prior to internship. A candidate must
2 complete Supervised Clinical Ministry prior to the Approval Interview.

3
4 Supervised Clinical Ministry offers candidates the opportunity to convert experience into
5 learning in direct, integrated ways while practicing the art of pastoral ministry. Among the
6 benefits of this learning experience are growth in pastoral identity, theological reflection, and
7 self-understanding. Interaction with peers and supervisor in an interpersonal learning group is a
8 key dimension of the experience.

9
10 The normative program to meet this requirement is a unit of Clinical Pastoral Education (CPE),
11 accredited by the Association for Clinical Pastoral Education (ACPE). Other recognized
12 accrediting bodies include the National Association of Catholic Chaplains (NACC) and
13 Canadian Association for Pastoral Practice and Education (CAPPE).

14
15 Alternative programs and equivalencies should be evaluated and approved in advance by the
16 seminary in consultation with the student's Candidacy Committee and the Vocation and
17 Education unit. Candidates who opt for a non-accredited program should be mindful that they
18 will not fulfill the appropriate unit of CPE required for admission to an ACPE residency. This
19 may have important bearing for those considering future training leading to ecclesiastical
20 endorsement and certification in specialized pastoral care ministry.

21
22 The seminary has primary responsibility for the management and administration of this
23 educational requirement. Programmatic standards, criteria for evaluations, and guidelines for the
24 approval of programs and supervision are to be maintained and provided by the Vocation and
25 Education unit.

26 27 **Standards**

28 The programmatic standards for an approved Supervised Clinical Ministry program shall
29 include, but not be limited by, the following:

- 30 1. a specified time period of no less than 400 hours, including supervised clinical practice
31 in ministry, structured group discussion, and individual study and reflection.
- 32 2. active reporting and evaluation of one's practice of ministry, utilizing a small peer
33 group and individual supervision.
- 34 3. supervision by an individual who is appropriately trained, qualified, and credentialed.
- 35 4. an inductive, experiential model of learning that uses the clinical/case method and
36 focuses on one's whole person in the practice of ministry.
- 37 5. growth in learning the art of pastoral and spiritual care through conceptual models
38 from theology, ethics, and the behavioral sciences.
- 39 6. a context of interpersonal ministry, which includes potential for involvement in
40 pastoral care, social justice ministry, worship and music, preaching, program
41 management, teaching, etc.
- 42 7. an individual contract for learning, developed collaboratively by the student and
43 supervisor, that addresses:
44 a. expression of a personal theology of pastoral ministry;

- b. enhanced self-understanding and self-integration: spiritual, physical, intellectual, emotional, and relational;
- c. ability to initiate helping relationships;
- d. identification of personal strengths and weaknesses in pastoral functioning;
- e. ability to use pastoral supervision for personal and professional growth and to develop the capacity to evaluate oneself in ministry;
- f. capacity to engage a peer group for consultation and receive support and challenge in ministry;
- g. development of one's pastoral identity and authority while working collaboratively with interdisciplinary teams; and
- h. formulation of clear and specific goals for continuing pastoral formation.

Guidelines for Internship in the Evangelical Lutheran Church in America

Introduction

The Evangelical Lutheran Church in America requires candidates for ordination to complete satisfactorily an approved internship. Internship consists of a supervised contextual experience designed to contribute to the formation of pastoral identity and the development of the requisite skills for the public exercise of ministry. Internship is normally full time for one year as the third year of the seminary four-year degree program. A unit of approved supervised clinical ministry experience may be counted as part of the internship year with the approval of the seminary and Candidacy Committee. Normally congregations and supervisors approved by ELCA seminaries, in consultation with synodical bishops, provide the settings and guidance for internships. To facilitate the internship program, the Vocation and Education unit has established standards and guidelines for internship. Each seminary creates policies and procedures through which the standards are implemented. Responsibility for interpreting these standards and guidelines and considering requests for exceptions resides with the seminary in consultation with the appropriate synod and the Vocation and Education unit.

A. ELCA Seminaries

The seminaries shall:

1. ~~p~~ Provide adequate policies, procedures, resources, support, and faculty staffing to maintain an internship program consistent with the expectations of the ELCA;:
2. ~~p~~ Place eligible students on internship in accordance with the expectations of the ELCA and the policies and procedures of the respective seminaries;:
3. ~~and d~~ Distribute the seminary's policies and procedures concerning internships;:
4. ~~m~~ Maintain effective communication with synodical bishops concerning settings and supervisors; ~~and 5-~~ with synodical Candidacy Committees about internship candidates prior to placement;:

- 1 ~~65.~~ p Provide common programs to orient and train every new supervisor and to further
2 the development of experienced supervisors in partnership with the churchwide
3 office;:
4 ~~76.~~ m Maintain effective processes for placement and orientation prior to internship, as
5 well as provide reflection following internship;:
6 ~~87.~~ r Receive and review supervisor written reports on at least a quarterly basis;:
7 ~~98.~~ e Confer with synodical Candidacy Committees as necessary and provide summary
8 evaluations (Form D) at the conclusion of internships prior to the Approval
9 Interviews of the candidates by the committees;:
10 ~~109.~~ p Provide guidance and support during the internship year in a variety of ways
11 including site visits; and
12 ~~110.~~ w When necessary, terminate an internship after appropriate consultation.

14 B. Synods

15 The synodical bishop (or designate) shall:

- 16 1. ~~i~~ Identify and encourage potential congregations and pastors to consider applying to
17 participate in the internship program;:
18 2. ~~m~~ Maintain effective communication with seminary field education offices relative to
19 settings and pastors;:
20 3. p Provide opportunities for ELCA interns in the territory of the synod to participate in
21 the programs and functions of the ELCA and the synod; and
22 4. e Offer necessary support for the Horizon Internship program, including adequate
23 synodical funding.

25 The synodical Candidacy Committee shall:

- 26 1. a Advise students from their synod at non-ELCA/ELCIC seminaries to affiliate with an
27 ELCA seminary during the first year of their academic program in order to meet
28 prerequisites for an eventual ELCA internship;:
29 2. a At time of Endorsement, convey any recommendations regarding internship,
30 including international Horizon or specialized ministry sites, to candidates and the
31 appropriate internship directors by means of the Endorsement Decision Form; and
32 3. r Receive written evaluations regarding candidates' internship experiences prior to the
33 approval interviews of the candidates by the Candidacy Committee.

35 C. Interns

36 Interns are candidates who have a positive Endorsement from their synodical Candidacy
37 Committee, are enrolled in or affiliated with an ELCA seminary, and are approved for internship
38 placement by that seminary. Interns serve in a sustained supervised ministry experience.

39
40 Interns are placed in approved settings by the seminaries. To assist in that placement, candidates
41 for internship are expected to consult with their Candidacy Committee and their internship
42 director. Interns are expected to conduct themselves in a manner consistent with the policies of
43 the ELCA.

44

1 **Criteria and Standards for Candidates for Internship**

2 **Candidates will:**

- 3 1. apply for internship through the internship office of their seminary or, if attending a
4 non-ELCA seminary, through the ELCA seminary with which they are affiliated.
5 2. develop broad learning goals for the internship year in consultation with the synodical
6 Candidacy Committee and seminary faculty to be used in considerations leading to
7 placement.
8 3. develop specific and agreed upon learning goals with the supervisor and internship
9 committee once placement has been made.
10 4. seek to develop and maintain sound and effective relationships with the supervisor,
11 other staff members, the internship committee, and members of the congregation.
12 5. maintain appropriate contacts with the synodical bishop, Candidacy Committee, and
13 seminary. While on internship, interns are to submit reports and evaluations as
14 requested in a timely manner.
15 6. engage in personal prayer, study, and theological reflection and discussion on issues
16 related to ministry and be accountable for these practices to either a Spiritual Director
17 or the internship Supervisor.
18 7. attend internship cluster meetings, conference meetings, and synodical events and
19 participate in appropriate community groups and activities.
20 8. become conversant with the policy, programs, curriculum, official documents, and
21 official statements of the ELCA.
22 9. inform the seminary internship director in a timely manner of any concerns or
23 difficulties that develop in the course of the internship.
24

25 **D. Supervisors**

26 A supervisor is normally an ordained Lutheran minister who has served a minimum of three
27 years and in the setting for at least one year. Pastors who serve as supervisors are expected to be
28 committed to internship as an educational component in the preparation of candidates for
29 ordained ministry. The pastor must be approved as a supervisor by the seminary to which
30 application is made in consultation with the
31 synodical bishop and field education colleagues. Pastors serve as an effective model for and
32 guide to the intern with regard to personal faith, spiritual discipline, personal habits, public
33 ministry, and participation in the wider church. They provide supervised opportunities for the
34 intern to participate in all dimensions of pastoral ministry. All supervisors must participate in
35 supervisory training as provided by the seminaries for new and experienced supervisors.
36

37 **Criteria and Standards for Supervisors**

38 **The supervisor will:**

- 39 1. share with and involve the intern in all aspects of ministry as appropriate, assisting and
40 sharing accountability with the intern to achieve mutually agreed upon learning goals.
41 A collaborative model of ministry is encouraged.
42 2. reflect on the pastoral ministry and the intern's work and well-being in weekly
43 supervisory sessions.

- 1 3. guide the intern in developing responsible and effective partnership in ministry with
- 2 laity.
- 3 4. know and support the polity, policies, and positions of this church, including those
- 4 matters relating to leadership in sacramental practices.
- 5 5. participate in the life of the synod and provide opportunities for the intern to
- 6 experience and participate in synodical programs and events, as well as in appropriate
- 7 local ecumenical, interfaith, and community organizations and activities.
- 8 6. participate in continuing education.
- 9 7. support the internship committee and facilitate its functioning.
- 10 8. attend internship cluster meetings regularly with the intern.
- 11 9. cooperate with the seminary regarding policies and practices contained in each
- 12 seminary's internship manual.
- 13 10. provide written reports and evaluations to the seminary at least quarterly, discerning
- 14 growth and progress as well as any concerns.
- 15 11. participate in the placement process as requested by the seminary.

17 **E. Settings**

18 Settings provide opportunities for the intern to be broadly and appropriately engaged in the
19 practices of ministry, including occasions unique to the setting. Such opportunities are an
20 expression of the setting's commitment to internship as an educational component in the
21 candidate's preparation. All internship sites, including Horizon internship sites, are to meet the
22 following ELCA expectations related to settings.

24 **Criteria and Standards for Internship Settings**

25 **Settings:**

- 26 1. normally are expected to be open to any Endorsed candidate of the ELCA.
- 27 2. are chosen (and periodically evaluated) by the seminary after consultation
- 28 with the bishop of the synod related to each setting.
- 29 3. normally are congregationally based.
- 30
- 31 4. are expected to have a written policy for sexual ethics, sick leave, and lifelong
- 32 learning.
- 33 5. are expected to apply to only one seminary.
- 34 6. are expected to insure that the necessary resources (e.g. financial, supervisory,
- 35 etc.) are provided.
- 36 7. will be committed to internship as an educational component in the preparation
- 37 of candidates for the ordained ministry.
- 38 8. will provide opportunities for the intern to be broadly and appropriately
- 39 engaged in ministerial activities.
- 40 9. will provide adequate support to the intern (and family), including forming a
- 41 committee of lay members to provide to the intern and the supervisor with
- 42 feedback and evaluation.
- 43 10. in keeping with the policies of the ELCA, interns will not preside at Baptism,
- 44 except in the case of emergency, or Eucharist without the authorization of the

1 synodical bishop and then only in extraordinary circumstances.
2 11. will model awareness of and connectedness to the ELCA as a whole with
3 ongoing supportive relationships not limited to, but including, financial
4 benevolence.
5
6

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Chapter 3 - Candidacy for Associates in Ministry

Introduction

Associates in Ministry are called to provide leadership and support for the ministries of the whole people of God. Associates in Ministry are lay people who serve on an officially recognized Word and service roster for lay ministry in the Evangelical Lutheran Church in America. Associates in Ministry work in partnership with laity, pastors, bishops, diaconal ministers, and deaconesses to serve the mission and ministry needs of this church as they carry out responsibilities in congregations, agencies, or institutions of or related to the Evangelical Lutheran Church in America. Through this service Associates in Ministry provide care and nurture of the people of God, equipping them in the Christian faith.

Associates in Ministry are prepared for service through a course of study that includes theological education and are guided by the synod or multi-synodical Candidacy Committee according to the procedures established by the Division for Ministry. Once approved, Associates in Ministry are eligible for a call and serve under a letter of call issued by an expression of this church: congregation, synod council, or ELCA Church Council. Having accepted the first call, Associates in Ministry are commissioned and received onto the roster of the ELCA through a Service of Commissioning. An approved and commissioned Associate in Ministry has met all standards for service as established by the ELCA and enters into a relationship of mutual accountability with the calling body and the synodical and churchwide expressions of this church as set forth in the *Constitution, Bylaws and Continuing Resolutions of the ELCA*. (ELCA 7.50 ff)

Steps in Candidacy

Persons seeking commissioning as Associates in Ministry in the Evangelical Lutheran Church in America are expected to participate fully in all steps of the Candidacy Process: Entrance, Endorsement, and Approval. The candidate has a responsibility to fulfill all of the requirements and expectations of the Candidacy Committee.

Entrance begins a process of discernment that explores an individual's potential for rostered ministry and readiness to begin the process of theological study and candidacy in the ELCA. One year of active membership in an ELCA congregation is required prior to Entrance. The Entrance Process includes Candidacy Application and Entrance Information Form, ELCA Congregational Registration, Initial Interview, Screening, including a Psychological Evaluation,

1 a Background Check, and an Entrance Interview. A positive Entrance Decision must be received
2 before an applicant continues in the process of preparation and formation.
3

4 **Endorsement** encourages and affirms those who clearly demonstrate gifts and qualities for a
5 specific form of ministry in the ELCA as well as identifies areas for growth and development.
6 The candidate prepares an Endorsement Essay and participates in an Endorsement Interview
7 conducted by the Candidacy Committee. The Candidacy Committee will identify the
8 appropriate time for Endorsement in consultation with the candidate. Typical timing would be at
9 the mid-point of the Candidacy Process. For candidates attending an ELCA seminary, the
10 faculty advisor is included in the Endorsement Interview.
11

12 ~~The Candidacy Committee is responsible for distributing the Endorsement Essay assignment to~~
13 ~~those seeking candidacy rostering as Associates in Ministry. Because candidates not attending an~~
14 ~~ELCA seminary may not have the same awareness of time lines, the Candidacy Committee~~
15 ~~should seek to give these candidates direct notification about the posting of the assignment and~~
16 ~~the deadline for submitting the essay.~~
17

18 Candidates who have already completed the majority of the educational requirements prior to
19 application and who receive a strong Entrance Decision may be exempt from the Endorsement
20 step by decision of the Candidacy Committee.
21

22 **Approval** occurs when the candidate articulates the call to ministry and demonstrates readiness
23 to assume a leadership role as a rostered minister in the ELCA. The Approval Interview is
24 scheduled near completion of all academic and practical criteria as affirmation of a call to public
25 ministry. If the candidate is a student at an ELCA seminary, a faculty recommendation is to be
26 provided. An Approval Essay is prepared by the candidate, who participates in the Approval
27 Interview with the Candidacy Committee. Committees are responsible for distribution of the
28 essay questions to the candidate. A positive decision by the committee is necessary for the
29 candidate to participate in the churchwide assignment process and to be available for
30 commissioning and first call.
31

32 Standards

33

34 Persons approved, commissioned, and rostered as associates in ministry of this church shall
35 satisfactorily meet and maintain the following Basic Standards established in the *Constitution,*
36 *Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America (ELCA*
37 *7.52.11):*

- 38 A. commitment to Christ
- 39 B. acceptance of and adherence to the Confession of Faith of this church
- 40 C. willingness and ability to serve in response to the needs of this church
- 41 D. academic and practical qualification for the position, including leadership abilities
42 and competence in interpersonal relationships
- 43 E. commitment to lead a life worthy of the gospel of Christ and in so doing to be an
44 example in faithful service and holy living

- 1 F. receipt and acceptance of a letter of call
- 2 G. membership in a congregation of this church

3
4 The ELCA expects that associate in ministry candidates will demonstrate the following:

- 5 A. knowledge of the Bible, church history, the history and doctrinal teachings of the
- 6 Lutheran church, and the organization and operating principles of the ELCA;
- 7 B. ability to articulate one's sense of calling as a baptized Christian and as an
- 8 associate in ministry;
- 9 C. willingness to share knowledge of the ELCA and its wider ministry and to assist in
- 10 leading in the church's mission to proclaim God's love through word and deed;
- 11 D. encouragement to identify other persons who will prepare for the ministry of the
- 12 gospel;
- 13 E. ability to work in partnership to serve the mission and ministry needs of this
- 14 church;
- 15 F. a healthy self-awareness and willingness to engage in regular habits for physical
- 16 fitness;
- 17 G. commitment to living in accordance with the *Vision and Expectations for Word and*
- 18 *Service Rosters Associates in Ministry in the ELCA*;
- 19 H. competence in the area of one's field of specialization;
- 20 I. at least one year of satisfactory relationship with the appropriate Candidacy
- 21 Committee.
- 22

23 **Academic and Practical Criteria for Commissioning**

24
25 In preparation for commissioning as an associate in ministry, a candidate is required to engage in
26 a comprehensive program of preparation, which includes a bachelor's degree, foundational
27 theological education, field experience, and spiritual formation.

28 29 **1. Degree Requirement**

30 A bachelor's degree or a graduate degree in a field appropriate to the designated field of
31 specialization is required. If the degree is in an unrelated field of study, significant work or
32 competency in the field of specialization must be demonstrated. In some special cases a person
33 not holding a bachelor's degree may be considered for candidacy under the provisions described
34 in "Waiver of Academic Requirement."

35 36 **2. Theological Education**

37 Basic foundational coursework in theological education shall include a minimum of 20 semester
38 credit hours (or an equivalent), including at least one course in each of the following areas:

- 39 a. Biblical Studies – Old Testament
- 40 b. Biblical Studies – New Testament
- 41 c. Lutheran Theology and Confessional Writings
- 42 d. Introductory Systematic Theology
- 43 e. Lutheran Church History (including North American context)
- 44

1 Additional courses may include Practical Theology appropriate to the specialization, e.g.,
2 religious education, pastoral care and counseling, youth ministry, worship, hymnody, etc., but
3 should not replace foundational courses.
4

5 All theological education must be completed through courses taken at an accredited college or
6 seminary approved by the Candidacy Committee or through a course of study approved by the
7 Vocation and Education unit including courses through an ELCA program such as (e.g.
8 SELECT) Fisher's Net/SELECT (see below, pp. xx . The basic theological education
9 requirement shall not be met by equivalency or through continuing education courses.
10

11 **3. Spiritual and Vocational Formation**

12 All candidates for commissioned service are expected to follow a regular pattern of worship,
13 prayer, Bible study, and disciplined faith practices that sustains and supports formal work in
14 theological education and contextual learning. While such formation may follow a variety of
15 patterns, a candidate is expected to engage in practices that are communal in scope, draw on the
16 hearty traditions of the Christian life, and model an example of Christian living for others.
17

18 At the time of entrance into the Candidacy Process, a candidate will be asked to share a plan for
19 how his or her faith life will be sustained and nurtured while in the Candidacy Process. Such a
20 plan may include practices such as the use of a trained spiritual director, participation in a group
21 discipleship experience, retreats, personal devotions and daily prayer, and regular participation in
22 worship in a seminary setting and a congregation. Plans for offering service to others, personal
23 stewardship, vocational discernment, and healthy self-care will also be discussed.
24

25 Throughout the Candidacy Process the Candidacy Committee will inquire about the candidate's
26 ongoing practices and habits and will offer encouragement for lively engagement with such
27 facets of Christian living.
28

29 **4. Health and Wellness**

30 The Evangelical Lutheran Church in America envisions a church in which those preparing for
31 and serving in rostered leadership positions, as well as their spouses and families, will be
32 encouraged, supported, and motivated to grow in their faith hardiness, which reflects their
33 spiritual, physical, emotional, intellectual, interpersonal, financial and vocational health and
34 well-being.
35

36 Healthy leaders enhance their own lives and the lives of others. To be prepared for the rigor of
37 public ministry and mission, candidates need to demonstrate and continue to develop healthy
38 leadership qualities. Leaders in this church who practice self-care and attend to the balance of all
39 aspects of their health enhance the church's faithful witness in the world. Candidates are
40 expected to address any health concerns with their Candidacy Committee. Intentional efforts to
41 improve all aspects of wellness will be most effective when supported by families,
42 congregations, synod, seminary, and community.
43

44 **5. Specialization**

1 The ELCA has identified a need to provide for a variety of ministries in congregations and other
2 settings where theologically trained leaders serve. While the forms of ministry might be
3 different, there are common areas of specialization, focus, and need throughout this church. A
4 call might include many varied responsibilities, but a rostered lay leader is expected to focus on
5 at least one area of specialization in the candidacy process.

6
7 Associates in Ministry are expected to have demonstrated ability and experience within one or
8 more areas of specialization. The list below provides categories in which leaders may have
9 strength or demonstrated competency. The list is not exhaustive but rather descriptive of a
10 variety of areas in which an Associate in Ministry might develop expertise or interest.

11		
12	Administration	Music and Worship
13	Campus Ministry	Outdoor Ministry/Camping
14	Chaplaincy	Parish Nurse/Health
15	Christian Education	Public Policy/Advocacy
16	Community Organizing	Senior Ministries
17	Counseling/Social Work	Spiritual Formation/Direction
18	Early Childhood Administration	Teaching
19	Evangelism/Mission	Volunteer Coordination
20	Interim Ministry	Worship Leadership/Preaching
21	Ministry in Daily Life	Youth and Family
22		

23 Leaders are to be certified, trained, or otherwise demonstrate competence in a specific profession
24 with the appropriate and necessary education and practical preparation. Expertise in a
25 specialization will be demonstrated through the following:

- 26 • Undergraduate degree in field of specialization, or a major/concentration with a particular
27 focus, or equivalent academic credentials, or
- 28 • Professional licensure or certification, whenever normative or required, or, in some cases,
29 significant recognized work experience.

30
31 A candidate declares the area of specialization by the time of candidacy Endorsement, which
32 must be reviewed and confirmed by the Candidacy Committee.

33
34 For those seeking professional certification in ministries of chaplaincy, counseling, and clinical
35 education, ecclesiastical specialized pastoral care endorsement is normative and expected. This
36 ecclesiastical endorsement is pursued through the churchwide office near the time of assignment
37 and call.

38
39 It is the responsibility of the Candidacy Committee to evaluate a candidate's readiness to serve
40 as an Associate in Ministry. While a minimum of one area of specialization is expected, a
41 candidate may be called to serve in a position with a broad position description. The committee
42 must consider formation in theological education, spirituality, contextual education, and overall
43 readiness that will provide the church with competent leaders for mission.

1 **6. Supervised Field Experience**

2 A satisfactorily completed supervised field experience with specialization may be done through
3 an internship, practicum, employment, or other setting. The normal duration of the supervised
4 field experience is one year with a minimum of 600 supervised hours. Clinical Pastoral
5 Education (CPE) may be included as appropriate. (See Guidelines for Field Experience.)
6

7 **Commissioning and First Call**

8
9 A candidate is approved for call by the Candidacy Committee upon successful completion of all
10 requirements and agreement with the *Vision and Expectations* of this church. Associate in
11 Ministry candidates participate in the churchwide assignment process. The service of
12 commissioning is arranged and conducted under the direction and oversight of the bishop of the
13 synod where the first call is received.
14

15 **Reinstatement**

16
17 ~~The process for reinstatement to the rosters of the Evangelical Lutheran Church in America is~~
18 ~~explained in chapter 1 above, pp. XX. the responsibility of the Candidacy Committee of the~~
19 ~~synod where the applicant was last under call. The process for reinstatement can be found in this~~
20 ~~manual. Any person removed from a lay roster that existed prior to 1988 must apply for~~
21 ~~acceptance to a roster of this church under the standards, criteria, policies, and procedures that~~
22 ~~apply to current rosters of the ELCA.~~
23

24 **Fisher's Net/Select Courses for Associate in Ministry Candidates**

25
26 The Fisher's Net/Select program offers theological education delivered via video tapes and
27 ~~textbooks printed material.~~ With approval of the Candidacy Committee, a candidate preparing
28 for service as an associate in ministry in the ELCA who is unable to attend a seminary or college
29 may complete some of the theological education requirements through Fisher's Net/Select.
30 Normally the courses are arranged and scheduled locally and involve a small group of people
31 who take the course together.
32

33 The courses are produced under the direction of the Vocation and Education unit and have been
34 approved for use by associate in ministry candidates. While they are not accepted for academic
35 credit at a college or seminary, these courses fulfill the requirements for commissioning in the
36 Evangelical Lutheran Church in America. Fisher's Net/Select will issue a Certificate of
37 Completion to those who successfully complete a course.
38

39 The process for receiving a certificate of completion through Fisher's Net/Select is as follows:

- 40 1. The candidate arranges to take the course with other students (these may be other
41 associates in ministry or candidates, pastors, lay persons, etc).
- 42 2. At the conclusion of the course, the candidate prepares a reflection paper of 10 to 12

1 pages in length. Suggestions for writing the paper are given in the Fisher's Net/Select
2 catalog.

3 3. The paper will be evaluated in one of the following ways:

- 4 a. The synod Candidacy Committee may designate a person to read and approve the
5 paper. This reader need not be a member of the committee but should be
6 qualified to provide theological and biblical critique. When the essay has been
7 approved, the reader should notify the Fisher's Net/Select office indicating that
8 the candidate has successfully completed the course and request that a certificate
9 of successful completion be issued, or,
10 b. The paper may be sent directly to the Director of Fisher's Net/Select, who will
11 read the paper. If the essay is approved, a certificate of completion will be sent.
12 Fisher's Net/Select charges a nominal fee for reading each paper.
13

14 The synod Candidacy Committee, in conversation with the candidate, is fully responsible for
15 determining how many courses and which courses a candidate may use to satisfy the theological
16 education requirement for approval as an associate in ministry.
17

18 To explore Fisher's Net/Select options: www.elca.org/select
19

20 **Waiver of Academic Requirements**

21

22 Persons interested in serving as an associate in ministry who have not completed the necessary
23 academic requirement of a bachelor's degree may in some cases request a waiver from this
24 requirement. This exception is reserved for those persons who for reasons of prior experience
25 and/or personal circumstances may not find it appropriate or possible to complete the bachelor's
26 degree requirement. Such persons may apply for consideration upon evaluation of gifts for
27 ministry, the needs of this church, and the demonstrated abilities of the individual. Prior
28 experience in the specialization is a primary criteria for consideration in all cases. Age is not the
29 primary criteria for consideration under this provision. A minimum of an associate degree or
30 significant post-secondary education is expected for consideration of a waiver.
31

32 A positive Entrance Decision is required prior to a request for waiver. All requests for a waiver
33 will be reviewed and evaluated by the Division for Ministry Review Committee, with a
34 recommendation made to the synod Candidacy Committee. The evaluation is based on
35 experience in non-degree studies, in demonstrated work performance comparable to that
36 expected of a person holding a bachelor's degree, and other information included in the request.
37 This provision for equivalency applies only to the bachelor's degree requirement and is not
38 applicable to the theological education requirements.
39

40 The procedure to be followed by those seeking consideration for waiver is as follows:

- 41 A. Complete all Entrance requirements and receive a positive Entrance Decision from
42 the synod Candidacy Committee.
43 B. Submit a written request and rationale to the synod Candidacy Committee for
44 review. Based upon this request and all materials submitted, the Candidacy

1 Committee reviews the request for content and clarity and determines whether the
2 candidate should proceed under this provision.

3 C. The Candidacy Committee requests a review and recommendation by the Division
4 for Ministry through the Director for Candidacy's office. This request includes the
5 following material:

- 6 1. A letter from the Candidacy Committee that includes the action of the Committee
7 to forward this request, rationale for their request, and confirmation of a positive
8 Entrance Decision.
- 9 2. A copy of the Application for Candidacy, including the Entrance Essay.
- 10 3. A copy of a written rationale from the candidate that clearly states reasons for the
11 equivalency request, based on experience, training, and competency;
- 12 4. A detailed listing of the candidate's work experience:
 - 13 a. Employing ~~firm~~ organization, city, position, and years in the position;
 - 14 b. Description of the range of responsibilities in each position;
 - 15 c. On-the-job training, seminars, and continuing education taken to build and
16 contribute to competencies, including the type and length of training;
 - 17 d. Supervisory and project management roles carried out in each position
18 including the number of persons and the range of tasks for those supervised;
 - 19 e. Description of independent or team work experiences.
- 20 5. A description of relevant volunteer experience and training. Adult volunteer
21 experience can demonstrate equivalency skills, interpersonal skills, and
22 organizational skills. Include a description of the organization, responsibilities,
23 the numbers and types of relationships with those reported to and those
24 coordinated, and the length of time served.
 - 25 a. Describe the purpose of this effort, the number of persons involved, and your
26 role. Provide appropriate detail of the effort's development over the period
27 of time in which you were involved.
 - 28 b. Describe any training and guidance provided to volunteers that also may be
29 relevant here.
 - 30 c. Serving as a mentor for another can demonstrate factors relevant to
31 equivalency. Describe any mentoring role, results, and outcomes.
- 32 6. A detailed listing of all education completed including related continuing
33 education. All available transcripts or certificates should be submitted, including:
 - 34 a. College, community college, business or trade school, apprenticeships;
 - 35 b. Military training and service, including the scope of responsibilities and time
36 periods for this service;
 - 37 c. On-the-job training, significant work-related seminars, and courses,
38 particularly those that led to increased responsibilities and/or a new position.
- 39 7. A current position description, if in the employment of a church or church-related
40 institution;
- 41 8. Three letters of recommendation from those well acquainted with the candidate's
42 background and work. Letters of recommendation should be more than character
43 references and should include knowledge and illustration of the person's
44 demonstrated ability. References should include the candidate's pastor, a
45 congregational leader familiar with the applicant's demonstrated leadership ability
46 and gifts for ministry, and a person with competence and knowledge consistent with
47 the candidate's area of specialization. No relatives should provide a reference.

- 1 D. The request is reviewed and a recommendation from the Division for Ministry is
- 2 sent to the Candidacy Committee and copied to the candidate.
- 3
- 4 E. The final decision regarding equivalency or alternative study is made by the
- 5 Candidacy Committee. Following a decision regarding equivalency or alternative
- 6 study eligibility, the Candidacy Committee oversees the designated course of study
- 7 to complete equivalency and appropriate supervised field experience.

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Chapter 4 - Candidacy for the Deaconess Community of the ELCA

Introduction

The modern deacon/deaconess movement around the world Deaconess Community of the ELCA is an outgrowth of the revival of the New Testament diaconate that began in Germany during the 19th century. The movement came to America in that century and had an impact on many of the ELCA's predecessor church bodies. The ELCA Deaconess Community is one of two Lutheran deaconess communities in North America coming from this heritage who continue to actively serve today. The other is the independent Lutheran Deaconess Association (LDA), headquartered in Valparaiso, Indiana; women of the LDA may be rostered in the ELCA as Associates in Ministry or as Diaconal Ministers.

“The Deaconess Community has been formed in order that skilled and committed women acting in community may complement the ministry of Word and Sacrament as well as the ministry of the whole people of God. This ministry is exercised within the context of the church's mission to proclaim the Gospel, to relate the Gospel to human need in every situation, and to extend the ministry of the Gospel to all the world.” (Bylaws of the Deaconess Community of the ELCA, 3.1)

The Deaconess Community's Mission statement is: “Compelled by the love of Christ, and sustained by community, we devote our lives to proclaiming the Gospel through ministries of mercy and servant leadership.”

The Deaconess Community vision: “Empowered by the Holy Spirit for public ministry, we passionately seek to: embody our mission, be a Christ-centered community of women, and witness to the Church and the world.”

Deaconesses are approved through the ELCA synod Candidacy Process in partnership with the Committee on Vocation and Education of the Deaconess Community of the ELCA. They are consecrated for service upon receipt and acceptance of a letter of call.

The Deaconess Community holds its organization through the ELCA, and it also serves the Evangelical Lutheran Church in Canada. Its predecessor body in the Lutheran Church in America was one organization serving both countries. A deaconess serves under a call from a

1 congregation, synod, or churchwide agency (ELCA or ELCIC); she may serve in a non-church
2 agency or a non-stipendiary position if issued a call to do so by a congregation or her synod
3 under the guidelines of the ELCA or the ELCIC.
4

5 ~~The vision statement and statement of purpose of the Deaconess Community are as follows:~~
6

7 It is the purpose of the Deaconess Community of the Evangelical Lutheran
8 Church in America to complement this church's ministry of Word and Sacrament
9 and the ministry of the whole people of God. This Community of skilled and
10 committed women centers its life in a commitment to diaconal ministry
11 distinguished by these marks:
12

- 13 A. a life of service to church and society
- 14 B. a life grounded in the biblical witness and the Lutheran Confessions
- 15 C. a life of intercessory prayer, corporate worship, and spiritual discipline and direction
- 16 D. a life and discipline that emerge from a unique history and tradition
- 17 E. a life together that nurtures and empowers its members
- 18 F. a life lived in community that provides places for reflection and gathering
- 19 G. a life that affirms the diversity and gifts of all people
20

21 ~~The Deaconess Community of the Evangelical Lutheran Church in America exists to empower~~
22 ~~women for a life lived in service and a life supported in community by equipping them for~~
23 ~~ministry, usually on the frontiers of this church's outreach and often among the poor and~~
24 ~~marginalized.~~
25

26 ~~A deaconess serves in a churchwide agency, synod, congregation, institution, or other ministry~~
27 ~~authorized by the ELCA or the Evangelical Lutheran Church in Canada (ELCIC). *Note: This*~~
28 ~~*document applies only to women seeking membership in the Deaconess Community of the ELCA.*~~
29 ~~*ELCA women who are members of or seeking membership in the Lutheran Deaconess*~~
30 ~~*Association, Valparaiso, Indiana, may apply for rostering in the ELCA as associates in ministry*~~
31 ~~*or diaconal ministers.*~~
32

33 Steps in Candidacy 34

35 Candidacy for women seeking to serve in the Deaconess Community includes full participation
36 in her Synodical Candidacy Process and in the candidacy process of the Deaconess Community
37 The synodical steps, in order of completion, begin with Entrance, continue through Endorsement,
38 and culminate with Approval. The Deaconess Community process parallels this but uses
39 Investiture as the intermediate step. Traditionally, investiture was the point at which the
40 candidate was entitled to wear the optional garb of the Deaconess Community. It is now the
41 point at which a candidate becomes a full member of the Community with all its rights and
42 responsibilities. ~~Steps that are unique to deaconess candidates are printed in *italics*. The~~
43 ~~candidate has a responsibility to fulfill all the requirements and expectations of the synod~~
44 ~~Candidacy Committee as well as those of the Deaconess Community.~~

1
2 Deaconess candidates participate in the normal **Entrance** and **Approval** steps with the synodical
3 Candidacy Committee.

4
5 **Endorsement** for deaconess candidates is **Investiture** into the Community. Approval for
6 investiture is a decision made by the Deaconess Community Committee on Vocation and
7 Education.

8
9 **Entrance** includes Discernment, Candidacy Application, Congregational Registration, Initial
10 Interview, and Screening, including a Psychological Evaluation and a Background Check
11 through the synod Candidacy Committee. Deaconess candidates must also complete the
12 application packet provided by the Deaconess Community and participate in an interview with
13 the Deaconess Community Committee on Vocation and Education.

14
15 The synod Candidacy Committee must receive a positive recommendation from the Committee
16 on Vocation and Education of the Deaconess Community prior to giving a positive Entrance
17 Decision to a deaconess candidate. The synod Candidacy Committee may not give Entrance as a
18 deaconess candidate to anyone denied by the Community. The synodical Candidacy Committee
19 may, however, choose to postpone or deny a woman recommended by the Community. A
20 positive Entrance Decision qualifies a deaconess candidate to begin theological study.

21
22 **Endorsement/Investiture:** A candidate ~~may go~~ is encouraged to go through **Endorsement** with
23 her synod Candidacy Committee. The Deaconess Community makes the decision to invests her,
24 which parallels synodical endorsement. Approval for investiture is a decision made by the Board
25 of the Deaconess Community upon recommendation of its Committee on Vocation and
26 Education. The two Candidacy Committees work in an atmosphere of mutual respect out of a
27 desire to support the call to diaconia and concern for the candidate.

28
29 ~~The Committee on Vocation and Education of the Deaconess Community will monitor all~~
30 ~~academic and practical requirements for deaconess candidates. Upon completion of preparatory~~
31 ~~standards and endorsement by the Board of Directors of the Deaconess Community, the synod~~
32 ~~Candidacy Committee will be notified of completion of this step.~~

33
34 At this time the candidate publicly participates in the service of mutual affirmation known as
35 Investiture, which admits her to the privileges and responsibilities of the Deaconess Community,
36 ELCA.

37
38 Investiture is normally required prior to a deaconess' internship. Internship is supervised by an
39 onsite supervisor and local committee, supported by the Deaconess Community's Director of
40 Vocation and Education. All internship reports and CPE reports will be copied to both
41 Candidacy Committees by the candidate.

42
43 **Approval for Consecration and First Call** – This step is scheduled upon completion of all
44 academic requirements and practical experience requirements (see below). The Approval Essay

1 assignment distributed by the ELCA will be completed by the candidate prior to meeting with
2 both committees. Copies of the essay ~~should~~ are to be sent to both the synod and the Deaconess
3 Community by the candidate.

4
5 ~~Neither the The Candidacy Committee must receive a positive recommendation from the~~
6 ~~Deaconess Community prior to giving a positive Approval Decision to a deaconess candidate;~~
7 ~~synod Candidacy Committee nor the Committee on Vocation and Education of the Deaconess~~
8 ~~Community may grant approval for consecration and first call to a candidate who has been~~
9 ~~denied by the other. Both may postpone or deny a candidate approved by the other. The~~
10 ~~Candidacy Committee may, however, postpone or deny a candidate approved by the~~
11 ~~Community.~~

12
13 When the Committees come to differing decisions, they must enter into a consultative process
14 until unanimity is reached. The synod Candidacy Committee makes its decision for Approval;
15 the Board of Directors of the Deaconess Community upon recommendation from the Committee
16 on Vocation and Education makes its decision for Approval.

17
18 ~~Where there has not been adequate or conclusive consultation between the Deaconess~~
19 ~~Community and the synod Candidacy Committee, postponement of Approval is encouraged until~~
20 ~~the consultation can be completed and any misunderstandings resolved. When all the partners~~
21 ~~have been carefully heard, it is the Deaconess Community Committee on Education and~~
22 ~~Candidacy that makes the final decision regarding approval.~~

23 24 **Standards for Members of The Deaconess Community of the** 25 **Evangelical Lutheran Church in America**

26
27 A deaconess must meet the Basic Standards for all rostered ministries as found in ELCA
28 *Constitution, Bylaws, and Continuing Resolutions* Chapter 7. In addition the Deaconess
29 Community maintains the following standards for admission and continuance in the Community.

30
31 A deaconess is a woman who:

- 32
33 a. Is an active communing member of a congregation of the ELCA or the ELCIC
34 b. Affirms that she is called by God to ministry in the diaconate through the Deaconess
35 Community and has sought and received confirmation of that call by this church;
36 c. Is academically and professionally prepared to function within her chosen occupation;
37 d. Is prepared theologically to express and reflect upon this church's understanding of:
38 i) the Gospel
39 ii) the ministry of the church as expressed in the historic Lutheran Confessions
40 iii) the mission, purpose and uniqueness of the diaconal call;
41 e. Who has been examined for such theological competence in her vocation, occupation,
42 and personal life; and who participates periodically in a formal period of reflection
43 upon these themes;

- 1 f. Is committed to the continual strengthening of her relationship to and theological
2 understanding of the Triune God through such means as prayer, study of the Holy
3 Scriptures, personal devotional life, and the corporate celebration of Word and
4 Sacrament;
- 5 g. Is unashamedly willing to relate and witness to the mission and message of Christ,
6 not only in her occupation but in her total life;
- 7 h. Pledges to meet the established standards for Deaconess Community membership
8 spiritually, personally, corporately, financially, and in matters of time;
- 9 i. Participates in continuing education and periodic evaluation in accordance with the
10 highest recognized standards of her profession and/or occupation;
- 11 j. Has a healthy self awareness and seeks to maintain a balanced life and spiritual,
12 vocational, interpersonal, intellectual, physical, and emotional wellness.
13

14 Academic and Practical Criteria for Consecration

15 **1. Basic Education Requirements**

16 A candidate for the Deaconess Community is required to meet certain educational requirements
17 as established by the ELCA Vocation and Education Unit in consultation with the Deaconess
18 Community:
19

- 20 a. She must be prepared to meet the academic and professional standards for her chosen
21 vocation or specialization, e.g. nurse, social worker, chaplain, parish deaconess, etc. and
22 any licensing or certification requirements for the state or province in which she will
23 serve. Candidates usually will earn a bachelor's degree, or its equivalent related to her
24 field of service.
25
- 26 b. She must complete a course of theological studies as detailed in section 2 below. ~~Such~~
27 ~~course of study is determined by the particular occupational focus of the deaconess. The~~
28 ~~course of theological study is designed to~~ which will prepare her to express and reflect on
29 this church's understanding of the Gospel, the ministry of the church as expressed in the
30 historic Lutheran Confessions, the mission, purpose, and uniqueness of the Deaconess
31 Community as one of the ecumenical diaconal organizations, and her own responsibility
32 within and in relation to this total context.
33
- 34 ~~e. In addition to professional/occupational and theological studies, the candidate is~~
35 ~~required to participate in at least one candidate seminar. During that time she pursues~~
36 ~~special studies in such areas as diaconies and spirituality.~~
37
- 38 ~~d. For parish ministry, the deaconess applicant planning to serve in a congregation of the~~
39 ~~ELCA or ELCIC must hold a bachelor's degree in an appropriate field of study.~~
40
- 41 ~~e. The deaconess candidate shall meet the educational requirements of her chosen~~
42 ~~profession, e.g., nursing, social work, education, etc., and any licensing or certification~~
43 ~~requirements for the sate or province in which she will serve.~~
44

1 ~~f. For candidates without a bachelor's degree, the Committee on Education and~~
2 ~~Candidacy shall evaluate the previous education and experience of candidates not holding~~
3 ~~a bachelor's degree to determine whether there is satisfactory experience and skill in the~~
4 ~~chosen area of service. This shall be done in consultation with the synodical Candidacy~~
5 ~~Committee. Examples include nurses who hold an RN/LPN rather than a BSN or~~
6 ~~occupations requiring only an AA degree, such as early childhood educator.~~

7
8 c. A unit of Clinical Pastoral Education or other supervised pastoral education is required
9 for all deaconess candidates.

10
11 d. An internship, usually of one year, is required.

12 13 **2. Theological Education Requirements**

14 a. Deaconess candidates preparing to serve in a congregation of the ELCA must earn a
15 master's degree in theological studies (M.A.R., M.R.E., M.A., M.T.S., etc.) and may
16 include a major or specialization in her field of ministry. Such candidates shall confer
17 with the Deaconess Community regarding the selection of an appropriate seminary and
18 the curriculum requirements of the Community (see b. below). ~~A unit of Clinical or~~
19 ~~Supervised Pastoral Education is required as part of the preparation for congregational~~
20 ~~service.~~

21
22 b. The deaconess candidate preparing for ministry in which a seminary degree is not
23 required will complete a course of theological studies planned in consultation with the
24 community's Director of Vocation and Education. This may include courses in the
25 following areas: Old Testament, New Testament, Church History, Ethics, Lutheran
26 Confessions, Pastoral Care and Counseling, Systematic Theology, Worship & Liturgy,
27 Field Education. The Committee on Vocation and Education of the Deaconess
28 Community is responsible for monitoring this course of study and will report successful
29 completion to the synodical Candidacy Committee.

30
31 ~~This will include courses listed below with a total of 20 semester credit hours or the~~
32 ~~equivalent in the subjects noted (*) as well as appropriate electives.~~

- 33
34 i. ~~Old Testament*~~
35 ii. ~~New Testament*~~
36 iii. ~~History*~~
37 iv. ~~Ethics~~
38 v. ~~Lutheran Confessions*~~
39 vi. ~~Pastoral Care and Counseling~~
40 vii. ~~Systematic Theology*~~
41 viii. ~~Worship/liturgy~~
42 ix. ~~Field education (a total of 400 hours)~~
43 x. ~~Appropriate electives~~
44

1 ~~e. A possible alternative: a candidate without bachelor's degree may be invited to attend~~
2 ~~seminary. This decision will be made by the seminary in consultation with the~~
3 ~~Deaconess Community and churchwide unit (ELCA/ELCIC)~~
4

5 **3. Specialization**

6 The ELCA has identified a need to provide for a variety of ministries in congregations and other
7 settings where theologically trained leaders serve. While the forms of ministry might be
8 different, there are common areas of specialization, focus, and need throughout this church. A
9 call might include many varied responsibilities, but a rostered leader is expected to focus on at
10 least one area of specialization in the Candidacy Process.

11
12 Deaconesses are expected to have demonstrated ability and experience within one or more areas
13 of specialization. The list below provides categories in which leaders may have strength or
14 demonstrated competency. The list is not exhaustive but rather descriptive of a variety of areas in
15 which a deaconess might develop expertise or interest.

17 Administration	Music and Worship
18 Campus Ministry	Outdoor Ministry/Camping
19 Chaplaincy	Parish Nurse/Health
20 Christian Education	Public Policy/Advocacy
21 Community Organizing	Senior Ministries
22 Counseling/Social Work	Spiritual Formation/Direction
23 Early Childhood Administration	Teaching
24 Evangelism/mission	Volunteer Coordination
25 Interim ministry	Worship Leadership/Preaching
26 Ministry in Daily Life	Youth and Family

27
28 Leaders are to be certified, trained, or otherwise competent in a specific profession with the
29 appropriate and necessary education and practical preparation. Expertise in a specialization will
30 be demonstrated through the following:

- 31 • Undergraduate degree in field of specialization, or a major/concentration with a particular
32 focus, or equivalent academic credentials, or
- 33 • Professional licensure or certification, whenever normative or required, or, in some cases,
34 significant recognized work experience.

35
36 A candidate declares the area of specialization (which must be reviewed and confirmed by the
37 Committee of Vocation and Education) by the time of Investiture.

38
39 For those seeking professional certification in ministries of chaplaincy, counseling, and clinical
40 education, ecclesiastical specialized pastoral care endorsement is normative and expected. This
41 ecclesiastical endorsement is pursued through the churchwide office near the time of assignment
42 and call.

43

1 It is the responsibility of the Committee of Vocation and Education together with the synod
2 Candidacy Committee to evaluate a candidate's readiness to serve as a deaconess. While a
3 minimum of one area of specialization is expected, a candidate may be called to serve in a
4 position with a broad position description. The committees must consider formation in
5 theological education, spirituality, contextual education, and overall readiness so that the church
6 is provided with competent leaders for mission.

7 8 **4. Deaconess Candidate Formation**

9 The purpose of the Deaconess Candidate Formation is to enable the candidate to grow in the
10 understanding of her call into diaconia and into the Deaconess Community. The candidate is
11 required to participate in formational events with the following objectives:

- 12 • Discern, through her experience, through interactions, through prayer and confirmation
13 that her call is *diaconal*, and is also to life within the Deaconess Community
- 14 • Deepen her relationship with God through prayer, theological preparation, spiritual
15 direction, and community life
- 16 • Understand the history of the diaconate from biblical times to the present
- 17 • Interpret *diaconia* to others

18
19 The Deaconess Community offers a variety of opportunities for candidates to explore both the
20 Community and herself, from a variety of viewpoints. Retreats, attendance at annual Deaconess
21 Community assemblies, mentoring, and other integrative events are opportunities for each
22 woman to grow in relationship with the Community and her call.

23 24 **5. Health and Wellness**

25 The Evangelical Lutheran Church in America envisions a church in which those preparing for
26 and serving in rostered leadership positions and their spouses and families will be encouraged,
27 supported, and motivated to grow in their faith hardiness, which reflects their spiritual, physical,
28 emotional, intellectual, interpersonal, and vocational health and well-being.

29
30 Healthy leaders enhance their lives and the lives of others. To be prepared for the rigor of public
31 ministry and mission, candidates need to demonstrate and continue to develop healthy leadership
32 qualities. Leaders in this church who practice self-care and attend to the balance of all aspects of
33 their health enhance the church's faithful witness in the world. Candidates are expected to
34 address any health concerns with their Candidacy Committees. Intentional efforts to improve all
35 aspects of wellness will be most effective when supported by families, congregations, synod,
36 seminary, and Community.

37 38 **6. Spiritual and Vocational Formation**

39 All candidates for consecrated service are expected to follow a regular pattern of worship,
40 prayer, Bible study, and disciplined faith practices that sustains and supports formal work in
41 theological education and contextual learning. While such formation may follow a variety of
42 patterns, a candidate is expected to engage in practices that are communal in scope, draw on the
43 hearty traditions of the Christian life, and model an example of Christian living for others.

1 At the time of entrance into the Candidacy Process, a candidate will be asked to share a plan for
2 how her faith life will be sustained and nurtured while in the Candidacy Process. Such a plan
3 may include practices such as the use of a trained spiritual director, participation in a group
4 discipleship experience, retreats, personal devotions and daily prayer, and regular participation in
5 worship in a communal setting or a congregation. Plans for offering service to others, personal
6 stewardship, vocational discernment, and healthy self-care will also be discussed.
7 Throughout the Candidacy Process the Candidacy Committees will inquire about the candidate's
8 ongoing practices and habits and will offer encouragement for lively engagement with such
9 facets of Christian living.

11 **7. Investiture**

12 Upon completion of preparatory requirements and endorsement by the Board of Directors of the
13 Deaconess Community, each entranced candidate publicly participates in a service of mutual
14 affirmation known as Investiture, which during the remainder of her candidacy admits her to the
15 privileges and responsibilities of the Deaconess Community of the ELCA. A decision for
16 Investiture by the Board of the Directors of the Deaconess Community shall be reported to the
17 synodical Candidacy Committee.

19 **8. Internship**

- 20 a. Having completed her theological education requirements and following Investiture, the
21 deaconess candidate normally participates in a one-year internship, which has a two-fold
22 purpose:
- 23 • To use and improve professional skills
 - 24 • To begin to function in her role as a deaconess.
- 26 b. The deaconess candidate participates in her own internship placement, which is developed
27 through consultation with the Director of Vocation and Education of the Deaconess
28 Community, bishops whose synods are seeking internship placements, and seminary
29 faculty or contextual education staff, if she is attending seminary. The candidate submits
30 to the Director of Vocation and Education, for the approval of the Committee on Vocation
31 and Education, a written plan for the internship, prior to its implementation.
- 33 c. In preparation for internship the deaconess candidate is provided with a copy of the
34 current Internship Manual for the Deaconess Community. Within two weeks of beginning
35 the internship, she prepares, in consultation with the Director of Vocation and Education
36 and the on-site supervisor an internship contract/covenant, to be approved by the
37 Committee on Vocation and Education.
- 39 d. The Director of Vocation and Education reviews the internship evaluations and monthly
40 reports. Final internship reports shall be sent to the synod Candidacy Committee and the
41 Committee on Vocation and Education.

43 **Consecration and First Call**

1
2 A deaconess candidate is approved for consecration on successful completion of all
3 requirements, agreement with the *Vision and Expectations* of this church, and a positive
4 Approval Decision by the synod Candidacy Committee and the Board of Directors of the
5 Deaconess Community.

6
7 Deaconess candidates may participate in the Churchwide Assignment Consultation scheduled
8 two times each year; however, usually deaconess candidates are assigned to a synod ~~by a Bishop~~
9 ~~in an~~ through administrative assignment.

10
11 The bishop of first call and the deaconess candidate will inform the directing deaconess of the
12 receipt and acceptance of a letter of call. The Directing Deaconess will relay this information to
13 the Board of Directors of the Deaconess Community and will assist the bishop in arranging and
14 conducting a service of consecration that includes the Directing Deaconess or her appointee.

15
16 ~~Approval and assignment and acceptance of a letter of call is reported to the Board of Directors~~
17 ~~of the Deaconess Community by the Committee on Vocation and Education. A service of~~
18 ~~consecration is arranged and conducted under the direction and oversight of the bishop of the~~
19 ~~synod where the first call is received, and includes the Directing Deaconess of the Deaconess~~
20 ~~Community or her appointee. (www.elca.org/dem/worship/liturgies)~~

21 Reinstatement

22
23
24 The process for reinstatement to the rosters of the Evangelical Lutheran Church in America is
25 explained in chapter 1 above, pp. XX. the responsibility of the Candidacy Committee of the
26 synod where the applicant was last under call. The process for reinstatement is found elsewhere
27 in this manual. Any person removed from a roster that existed prior to 1988 must apply for
28 acceptance to a roster of this church under the standards, criteria, policies, and procedures that
29 apply to current rosters of the ELCA.

Chapter 5 - Candidacy for Diaconal Ministry

Introduction

Diaconal Ministry is a form of rostered leadership ministry that helps enable the ELCA to effectively fulfill its mission of service in the world. Diaconal Ministers are called by this church to positions that exemplify the servant life and seek to equip and motivate others to live it. Diaconal ministers shall seek in a variety of ways to empower, equip, and support the baptized people of God in the ministry of Jesus Christ and the mission of God in the world. Diaconal ministers are marked by these characteristics and shall:

1. Be Rooted in the Word of God

Diaconal ministers are committed to Christ, and called to be spokespersons for the gospel, the apostolic faith, and the theological emphasis of this church to God's world.

2. Be Trained to Carry Out a Particular Service

Diaconal ministers carry out a public ministry of service and witness. With demonstrated competence and expertise in a particular discipline, diaconal ministers may serve both within and outside of congregational settings, in each case bearing responsibility for making the linkages between church and world. Programmatic ministries within congregational settings should be marked by extension of the witness and service of the Church into the wider community.

3. Be Committed and Prepared to Equip the Baptized for Ministry in the World and in the Church

Diaconal ministers along with other rostered leaders are called to lead and equip the baptized for ministry. Diaconal ministers support the ministry of the baptized through appropriate programmatic ministries and by working with the laity in discerning and encouraging their gifts for ministry.

4. Give Particular Attention to Ministries at the Boundaries Between the Church and World

Diaconal ministers carry public responsibility to speak for the needs of God's world to the church as well as taking God's saving gospel to the world through the actions of God's people both individually and collectively.

5. Exemplify the Life of Christ-like Service Addressing All Forms of Human Need

The call to diaconal ministry is a lifelong commitment that supports and complements the ministry of Word and Sacrament, focusing on ministry to the whole person. This

1 "diaconal bias" provides the lens and vision for developing the diaconal mission of the
2 church carried out among and through its members.

3 4 **6. Be Grounded in Community**

5 Diaconal ministers need the support and shared vision of a community of leaders
6 committed to a common calling. This grounding in a diaconal community serves as the
7 reminder to seek to build community in all ministry settings.
8

9 **Steps in Candidacy**

10
11 Persons seeking consecration as diaconal ministers in the ELCA are expected to participate fully
12 in all steps of the Candidacy Process: Entrance, Endorsement, and Approval. The candidate has a
13 responsibility to fulfill all of the expectations and requirements of the Candidacy Process.
14

15 **Entrance** begins a process of discernment that explores an individual's potential for rostered
16 ministry and readiness to begin preparation through theological study and candidacy in the
17 ELCA. One year as an active member in an ELCA congregation is required prior to entrance.
18 The Entrance Process includes Candidacy Application, Congregational Registration, Initial
19 Interview, and Screening, including a Psychological Evaluation. The synod Candidacy
20 Committee must make a positive Entrance Decision before an applicant continues in the process
21 of formation and preparation. A positive Entrance Decision is required to attend the Diaconal
22 Ministry Formation Event and to begin field experience. A Background Check is to be
23 completed prior to any field placement.
24

25 In consultation with the Candidacy Committee, application is made to a seminary. Affiliation
26 with an ELCA seminary is required for any candidate who is not attending an ELCA seminary as
27 part of the Candidacy Entrance Process. The candidate receives consultation and guidance
28 regarding the requirements for diaconal ministry (see Theological Education section).
29

30 **Endorsement** encourages and affirms those who clearly demonstrate gifts and qualities for a
31 specific form of ministry in the ELCA as well as identifies areas for growth and development.
32 Endorsement for a diaconal ministry candidate is considered at an appropriate time during the
33 Candidacy Process. At least one full semester/quarter of graduate theological study and the
34 completion of the formation event are required before Endorsement. The candidate submits the
35 Endorsement Essay to the synod Candidacy Committee and the seminary. The Candidacy
36 Committee arranges for the Endorsement Interview and makes a decision. Once endorsed, the
37 candidate may begin the diaconal ministry field experience requirement. A proposal for the
38 project component should be submitted at the time of Endorsement.
39

40 **Approval** occurs when the candidate articulates the call to ministry and demonstrates readiness
41 to assume a leadership role as a rostered minister in the ELCA. The Approval Interview comes
42 near the satisfactory completion of all academic and practical requirements as affirmation of a
43 call to public ministry. An Approval Essay, available from the seminary or the synod, is prepared
44 and submitted to the Candidacy Committee. A faculty recommendation is submitted. The

1 Candidacy Committee arranges for the Approval Interview. A positive Approval Decision by the
2 committee must be made in order for the candidate to be available for assignment, consecration,
3 and first call.
4

5 Standards

6

7 Persons approved, consecrated, and rostered as diaconal ministers of this church shall
8 satisfactorily meet and maintain the following Basic Standards established in the *Constitution,*
9 *Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America (ELCA*
10 *7.52.11.):*

- 11 A. Commitment to Christ;
 - 12 B. Acceptance of and adherence to the Confession of Faith of this church;
 - 13 C. Willingness and ability to serve in response to the needs of this church;
 - 14 D. Academic and practical qualifications for ministry, including leadership abilities
 - 15 and competence in interpersonal relationships;
 - 16 E. Commitment to lead a life worthy of the gospel of Christ and in so doing to be
 - 17 an example in faithful service and holy living;
 - 18 F. Receipt and acceptance of a letter of call; and
 - 19 G. Membership in a congregation of this church.
- 20

21 Diaconal ministers must be fully prepared to meet the following criteria:

- 22 A. Knowledge and understanding of the Word of God;
 - 23 B. A Lutheran understanding of the gospel;
 - 24 C. Knowledge and understanding of the Lutheran Confessions;
 - 25 D. Theological reflection on issues of faith and life;
 - 26 E. Personal spiritual formation and ministry identity;
 - 27 F. Communication and planning skills necessary for effective witness, both verbally and
 - 28 in action;
 - 29 G. Specific training and skill in an identified area of service;
 - 30 H. Willingness to share knowledge of the ELCA and its wider ministry and assist in
 - 31 leading the church's mission to proclaim God's love through word and deed;
 - 32 I. Encouragement to identify other persons who will prepare for the ministry of the
 - 33 gospel;
 - 34 J. Ability to work in partnership and serve the mission and ministry needs of this church.
- 35

36 Academic and Practical Criteria for Consecration

37

38 In preparation for consecration as a diaconal minister of this church, a candidate is required to
39 engage in a comprehensive program of preparation, which includes theological education,
40 training in area of specialization, formation for ministry, and field experience, including a
41 diaconal ministry project.
42

43 **1. Theological Education**

1 Candidates must complete a theological degree at the master's level. All ELCA seminaries can
2 provide such a degree as well as the basic Lutheran studies required for diaconal ministry
3 service. Each seminary will advise its own students regarding core curriculum and field
4 education requirements. The core curriculum for diaconal ministry includes:

- 5 A. Old Testament Foundation
- 6 B. New Testament Foundation
- 7 C. Church History Foundation
- 8 D. Church Doctrine Foundation/Systematic Theology
- 9 E. Ethics
- 10 F. Lutheran Confessions
- 11 G. Church in Society

12
13 Candidates not attending ELCA seminaries must affiliate with one of four ELCA seminaries:
14 Lutheran Theological Seminary at Gettysburg, Wartburg Seminary, Lutheran School of
15 Theology at Chicago, or Luther Seminary to receive consultation and guidance regarding core
16 curriculum recommendations, Lutheran studies requirements, and supervision and coordination
17 of field experience and project proposals.

18
19 The seminary also provides a faculty recommendation near the time of approval. An affiliation
20 fee is paid to the ELCA seminary for these services. Application for admission is made only if
21 academic courses are required.

22 23 **2. Spiritual and Vocational Formation**

24 All candidates for consecrated service are expected to follow a regular pattern of worship,
25 prayer, Bible study, and disciplined faith practices that sustains and supports formal work in
26 theological education and contextual learning. While such formation may follow a variety of
27 patterns, a candidate is expected to engage in practices that are communal in scope, draw on the
28 hearty traditions of the Christian life, and model an example of Christian living for others.

29
30 At the time of entrance into the Candidacy Process, a candidate will be asked to share a plan for
31 how his or her faith life will be sustained and nurtured while in the Candidacy Process. Such a
32 plan may include practices such as the use of a trained spiritual director, participation in a group
33 discipleship experience, retreats, personal devotions and daily prayer, and regular participation in
34 worship in a seminary setting and a congregation. Plans for offering service to others, personal
35 stewardship, vocational discernment, and healthy self-care will also be discussed.

36
37 Throughout the Candidacy Process the Candidacy Committee will inquire about the candidate's
38 ongoing practices and habits and will offer encouragement for lively engagement with such
39 facets of Christian living.

40 41 **A. Diaconal Ministry Formation Event**

42 A positive Entrance Decision from the synod Candidacy Committee is required prior to
43 participation in the Formation Event. Candidates must participate in the Formation Event before
44 they can be considered for Endorsement.

1
2 **Purpose:** Normally the Formation Event precedes seminary study and provides a diaconal
3 perspective for shaping a course of study and field experience Candidates will:

- 4 1. Study and explore the biblical, theological, historical, and ecumenical roots and
5 expressions of diaconal ministry;
- 6 2. Examine current diaconal approaches and models for ministry in a variety of
7 settings through study and field trips;
- 8 3. Gain deeper understandings of Lutheran theology as it relates to all forms of
9 ministry, call, and ecclesiology;
- 10 4. Develop spiritual insights and disciplines for active ministry through worship,
11 prayer, and group processes designed for spiritual formation, development of
12 community, and mutual vision for diaconal ministry;
- 13 5. Explore areas for specialization and become oriented to standards, requirements,
14 and procedures for ecclesiastical endorsements and professional certifications
15 or licensure.

16
17 **Requirements:** All applicants to the Diaconal Ministry Formation Event must:

- 18 1. complete the Candidacy Application Process.
- 19 2. receive a positive Entrance Decision.
- 20 3. submit Formation Event Application and essay.
- 21 4. submit registration fee.
- 22 5. complete all assigned readings prior to formation event.
- 23 6. be in residence throughout the entire formation event.
- 24 7. have a completed background check on file.

25
26 Academic credit may be requested by the student prior to or at the time of registration and will
27 be awarded upon successful completion of the Formation Event and other requirements
28 established by the seminary.

29 30 **B. Spiritual Direction**

31 Candidates are expected to seek to develop, in a relationship of spiritual direction, regular habits
32 and patterns for spiritual nurture, spiritual discipline, and healthy self-care. Candidates must
33 arrange for 40 hours of supervised spiritual direction, of which 10 hours must be contact hours.
34 The candidate submits a report form to the Candidacy Committee when the 40 hours are
35 completed.

36 37 **3. Health and Wellness**

38 The Evangelical Lutheran Church in America envisions a church in which those preparing for
39 and serving in rostered leadership positions and their spouses and families will be encouraged,
40 supported, and motivated to grow in their faith hardiness, which reflects their spiritual, physical,
41 emotional, intellectual, interpersonal, financial and vocational health and well-being.

42
43 Healthy leaders enhance their own lives and the lives of others. To be prepared for the rigor of
44 public ministry and mission, candidates need to demonstrate and continue to develop healthy

1 leadership qualities. Leaders in this church who practice self-care and attend to the balance of all
2 aspects of their health enhance this church's faithful witness in the world. Candidates are
3 expected to address any health concerns with their Candidacy Committee. Intentional efforts to
4 improve all aspects of wellness will be most effective when supported by families,
5 congregations, synod, seminary, and community.

6 7 **4. Specialization**

8 The ELCA has identified a need to provide for a variety of ministries in congregations and other
9 settings where theologically trained leaders serve. While the forms of ministry might be
10 different, there are common areas of specialization, focus, and need throughout this church. A
11 call might include many varied responsibilities, but a rostered lay leader is expected to focus on
12 at least one area of specialization in the Candidacy Process.

13
14 Diaconal ministers are expected to have demonstrated ability and experience within one or more
15 areas of specialization. The list below provides categories in which leaders may have strength or
16 demonstrated competency. The list is not exhaustive but rather descriptive of a variety of areas in
17 which a diaconal minister might develop expertise or interest.

19 Administration	Music and Worship
20 Campus Ministry	Outdoor Ministry/Camping
21 Chaplaincy	Parish Nurse/Health
22 Christian Education	Public Policy/Advocacy
23 Community Organizing	Senior Ministries
24 Counseling/Social Work	Spiritual Formation/Direction
25 Early Childhood Administration	Teaching
26 Interim Ministry	Volunteer Coordination
27 Lay Evangelism/Mission	Worship Leadership/Preaching
28 Ministry in Daily Life	Youth and Family

29
30 Leaders are to be certified, trained, or otherwise competent in a specific profession with the
31 appropriate and necessary education and practical preparation. Expertise in a specialization will
32 be demonstrated through one or more of the following:

- 33 • Undergraduate or graduate degree in field of specialization, or a major/concentration with
34 a particular focus, or equivalent academic credentials, or
- 35 • Professional licensure or certification, whenever normative or required, or, in some cases,
36 significant recognized work experience.

37
38 A candidate declares the area of specialization by the time of Candidacy Endorsement. A written
39 explanation of the particular diaconal focus of this specialization is also submitted to the
40 Candidacy Committee, which reviews and confirms the specialization.

41
42 For those seeking professional certification in ministries of chaplaincy, counseling, and clinical
43 education, ecclesiastical specialized pastoral care endorsement is normative and expected. This

1 ecclesiastical endorsement is pursued through the Vocation and Education unit near the time of
2 assignment and call.

3
4 It is the responsibility of the Candidacy Committee to evaluate a candidate's readiness to serve
5 as a diaconal minister. While a minimum of one area of specialization is expected, a candidate
6 may be called to serve in a position with a broad position description. The committee must
7 consider formation in theological education, spirituality, contextual education, and overall
8 readiness that will provide this church with competent leaders for mission.

9 10 **5. Field Experience**

11 Field work plays a vital role in the preparation and formation of diaconal ministry candidates.
12 Diaconal ministry takes place at the boundaries where church and society interface. Regardless
13 of the particular ministry setting in which they serve, diaconal ministers will be expected to
14 understand the dynamic relationships within and between congregational and societal systems
15 and to provide leadership in connecting these systems. The placements for field work will reflect
16 the range of diaconal purpose and
17 should be appropriate and specific to its unique characteristics as a ministry of Word and service.

18 19 **A. Standards for Field Experience**

- 20 1. 700 hours of supervised training at the church-societal interface. (Particular areas of
21 specialization may require additional supervised clinical training in accredited
22 programs.) A minimum of 200 hours must be a diaconal ministry project in a field
23 experience congregation.
- 24 2. Ability to articulate and demonstrate a vision and understanding of a particular
25 ministry of Word and service as rooted in the Word of God and as a witness to the
26 gospel.
- 27 3. Demonstrated skills in analyzing systemic relationships within and between
28 congregations, societal structures, and institutions, and developing strategies or
29 providing ministry at the interface of church and world.
- 30 4. Demonstrated competence in planning and implementation of a diaconal ministry
31 project designed to engage with a congregation regarding its ministry in the world.
32 This project will demonstrate an understanding of Lutheran theology and Christian
33 vocation.

34 35 **B. Field Experience Placement**

36 The field experience requirements should be planned to give the candidate supervised experience
37 in three integral areas of preparation for diaconal ministry: understanding and working with a
38 congregation in relationship to the larger community, gaining expertise in an area of
39 specialization, and reflecting theologically and spiritually on the relationship between these two
40 areas. Various work and field experiences may be arranged sequentially and cumulatively to
41 achieve the required 700 hours. A minimum of 200 hours will be devoted to the diaconal
42 ministry project in a congregation. Candidates completing the project concurrent with seminary
43 study may wish to explore the possibility of an independent study in relationship to their project.
44

1 Candidates work with the seminary's office of contextual education so that appropriate field
2 experiences can be arranged. The ELCA seminary granting a candidate's degree is responsible
3 for supervision of the field experience. Supervision of the field experience for students at non-
4 ELCA seminaries is provided through the ELCA seminary of affiliation.

5
6 **C. Candidates Who Are Enrolled in Academic Degree Programs**

7 Seminaries may structure the diaconal ministry field experience in a variety of ways and include
8 more than one setting. The determination of how the field work is structured will be based on
9 such factors as age, previous work experience, the field work/teaching parish/ministry in context
10 opportunities of the particular seminary, etc. For example, the field work component may
11 include:

- 12 1. A full-time (30-40 hours per week) field experience in a congregation or other setting
13 (4-6 months);
- 14 2. A part-time position (10-20 hours per week) during the academic year completed over
15 a one- to two-year period;
- 16 3. Part-time work during the school year combined with full-time summer position;
- 17 4. A combination CPE and field work arrangement (a unit of CPE may count for up to
18 300 hours).

19
20 **D. Candidates Who Have Completed Their Academic Degree Program**

21 The candidate seeks the guidance of the ELCA Center for Diaconal Ministry Preparation at the
22 Lutheran School of Theology at Gettysburg, in consultation with the candidate's Candidacy
23 Committee, to arrange an appropriate field experience.

24
25 If already employed in a diaconal ministry setting, the candidate may, with the guidance of the
26 ELCA Center for Diaconal Ministry Preparation, in consultation with the candidate's Candidacy
27 Committee, arrange to complete supervised field work in that place, once a positive Endorsement
28 Decision has been made.

29
30 Candidates who hold a degree from an ELCA seminary may seek the guidance of that
31 seminary's contextual education office for field education placement and supervision, in
32 consultation with the ELCA Center for Diaconal Ministry Preparation and the Candidacy
33 Committee.

34
35 **E. The Diaconal Ministry Project**

36 The purpose of the project is to provide the candidate an opportunity to develop a vision for
37 engaging the field experience congregation in ministry at the interface of societal need and
38 Christian service. Through the planning, execution, and evaluation of the project, the candidate
39 will demonstrate competency in the areas of:

- 40 1. the candidate's specialization;
 - 41 2. an understanding of Lutheran theology and Christian vocation;
 - 42 3. the ability to translate these by engaging the field experience congregation in a
43 particular ministry of the baptized in the world.
- 44

1 The project is to take place in consultation with the project director (appointed by the seminary)
2 and a supervisor. Included in the 200 hours will be direct supervision, reflection, meetings with
3 the Congregational liaison committee, and planning and execution of the project.
4

5 **F. Guided Reflection and Supervision**

6 Several important roles and functions facilitate the goals for specialized field experiences.
7 Specialized field experiences are those where the candidate is working in the area of
8 specialization and concurrently assigned to work with a congregation.
9

10 **1. Project Director.** The project director, who is assigned by the seminary, will participate in the
11 development of the field work learning agreement and project proposal. The project director will
12 provide guided theological reflection on the candidate's field work experience. The project
13 director will provide a written evaluation for the candidate, which is to be submitted to the
14 seminary field education office and the synod Candidacy Committee. At the time of the
15 candidate's approval, the project director's evaluation will be incorporated in the Seminary
16 Recommendation Form (*Form D*).
17

18 **2. Supervisor at the specialized site/place of employment.** The on-site supervisor, who is
19 assigned by the seminary, will provide administrative structure to the overall experience,
20 including a written description of responsibilities, consultation for mutual reflection of
21 supervisory issues, and periodic review and written final evaluation of the candidate's
22 competence in the designated area of specialization. It is the candidate's responsibility to see that
23 a copy of this evaluation is submitted to the seminary field education office and to the synod
24 Candidacy Committee. In some cases, the on-site supervisor may serve as the project director.
25

26 **3. Congregational Component.** While field experience may take place in a variety of settings,
27 the diaconal ministry project must include a congregational component. A pastor of the
28 congregation designates a congregational liaison committee to assist the candidate in planning
29 and implementing the diaconal ministry project. The committee is composed of three to five
30 persons, including a rostered staff member and lay members with a particular interest in diaconal
31 ministry and in the candidate's area of specialization.
32

33 The committee will serve as a resource to the candidate for understanding the congregational
34 system and its societal context. The committee will also provide assistance in identifying an
35 appropriate project and participate with the candidate in reflection on and evaluation of the
36 project.
37

38 Before beginning a project, the candidate will submit a one-page project proposal to the pastor
39 and congregational liaison committee for consideration and discussion. When the project itself
40 has been carried out and the candidate has written his or her project paper, the liaison committee
41 will review the project paper and prepare an evaluative commentary to be attached to the project
42 director's evaluation.
43

1 **4. The Project Paper.** Upon completion of the project, a written paper is to be prepared, which
2 includes the following:

- 3 a. description/analysis of the assigned congregation context
- 4 b. description/analysis of the project's purpose and goals
- 5 c. reflection on the theological, biblical, historical, and mission underpinnings of the
6 project's goals
- 7 d. detailed description of the project and plans for implementation
- 8 e. description of how the candidate guided the congregation's implementation of the
9 project
- 10 f. evaluation of the project and its implementation, including strengths and weaknesses
- 11 g. reflection on the relationship of the project to the candidate's spiritual development

12
13 Following a written evaluation and response to the paper by the project director, the project
14 paper is to be submitted to the appropriate field education office. A copy of the paper should be
15 sent to the Center for Diaconal Ministry Preparation at Gettysburg and to the synod Candidacy
16 Committee.

17 18 Consecration and First Call

19
20 A diaconal ministry candidate is approved for consecration by the Candidacy Committee upon
21 successful completion of all requirements, and agreement with *Vision and Expectations*. All
22 candidates participate in the Churchwide Assignment Consultation. The order of service for
23 consecration is arranged and conducted under the direction and oversight of the bishop of the
24 synod where the first call is received and accepted (www.elca.org/dcm/worship/liturgies).

25 26 Reinstatement

27
28 The process for reinstatement to the rosters of the Evangelical Lutheran Church in America is
29 explained in chapter 1 above, pp. XX. ~~is the responsibility of the Candidacy Committee of the~~
30 ~~synod where the applicant was last under call. The reinstatement policy of the ELCA is found~~
31 ~~elsewhere in this Candidacy Manual.~~

Chapter 6 - Entrance into Candidacy in the Evangelical Lutheran Church in America

Entrance Process

Entrance is a process that identifies an individual's potential for rostered ministry in the Evangelical Lutheran Church in America. The Entrance Decision is the first official action of a Candidacy Committee. Individuals begin the Candidacy Process by establishing contact with a synod Candidacy Committee. The synod will provide the individual with resources such as printed material, retreats, mentors and other opportunities for discernment. The key components considered in the Entrance Decision are discernment and readiness.

Once the synod Candidacy Committee has received the completed application, the committee will request the Congregational Registration and arrange the Initial Interview, the Psychological Evaluation, and the Background Check. When all Entrance steps have been completed, the applicant will participate in an interview with members of the Candidacy Committee leading to the Entrance Decision.

Discernment and Readiness

The process of discernment is a time for an individual to explore ministry as a baptized child of God and to reflect on his or her potential for service in public ministry as an associate in ministry, deaconess, diaconal minister, or pastor. *What Shall I Say? Discerning God's Call to Ministry*, a book provided to all applicants, is a helpful resource in the discernment process and describes various forms of public ministry in the ELCA. It also provides a means of engaging in the important work of assessing one's own gifts for mission and ministry. The resource is intended to be used with a mentor. Conversations with pastors, rostered lay persons, spiritual guides, and other trusted persons are encouraged during an extended time of discernment prior to beginning the Candidacy Process.

This time of discernment may result in a clear sense of call for some individuals. For others the call to public ministry may be still uncertain and undefined. Such seekers should not be discouraged from continuing in the process but rather encouraged to engage in further discernment. For some who show clear potential for rostered ministry, the next logical step is to begin theological study while continuing in a process of discernment. Others would benefit from spending additional time exploring the various options in rostered ministry. At the time of the Entrance Decision, a potential candidate need not have made a final decision regarding which form of rostered ministry to pursue. Entrance determines ecclesial readiness to begin study and

1 preparation for one of this church's rostered ministries. Endorsement as a candidate is for a
2 particular form of ministry: pastor, diaconal minister, deaconess, or associate in ministry.

3
4 For those considering a role of leadership in this church, the Entrance Process provides an
5 opportunity to assess readiness to engage in a disciplined program of preparation and formation.
6 The primary characteristics include faith in Jesus Christ, vocational focus, and a basic
7 understanding of the nature of ministry. An individual should possess intellectual ability for
8 critical and reflective thinking and a healthy self-awareness. A basic acquaintance with the
9 Scriptures and the catechism are assumed as part of a minimum one-year active membership in
10 an ELCA congregation. It is also valuable to have a broad background in the liberal arts,
11 including English, history, modern languages, philosophy, and the social sciences.

12
13 The welcome diversity among applicants results in challenges for formation and academic
14 readiness. Candidacy Committees and seminaries of the ELCA will provide opportunities
15 designed to bring candidates of varying backgrounds to the appropriate level of readiness during
16 the process of preparation.

17 18 **Entrance Components**

19
20 Several steps must be completed prior to the Entrance Interview. An individual begins the
21 Candidacy Process by establishing contact with a synod Candidacy Committee. This contact may
22 be made well before one is ready to begin actual preparation. The synod provides the individual
23 with discernment resources and names of potential discernment guides or mentors. Information
24 may also be provided about retreats and discernment events. The applicant's file should reflect
25 information about the following components:

- 26 1. Use of discernment resources (including *What Shall I Say?*)
- 27 2. Minimum one-year active membership in an ELCA congregation
- 28 3. Application, including Autobiographical Essay and application fee
- 29 4. Congregational Registration
- 30 5. Initial Interview
- 31 6. Candidate screening reports completed and received by synod (Psychological
32 Evaluation, required Background Checks, and Entrance Information Form)
- 33 7. Entrance Interview
- 34 8. Familiarity with and stated intention to live in accord with *Vision and Expectations*
- 35 9. Entrance Decision made by full synod Candidacy Committee

36
37 Once an application is received, including the Autobiographical Essay and any application fee
38 established by the synod, the following components are to be completed:

39 40 **Congregational Registration**

41 Every candidate for rostered ministry in the Evangelical Lutheran Church in America shares in
42 the life of a congregation through its Word and Sacrament ministry and the community of God's
43 people. The congregation is an important partner in the Candidacy Process as it identifies

1 potential leaders for the public ministries of this church. The registration is not a decision about
2 service as a rostered leader but rather a statement of potential to serve in public ministry.
3

4 An applicant must be an active member of an ELCA congregation for a minimum of one year
5 prior to entrance into candidacy. The pastor, any other staff, and lay leaders of the applicant's
6 home congregation provide a description of the person's involvement in the life of the
7 congregation as well as reflection on the person's sense of call and gifts for ministry. The
8 congregational registration can also point out concerns and areas for growth. Congregations are
9 also expected to provide support to all candidates who are members, through prayer,
10 communication, and financial assistance, if possible.
11

12 **Initial Interview**

13 The primary purpose of the Initial Interview is to provide the Candidacy Committee with a
14 reliable, thorough, and consistent base of information about the applicant. In addition, this
15 interview provides the applicant with an opportunity to engage in further discernment and self-
16 reflection. The interview also assists the applicant in understanding the process for entering into
17 candidacy in the ELCA.
18

19 The Initial Interview should be scheduled as early as possible in the Candidacy Process,
20 following receipt of the Candidate Application and Congregational Registration. The interview is
21 conducted only by someone who has received initial interview training through the Vocation and
22 Education unit. All Candidacy Committee members, as well as any other interviewers designated
23 by the synod, should receive this training at the beginning of their service. All interviews are to
24 be done in a face-to-face meeting in a private setting, according to standards of the Vocation and
25 Education unit Interview Training Manual.
26

27 The Initial Interview is a carefully structured yet free-flowing conversation that gathers
28 information regarding the person's personal and family background, work history, academic and
29 vocational interests, faith and church relationships, and areas for growth and development. The
30 report is to be submitted to the synod office and becomes part of the candidacy file. (See Initial
31 Interview Form.)
32

33 The ~~trained person conducting the initial interview~~ should also make every effort to be present
34 ~~at~~ for the Entrance Interview of the applicant.
35

36 **Candidate Screening**

37 Every Candidacy Committee is to conduct sufficient screening to assure that candidates for
38 rostered ministry are fit to serve. Attention to all aspects of a person's health is essential to this
39 church's faithful witness in the world. Gathering appropriate information about dimensions of
40 health that impact ministry is an important component of candidacy. Extensive screening is
41 required by the ELCA to ensure as much as possible that candidates will be prepared for the
42 challenges of public leadership. Careful attention to how such information is used and interpreted
43 is essential so that a person's reputation is protected.
44

1 **A. Psychological Evaluation**

2 The purpose of the Psychological Evaluation is to provide a professional assessment of an
3 applicant's psychological readiness to engage in the process of candidacy in the ELCA. The
4 evaluation will assist an individual in gaining self-understanding of abilities and potential for
5 public ministry.

6
7 The evaluation is scheduled after the Initial Interview but prior to the Entrance Interview. The
8 Psychological Evaluation Report must be provided to the Candidacy Committee prior to the
9 Entrance Interview. Psychological consultants who conduct evaluations must be registered with
10 the ELCA through the Vocation and Education unit. A synod Candidacy Committee arranges for
11 the consultant to provide services and normally pays any related fees. The guidelines for
12 Psychological Evaluations and Assessment Inventories approved for use are outlined in
13 "Guidelines for Psychological Evaluation," found later in this section.

14
15 **B. Background Checks**

16 Investigations of a person's past as well as an assessment of his or her suitability and potential
17 fitness for public church leadership are tasks of ELCA Candidacy Committees. Background
18 Checks are a component of this process, as this church does everything possible to screen out
19 people who might use their position as a pastor or lay rostered leader in damaging or illegal
20 ways. A Background Check is to be conducted on all applicants for candidacy in the ELCA. ~~who~~
21 ~~have not completed Entrance beginning in 2005.~~

22
23 The Candidacy Committee obtains verification of all personal information ~~on every applicant~~
24 which becomes part of ~~each the~~ candidate's file. The Background Check is conducted for a
25 seven-year period. Each Candidacy Committee may add specific checks in addition to the basic
26 standards of the ELCA, if there is reason to do so. The Background Check is to be completed
27 prior to the Entrance Interview. The guidelines for conducting Background Checks are outlined
28 in "Guidelines for Background Checks," found later in this section.

29
30 **C. References**

31 For applicants with significant work or ministry experience, it may be advisable to inquire about
32 that history. A reference check provides an opportunity to verify information that has been
33 submitted by an applicant and to solicit information about past performance, which is a key
34 indicator of future effectiveness. Professional or personal/character references may be requested
35 if appropriate or desired by the Candidacy Committee. Employment verification may also be
36 valuable for some situations. Applicants may be asked to provide a written list of references for
37 this purpose. The reference checks may be done in any of three formats: telephone, written, or e-
38 mail. A written record of those checks is to be part of the candidate record.

39
40 **Entrance Interview**

41
42 As the Candidacy Committee evaluates an applicant at the time of Entrance, the following
43 characteristics of readiness are carefully considered:

- 1 1. faith in Jesus Christ, spiritual maturity, passion for justice and compassion for God's
- 2 people;
- 3 2. demonstration of healthy lifestyle and leadership characteristics;
- 4 3. understanding of the nature of Christian ministry from both theological and practical
- 5 perspectives, an understanding of the variety of forms of ministry in the ELCA, and
- 6 an understanding of "call";
- 7 4. familiarity with Lutheran congregational life with a minimum of one year's active
- 8 membership in a congregation of the ELCA;
- 9 5. academic readiness, including:
- 10 a. appropriate undergraduate preparation
- 11 b. language skills—oral and written
- 12 c. basic acquaintance with the Scriptures and Luther's *Small Catechism*;
- 13 6. a realistic assessment of one's potential for service; awareness of gifts and abilities as
- 14 well as situational factors.
- 15

16 The Entrance Interview may not be held until all components of the application process are
17 complete. The Candidate Screening may reflect concerns or issues critical to the conversation in
18 the interview. Growth and development issues outlined in the various entrance components can
19 be utilized by the candidate, Candidacy Committee, and seminary when assisting the candidate
20 in formation and growth in specific areas.
21
22

Guidelines for Entrance Interview

23
24
25 This interview guide is intended to describe the flow of a thorough Interview Process. Each
26 synod Candidacy Committee may adapt the structure to its own style and needs, keeping in mind
27 the important components set forth in this Manual. Extending hospitality to an applicant reflects
28 encouragement and a sense of community. The Entrance Interview Guide assumes that Interview
29 Panel members will have read and become familiar with the following:
30

- 31 1. *What Shall I Say? Discerning God's Call to Ministry* (The discernment resource)
- 32 2. *Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers*
- 33 3. The "Entrance" section of the Candidacy Manual
- 34 4. The file for the applicant, including the Application and Entrance Essay
- 35 autobiography), Psychological Report, Background Check Report, Entrance
- 36 Information Form, Initial Interview form, Congregational Registration and
- 37 Congregational Report Form.
- 38

39 The Entrance Interview may be conducted by the entire committee or by a panel of at least three
40 committee members. The panel should take as much time as is needed but typically a panel
41 interview will last approximately 1 to 1 1/4 hours.
42

I. Introduction (5 minutes)

43

1 An applicant is presented to the panel or committee by the committee chair or
2 initial interviewer. All members of the panel or committee will introduce themselves
3 to the applicant. Many applicants and Candidacy Committees value the opportunity to
4 begin with prayer.

5
6 **II. Interview with Applicant (40-50 minutes)**

7 The following order for conversation is suggested:

8 **A. Discernment Process**

- 9
10 1. Describe your personal discernment process. What was the depth and extent of
11 the process? In the process of discernment, what did you discover, both
12 positive and negative?
13 2. Lutherans understand a corporate dimension to discernment. Where in this
14 church have you sought or found a sense of call identified or affirmed? Who
15 else has recognized your sense of call? What do you perceive as the most
16 pressing need of this church today? How do you perceive your prospective
17 vocational role as addressing that need (i.e., how can you as a pastor/diaconal
18 minister/deaconess/associate in ministry, support and advance the mission of
19 Christ in the ELCA)? How do you understand or perceive the ministry to
20 which you feel called? (a call to a specific roster may not yet be discerned).

21
22 **B. Health and Readiness for Ministry**

23 Candidacy Committees may use the Wholeness Wheel (see Appendix) as an aid for
24 evaluating the applicant's readiness to prepare for public ministry. Using the wheel may
25 be helpful in gathering appropriate supportive information about dimensions of health
26 that impact ministry. Aspects of health include physical, emotional, social/inter-personal,
27 vocational, intellectual, and spiritual dimensions. What is the applicant's readiness or
28 fitness for public ministry, based on a picture of balanced health and wholeness?

- 29
30 1. Trinitarian faith, spiritual maturity, passion for justice and compassion for all
31 God's people – spiritual and social health.
32 2. Demonstration of healthy leadership characteristics – emotional and vocational
33 health.
34 3. Understanding of the nature of Christian ministry, and an understanding of call
35 – vocational and spiritual health.
36 4. Academic readiness – intellectual health.
37 5. A realistic assessment of one's potential for service – physical, emotional,
38 intellectual, social, vocational and spiritual health.

39
40 Discuss the Initial Interview and the Psychological Evaluation. What was the applicant's
41 reaction? Did these conversations result in any insights that have been useful in the
42 discernment process? Interviewers should raise any concerns they have regarding any
43 health-related issues. It may be helpful in this segment of the interview to inquire as to

1 how the pursuit of this vocation will affect the applicant's family. Have mobility issues
2 been considered? Ask this for all rosters.
3

4 **C. Required Entrance Information Questions**

5 Rostered leaders in the ELCA hold positions with responsibility for protecting both this
6 church and its members and are called to live as examples of the Christian life in the
7 world. It is necessary to ask those considering rostered leadership roles about their
8 personal conduct. An applicant may or may not have the self-knowledge that will assist
9 the committee in assessing readiness for candidacy. Some situational factors must be
10 addressed to invite awareness and openness regarding potential for healthy leadership in
11 the ELCA. The Candidacy Committee should inquire specifically about issues that could
12 indicate significant obstacles to readiness.
13

14 Some factors will disqualify applicants, including a history of sexual attraction to minors
15 or sexual deviant behavior with children or minors. Careful attention should be given to
16 the answers on the form and the ways any issues may have been addressed or resolved.
17 The Entrance Information Form must be submitted by the applicant prior to the Entrance
18 Interview. The replies on the applicant's signed form, any analysis or review by the
19 Candidacy Committee, and the conversation at the interview should all be part of the
20 candidacy file. The committee should invite the applicant to offer any reflections on his
21 or her responses to the questions at the interview and to raise any additional questions
22 generated by the responses. If the committee has concerns, further consultation should be
23 made regarding the applicant's fitness for ministry. The answers to the following
24 questions are to be submitted in writing by the applicant prior to the Entrance Interview.
25 A copy of the form is to be signed by the applicant and a member of the committee at the
26 time of the interview. In the later part of the Entrance Interview, these questions are
27 discussed with every applicant, with the following introduction:
28

29 **“Out of care for this church we ask you and every applicant the questions on the**
30 **Entrance Information Form. Now we invite you to discuss your written answers and**
31 **share other information that you feel would be helpful to the committee.”**
32

- 33 1. Are you familiar with the document *Vision and Expectations*? Do you intend to live in
34 accord with its standards of conduct as a candidate and as a rostered leader in the
35 ELCA? If no, please explain in detail.
- 36 2. Do you have or have you had any health conditions (physical or psychological) that
37 might interfere with your ability to serve as a rostered leader in the ELCA? If yes,
38 please explain in detail.
- 39 3. Are there issues in your marriage or family situation that could adversely affect your
40 ability to serve as a rostered leader in the ELCA? If yes, please explain in detail.
- 41 4. Is your personal debt, excluding mortgage, greater than \$25,000?
- 42 5. Have you ever defaulted on a loan or declared bankruptcy?
- 43 6. Do you now engage or have you ever engaged in any addictive behavior, including
44 drug or alcohol abuse or sexual or pornographic addictions? If yes, please explain in

- 1 detail and describe any treatment or therapy for addictive behavior.
2 7. Have you ever been terminated or resigned from any employment due to accusations
3 of misconduct, whether financial, sexual, ethical, or other improper behavior? If yes,
4 please explain in detail.
5 8. Have you ever engaged in, been accused of, charged with, or convicted of a crime or
6 illegal conduct, including conduct resulting in suspension or revocation of your
7 driver's license? If yes, please explain in detail.
8 9. Have you ever engaged in, been accused of, sued, or charged with sexual molestation,
9 sexual harassment, child abuse, spousal neglect or abuse, or financial improprieties? If
10 yes, please explain in detail.
11 10. Do you have any sexual attraction toward children or minors, or any history of
12 sexually deviant behavior, including behavior with children or minors?
13 11. Have you engaged in any behavior or been involved in any situations that, if they
14 became known by the church, might seriously damage your ability to continue in
15 candidacy for pastoral ministry? If yes, please explain in detail.
16 12. Are you prepared to accept a call from this church that might require service in a
17 location different from where you now live?
18 13. Is there additional information that would assist the Candidacy Committee in
19 considering your candidacy or that you believe the committee should know? If yes,
20 please explain.
21

22 **D. The Spiritual Journey**

23 Spiritual formation includes both individual and corporate dimensions. What has been the
24 applicant's recent involvement in the life of his/her congregation? Has there been a year
25 of active involvement? Is the applicant a member in good standing of a congregation?
26

27 The committee should explore the applicant's ability to articulate and be formed by faith
28 experiences. This may be asked in ways such as:

- 29 1. Can you describe your sense of God's presence in your life right now?
30 2. How do you intentionally seek to draw near to God in your life these days?
31 3. Can you describe a Bible story or share a scripture passage that is especially
32 meaningful to you now or that represents your spiritual journey?
33 4. What spiritual practices do you find meaningful for growth in formation?
34 5. Share a plan for how your faith life will be sustained and nurtured while in the
35 candidacy process. Such a plan may include practices such as the use of a trained
36 spiritual director, participation in a group discipleship experience, retreats, personal
37 devotions and daily prayer, and regular participation in worship in a seminary setting
38 and a congregation. Plans for offering service to others, personal stewardship,
39 vocational discernment, and healthy self care should also be discussed.
40

41 **E. Other questions deemed appropriate by the committee**

42 **III. The Panel Recommendation**

43

1 As in other interviews, the applicant should be excused from the room while the panel or
2 committee comes to a decision and writes a statement regarding the applicant. Remember that
3 theological sophistication is not expected at this point. However, positive life experiences and
4 confidence in potential for service in the public ministry rosters of this church are essential. (In
5 the case of an Entrance panel, the recommendation may be shared with the applicant. Note that
6 final action comes from the synod Candidacy Committee.)
7

8 **IV. Committee Decision**

9 The committee may choose to share the decision with the applicant in person. If there are reasons
10 for the committee to consider other information or resources before sharing its decision, then the
11 applicant may be informed of the decision at a later time. The applicant will be notified by the
12 committee of the Entrance Decision, which will also be forwarded to the ELCA seminary of
13 choice, if the admission process has been started.
14
15

16 **Entrance Decision**

17
18 The Entrance Decision is made by the full synod Candidacy Committee using all information
19 available. In the case of multi-synodical Candidacy Committees, it is the synod committee that
20 makes the Entrance Decision. All Entrance Decisions should be clearly communicated in writing
21 to the applicant and to the ELCA seminary of choice, if the admission process has been started.
22 The Entrance Decision is reported to the Vocation and Education unit office. The decision is one
23 of the following:
24

25 **Positive Entrance** A positive Entrance Decision indicates the committee's confidence in the
26 applicant's potential and readiness for theological study and formation. This decision means that
27 the applicant demonstrates gifts and abilities that indicate potential for rostered ministry either as
28 a pastor, an associate in ministry, a diaconal minister, or deaconess. This decision further means
29 that the individual has no significant discernment, health, readiness, or situational factors that
30 would impair his or her ability to engage in theological study and formation for ministry.
31

32 **Entrance Denied** This decision states that there are specific reasons why the applicant is not an
33 appropriate candidate for rostered ministry in this church. This may include issues related to
34 discernment, health, readiness, or some situational factors. If, in addition to readiness factors that
35 may be situational and able to be improved or changed, the applicant clearly lacks the gifts and
36 abilities needed for service in a leadership role in the church, then a decision to deny must be
37 considered. In the case of denial the committee will want to take the necessary steps to insure
38 that appropriate pastoral care is provided when the decision is communicated and that support
39 and follow-up care are available. The Candidacy Committee can provide assistance to the person
40 in identifying and affirming where his or her particular gifts for ministry might be appropriately
41 used in this church and in the community and can encourage further career counseling.
42

43 **Entrance Postponed** If the applicant demonstrates gifts and abilities but lacks sufficient
44 spiritual, discernment, health, or situational readiness, the committee recommends postponement.

1 A postponement indicates that there are developmental or situational issues that must be
2 addressed or conditions that must be met before the applicant would be reconsidered.

3
4 Factors that may indicate postponement include the following: emotional and psychological
5 factors that may improve with therapy or other intervention; indication of current substance
6 abuse; current or very recent marital distress, separation, or divorce; family situation that will be
7 highly stressed by geographic relocation; financial stress with heavy debt load; limited
8 familiarity with Lutheran congregational life; lack of basic biblical and catechetical knowledge;
9 substantial health problems; recent life crises without adequate time for healing. Other factors
10 relating to academic readiness, including poor writing skills or inadequate undergraduate
11 preparation, will be determined by the seminary admissions process. If the committee has
12 academic concerns, consultation with the appropriate seminary admissions director is advised.

13
14 When postponement is recommended, the committee must prepare a written report that clearly
15 communicates the reasons for the decision. The applicant will be asked to develop a plan for
16 addressing the identified issues or difficulties. The applicant and the committee will then
17 determine how progress will be monitored, when reconsideration may be scheduled, and what
18 procedure will be followed for reconsideration. An applicant can be encouraged to provide a
19 written response stating an understanding of how concerns are to be addressed.

20
21 **Reporting Entrance Decisions** The decision of the synod Candidacy Committee is to be
22 reported to the applicant, the Vocation and Education unit office, and the seminary (if
23 appropriate), using the Entrance Decision Form. A copy may be sent to the congregation as well,
24 if desired.

25
26 All reports and decisions of the Candidacy Committee, including denials, shall be maintained in
27 the candidate's file. Such files shall be maintained according to Candidacy Records Management
28 Policy (see Section A).

29
30 **Contact Person, Relater, or Mentor**

31 Personal contact with a candidate throughout the Candidacy Process is essential, as preparation
32 and formation bring development and new understanding. Candidacy Committees are
33 encouraged to match a committee member with each candidate granted Entrance. This person
34 serves as a liaison between the committee and the candidate to communicate mutual concerns
35 throughout candidacy. A committee member should have no more than five candidates for whom
36 he or she is responsible. The following guidelines are suggested:

- 37 A. Be present at all interviews for candidate. Be prepared to provide current status of
38 candidate prior to any meetings or action.
39 B. Report any news or information to the Candidacy Committee as it is received.
40 C. Pray for the candidate.
41 D. Maintain contact through letters, e-mail, visits, retreats, birthday cards, etc.
42 E. Encourage candidate to initiate contact with any significant news or concerns and
43 provide updates on academic and practical progress in the process.
44 F. Assist the candidate in discernment of call, areas of growth, experiences of grace.

1
2 **Seminary Admission**

3 In consultation with the Candidacy Committee, individuals may apply to a seminary of this
4 church and follow the seminary's admissions process. All candidates may apply to any ELCA or
5 ELCIC seminary and need not be geographically restricted. Those who consider study at a
6 theological school or seminary other than an ELCA or ELCIC seminary should discuss their
7 plans for study and ELCA seminary affiliation. A program of preparation for candidates for one
8 of the rostered lay ministries that does not include study at an ELCA or ELCIC seminary will
9 need to be determined in consultation with the Candidacy Committee prior to the beginning of
10 such study.

11
12 ELCA and ELCIC seminaries will normally not extend an offer of admission to an ELCA
13 applicant seeking rostered ministry until receiving notification of a positive Entrance Decision by
14 a Candidacy Committee. An applicant who has begun, but not yet completed, the Entrance step
15 in candidacy may receive a provisional offer of admission by the seminary. Such a provisional
16 offer will be withdrawn unless a positive Entrance Decision is made by the Candidacy
17 Committee by end of the first term or semester of study.

18
19 A positive Entrance Decision does not guarantee seminary admission. A seminary may deny
20 admission for academic or other reasons.

21
22 **Rostered Candidates**

23 Rostered leaders who apply for candidacy on a different roster are normally not required to have
24 an Initial Interview and Psychological Evaluation. While the Candidacy Committee can assume
25 and affirm gifts for ministry as they explore the possibility of a change in the form of ministry
26 for a currently rostered person of the ELCA, it is important to follow the same procedures as for
27 any candidate in the remainder of the Candidacy Process. Under some circumstances, the
28 entrance and endorsement decisions may be made by the committee at the same time.

29
30 *NOTE – the following paragraph is eliminated because of the addition of a new guidelines*
31 *section on disputes, see Chapter 1 of this manual.*

32 ~~**Review Procedures** A candidate denied Entrance who believes that a committee has not~~
33 ~~followed the procedures of the Vocation and Education unit may request a review of the process.~~
34 ~~The scope of the review is to ascertain whether the appropriate process was followed. It is not to~~
35 ~~review the decision of the committee. This request is made in writing to the Executive Director~~
36 ~~of the Vocation and Education unit within one year of the decision.~~

37
38 **Reapplication**

39 A minimum of one year must pass before a person who was denied Entrance may again apply for
40 entrance into candidacy. At that point in time, the stored file will be retrieved and activated. The
41 new Entrance Decision is reported to the Vocation and Education unit.

42
43

Guidelines for Psychological Evaluation

1. Persons seeking to serve in rostered ministry in the Evangelical Lutheran Church in America shall complete a Psychological Evaluation. These guidelines have been developed by the Vocation and Education unit for use by psychological consultants and Candidacy Committees.
2. God's people have been given a variety of gifts for ministry. Candidacy in the Evangelical Lutheran Church in America is based on a biblical understanding of this diversity of gifts. These gifts may be expressed in a variety of ways, including ministry in daily life, ministry of Word and Sacrament, or ministry as an associate in ministry, diaconal minister, or deaconess. Each of these ministries is integral to the life and mission of this church. The process of discernment and reflection in the Entrance Process should assist each candidate in gaining a better understanding of the gifts and abilities needed for these forms of public ministry.
3. Candidacy in the ELCA begins with the use of the discernment resource (*What Shall I Say? Discerning God's Call to Ministry*) and includes completion of the application, registration by the applicant's home congregation, an Initial Interview, and candidate screening including Background Checks and Psychological Evaluation. An individual officially becomes a candidate after an Entrance Interview with the committee and a positive Entrance Decision by the Candidacy Committee.
4. The primary purpose of the Psychological Evaluation is to provide the Candidacy Committee with insight regarding the applicant's psychological health and readiness for candidacy. It is also intended to help individuals gain greater self-understanding and appreciation of their own emotional well-being. The Psychological Evaluation is part of a larger discernment process that is the ongoing concern of the Candidacy Committee. It is the responsibility of the Candidacy Committee to keep the purpose of the Psychological Evaluation clearly in focus and perspective. The ELCA expects an evaluation that is an honest and candid assessment of the applicant's psychological state.

Responsibilities of the Vocation and Education Unit

The Vocation and Education unit is responsible for:

1. Establishing and maintaining churchwide policies and guidelines for screening of applicants for candidacy;
2. Registering and regularly reviewing the services of participating psychological consultants;
3. Providing consultation and guidance regarding particular situations, such as for candidates of color and candidates with unusual circumstances.

Responsibilities of Psychological Consultants

1. Expectations - The psychological consultant is expected to:

- A. Be accepted as a registered psychological consultant by the Vocation and Education unit;

- 1 B. Conduct a Psychological Evaluation that is consistent with the theological purposes
- 2 and goals of the ELCA for the Candidacy Process;
- 3 C. be sensitive to issues of race, language, gender, age, and ethnicity and provide
- 4 appropriate tools for evaluation;
- 5 D. provide the Candidacy Committee with recommendations regarding the applicant's
- 6 current psychological state and specific issues for further attention or conversation;
- 7 E. provide the applicant an assessment of personal strengths and areas for growth,
- 8 including candid evaluation of psychological health;
- 9 F. use at a minimum the assessment instruments determined by the ELCA Vocation and
- 10 Education unit.

11 2. The Interview and Assessment

12 The psychological consultant conducts a comprehensive assessment with the applicant, including

13 testing instruments and a personal interview. This evaluation shall be conducted in keeping with

14 accepted standards for the administration of psychological evaluations.

15 Every assessment should evaluate the applicant's ego strength, self-awareness, self-concept,

16 physical health, health of the family, relational systems issues, interpersonal skills, personal and

17 professional priorities/values, emotional maturity, psychological health, personal qualities

18 (including potential for leadership), as well as any perceived deficiencies that might disqualify or

19 impede a person from beginning preparation for rostered ministry. To supplement the interview,

20 psychological consultants must use the following instruments with the understanding that

21 consultants may add other instruments if needed or requested by the Candidacy Committee:

22 A. Personality Instruments

- 23 1. Minnesota Multiphasic Personality Inventory (MMPI-2)
- 24 2. Another personality measure of the consultant's choice, such as the California
- 25 Personality Inventory (revised) Profiles in Ministry, the Myers-Briggs Type
- 26 Indicator, Ministry by Design, or any other valid and commonly used instrument

27 B. Vocational Inventories such as the Strong Vocational Interest Blank (or another valid

28 and commonly used vocational inventory)

29 C. IQ and Cognitive Functioning such as Shipley-Hartford Institute of Living Scale,

30 Concept Mastery Test (Terman), or Wechsler Adult Intelligence Scale-Revised

31 (WAIS-R should be administered only if the psychological consultant doubts the

32 applicant's intellectual capacity for graduate-level work.)

33 D. Culturally-sensitive and/or alternative language instruments and professional

34 resources as may be appropriate, e.g., Spanish language version of the MBTI, and

35 consultation with a culturally-sensitive psychologist. Where major language or

36 cultural barriers exist, the Candidacy Committee may contact the Vocation and

37 Education unit for further guidance.

38 Clinicians are invited to recommend to the synods other psychological and/or vocational

39 instruments that may be especially well suited for the ELCA evaluation process.

40

41

42

43

44

1 Because this evaluation is so important to the applicant and this church, the applicant should not
2 feel rushed through the process. As noted earlier, it is especially important that the psychological
3 consultant explain fully the evaluation results that will be summarized for the Candidacy
4 Committee. Special attention should be given to the areas that are in need of development.
5

6 The psychological consultant shall provide the applicant with oral feedback and a written
7 summary of the evaluation and shall secure an informed written release of information to the
8 Candidacy Committee and to the ELCA seminary where the applicant has applied for admission,
9 after the results have been shared with the applicant. The summary report will be sent to the
10 Candidacy Committee for its use in the Entrance Decision.
11

12 A copy of the summary is also sent to the ELCA seminary named on the release of information.
13 The report is added to the confidential candidacy file maintained by the seminary. An additional
14 written release of information from the applicant should be obtained if the summary is requested
15 for review beyond the Candidacy Committee and the seminary's confidential file.
16

17 The psychological consultant may make recommendations for counseling, treatment, or other
18 services, and these recommendations should be thoroughly and sensitively discussed with the
19 applicant during the evaluation feedback session. It is the responsibility of the Candidacy
20 Committee to decide whether or not the recommended counseling/therapy should be completed
21 prior to a positive Entrance Decision. If the Candidacy Committee recommends counseling, it
22 should not be with the professional who provided the evaluation.
23

24 3. Reporting to the Candidacy Committee

25 In the summary report that the consultant will provide to the applicant and the Candidacy
26 Committee, the following information is helpful:

- 27 A. Personal identity/level of self-awareness and self-concept
- 28 B. Quality of past and present family relationships
- 29 C. Sense of vision/imaginative ability
- 30 D. Intellectual capacity
- 31 E. Integrity
- 32 F. Emotional maturity/coping ability and durability
- 33 G. Motivation for religious service
- 34 H. Empathy and affective expression
- 35 I. Interpersonal relationship skills
- 36 J. Any history of misconduct related to employment
- 37 K. Any history of deviant and pathological maladaptation
- 38 L. Any history of medical and psychiatric illness
- 39 M. Any history of substance abuse or addictions
- 40 N. Flexibility
- 41 O. Leadership style
- 42 P. Assets and liabilities relating to leadership roles in the Evangelical Lutheran Church in
43 America, as described in the documents of this church provided to the professional
44 consultant

1 Q. Personal and professional values/priorities
2

3 It is the responsibility of the Candidacy Committee to decide whether the applicant is
4 psychologically and situationally ready to begin theological study and preparation for rostered
5 ministry. The psychological consultant's report is to be only one of the components used by the
6 committee in making that determination. The report should be descriptive and interpretive of the
7 individual in the categories listed above.
8

9 **Responsibilities of the Synod and the Candidacy Committee**

10 The synod Candidacy Committee is responsible for the evaluation and care of the candidate
11 throughout the Candidacy Process. Regarding the Psychological Evaluation, the Candidacy
12 Committee is responsible for the following:

- 13 1. Gathering required information for registration of any psychological consultant used
14 by the Candidacy Committee and submitting it to the Vocation and Education unit.
15 All psychological consultants must be accepted for registration by the Vocation and
16 Education unit before a contract is arranged. The form "Registration of Psychological
17 Consultant with Candidacy Committee" is to be submitted to the Vocation and
18 Education unit giving the education, experience, professional affiliation, licensure,
19 and liability coverage of the professional who seeks registration as a consultant. In
20 addition to appropriate education, training, and credentials, the ELCA also expects a
21 commitment to the underlying intent of the evaluation process, which is to provide
22 insight regarding the applicant's psychological health and readiness for candidacy.
23

24 Specifically, to be accepted by the Vocation and Education unit, the professional must

- 25 A. be licensed as a psychologist and competent to sign the evaluation report, or be
26 licensed as a mental health professional (career counselor, counselor, social
27 worker, psychotherapist, etc.) and consult with a psychologist registered with
28 the Vocation and Education unit to supervise and oversee the evaluation
29 process and co-sign the evaluation report;
30 B. demonstrate through professional education, experience, and affiliations both
31 professional competence in providing psychological evaluations and an
32 ongoing commitment to professional growth;
33 C. display interest in working with the Evangelical Lutheran Church in America
34 and an understanding of the psychological concerns and ecclesiastical goals of
35 the Candidacy Process;
36 D. be familiar with the standards and criteria by which the Evangelical Lutheran
37 Church in America determines its rostered leaders.
38

- 39 2. Contracting with a psychological consultant registered with the Vocation and
40 Education unit. The synod should arrange a contract with the psychological
41 consultant for Psychological Evaluation services. This contract should include clear
42 expectations regarding instruments used, fees, etc. Forms or guidelines for reporting
43 should be provided, including a written release-of-information form. It is desirable for
44 the consultant to meet with the Candidacy Committee at least annually to review the

1 clinician's approach to evaluation reports and to provide assistance to the committee
2 members in utilizing the evaluation reports.

3
4 3. Arranging for the Psychological Evaluation as part of the Entrance Process.

5 An applicant should be directed by the synod to schedule the Psychological
6 Evaluation after the Initial Interview. The fee for the Psychological Evaluation is to
7 be paid by the synod. It is suggested that, as deemed appropriate, an applicant be
8 assessed an "application fee" to cover a portion of all costs related to candidacy. The
9 amount can be determined by each synod Candidacy Committee.

10
11 The written Psychological Evaluation report must be received prior to the Entrance
12 Interview. The Entrance Decision is that of the Candidacy Committee. When there is
13 serious concern about an individual's psychological health or situational factors, the
14 synod may contact the psychological consultant for additional consultation.

15
16 If the psychological consultant makes recommendations for counseling, treatment or
17 other services, it is the responsibility of the Candidacy Committee to decide whether
18 or not the recommended counseling/therapy should be completed prior to a positive
19 Entrance Decision and the beginning of theological study. If Entrance is postponed
20 for this reason, the Candidacy Committee may suggest the names of at least three
21 counselors and may request that the candidate seek prior approval of the committee
22 for anticipated counseling with a particular therapist. It should not be the professional
23 who provided the evaluation. A written report should be requested.

24
25 4. Concerns and complaints about psychological consultants:

26 The synod should from time to time review the contract with the psychological
27 consultant and may end the relationship with the consultant if services are not
28 satisfactory.

29
30 An applicant who is dissatisfied with the Psychological Evaluation report may secure
31 a second opinion from another professional registered with the Vocation and
32 Education unit. Applicants will be financially responsible for this additional
33 evaluation. When a second evaluation is requested by the applicant, it should be made
34 clear that both reports must be released to the Candidacy Committee in order for the
35 applicant to be considered for candidacy in the ELCA.

36
37 The churchwide staff person overseeing candidacy in the Vocation and Education
38 unit is to be notified by a Candidacy Committee if there are any complaints about a
39 psychological consultant. This should include concern regarding any pattern of
40 complaints that suggests that a particular psychological consultant is perceived as
41 being insensitive or inappropriate to persons on the basis of gender, age, class, race,
42 culture, etc., or if the evaluations received by the committee do not reflect the
43 intention of the Vocation and Education unit as to their completeness or usefulness in

1 the Candidacy Process. This notification is critical to the integrity of the evaluation
2 program and its continuing helpfulness to applicants.
3
4

5 **Guidelines for Background Checks**

6
7 ~~Beginning in 2005, a Background Check is required for all applicants who have not completed~~
8 ~~the Entrance Process. The ELCA strongly recommends to synods that all candidates already in~~
9 ~~the Candidacy Process (prior to 2005) have a Background Check completed either prior to~~
10 ~~internship or prior to approval, whichever occurs first.~~

11
12 Over the past decade, enabling legislation and the advances of modern technology have made it
13 much easier to obtain personal information about an individual. Given the unique position of
14 trust held by rostered leaders, it is now becoming common practice for religious denominations
15 to make greater use of this background information as part of a comprehensive candidate
16 screening process.

17
18 Background Checks are required for all applicants seeking to be rostered in the ELCA. In
19 addition, all applicants for candidacy in the ECLA are required to submit, on a form available
20 with the Application Form, written answers to specific questions about personal history and
21 conduct (Entrance Information Form).

22
23 The areas that are to be covered by a background check include:

- 24 A. criminal history database search
- 25 B. county record criminal check
- 26 C. credit report check
- 27 D. social security trace
- 28 E. motor vehicle check

29 It is recommended that the Background Check cover at least a seven-year period. If the candidate
30 has moved during this time period, different geographical area checks should be done.

31
32 These guidelines are intended to be the minimum required screening. A Candidacy Committee
33 may add other types of checks and is not bound to use exactly the same checks for all candidates.
34 Candidacy Committees may choose to be flexible in determining when additional checks are
35 advisable. It is understood that different background check firms use different terminology, and
36 synods should try in good faith to match the required checks with those offered by the
37 background check firm chosen.

38 **Purpose**

39
40 The Candidacy Process of this church seeks to maintain a good balance and complementarity
41 between hospitality and relationship building on the one hand and the tasks of screening,
42 discernment, ~~hospitality~~, formation, evaluation, and ~~relationship~~ screening on the other. ~~is a~~
43 ~~unique dynamic in the Candidacy Process of this church.~~ Gathering information to assure

1 thorough and careful judgment of an applicant's character and past behavior is a necessary part
2 of the assessment of a person's readiness to begin preparation for public ministry.

3
4 A criminal background check, or any other screening tool, must be placed in the context of the
5 entire Candidacy Process, which gives primary focus to evaluation and assessment of candidates.
6 To accomplish the goals of candidacy, this church needs to know the types of people who are
7 most likely to do well in ministry and the typical characteristics and behaviors that might suggest
8 a good fit with this church's rostered leadership. This church must do everything possible in
9 order to screen out people who might use their position as a pastor or lay rostered leader in
10 damaging or illegal ways.

11
12 This church must use care and good judgment to use any and all information about an applicant
13 or a candidate in ways that are not damaging to that person's reputation or sense of self as a
14 valued child of God. The Candidacy Process needs to look carefully at each individual and to
15 assess and discern that person's potential for ministry through use of all the components of the
16 Entrance Process.

17
18 It is crucial to remember that background checks are not a substitute for using other screening
19 tools or risk reduction techniques. Background checks are not infallible records of a person's
20 previous conduct or misconduct. The absence of any reported misconduct is not a guarantee of
21 future actions. If an individual has never been arrested or convicted, nothing will be revealed in a
22 criminal background check. But any background check must include indication of any sexual
23 misconduct or child abuse.

24
25 It is important to keep in mind that the principles on which screening is based in the ELCA
26 include fair and equitable implementation of screening measures. The screening process is to be
27 applied consistently to all applicants for candidacy. Each Candidacy Committee has the right to
28 add specific checks in addition to the basic standards of the ELCA, if there is reason to do so.
29 Candidacy Committees should feel free to explore different options, and different applicants may
30 well require different types of background checks.

31
32 As with all screening tools, it is recommended that the results are shared with the applicant if
33 there is any negative information discovered. Doing so provides the applicant with the
34 opportunity to explain the situation and also confirms that the information is correct.

35
36 Because of the First Amendment to the U.S. Constitution and laws that separate church and state,
37 Candidacy Committees have much greater freedom in asking questions of applicants for rostered
38 ministry. The committee and this church are protected by law and are able to ask whatever is
39 necessary to determine who this church's leaders will be.

40
41 **Responsibilities of the Vocation and Education Unit**

42 The Vocation and Education unit is responsible for:

- 43 1. Establishing churchwide policies, guidelines, and programs for evaluating
44 candidates;

- 1 2. Arranging for and regularly reviewing the services of participating companies
- 2 that provide the required background checks;
- 3 3. Periodically evaluating the program to meet changing needs.
- 4

5 **Responsibilities of Companies Providing Background Checks**

6 1. Any company that provides background checks for ELCA synod Candidacy Committees is
7 expected to:

- 8 A. and implement the program in ways that are consistent with the needs and
- 9 goals of the ELCA Candidacy Process;
- 10 B. Be sensitive to the ways that race, language, gender, age, and ethnicity may
- 11 play a role in the Candidacy Process;
- 12 C. Provide the necessary forms and communication so that the process is
- 13 carried out in a professional, consistent, and fair manner;
- 14 D. Assist the Candidacy Committee and the applicant in understanding the rights
- 15 of individuals and the meaning of any results that are provided.
- 16

17 2. Types of checks to be provided:

18 A. **Criminal Background Checks** should include any indication of sexual misconduct,
19 child abuse, or other serious misconduct. Background checks can be done in a number of
20 different ways:

- 21 1. Some synods may choose to work through local law enforcement agencies and
- 22 on-line registries to check on criminal behavior.
- 23 2. Other synods may use background check companies that provide a
- 24 comprehensive service to synods seeking information on criminal and other
- 25 records.
- 26

27 Federal, state, and county authorities have increased the availability of criminal
28 background information. There have been significant technological advances
29 that allow for faster, more widespread, and more accurate searches. However,
30 criminal background searches are still far from a quick and easy process. There
31 currently is no nationwide up-to-date repository of criminal history records
32 available to most employers or the general public.

33
34 In reality, searches for criminal history records must be conducted at the various
35 jurisdictions that exist throughout the United States where arrest and conviction
36 records are initiated and/or compiled. Information may be available through
37 federal, district, and statewide searches, specialized registries, child abuse
38 registries, and sex offender registries. The ELCA expects a search to include
39 seven years of records.

40
41 B. **Credit Checks** assist in supporting the identity of the applicant. Since each applicant has his
42 or her own social security number, it is possible to verify the identity information via a “social
43 security number trace” through a credit bureau. Credit reports reveal outstanding debts and
44 payment history, as well as civil actions such as judgments, liens, and bankruptcies. Credit

1 reports provide a seven-year history of individual or joint financial information. Since rostered
2 leaders will be in a position of handling money or other organizational assets and have check-
3 writing or investment authority, a credit bureau records check is a reasonable risk-management
4 procedure.

5
6 **C. Motor Vehicle Records (MVRs)** are maintained by the Department of Motor Vehicles in all
7 50 states and most countries. Depending on the state, violations are provided for the last three to
8 five years. Since most church leaders will be required to operate a company or church vehicle,
9 rental car, or their own vehicle for business purposes, checking their driving records may be a
10 reasonable risk-management procedure.

11 **Responsibilities of the Candidacy Committee**

12 The Candidacy Committee is responsible for the evaluation and care of candidates throughout
13 the Candidacy Process, all of which can be understood as part of the individual's formation as a
14 Christian and a public servant of the church. The synod is responsible for the following:
15

- 16 1. Obtaining a background check covering areas listed above. The Candidacy
17 Committee may contract with a company to provide the required Background
18 Checks. The synod staff person responsible for this process should consult with
19 the synod attorney to develop appropriate procedures and forms for authorizing
20 the Background Check.
21
- 22 2. Arranging for the applicant to complete the necessary forms for this requirement
23 to be met. It is best for the synod to name one staff contact person who can
24 process the requests, understand the process, receive back reports, and
25 maintain the appropriate degree of privacy.
26
- 27 3. Arranging for the payment of fees for the Background Checks. The cost of the
28 Background Checks is to be paid by the synod. It is appropriate for the synod to
29 request an application fee from the applicant to cover a portion of the costs related
30 to the Candidacy Process. It is also appropriate to suggest a congregation
31 registration fee be paid at the time the congregation submits the registration form,
32 as a gesture of support to the applicant and the synod.
33
- 34 4. Receiving the results of the Background Check prior to the Entrance Interview
35 and as appropriate sharing concerns or issues with the applicant-, including sharing
36 results with the applicant's seminary.
37
- 38 5. Synod is to notify the Vocation and Education unit if there is any pattern of concern
39 or complaints that suggest that a company providing the services is being
40 insensitive or inappropriate to persons on the basis of gender, age, class, race,
41 culture, etc, or if the results of the Background Checks do not reflect the intention
42 of the Vocation and Education unit as to their completeness or usefulness in the
43 Candidacy Process. This notification is critical to the integrity of candidate
44 screening and its continuing helpfulness to applicants.

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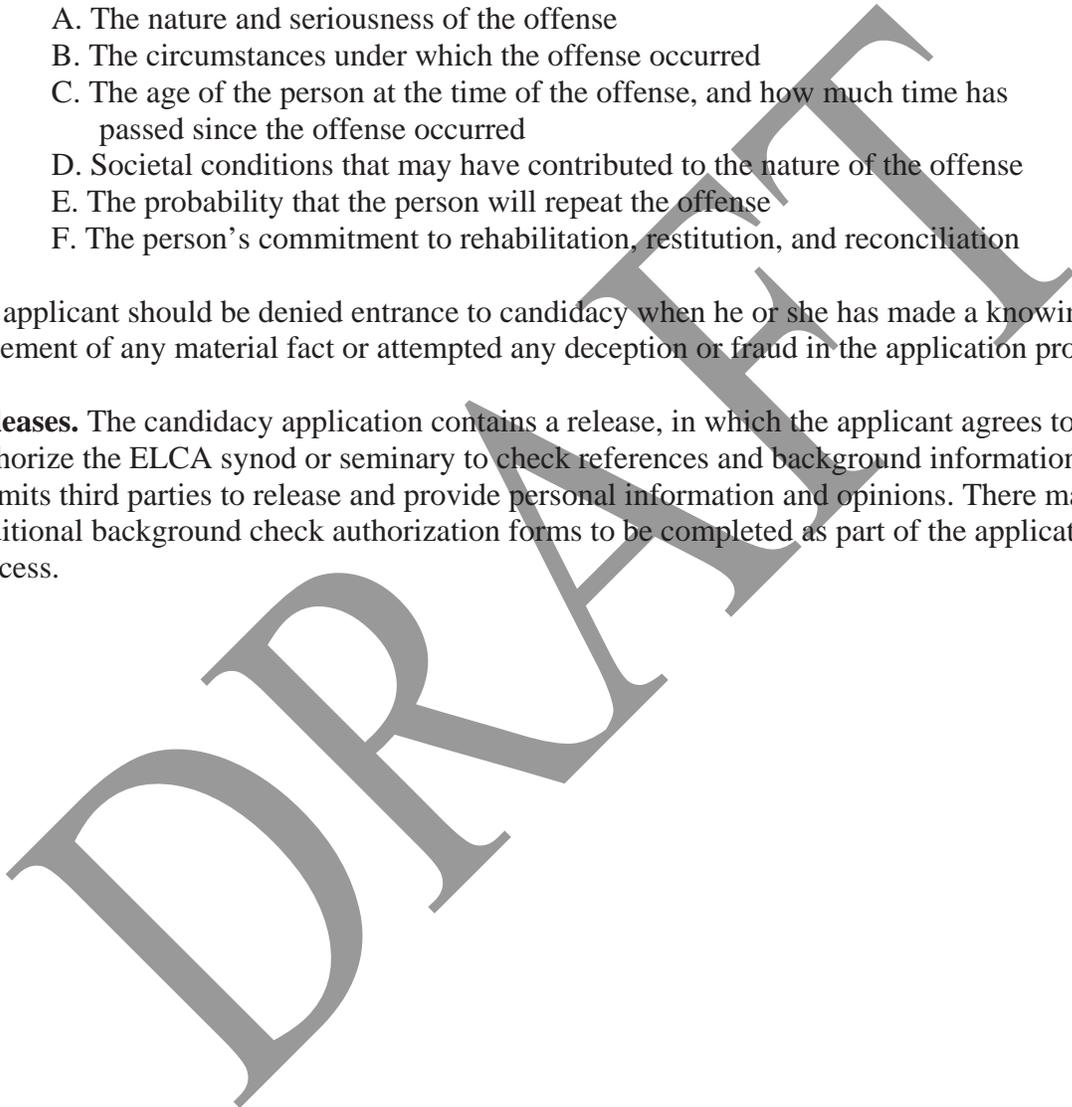
Using Background Check Results

When the results of the Background Check are reported, the information must be evaluated in relation to each applicant and appropriately shared with the committee. Guidelines may be established stating which types of information are relevant, what offenses or information will disqualify an applicant, and what other factors will be considered. Circumstances that may be considered when evaluating an offense include:

- A. The nature and seriousness of the offense
- B. The circumstances under which the offense occurred
- C. The age of the person at the time of the offense, and how much time has passed since the offense occurred
- D. Societal conditions that may have contributed to the nature of the offense
- E. The probability that the person will repeat the offense
- F. The person’s commitment to rehabilitation, restitution, and reconciliation

An applicant should be denied entrance to candidacy when he or she has made a knowingly false statement of any material fact or attempted any deception or fraud in the application process.

Releases. The candidacy application contains a release, in which the applicant agrees to authorize the ELCA synod or seminary to check references and background information and permits third parties to release and provide personal information and opinions. There may be additional background check authorization forms to be completed as part of the application process.



Chapter 7 - Endorsement for Candidacy in the Evangelical Lutheran Church in America

Endorsement Process

Endorsement is the official action of a Candidacy Committee by which candidacy for a specific form of ministry is conferred upon a person seeking to serve in a rostered ministry of the Evangelical Lutheran Church in America. The time from Entrance to Endorsement is understood to be a time of theological study, spiritual formation, and personal growth as well as ongoing discernment and clarification of call. Endorsement serves to encourage and affirm those who clearly demonstrate the gifts and qualities for a specific ministry in this church. The areas of development that will be addressed are:

- A. Understanding of call to ministry
- B. Spiritual growth and faith commitment
- C. Educational and theological wisdom
- D. Personal and interpersonal skills

The Endorsement Process provides a time during which an individual's progress in formation for ministry may be assessed and issues identified earlier in the Entrance Process may be reviewed. A candidate attending a non-ELCA seminary must affiliate with an ELCA seminary prior to Endorsement.

Endorsement may also be a time to determine that an individual is not suitable for service in one of the rostered ministries of this church. Such a decision may be made by either the individual or the Candidacy Committee. Once an individual receives a positive Endorsement Decision by a Candidacy Committee, the candidate may participate in an ELCA internship or field experience.

Endorsement Essay

The Endorsement Essay ~~information~~ assignment is available on the ELCA Web site (www.elca.org/candidacy). The essay will normally be submitted to the Candidacy Committee towards the end of the first year of study, typically by September 1. The essay asks the candidate to reflect on what they have discerned during the first year of study, their understanding of ministry and sense of call to a particular form of ministry, and the ways developmental issues identified during Entrance have been addressed. The candidate addresses particular issues stated in the essay, including baptismal call, gifts for ministry, this church's leadership needs, the Lutheran confessional witness, functions of ministry, personal development, and *Vision and Expectations*.

1
2 **Endorsement Components**
3

4 Prior to the interview, each member of the panel should receive the following items from the
5 candidate's file. These are private and are not to be shared beyond the Endorsement Panel and
6 Candidacy Committee:

- 7 A. Entrance decision report and other file materials as appropriate
8 B. Endorsement Essay
9 C. CPE report (if completed prior to endorsement)
10 D. Academic reports for all completed study
11

12 **Endorsement Panel**
13

14 **Procedure**

15 The decision concerning Endorsement for candidacy is made by the synodical or multi-synodical
16 Candidacy Committee. Endorsement Panel members may choose to share with the candidate the
17 recommendations they will make to the full Candidacy Committee. Those seeking Endorsement
18 should be aware that no final decisions are made by the Endorsement Panel.
19

20 The Endorsement Panel is composed of one faculty member of the ELCA seminary where the
21 candidate is enrolled (normally the candidate's advisor) and two Candidacy Committee
22 members. At least one of the two Candidacy Committee members should be from the candidate's
23 synod. In the case where a Candidacy Committee has only one candidate at a given seminary, a
24 request may be made for another Candidacy Committee to participate in the place of the
25 candidate's own committee. This is to be understood as an exception to the normal process.
26 Vocation and Education unit staff may also be asked to participate in Endorsement Panels.
27

28 For candidates enrolled at ELCA seminaries, the Endorsement Panel is convened and chaired by
29 a member of the Candidacy Committee during a time arranged through the seminary. Normally,
30 this will be in the fall, and the panel is held at the seminary. The timing and panel composition
31 may vary for candidates for diaconal ministry, deaconess, and associate in ministry.
32

33 The partnership is strengthened through the interaction of committee members and the faculty
34 member in the Endorsement Process. The candidate is given a clear expression of the interest and
35 support of his or her synod through committee participation in the panel.
36

37 Candidates attending non-ELCA seminaries and candidates preparing to serve as commissioned
38 associates in ministry not enrolled in seminary will meet with the Candidacy Committee at a
39 time and place determined by the committee for an Endorsement Interview. An appropriate
40 faculty advisor may be consulted or invited to participate. The recommendation of the
41 Endorsement Panel is recorded on the Endorsement Decision Form.
42

43 **Guidelines for an Endorsement Interview**

1
2 This interview guide is to be used by Endorsement Panels. It is not meant to be narrowly
3 prescriptive but to describe the flow of a thorough interview process. Each synodical or multi-
4 synodical committee may adapt the basic elements of the guide to meet its own style and needs.
5 However, there should be a fundamentally consistent pattern followed in conducting the
6 Endorsement Panel so that candidates perceive correctly that there is an equitable and fair
7 approach being followed by the various Candidacy Committees of the ELCA. The interview
8 should be scheduled for a period of 1 to 1 1/2 hours.

9
10 **Pre-interview Panel Briefing (15 minutes)**

11 Prior to the Endorsement Panel Interview, the two Candidacy Committee members and one
12 ELCA seminary faculty member will introduce themselves to one another and review the
13 candidate's file material. This material includes application materials, current seminary
14 transcripts, the Entrance Decision report, and the Endorsement Essay. Panel members should
15 discuss their responses to the Endorsement Essay and other relevant material or knowledge of the
16 candidate. The interview provides an opportunity to affirm gifts and reflect on aspects of health
17 and wellness as illustrated in the Wholeness Wheel (see Appendix). The panel can identify
18 primary topics and formulate lead questions for each of the areas covered by the Endorsement
19 Essay: personal and interpersonal skills (emotional and social health), theological wisdom
20 (intellectual health), spiritual growth and faith commitment (spiritual health), understanding of
21 the specific ministry (vocational health) they wish to enter, and goals for growth.

22
23 **The Endorsement Interview (30-45 minutes)**

24 The panel is convened by a member of the Candidacy Committee. Many panels and candidates
25 value the opportunity to begin with prayer; this practice is encouraged.

26
27 The panel introduces the process to the candidate, establishes a conversational tone, and invites
28 the candidate to engage in dialogue based on a relationship of mutual interest, trust, and
29 exploration. It is helpful to remind the candidate that this is a time to assess *with* him or her
30 strengths and growth areas as he or she prepares for ministry in this church. By listening
31 carefully, by being fully prepared for the interview, and by demonstrating empathy and concern,
32 the panel members will enable the candidate to receive the greatest benefit from this experience.
33 In the event of unusual circumstances or special needs, particularly if the candidate was
34 previously postponed for Endorsement, the panel may schedule a longer time segment to permit
35 more extensive discussion. The Endorsement Essay asks the candidate to reflect on his or her
36 understanding of the *Vision and Expectations* that this church has of its leaders. The panel should
37 ask the candidate to state if he or she is living and intends to continue to live and conduct his or
38 her life as a candidate in a manner consistent with the expectations expressed in *Vision and*
39 *Expectations*. At the conclusion of the interview, the panel will invite the candidate to leave the
40 room and return later for the recommendation of the panel.

41
42 **Panel Reflection and Consultation**

1 During this time the panel will consult together and discuss the candidate's appropriateness for
2 Endorsement. The panel may begin to prepare a preliminary draft of the Endorsement Panel
3 report. This will identify the candidate's specific strengths and areas for growth and make
4 suggestions and comments to present to the committee. The panel will determine what its
5 recommendation will be to the Candidacy Committee. In the case of a postponement, extra care
6 should be taken to identify the areas that need to be developed and the persons responsible for
7 relating to the candidate for accountability and follow up. In a situation where the panel believes a
8 recommendation to deny Endorsement is in order, it is critical to determine pastoral care
9 responsibilities for the candidate.

11 **Panel Recommendation**

12 The panel and candidate come back together. The panel will share with the candidate the results
13 of its reflection and consultation, including the recommendation that will be made to the
14 committee, and allow the candidate to respond. The candidate should be reminded that this is a
15 recommendation and that the final decision is made by the full Candidacy Committee. That
16 decision will be communicated by the committee in a timely manner following the Candidacy
17 Committee meeting. When the recommendation is postponement, it is important that the panel
18 engage the candidate in the establishment of an agreement on the developmental goals and to
19 identify clearly any specific requirements that must be met before the candidate will be
20 considered again. A time for follow up and review should also be established at this time.

22 **Report Preparation**

23 Panel members will make final preparation of the report to be submitted to the Candidacy
24 Committee. All members of the panel should sign the report. The report is not to be changed
25 once it is written, but additional information may be submitted to the Candidacy Committee at
26 any time.

29 **Endorsement Decision**

31 Three possible decisions may be made: *Endorsement; Denial of Endorsement; or*
32 *Postponement of Endorsement.* The Endorsement Decision is made by the full Candidacy
33 Committee using all information available. The recommendation of the panel is an important
34 factor in this decision. Normally, the recommendation of the panel and the decision of the
35 committee should be no more than one level of decision apart, i.e. a positive or a negative
36 recommendation by the panel would result in a committee decision that is in agreement with the
37 recommendation or the postponement, but not a diametrically opposite decision. In other words,
38 if a panel recommends Endorsement, a committee may Endorse or postpone but not deny
39 Endorsement until consultation with the faculty member of the panel. Similarly, a panel
40 recommendation to deny Endorsement may lead to a committee decision to deny or postpone
41 Endorsement but not to a decision to Endorse until consultation with the faculty member of the
42 panel. Faculty members of the panel should be informed when the Candidacy Committee
43 decision is different from the panel's recommendation. This process honors the partnership

1 between seminary and committee while retaining the final responsibility in the Candidacy
2 Committee.

3
4 **Positive Endorsement** reflects the committee's confidence in the candidate's formation and
5 growth and indicates that unless there are unforeseen difficulties, there is every reason to believe
6 the person will continue to grow in readiness to serve in one of this church's rostered ministries.
7 Recommendations for continued growth and formation may be made at this time.

8
9 **Endorsement Denied** indicates that there are specific reasons why the person is not an
10 appropriate candidate for rostered ministry in this church. Reasons must be clearly identified.
11 The committee should be certain that the Candidacy Process has been faithfully followed and
12 document the decision. The committee should ensure that appropriate pastoral care is given when
13 the decision is communicated and that follow-up care is provided. Included in this care should be
14 providing assistance to the person in identifying and affirming where his or her particular gifts
15 for ministry might be appropriately used in this church and the community.

16
17 **Endorsement Postponed** means that while the committee sees potential for the individual to
18 serve in rostered ministry, there are developmental needs or issues which must be addressed and
19 reevaluated or conditions that must be met before the candidate can be Endorsed or participate in
20 an ELCA internship. The report should clearly identify the developmental needs and indicate
21 conditions that are to be met prior to reconsideration. The committee should designate who will
22 monitor the recommendations and indicate when reconsideration will be scheduled and what
23 procedure will be followed. A candidate should be encouraged to provide a written response
24 stating an understanding of how concerns are to be addressed.

25 26 **Reporting Endorsement Decisions**

27 The decision of the Candidacy Committee is to be reported to the candidate, the Vocation and
28 Education unit, and the seminary using the Endorsement Decision Form. The seminary will
29 communicate any recommendations from the panel or Candidacy Committee regarding
30 internship to the field education office.

31 32 **Review Procedures**

33 A candidate denied Endorsement who believes that a committee has not followed the procedures
34 of the Evangelical Lutheran Church in America may request a review of the process. The scope
35 of this review is to ascertain whether the appropriate process was followed. It is not to review the
36 decision of the committee. This request must be made in writing to the Executive Director of the
37 Vocation and Education unit within one year of the decision.

38 39 **Withdrawal of Endorsement**

40 Endorsement, though a strong word of confidence, does not guarantee the committee's final
41 approval of the candidate. If warranted by events or new information, Endorsement may be
42 withdrawn by the Candidacy Committee. A decision to withdraw Endorsement is made on the
43 basis of a determination that the individual is not qualified to serve in rostered ministry and ends
44 candidacy. Such an action may be taken by a Candidacy Committee at any time.

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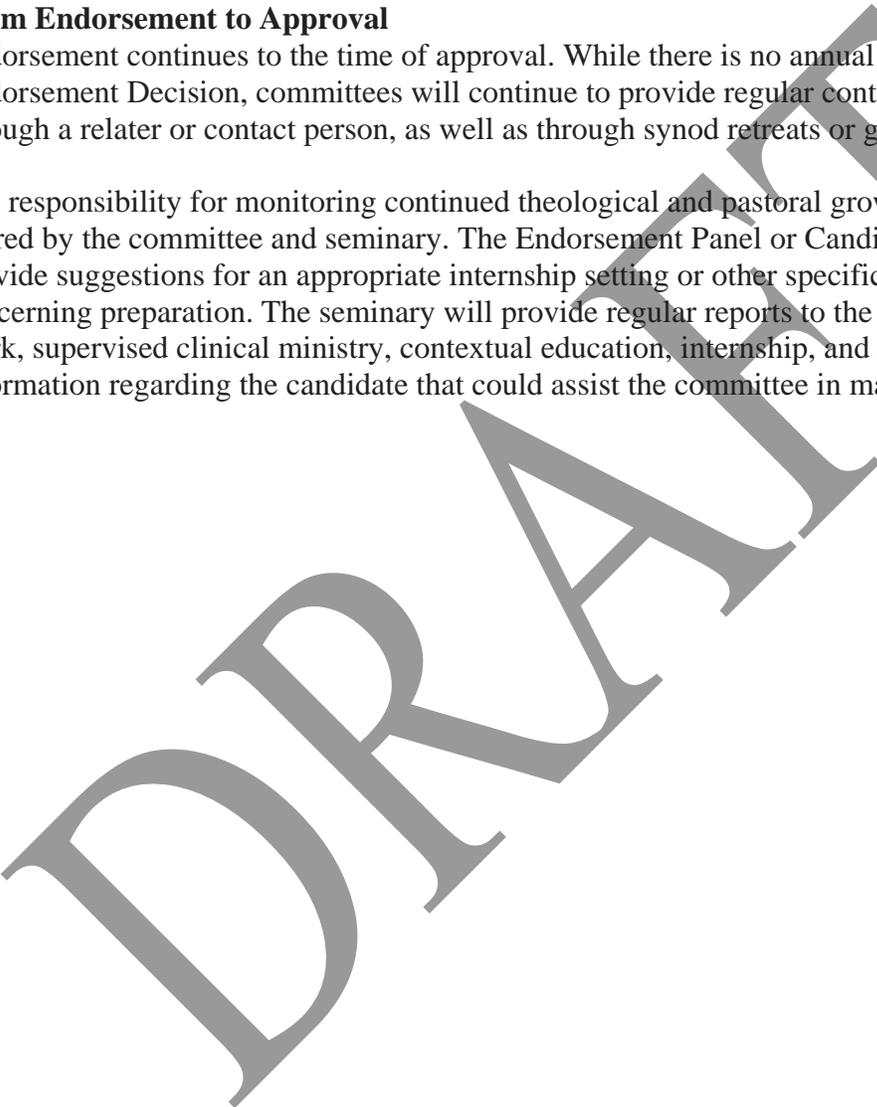
Reapplication

A minimum of one year must pass before a person who was denied Endorsement or whose Endorsement was withdrawn may once again apply for candidacy. Consultation with the Vocation and Education unit is required to determine the appropriate point of reentry into the Candidacy Process.

From Endorsement to Approval

Endorsement continues to the time of approval. While there is no annual renewal of the Endorsement Decision, committees will continue to provide regular contact with candidates, through a relater or contact person, as well as through synod retreats or gatherings on campus.

The responsibility for monitoring continued theological and pastoral growth of the candidate is shared by the committee and seminary. The Endorsement Panel or Candidacy Committee may provide suggestions for an appropriate internship setting or other specific recommendations concerning preparation. The seminary will provide regular reports to the committee on course work, supervised clinical ministry, contextual education, internship, and any other pertinent information regarding the candidate that could assist the committee in making a decision.



Chapter 8 - Approval for Candidacy in the Evangelical Lutheran Church in America

Approval Process

In the Lutheran tradition a person's call from God to public ministry is understood as both internal and external:

1. through an internal, personal sense of call that God is leading a person to public Christian ministry;
2. through public confirmation that the person has the character, commitment, preparation, and ability to serve in a specific public ministry roster;
3. through the receipt and acceptance of a letter of call to serve in a particular ministry setting.

The responsibility for the Approval of candidates for rostered ministry in the Evangelical Lutheran Church in America is that of the Candidacy Committee. The Approval process is based upon the procedures and guidelines provided by the Vocation and Education unit.

The decision to Approve a candidate for rostered ministry is of major significance not only for the individual candidate but for the ministry settings served by the candidate during his or her years of ministry. A decision to Approve is confirmation by the Candidacy Committee on behalf of the Evangelical Lutheran Church in America that this person is qualified and suitable to serve under call in a designated rostered ministry of this church.

The two documents of this church that directly speak to the individual candidate's qualifications for rostered ministry are the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and *Vision and Expectations*. The first document defines the Basic Standards that candidates must meet for the roster for which they are being approved. The second document sets forth what this church expects of those who serve in positions of trust and responsibility, and states a vision for what rostered ministry can be in the life of the ELCA. Candidates shall be asked and must be able to state a clear intention to live and conduct themselves in a manner consistent with *Vision and Expectations*.

Approval Essay

The Approval Essay assignment is prepared each year by the Vocation and Education unit and is available to candidates, Candidacy Committees, and seminaries of the ELCA on the ELCA Web site. This essay assignment is developed by a writing team appointed by the Vocation and

1 Education unit, which includes both Candidacy Committee members and seminary faculty.
2 ~~Because The Candidacy Committee is responsible for notifying~~ candidates not attending ELCA
3 seminaries ~~may not have the same awareness of time lines and announcements,~~ the Candidacy
4 Committee should seek to give these candidates direct notification about the posting of the
5 assignment and the deadline regarding the timing for submitting the essay.
6

7 The essay questions provide an opportunity for a candidate to demonstrate readiness for rostered
8 ministry through the exercise of theological wisdom related to practical situations and tasks of
9 ministry. Candidates prepare a sermon or project, respond to a question on the Confessions,
10 address a practical ministry situation, and reflect on questions of ministry, leadership, healthy
11 living, and personal and ecclesial accountability. It is the responsibility of a candidate to send the
12 completed essay to his or her Candidacy Committee by the required date.
13

14 Approval Components

15
16 The candidate's complete file is available and should be reviewed and studied by the Candidacy
17 Committee members interviewing the candidate. In addition, the following material is of
18 importance for the Approval decision:

- 19 1. The Approval Essay
- 20 2. The Report of the ELCA (or ELCIC) Seminary Faculty Recommendation
- 21 3. The Report of Internship (or Supervised Field Experience)
- 22 4. Academic Report
- 23 5. Report on CPE or other supervised clinical ministry, especially if completed after
24 endorsement date
- 25 6. Approval Information Form

26
27 The committee should ~~be able to request and review~~ any other materials it deems relevant to
28 discern the candidate's readiness for ministry.
29

30 The Approval Interview

31
32 The Approval Interview is the setting for the Candidacy Committee's final evaluation meeting
33 with the candidate. The members of the committee read the Approval Essay in preparation for
34 this interview, as well as any other pertinent material from the candidate's file. The purpose of
35 the Approval Interview is to review and inquire in depth into the candidate's readiness for
36 rostered ministry.
37

38 The categories of readiness which should be reviewed during the interview are:

- 39 **1. Theological wisdom:** In this category the interview will focus on the candidate's
40 understanding of and commitment to the Christian message and the Confession of
41 Faith of the Evangelical Lutheran Church in America. Is the candidate able to tell the
42 story? Is the candidate equipped theologically and academically to be a leader in this
43 church? Can the candidate articulate the mission of this church?

- 1 **2. Spirituality and faith commitment:** The focus is on the candidate's personal faith in
2 Jesus Christ and the spiritual maturity that reflects that faith among the people of
3 God. Can the candidate give expression to a faith that is vibrant and alive? Can the
4 candidate witness to the presence of the Triune God in his or her life?
- 5 **3. Personal integrity, trustworthiness and leadership abilities:** The issues to be
6 addressed are personal integrity, the ability to care for and be respectful of others, and
7 the commitment to live one's life faithfully among the people of God.
8 Is the candidate able and willing to serve in the public ministry of this church in a
9 manner that is honest, responsible, and caring? Can this person assume a position of
10 servant leadership in this church? Is the person living in accord with *Vision and*
11 *Expectations*?
- 12 **4. Call to ministry and ministry gifts:** The committee seeks to be able to confirms
13 publicly that this candidate has the gifts, character, commitment, preparation, and
14 ability to be called to service to this whole church.

Guidelines for an Approval Interview

18
19 This interview guide is to be used by Candidacy Committees. It is offered as a model that
20 describes the flow of a thorough interview process and a reminder of components to be included.

21 22 **Preparation for the Interview** (15 minutes)

23 Prior to the interview, members of the Candidacy Committee, or a panel appointed by the
24 Candidacy Committee, should review the entire file of the candidate. The primary focus for the
25 interview is the Approval Essay. In addition, the committee reviews the internship evaluations,
26 CPE reports, and other relevant material. It is helpful to prepare notes on topics that need to be
27 covered. The interview team should discuss their responses to the Approval Essay and other
28 relevant material or knowledge of the student. The candidate's relator or assigned liaison should
29 be a member of the interview team. Out of this discussion the interviewers can identify topics to
30 cover during the interview and identify persons who will ask lead questions. Preferably, the
31 candidate's relator or contact person will serve as convener for the interview.

32 33 **The Approval Interview** (50-60 minutes)

34 **I. Introductions and welcome**

35 A candidate should be introduced briefly to each person on the committee or panel. There
36 is understandably considerable anxiety for candidates in anticipation of this interview. It
37 is useful to make certain that a candidate understands the purpose of this interview in the
38 Approval Process. A member of the Candidacy Committee can offer a prayer as the
39 interview begins.

40 41 **II. Conversation and questions related to the Approval Essay**

42 Each of the sections of the Approval Essay should be referred to and used in the
43 interview process. The goal is to provide the opportunity to discuss all areas of the essay.

1 However, in some cases there may be concerns in one area that require more detailed
2 questioning. Strengths revealed in the essay should be affirmed. If the committee
3 anticipates a difficult decision regarding the Approval of the candidate, it is important
4 that adequate time be allowed for deliberation and discussion.
5

6 **III. Questions related to internship, CPE, and other topics of interest specific to**
7 **this candidate**

8 Genuine interest in the preparation and formation of the candidate and his or her
9 experiences is important. Hopes for future ministry settings might also be discussed.
10

11 **IV. Questions related to *Vision and Expectations***

12 The document *Vision and Expectations* ~~was prepared to~~ reflects this church's vision for
13 ordained ministry and rostered lay ministries and its expectations for those who serve, or
14 who seek to serve, in those ministries. It is the latter purpose that is to be included in this
15 interview.
16

17 As the Approval panel deals with the document, it would be useful to ask of each candidate his
18 or her understanding of the call to rostered ministry; faithfulness to this church's Confession of
19 Faith; the pastor, associate in ministry, deaconess, or diaconal minister as person and example;
20 and faithful witness.
21

22 In order to assist both the committee and the candidate in clarifying the candidate's knowledge
23 of and commitment to the expectations of the ELCA, the following questions may be asked:

- 24 A. What does it mean to be properly called and ordained? (ordination candidates only)
25 or
26 What does it mean to be called and commissioned or consecrated? (rostered lay
27 ministry candidates)
28 B. What is your understanding of the Confession of Faith of the ELCA? (Chapter Two of
29 ELCA Constitution)
30 C. Do you have any questions or reservations concerning that Confession of Faith?
31 D. What is your understanding of the expectation of the ELCA for rostered ministers to
32 be an example in faithful service and holy living and in faithful witness?
33 E. Are you living and do you intend to continue to live and conduct your life as a rostered
34 leader in a manner consistent with the expectations expressed in *Vision and*
35 *Expectations*?
36

37 The discussion of the document should keep in mind that *Vision and Expectations* is not a
38 juridical document but one that is intended to identify important aspects of rostered ministry. A
39 candidate may want to discuss aspects of the document. What is important is that the candidate
40 be able to affirm his or her current compliance and intention to continue to seek to ~~fulfill~~ comply
41 with these expectations (as implied in the ~~Service responses in the rites of Ordination,~~
42 Consecration, or Commissioning by the statement "I will, and I ask God to help me").
43

44 **V. Approval Information Form**

1 Out of care for this church we have asked you to answer the questions on the Approval
2 Information Form. Now we invite you to discuss your written answers and share other
3 information that you feel would be helpful to the committee.
4

- 5 ___ No ___ Yes 1. Do you now engage or have you ever engaged in any addictive
6 behavior, including drug or alcohol abuse or sexual or pornographic
7 addictions?
8
- 9 ___ No ___ Yes 2. Have you ever been terminated or resigned from any employment or
10 volunteer activities due to accusations of misconduct, whether financial,
11 sexual, ethical, or other improper behavior?
12
- 13 ___ No ___ Yes 3. Have you ever been engaged in, accused of, charged with, or
14 convicted of a crime or illegal conduct, including conduct resulting in
15 suspension or revocation of your driver's license?
16
- 17 ___ No ___ Yes 4. Have you ever been engaged in, accused of, sued, or charged with
18 sexual molestation, sexual harassment, child neglect or abuse, spousal
19 neglect or abuse, or financial improprieties?
20
- 21 ___ No ___ Yes 5. Do you have any sexual attraction toward children or minors, or any
22 history of sexually deviant behavior, including behavior with children or
23 minors?
24
- 25 ___ No ___ Yes 6. Have you engaged in any behavior or been involved in any situations
26 that, if they became known by the church, might seriously damage your
27 ability to be a rostered minister?
28
- 29 ___ No ___ Yes 7. Do you have or have you had any health conditions (physical or
30 psychological) that might interfere with your ability to serve as a rostered
31 leader in the ELCA?
32
- 33 ___ No ___ Yes 8. Are there issues in your marriage, ~~or~~ family situation or other
34 relationships that could adversely affect your ability to serve as a rostered
35 leader in the ELCA?
36
- 37 ___ No ___ Yes 9. Is your personal debt, excluding mortgages, greater than \$25,000?
38
- 39 ___ No ___ Yes 10. Have you ever defaulted on a loan or declared bankruptcy?
40
- 41 ___ No ___ Yes 11. Are you familiar with the document *Vision and Expectations*?
42
- 43 ___ No ___ Yes 12. Do you intend to live in accord with its standards of conduct
44 as a candidate and as a rostered leader in the ELCA?

1
2 Following the discussion, the form is to be signed by the candidate and at least
3 one member of the Candidacy Committee.
4

5 **VI. Wrap up and Closure**

6 Appreciation for the partnership in this time of preparation and evaluation can be affirmed and
7 the committee informs the candidate that the Approval Decision is made by the entire Candidacy
8 Committee in plenary. The candidate should be informed about when and how he or she can
9 expect to be advised of the decision.
10
11

12 **Recommendation of Candidates by Seminaries of the ELCA**

13 **The Schedule of Approval and Assignment**

14 During the final year of candidacy, every candidate studying at or affiliated with an ELCA
15 seminary must receive a recommendation from the faculty of that seminary. For candidates on a
16 typical schedule, this recommendation is made by November 15. Candidacy Committees act on
17 approval by January 15. Primary assignment to regions and synods occurs in late February at the
18 Churchwide Assignment Consultation arranged by the Department for Synodical Relations. A
19 second Churchwide Assignment Consultation is scheduled in the fall.
20
21

22 **The Role of the Faculty**

23 Theological education is a period of intellectual, spiritual, and vocational exploration. The
24 faculty has the special role in the process of providing theological education that equips
25 candidates for effective and faithful leadership in ministry. This includes both fostering critical
26 capacity as well as the ability to articulate Christian beliefs from a Lutheran confessional
27 perspective. At the point of recommendation for Approval it is important that an assessment be
28 made by the faculty whether a candidate is both intellectually and personally ready to serve in
29 the rostered ministry of the Evangelical Lutheran Church in America. The recommendation of
30 the ELCA or ELCIC seminary faculty is a key component in enabling the Candidacy Committee
31 to make its final assessment and decision.
32

33 The candidate, the seminary faculty, and the Candidacy Committee are interdependent partners
34 in the preparation and evaluation of candidates for ministry. All partners are best served by free
35 and open sharing of perspectives and information. Additional communication beyond written
36 reports may be necessary and helpful for synod and seminary to cooperate in the care and
37 guidance of candidates throughout the Candidacy Process and in arriving at wise decisions
38 regarding approval.
39

40 **The Faculty Interview**

41 In preparation for the faculty action to recommend candidates for ordained ministry and
42 consecrated diaconal ministry, some members of the faculty should have occasion to meet
43 personally with each candidate in order to review his or her program of study and to assess each
44 candidate's readiness for ministry. These reviews may be arranged in a variety of ways. Usually

1 the advisor will be involved. At some seminaries a single interview will serve both as an
2 internship debriefing and a recommendation interview. The interview group or a member of it
3 may be responsible for drafting the written evaluation of the candidate for the faculty, Candidacy
4 Committee, and the ~~Department for Synodical Relations~~ Vocation and Education unit. The
5 faculty interview focuses on the candidate's personal, spiritual, vocational, theological,
6 intellectual, and professional development during the seminary years. Based on the interview,
7 members of the interview team should be prepared to state to the faculty whether or not the
8 candidate meets the basic constitutional standards for ordained or rostered lay ministry in the
9 Evangelical Lutheran Church in America including:

- 10 A. Commitment to Christ
- 11 B. Acceptance of and adherence to the Confession of Faith of this church
- 12 C. Willingness and ability to serve in response to the needs of this church
- 13 D. Academic and practical qualifications for ministry, including leadership abilities and
14 competence in interpersonal relationships
- 15 E. Commitment to lead a life worthy of the gospel of Christ and in so doing to be an
16 example in faithful service and holy living

17
18 The faculty interview does not replace or duplicate the formal Approval Interview conducted by
19 the Candidacy Committee. The faculty interview reflects on the candidate's seminary
20 experience. The Approval Interview by the Candidacy Committee focuses on the Approval
21 Essay and readiness to serve.

22 23 **The Faculty Recommendation**

24 The full faculty will make one of three recommendations:

- 25 1. approval
- 26 2. denial of approval
- 27 3. postponement of approval

28
29 Individual faculty members may abstain in cases where they are not well acquainted with the
30 candidate. The decision should normally be by a two-thirds majority; when it is less than two-
31 thirds but still by a majority, this fact should be noted in the report to the Candidacy Committee.

32
33 A positive recommendation by the faculty of a seminary of the Evangelical Lutheran Church in
34 America or the Evangelical Lutheran Church in Canada shall normally be necessary in order for
35 the Candidacy Committee to approve a candidate for ordination. The faculty and the Candidacy
36 Committee, however, may sometimes come to divergent judgments regarding the approval of
37 candidates. In such cases, the Candidacy Committee may, after careful deliberation including
38 further consultation with the seminary through the dean, finally deny approval to a candidate
39 who has been recommended by a faculty of a seminary of this church.

40
41 When a seminary faculty recommends denial of approval, the seminary will inform not only the
42 Candidacy Committee but also the Vocation and Education unit of the decision. A
43 recommendation for denial of approval will be regarded with the utmost seriousness by the
44 Candidacy Committee.

1
2 When the Candidacy Committee receives a recommendation to postpone or deny approval of a
3 candidate, it will consult directly with representatives of the faculty before the Approval
4 Interview in order to understand the factors that informed the faculty decision. The Candidacy
5 Committee may invite a member of the faculty to be present at the Approval Interview and
6 participate in the committee's deliberations.
7

8 Expense for the participation of the faculty member will be the responsibility of the seminary. A
9 representative of the Vocation and Education unit must also be present at the Candidacy
10 Committee meeting when candidates who have been denied faculty recommendation are to be
11 considered for Approval for ordination.
12

13 Where there has not been adequate or conclusive consultation between the faculty, the
14 Candidacy Committee, and the Vocation and Education unit, the committee is encouraged to
15 postpone Approval until the consultation can be completed and any misunderstandings resolved.
16 When the partners have been carefully heard, it is the Candidacy Committee that makes the
17 decision regarding Approval.
18

19 **The Evaluative Report (Form D)**

20 A written evaluation of the candidate is prepared by the faculty and available for review and
21 amendment by the academic dean, advisor, and other members of the faculty. The Report of
22 Internship is compiled by the seminary staff responsible for internship on the basis of the
23 evaluations submitted by the intern, internship supervisor, lay committee, and the faculty
24 debriefing. Both reports and the formal recommendation are recorded on the evaluative report.
25

26 The faculty recommendation (Form D) is sent both to the Candidacy Committee and to the
27 ~~Department for Synodical Relations~~ Vocation and Education unit. The faculty may wish to attach
28 additional comments for use by the Candidacy Committee to assist them in their decision
29 concerning Approval. The faculty is encouraged to be as explicit and concrete as possible in its
30 evaluations. For example, the faculty might address areas of continuing education and formation
31 that should be specifically identified by the Candidacy Committee as items the candidate should
32 address during the first years of his or her ministry.
33

34 The Evangelical Lutheran Church in America depends on the wisdom and discernment of the
35 Candidacy Committee in determining who will serve as rostered leaders. Such a responsibility is
36 one that must be taken with the utmost seriousness and humility, relying on the guidance of the
37 Holy Spirit. If any new information emerges after Form D is completed that might alter or affect
38 the recommendation, the seminary will communicate with the candidacy committee as well as
39 the Vocation and Education unit.
40
41

1 **Candidates at Seminaries Other Than Those of the Evangelical**
2 **Lutheran Church in America or the Evangelical Lutheran Church**
3 **in Canada**
4

5 Candidates for ordination who have attended non-ELCA/ELCIC seminaries are not exempt from
6 the requirement that they receive a recommendation from an ELCA/ELCIC faculty. Since these
7 candidates are required to be affiliated with an ELCA seminary and normally spend one year at
8 an ELCA seminary, most candidates will be known well enough by an ELCA faculty for them to
9 make an informed recommendation. Where such a relationship has not been established or where
10 the candidate is not on the campus of the ELCA seminary for the final year of preparation, it is
11 the responsibility of the candidate to meet with the ELCA faculty and provide whatever
12 information needed for them to make a meaningful recommendation. Candidates from non-
13 ELCA/ELCIC seminaries may provide the ELCA faculty and their Candidacy Committees with
14 additional references from the faculty of the seminary they attended. Candidates for consecration
15 as diaconal ministers who attended non-ELCA seminaries receive a recommendation from the
16 ELCA seminary with which they are affiliated.
17
18

19 **The Approval Decision**
20

21 The Candidacy Committee acts on the Approval of the candidate following the Approval
22 Interview. Before an Approval Decision can be made, all required material must be received by
23 the Candidacy Committee, including the faculty recommendation, CPE report, and final
24 internship or field experience report. In the case of fourth-year internships, it is recommended
25 that the internship be completed prior to Approval. This normally means that fourth-year interns
26 participate in the assignment of candidates for first call later in the final year. In some cases, the
27 final internship report may be prepared after a minimum of nine months of internship, following
28 consultation and agreement by seminary and Candidacy Committee. Three possible decisions
29 may be made:
30

31 **Approval** confirms readiness for public ministry. The committee affirms the candidate's
32 character, commitment, preparation, and ability to serve as a called leader in this church.
33

34 **Denial of Approval** means that the candidacy is ended. Reasons for this decision are clearly
35 stated to the candidate in writing. The committee should be certain that the Candidacy Process
36 has been faithfully followed. Appropriate pastoral care should be arranged.
37

38 **Approval Postponed** indicates there are issues or conditions that must be resolved prior to the
39 candidate's being considered again for approval. The committee provides clear directions to the
40 candidate to work on specific developmental goals and return to the committee at a later date.
41 The candidate should be encouraged to provide a written response stating an understanding of
42 how concerns are to be addressed.
43

1 **Reporting Approval Decisions (Form E)**

2 The Candidacy Committee reports its decision to the candidate, the candidate's ELCA or ELCIC
3 seminary and the Vocation and Education unit, and the Department for Synodical Relations on
4 Form E. In the case of candidates denied approval, the Candidacy Committee reports the action
5 and the reasons for this action in writing to the Vocation and Education unit staff person
6 overseeing Director for Candidacy.

7
8 The reporting of the Approval Decision is made according to the annual schedule prepared by
9 the Vocation and Education unit ~~and the Department for Synodical Relations~~. It is important for
10 both offices to receive a copy of the Approval Decision Form for each Approved candidate.

11
12 **Withdrawal of Approval**

13 A candidate's Approved status may be withdrawn by action of the Candidacy Committee that
14 made the Approval Decision at any time prior to the candidate's receipt and acceptance of a
15 letter of call. This action may be taken when the committee believes that the candidate no longer
16 is qualified to serve in rostered ministry. Such reason may be related to conduct that is
17 inappropriate to the standards and expectations of this church or to a change in the candidate's
18 personal life that would disqualify or postpone the candidate from accepting a letter of call.

19
20 Action to withdraw Approval should be taken by a Candidacy Committee only after consultation
21 with the bishop of the synod of assignment of the candidate. Such action is reported to that
22 bishop, and the Vocation and Education unit, and Synodical Relations. The seminary of the
23 candidate should also be informed. This ends the candidacy.

24
25 **Reapplication**

26 A minimum of one year must pass before a person who was denied Approval or had Approval
27 withdrawn may once again apply for candidacy. Consultation with the Vocation and Education
28 unit is required to determine the appropriate point of re-entry into the process.

29
30 *NOTE: The following paragraph is deleted because it is superseded by the new paragraph in*
31 *Chapter 1 on resolving disputes*

32 **Review of the Candidacy Process**

33 ~~A candidate who is denied Approval by a Candidacy Committee or whose approval is postponed~~
34 ~~and who believes that a committee has not followed the procedures of the Vocation and~~
35 ~~Education unit may request a review of the process. The scope of this review is to ascertain~~
36 ~~whether the appropriate process was followed, not to review the decision of the committee. This~~
37 ~~request must be made in writing to the Executive Director of the Vocation and Education unit~~
38 ~~within one year of the date of the decision.~~

39
40
41 **Assignment**

42
43 This church calls and sends leaders where they are needed for the mission of this church. The
44 ELCA is committed to the effective, fair, and appropriate deployment of rostered leaders for the

1 ministry of this church. This is a complex matter involving the needs and mission of this whole
2 church, the gifts and situations of candidates, and the leading of the Holy Spirit.

3
4 The Churchwide Assignment Consultation is scheduled ~~two~~ at various times each year for
5 approved candidates to be assigned to a region and synod in order to facilitate the interview
6 process for first call. Assignment dates and relevant deadlines are available at
7 www.elca.org/candidacy. Candidate résumés are circulated to all bishops, who then indicate their
8 requests. Bishops base requests for first-call candidates on the number of congregations that are
9 considered “first-call sites.” Candidates have an opportunity to express their preference and any
10 restrictions or limitations on their availability to serve.

11
12 Forms A, B, C, R, D, and E must be on file with the Department for Synodical Relations
13 Vocation and Education unit by the published date for a candidate to be included in the
14 assignment process. Forms are to be submitted electronically in a timely manner.

15
16 Some situations warrant a more immediate response to the needs of this church and an approved
17 candidate than the ~~semi-annual process~~ scheduled assignment times provides. An administrative
18 assignment may be made when authorized and approved through a procedure established by the
19 Vocation and Education unit.

20
21 Those who participate in the Churchwide Assignment Consultation engage in prayerful
22 conversation as assignment decisions are made. All information about assignments is published
23 on the ELCA Web site in “A Guide to the ELCA Assignment Process.” A candidate remains
24 under the care and guidance of the synod Candidacy Committee until the time when a call is
25 extended. Ongoing support and attention is important in this time of transition.

26 27 28 Renewal and Re-approval

29 30 **Renewal (three years)**

31 A candidate who has been approved and assigned to a region and synod of this church is
32 approved for a period of one year. If the candidate has not received and accepted a letter of call
33 within one year, the Candidacy Committee must determine whether it will **renew** the approval
34 decision for that candidate. An interview is not required for such a decision but may be
35 requested by the committee if needed. The renewal decision, like the original approval decision,
36 is effective for one year and may be made twice. A request for renewal should be made in
37 writing by the Approved candidate. The decision should be communicated to ~~Synodical~~
38 Relations ~~the Vocation and Education unit~~. Unless reassigned, a candidate remains assigned to
39 the synod of original assignment.

40 41 **Re-approval**

42 If three years have elapsed without the receipt and acceptance of a letter of call by the candidate,
43 the candidate must make a request to be considered for **re-approval**. The re-approval process is
44 one that normally includes the following components:

- 1 1. The preparation of the current Approval Essay
- 2 2. A Review Panel recommendation (required if more than five years have elapsed since
- 3 the original approval). The Theological Review Panel is appointed by the Vocation and
- 4 Education unit, normally at the ELCA seminary where the candidate studied.
- 5 3. An Approval Interview

6
7 The Candidacy Committee should require a Psychological Evaluation of the candidate, according
8 to the criteria of the Vocation and Education unit. Re-approval is valid for one year and can be
9 renewed twice. The candidate is to provide the information required by the ~~Department for~~
10 ~~Synodical Relations (Forms A, B, C)~~ Vocation and Education unit according to the schedule for
11 assignment. Entering the re-approval process also includes participating in the regional and
12 synodical churchwide assignment process, if re-approval is granted.

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Chapter 9 - Candidacy and Assignment Forms

Introduction to Forms

Candidacy forms have been created for the use of all partners in candidacy as a means of supporting a system of reliable and accessible information available to candidacy partners (candidate, congregation, synod, seminary, and Vocation and Education unit). All candidacy forms are available for use at the ELCA Web site (www.elca.org/candidacy). Since forms are updated from time to time, all users should access the most current version at this Web site.

Formatta Filler is required to open and view Candidacy forms. Formatta Filler makes it possible to complete, save, print, submit and/or e-mail forms with a computer. Once Formatta Filler is installed on a computer (the download is available from the ELCA Web site) the links on the Web site will provide access to the desired forms. Technical support is available by calling 800-638-3522, ext 2472.

Electronic Filing of Candidacy Forms

All aspects of Candidacy are enhanced by a more efficient, accessible and reliable system for sharing candidacy information among candidates, synods, congregations, seminaries and churchwide staff. Electronic filing of candidacy information standardizes communication of committee decisions and other information that is collected. This method of filing also increases reliability of data contained in the roster database of the ELCA.

Synod Candidacy Committees are to submit all decision forms via electronic filing at the ELCA Web Applications page (www.elca.org/ScriptLib). Instructions and passwords to access the Candidacy Portal and submit forms via electronic filing are available from the Vocation and Education unit at 800-638-3522, extension 2870. The Formatta Forms are encrypted prior to submission, which provides a secure method of transmission across the internet.

Only those synod staff specifically responsible for communicating Candidacy Committee decisions to the Vocation and Education unit should be authorized to submit candidacy e-forms via the Candidacy Portal. After submission to the Web site, the e-form information is reviewed by the Vocation and Education unit prior to import into the roster database. Any partner in Candidacy whose responsibilities in the Candidacy Process require access to candidate information is authorized to view candidacy e-forms. These would include Candidacy Committee chairpersons, synod bishops and their designated synod staff, some seminary staff, and churchwide staff who are responsible for candidacy tracking and maintenance of the roster database system.

1
2 **Links to Candidacy and Assignment Forms**
3 **www.elca.org/candidacy**

4 **Forms and applications for candidates, candidacy committees and others**

5 **Sets of Related forms**

6 [Forms for Synod Committee Use](#)

7 [Forms for Applicants and Candidates](#)

8 [Forms Pertaining to Internship](#)

9 [Candidate Checklists](#)

10 [Forms for Congregations](#)

11 [Forms for Seminary Use](#)

12 [Forms for Churchwide Assignment Process](#)

13 [About the software needed to use these forms](#)

14 **About the software needed to use these forms**

15 Formatta Filler is required to use these files. Formatta Filler allows you to complete, save, print,
16 and e-mail forms, avoiding the task of filling in the forms by hand. Filler format files are denoted
17 with this icon:  Use the links to the right to select the version most appropriate to your needs.
18 Once you have Formatta Filler installed on your computer, click the links above to obtain the
19 forms you need. If you encounter difficulties, please call the ELCA Information Technology
20 HelpDesk at 800-638-3522, extension 2472.

21
22 **Please note:** These links will NOT open in a browser. Please right-click (PC) or click-hold
23 (Mac), save the form locally, and open with Filler.

24 **Forms for Synod Committee Use** *(These forms are in Filler format )*

25 While meant primarily for synodical candidacy committees, these forms have been made
26 publicly accessible for the convenience of all in the candidacy process.

27 [Entrance Decision for Candidacy](#)

28 [Endorsement Decision for Candidacy](#)

29 [Approval Information](#)

30 [Approval Decision for Candidacy](#) (Form E)

31 [Initial Interview Report](#)

32 [Theological Review Panel Report Form](#)

33 [Recommendation from Endorsement Panel Interview](#)

34 [Synod Financial Support for Seminary Students](#)

35 [Application for Registration as a Psychological Consultant](#)

36 [Psychological Evaluation Report Summary](#)

37 [Associate in Ministry Information and Planning Guide](#)

1 [Associate in Ministry Field Experience Learning Agreement](#)

2 [Associate in Ministry Mid-Point and Final Evaluations](#)

3 **Forms for Applicants and Candidates** *(These forms are in Filler format )*

4 Candidacy in the ELCA is a churchwide process. Entrance into candidacy occurs through a
5 synod candidacy committee which provides guidance and makes decisions on behalf of the
6 ELCA. Any person seeking to become a candidate for rostered ministry in the ELCA should
7 contact a synod office for application information. Forms are to be filled out and submitted only
8 after contact with the [synod](#).

9 [Application for Entrance to Candidacy](#)

10 [Entrance Information](#)

11 [Reception Form for Persons from Another Lutheran](#)

12 [Church or Christian Tradition](#)

13 [Reinstatement to the Roster of the ELCA](#)

14 [Diaconal Ministry Spiritual Direction Report Form](#)

15 **Forms Pertaining to Internship** *(These forms are in Filler format )*

16 [Congregational Application for an Intern](#)

17 [Intern Supervisor's Three Month Evaluation](#)

18 [Intern's Three Month Report](#)

19 [Intern Supervisor's Mid-Year Evaluation](#)

20 [Intern's Mid-Year Evaluation](#)

21 [Intern Supervisor's Nine Month Evaluation](#) (Optional)

22 [Intern's Nine Month Report](#) (Optional)

23 [Internship Committee's Mid-Year Evaluation](#)

24 [Intern's Final Evaluation](#)

25 [Supervisor's Final Evaluation](#)

26 [Internship Committee's Final Evaluation](#)

27 **Candidate Checklists** *(These forms are in Filler format )*

28 [Ordained Minister](#)

29 [Seminary Affiliation](#)

30 [Associate in Ministry](#)

31 [Deaconess Community](#)

32 [Diaconal Minister](#)

33 [Reinstatement](#)

34 **Forms for Congregations** *(These forms are in Filler format )*

35 [Congregational Registration for a Candidacy Applicant](#)

36 [Congregational Support for Candidates at an ELCA Seminary](#)

37 [Congregational Application for an Intern](#)

- 1 **Forms for Seminary Use** (*This form is in Filler format *)
- 2 [Candidate's Report / Internship and Faculty Form](#) (Form D)

- 3 **Forms for the Churchwide Assignment Process** (*These forms are in Filler format *)
- 4 [Roster Information](#) (Form A)
- 5 [Roster Preferences](#) (Form B)
- 6 [Restriction Request](#) (Form R)
- 7 [Rostered Leader Profile](#) (Form RLP)

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Amendments to Forms-

Application for Entrance Form
*(NOTE: other forms would be similarly revised,
including the Rostered Leader Profile form)*

Family Information

Single

Married

In a publicly accountable, lifelong, monogamous, same-gender relationship
by civil marriage
by civil union
by other means
(explain)

Information concerning spouse or same-gender partner:

Full name:

Full name at birth if different:

Birth date:

Religious affiliation:

Education and profession:

Rostered in the ELCA? Yes No

In candidacy for ELCA rostered ministry? Yes No

Date of marriage _____

Date of entrance into a same-gender relationship

by civil marriage

by civil union

by other means explained above.

Children:

1 Name Birth date
2
3
4 Previous spouse(s): Date of marriage:
5
6 Prior marriage(s), dates of duration and cause of ending ended by:
7
8
9 Previous partner(s) in a civil union or other same-gender relationship that was held out as
10 publicly accountable, lifelong, and monogamous:
11
12 Civil union(s) or previous relationship(s), dates of duration and cause of ending:
13
14
15 In establishing and nurturing a relationship of trust between a candidate and a Candidacy
16 Committee, as later between a rostered leader and a congregation, honesty and forthrightness are
17 vital. To assist the synodical Candidacy Committee in its discernment with you, please write
18 briefly about any plans or additional factors that may bear on your present or future response to
19 these questions about relationships. (For example, a marital relationship or same-gender
20 partnership experiencing difficulties, the possibility of entering a marriage, the possibility of
21 entering a same-gender relationship).
22

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31
32 **Appendix**
33
34

35
36 **Useful Links for Candidates and Candidacy Committees**
37

38
39 General candidacy information – www.elca.org/candidacy

40
41 Candidacy contact information - www.elca.org/candidacy/contact
42

- 1 “Vision and Expectations: Ordained Ministers in the ELCA” and “Vision and Expectations:
- 2 Associates in Ministry, Deaconesses, Diaconal Ministers in the ELCA” -
- 3 www.elca.org/ministry/policies.
- 4
- 5
- 6 The Constitution, Bylaws and Continuing Resolutions of the ELCA -
- 7
- 8 _____
- 9 Chapters 2, 4 and 7, “Confession of Faith,” “Statement of Purpose,” and “Ministry” are
- 10 especially relevant to the candidacy process.
- 11

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1 **THE WHOLENESS WHEEL**

2
3 Healthy leaders enhance lives. Candidacy Committees may use the Wholeness Wheel as a tool
4 for evaluating a candidate's readiness for public ministry. Using the wheel may be helpful in
5 gathering appropriate supportive information about dimensions of health that impact ministry.
6 The wheel may also provide a picture of balance for helping candidates intentionally prepare for
7 public ministry.
8
9



10
11
12
13 The Wholeness Wheel starts in the center with the individual as a new creation through baptism
14 and a member of the body of Christ. Around the center are the interrelated aspects of wellness-
15 physical, emotional, social/interpersonal, vocational, and intellectual. To be whole means to keep
16 in balance by intentionally nurturing and attending to each aspect. Surrounding everything is
17 spiritual health that contains and supports us through faith and our relationship with God.
18

19 To be successful in public ministry and help the church carry out its mission in challenging
20 times, candidates should demonstrate self-care and pay attention to the balance reflected on the
21 Wholeness Wheel. The church needs healthy leaders to lead our congregations and other
22 ministries so that we can reach out to all people with the Gospel.
23

- 1 For more information about the ELCA Wholeness Wheel, developed in 1997 by the Inter-
- 2 Lutheran Coordinating Committee on Ministerial Health and Wellness, go to
- 3 *www.elca.org/health*.

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Policy Documents Related to Candidacy and Rosters in the ELCA

At this meeting, the Church Council will consider documents related to the ELCA candidacy process and to guidance and oversight for the four public ministry rosters. The foundation for all the documents is the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*.

- **Candidacy Manual:** This manual sets forth the policies and procedures that guide the discernment, preparation, and decision processes by which women and men move to approval for call. These policies and procedures apply throughout the ELCA. They are implemented by the synods in a partnership that involves candidates, congregations, seminaries, the churchwide organization, and the synods. The manual is applicable in the preparation and discernment period for candidates, including at the time of application for reinstatement to a roster.
- **Vision and Expectations:** “Vision and Expectations: Ordained Ministers” and “Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers” are statements of this church’s vision and expectations for its rostered ministers. This vision and expectations also are for the reflection and consideration of those who seek to serve as a rostered minister of this church and are used in the candidacy process.
- **Definition and Guidelines for Discipline:** This document describes the grounds by which a pastor, associate in ministry, deaconess, or diaconal minister may be subject to discipline according to the practices of this church. Its purpose is juridical: to assist in the processes of consultation, discipline, and appeals. This document is applicable from the time of ordination, commissioning, or consecration and throughout the person’s ministry while he or she is on a roster of this church.
- There are other applicable policy statements, including those in the *Manual of Policies and Procedures for Management of the Rosters*. The latter includes the Reinstatement Policy acted on by the Church Council at its November 2009 meeting.

The times when the documents considered at this meeting are applicable is portrayed schematically below.

<i>The Candidacy Manual</i>		<i>Definitions and Guidelines for Discipline</i>		
Preparation & Discernment →	Approval	Call & Acceptance	Entrance Rite	Ministry as a Pastor, Associate in Ministry, Deaconess or Diaconal Minister →
<i>Vision and Expectations: Ordained Ministers and Vision and Expectations: Associates in Ministry, Deaconesses, and Diaconal Ministers</i>				

Candidacy Process in the ELCA					
	Pastor		Diaconal Minister	Deaconess	Associate in Ministry
<i>Preparation Tracks</i>	M.Div. Track	T.E.E.M. Track	(Bylaw allows a non-degree track, but it has not yet been developed)	(Candidacy process is linked with Deaconess Community process)	
<i>Entrance Decision</i>	By Candidacy Committee	By Candidacy Committee, & VE unit (for TEEM)	By Candidacy Committee	Candidacy Committee	Candidacy Committee
<i>Theological education</i>	Degree from an ELCA or ELCIC seminary, or from another accredited seminary, with one residency year at an ELCA seminary	Non-degree program to achieve expected levels of competence is individually determined through a Competency Assessment Panel, leading to enrollment in a seminary TEEM program.	Master's Degree & formal preparation for expertise in a specific field of service Diaconal Ministry Formation Event	M.A.R, M.R.E., M.A., M.T.S., or other approved by the Deaconess Community and the Candidacy Committee	Bachelor degree plus or including 20 hours of theological education. SELECT courses may be used.
<i>Endorsement Decision</i>	By Candidacy Committee (prior to internship)	By Candidacy Committee (prior to internship)	By Candidacy Committee	By Candidacy Committee and/or Investiture by the Deaconess Community	By Candidacy Committee
<i>Internship</i>	Required	Required	Field Experience including D.M. project	Required	Supervised field experience
<i>Supervised clinical education</i>	Required	Required			
<i>Approval Decision</i>	By Candidacy Committee	By Candidacy Committee	By Candidacy Committee	By Candidacy Committee	By Candidacy Committee
<i>Assignment to Region & Synod for Call Process</i>					
After receiving and accepting a call and after ordination, consecration, or commissioning, the candidate is a rostered leader in the ELCA.					

Ad Hoc Committee for Revisions to Ministry Policies December 2009 - April 2010

The following time line is based on the "Proposed Protocol for Revisions to Ministry Policies: October 2009-April 2010," which was approved by the ELCA Church Council on November 14, 2009. The revisions were approved by the Ad Hoc Committee in January 2010 and are highlighted.

Ad Hoc Committee responsibilities

1. Develop a process and timeline for Church Council members to receive, review, and provide response to proposed revisions to ministry policies documents
 - a. Possible revisions to "Vision and Expectations" (VE)
 - b. Possible revisions to "Candidacy Process and Manual" (VE)
 - c. Possible revisions to "Definitions and Guidelines for Discipline" (Committee on Appeals)
 - d. NEW: Proposed response to synodical resolutions related to "benefits for domestic partners" (Board of Pensions)
2. Receive and review responses from Church Council members.
3. Prepare a report and recommendations for Church Council consideration at its April 2010 meeting.

Ad Hoc Committee

Church Council members:

Legal and Constitutional Committee: Mark Helmke* and Lynette Reitz

Program and Services Committee: Steve Loy,* Sandra Schlesinger, and Judith Barlow-Roberts

Conference of Bishops: Marie Jerge and Martin Wells

Committee on Appeals: Donald Main

Churchwide staff:

Vocation and Education unit: Stanley Olson

Office of the Secretary: David Swartling

Ruth Hamilton (recorder)

Office of the Presiding Bishop: Myrna Sheie

* Co-conveners

Meetings and Conference Calls

Ad Hoc Committee

- **December 16, 2009** Ad Hoc Committee Web-ex meeting (1:00 - 2:30 p.m., Central)
Web-ex meeting to develop process for Church Council members to identify significant issues related to proposed revisions to ministry policies.
- **January 22, 2010** Ad Hoc Committee Web-ex meeting (1:00 - 2:00 p.m., Central)
- **March 9 12, 2010** Ad Hoc Committee ~~conference call~~ Web-ex meeting (12:00 noon 9:00 - 10:00 a.m., Central)
Ad Hoc Committee will receive an update about discussion at the Conference of Bishops meeting and discuss final versions of the documents.
- **April 6, 2010** Ad Hoc Committee Web-ex meeting (1:00 - 2:30 p.m., Central)

Web-ex meeting to prepare a report and recommendations to the Church Council related to revisions to ministry policies.

- **April 8, 2010** Ad Hoc Committee meeting (5:00 - 9:00 p.m.; Chicago)
Final preparation for Church Council meeting
- **April 2010 Church Council meeting** (April 9-12, 2010)
Ad Hoc Committee presents report and recommendations; ELCA Church Council considers revisions to the documents. [NOTE: it is recommended that the Ad Hoc Committee rather than other standing committees present the final report and recommendations]

Ad Hoc Committee representatives

- **January 2010 Conference of Bishops Academy**
Staff present as listeners for discussion on January 8 in the afternoon
- **March 2010 Conference of Bishops meeting** (March 4-9, 2010; Chicago)
Chairs of Legal and Constitutional Review and Program and Services committees (or designees) are present for Conference of Bishops discussion and deliberation related to revisions of ministry policies: specific date to be determined Friday, March 5, 2010

Deadlines

- **December 1, 2009**
Secretary Swartling to invite Church Council input related to “Definition and Guidelines for Discipline” document by *December 1, 2009*.
- **December 14, 2009** Deadline for next iteration of the documents
Documents will be posted at elca.org and provided to Church Council members for information and review.
- **February 15, 2010** As available Final pProposed drafts of documents
Documents will be posted at elca.org and provided to Church Council members for information and review as they are available.

NOTE:

1. Committee on Appeals meets February 26-27, 2010.
2. All documents will be posted on Net Community as they are available.
3. Proposed drafts of documents will be posted following discussion by the Conference of Bishops.

- **March 18, 2010** Revised draft of documents based on Conference of Bishops discussion
Documents will be posted at elca.org and provided to Church Council members in preparation for the April 2010 meeting; *comments due March 29, 2010*.
- **March 29, 2010** Comments due to Ad Hoc Committee
Specific comments will be submitted to the committee through Myrna Sheie (myrna.sheie@elca.org)