

## **1517 Media**

*Submitted by: Beth Lewis, CEO*

This report uses the [ELCA's Future Directions](#) priorities to frame recent work of [1517 Media](#) and our four publishing units, [Augsburg Fortress](#), [Fortress Press](#), [Sparkhouse](#) congregational resources and [Sparkhouse Family](#).

*Goal 1: A thriving church spreading the gospel and deepening faith for all people. Priorities: Church identity, Renew and strengthen evangelism, Church leaders, Renewal and formation of congregations and worship communities, Ecumenical dialogues and relationships*

We have recently published a number of resources related to the 500<sup>th</sup> anniversary of the Reformation that we are confident will be used in congregations for many years to come. These include: [By Heart: Conversations with Luther's Small Catechism](#), [The Essential Lutheran Handbook: 500th Anniversary Even Smaller Pocket Edition](#), [Making Sense of Martin Luther](#) and the [Annotated Luther Study Editions](#). In addition, over 1000 ELCA congregations signed up to host one of our Reformation Bookstores this fall, assisting members and friends learn about Luther and the Reformation.

For the past three years, [Fortress Press](#) has been active in India encouraging the development and publishing of scholarly and pastoral writing. Fortress Press has carried out this work by supporting and participating in Theological Book Network's Advanced Writers Workshop at the South Asian Institute for Advanced Christian Studies (SAIACS) in Bangalore, India and holding our own consultation with scholars and clergy in South Asia. We have one part-time editor acquiring high-quality books by local authors. More than 30 books are now under contract with the first of them being published this year. The purpose of this initiative is to give voice to Majority World scholars in the West and to make high-quality theological books available and affordable in the local context.

*Goal 2: A church equipping people for their baptismal vocations in the world and this church. Priorities: Baptismal vocation, Faith formation and practice, Youth and young adults in mission*

In addition to our comprehensive publishing program creating [faith formation curricula](#) for all ages, we regularly publish resources to nurture faith in daily life. New faith formation resources for adults include [Bread for the Day 2018: Daily Bible Readings and Prayers](#) and [You Are the Way: Devotions for Lent 2018](#). And, among our new faith formation resources for children are [Frolic Nursery Cards](#) and [Families Celebrating Advent & Christmas](#) conversation card packs for families with children ages 3-12. In addition, for congregations wanting to reach out to families with young children, we offer the [New Baby Bundle: First Bible and Board Books for Toddlers](#). The books in this collection may also be purchased individually. For example, Lutheran Church of the Resurrection (Marietta, GA) has purchased nearly 300 copies of one of the [Frolic board books](#) to gift to new neighbors via Welcome Wagon baskets!

*Goal 3: An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings. Priorities: An outwardly focused church, Theological and cultural competence of leaders, Church leadership profile, Addressing discrimination and oppression*

As leaders strive to become culturally competent in a wide range of contexts, Fortress Press is publishing books to assist, including [Joy Unspeakable: Contemplative Practices of the Black Church](#) and [Insights from African American Interpretation](#).

Our [Theology for the People](#) series invites those who are outside the Church to develop their faith from wherever they are on their faith journey. A few recent books in this series are [Holy Rover: Journeys in Search of Mystery, Miracles, and God](#); [Stranger God: Meeting Jesus in Disguise](#); and [Bitten by a Camel: Leaving Church, Finding God](#).

We're assisting congregations, Women of the ELCA groups, mother's organizations, daycare centers and schools as they reach out to families via our [Sparkhouse Family Bookfairs](#) that not only provide excellent faith-based books and Bibles for children and grandchildren, but also serve as a fundraiser for ministry!

*Goal 4: A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world. Priorities: Poverty and hunger, Response to disasters and humanitarian, Lift up the work of ELCA-related social ministries, Advocacy and action on economic justice, racial justice, gender justice and climate justice*

This year brings a number of new books to assist with issues in this arena including [Doing Justice: Congregations and Community Organizing, 2nd Ed.](#) and [Love in a Time of Climate Change: Honoring Creation and Establishing Justice](#). We are especially excited about a forthcoming (Dec 1) congregational resource for use ecumenically and in interfaith groups: [Faith in Action: A Handbook for Activists, Advocates and Allies](#). Sliding scale discounts are available on these and other titles for group use.

*Goal 5: A well-governed, connected and sustainable church. Priorities: Leadership in governance, Church structures, Resources for mission, Communication*

We strive to collaborate with partners in ministry all across the ELCA to assist with this goal. For example, in August we [jointly-announced](#) a creative shared-ministry position between the ELCA Worship team in the churchwide office and Augsburg Fortress with Deacon Jennifer Baker-Trinity serving as Program Director for Resource Development. There are both partnership and stewardship benefits to her new role.

We have also enjoyed working with our churchwide Mission Advancement colleagues by helping them promote the Good Gifts catalog, they're helping us by sending out a one-year anniversary letter regarding our name change to 1517 Media, and significantly improving the quality of the reporting we regularly produce for them regarding *Living Lutheran* subscribers.

In addition, we have tried to lead by example regarding smooth executive leadership transition through our transparency regarding my planned retirement from the role of President and CEO as of August 31, 2018 at the end of my fourth, four-year contract and the succession planning we worked on with our Board of Trustees for Tim Blevins, currently Senior Vice President to become President and CEO-elect.

In summary: Thank you for your interest in and continuing support of your ministry of publishing! If you have any questions or concerns, please don't hesitate to contact me at [ceo@1517.media](mailto:ceo@1517.media)

**1517 Media, Publishing House of the ELCA Digest of Board Actions**

*Submitted by: Beth A. Lewis, President and CEO*

**Date of Board Meeting:** April 21-22, 2017

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**Category 1:** *(Policies with an impact beyond the unit, which require Church Council approval.)*

None

**Category 2:** *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

Voted to approve the minutes of the November 4-5, 2016 Board of Trustees meeting in open session. (PH.17.04.01)

Voted to approve the minutes of the December 19, 2016 Board of Trustees meeting in open session. (PH.17.04.02)

**Executive Session actions**

Voted that the Board of Trustees of 1517 Media, the Publishing House of the Evangelical Lutheran Church in America, approve the change of the fiscal year from a calendar year to a fiscal year from July 1 through June 30;

The Board of Trustees of 1517 Media, the Publishing House of the Evangelical Lutheran Church in America, amends Article 7 to read: "The fiscal year of this corporation shall be July 1 to June 30"; and

that the Board of Trustees authorizes the executive staff of 1517 Media to take all action necessary to execute the above resolution. (PH/ES.17.04.01)

Voted to receive the 2016 financial statements audit report as submitted.  
(PH/ES.17.04.02)

Voted to approve the minutes of the November 4-5, 2016 Board of Trustees meeting in executive session. (PH/ES.17.04.03)

Voted to approve the minutes of the December 19, 2016 Board of Trustees meeting in executive session. (PH/ES.17.04.04)

Voted to approve the minutes of the February 23, 2017 Board of Trustees meeting in executive session. (PH/ES.17.04.05)

**Category 3:** *(Other procedures and board actions.)*

None

**1517 Media, Publishing House of the ELCA Digest of Board Actions**

*Submitted by: Beth A. Lewis, President and CEO*

**Date of Board Meeting:** October 20-21, 2017

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**Category 1:** *(Policies with an impact beyond the unit, which require Church Council approval.)*

None

**Category 2:** *(Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.)*

Voted to approve the minutes of the April 21-22, 2017 Board of Trustees meetings in open session. (PH.17.10.03)

Voted that the Board of Trustees of 1517 Media, the Publishing House of the Evangelical Lutheran Church in America, elect the following persons to serve as members of the Audit and Board Development committees, contingent for Ms. Peck and Pr. Hoffman upon their election by the ELCA Church Council:

1. Audit Committee, Mr. Fred Halvin
2. Audit Committee, Lisa Peck
3. Board Development Committee, Pr. Pedro Suárez
4. Board Development Committee, Pr. Mark Vitalis Hoffman (PH.17.10.04)

Voted that the Board of Trustees approves the Board Covenant, the Conflict of Interest policy, and the Annual Disclosure Statement dated October 2017. (PH.17.10.05)

**Executive Session actions**

Voted to approve the minutes of the April 21-22, 2017 and February 23, 2017 Board of Trustees meetings in executive session. (PH/ES.17.10.06)

**Category 3:** *(Other procedures and board actions.)*

None

# Report of the Administrative Team to the ELCA Church Council on Leadership November 2017



# ELCA Future Directions – Priority Actions supporting Leadership

- Pursue a leadership profile that reflects the diversity to which the ELCA aspires
- Adopt a strategic and coordinated approach to formation, education and continuing development of leaders
- Form and equip the baptized to express their faith through their life and witness



# ELCA Future Directions – Priority Actions supporting Leadership, cont.

- Provide opportunities for youth and young adults to participate and pursue their calling
- Provide resources for faith formation and practice across the life span
- Build confidence and competence among leaders to provide an authentic welcome to people from different cultures and circumstances



# CWO Commitment from Joint Leadership Table

- Continue with TEAC's work (CWO/TEAC)
- Networking lay schools (CWO/TEAC)
- Reimagine the role of pastor and address requirements for continuing education and accountability (CoB)
- Actively support seminary reform – continue to work on sustainability and economies; theological educators (OPB/CWO, CoB, TEAC, CC)
- Revamp candidacy processes to build leadership this church needs; addressing deficits; support, coaching, when to say no (CWO, CoB, Leadership committee)



# ELCA CWO Approach to Leadership Priority

- Identify leaders
- Form leaders
- Fund leaders
- Place leaders



# Identify Leaders



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BISHOP EATON'S  
**Leadership  
Initiative**

# Bishop Eaton's Leadership Initiative

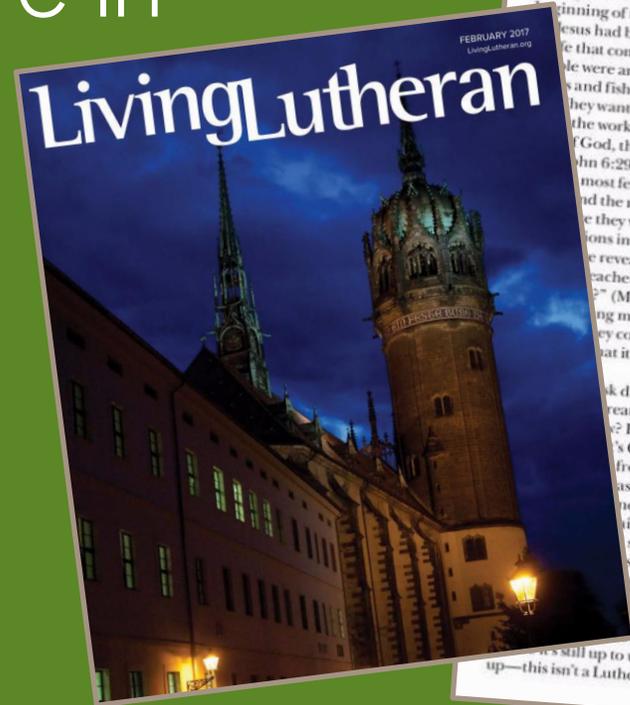
- To inspire ELCA leaders to seek out and encourage the call and development of future ministers of this church

➤ Key tactic: Multichannel communications



# Publication: Living Lutheran

- Bishop Eaton's Living Lutheran column on the initiative in February
- Online: 2,756 views
- Upcoming feature in November 2017 issue



Presiding bishop

## "It's not what we do"

By Elizabeth A. Eaton



At the end of the sixth chapter of the Gospel according to John, many disciples who had been following Jesus left him. Looking at the 12, Jesus asked, "Will you also go away?" Simon Peter answered, "Lord, to whom can we go? You have the words of eternal life" (John 6:66-68). It was a kind of crisis at the beginning of the Jesus movement.

Jesus had been teaching about the gracious gift that comes from the Father through Christ. People were amazed by the multiplication of the bread and fish and all of the talk about the works of God. Jesus' answer, "This is the Son of God, that you believe in him whom he has sent" (John 6:29), "didn't sit well with the crowd. I suspect the most fervent among them wanted marching orders and the more careful wanted a checklist to make sure they were on track.

Questions in Scripture are fascinating; they are more revealing than the answers. "What do you do?" (Matthew 19:16). The people in John's Gospel wanted to know not only what they could do to save themselves, but to what it was indeed in their power to save themselves.

ask different questions today. When it comes to great metaphysical questions we ask, "How am I sure?" It's a hard thing to say. God's good and gracious will is not from death, and since we can't save ourselves as done it through Jesus' death and resurrection, not what we do or even about that, but what God has done, and sure promise. In a recent survey by Kenneth Inskip, director for the ELCA, asked the question: "What do you think is the most important question asked?" Fifty percent answered: "What do you think is the most important question asked?" Fifty percent answered: "What do you think is the most important question asked?"

admit that, deep down, we are still up to us. Let's not beat ourselves up—this isn't a Lutheran phenomenon, this is not an American phenomenon, this is not a 21st-century phenomenon—it's a human phenomenon. We either disbelieve for joy or don't want to give up control.

This is precisely why we need well-trained confessional, scriptural, theological, liturgical, compassionate pastors and deacons: to keep us pointed to Jesus, to the law, to the cross, to the resurrection and away from the world's siren song of self-help, self-determination and self-righteousness.

And this is precisely why we need confessional, scriptural, theological, liturgical, compassionate laypeople: so we "... fear and love God, so that we do not despise preaching or God's word, but instead keep that word holy and gladly hear and learn it" (Martin Luther's Small Catechism).

Two major initiatives requested by the ELCA Church Council and informed by your input have come to the same conclusion. The Theological Education Advisory Council and the Called Forward Together in Christ process both lifted up the importance of well-formed lay, consecrated and ordained leadership. We must keep the saving gospel of judgment and promise as our foundation and future.

This is the work of the entire church. It's not up to the seminaries to identify and recruit pastors and deacons, nor is it the exclusive province of the ordained and consecrated to be grounded in the word. Start looking at fourth- and fifth-graders in your congregation. Support church camps, Lutheran campus ministries, and Lutheran colleges, universities and seminaries. Encourage Young Adults in Global Mission.

We've received a \$3 million gift to the ELCA Fund for Leaders, which will provide full tuition scholarships for up to 60 additional students over the next three years. This is just one part of a multifaceted leadership initiative that we are launching now. When people ask how the ELCA can be relevant, I answer: only if we are sure that our hope is in the living Christ and only if we share that with the joy of the gospel.

A monthly message from the presiding bishop of the Evangelical Lutheran Church in America. Her email address: [bishop@elca.org](mailto:bishop@elca.org).



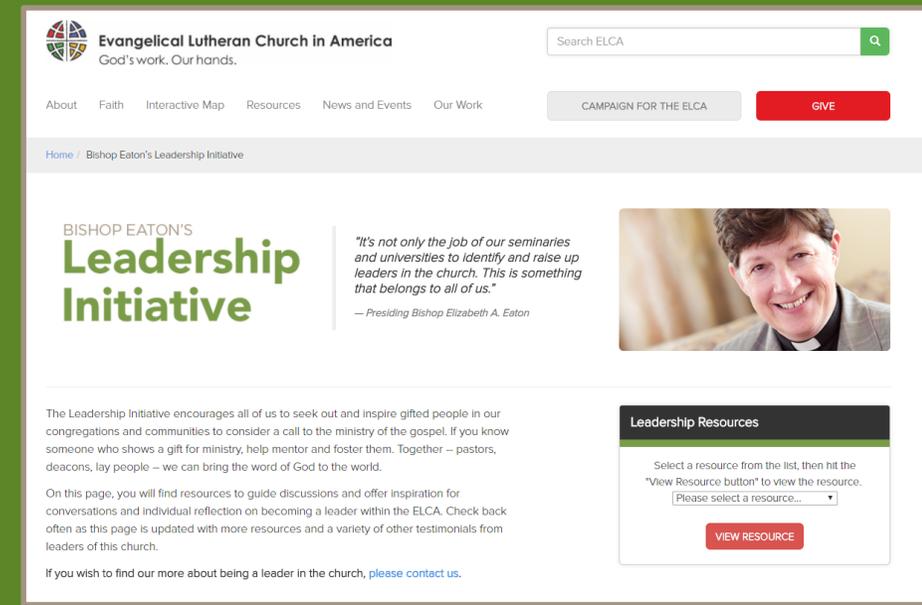
# Publication: Seeds for the Parish

- Featured the Leadership Initiative in its fall issue; will also be featured in its winter issue in December.
- Circulation: 137,432



# Digital – ELCA.org/Leaders

- 4,800 visits since launch
- Videos of leaders
- Written testimonials
- Memes to use in social media
- Cards to send to potential leaders
- Leadership resources throughout the ELCA



## Encouragement cards

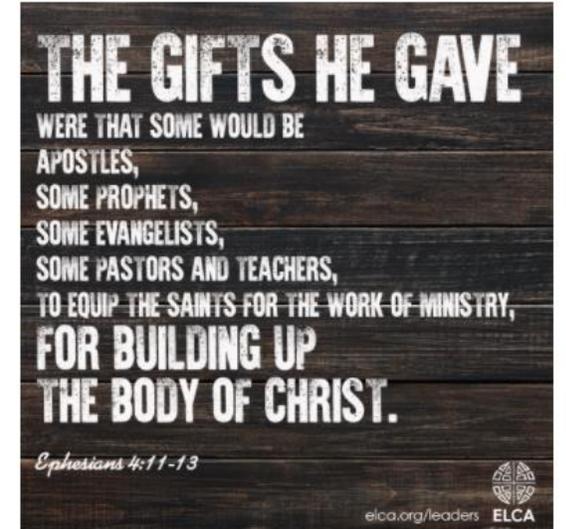
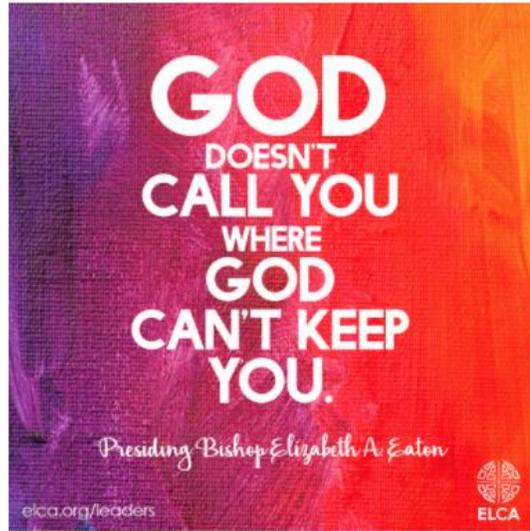
Encourage a potential leader! Order your cards now.

I see God's  
\_\_\_\_\_ in you.

Free cards are available to help you as you go about the important work of identifying and inspiring potential leaders in your midst.

ORDER

DOWNLOAD



# Video

## 34 leader videos...and counting

- Each answered questions about being a leader in the ELCA.
- These will be distributed via social media over the next several months.
- Creating a “sizzle reel” about the many facets of being a leader in this church. The video will be geared toward potential leaders – to be launched in January 2018 across all channels.



# Email

## Featured in Seeds Monthly (June)

- Emails sent: 76,220
- Open rate: 24.3%

## Email to all Congregations (1<sup>st</sup> Qtr 2018)

- Will direct congregations to resources available on the Leaders website
- Encourage congregations to lift up leaders within their pews



# Social media

- Releasing a video, meme or testimonial once a week via Facebook starting in November 2017
- 116K followers on Facebook



# Form Leaders



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**Leadership  
Initiative**

# Young Adults in Global Mission

Since 1999, 700+ young adults have been sent into the world to be globally formed and globally informed



# Glocal Music Educators

- 170 members that are intergenerational, diverse in ethnicities, orientations and socio-economic backgrounds



# Leverage networks for extending call and forming leaders

- Partners in Faith Formation
- Association of Lutheran Resource Centers
- Christian Education Network of the ELCA
- ELCA Schools & Learning Centers (ELEA)
- ELCA Youth Ministry Network
- Lutheran Campus Ministry Network
- Lutheran Men in Mission
- Ethnic Associations



# Leverage networks for extending call and forming leaders, cont.

- Lutheran Outdoor Ministry Network
- North American Association of the Catechumenate
- Parish Nurse Association
- Practice Discipleship Project
- SELECT Learning
- Spark House
- Synod Youth Ministry
- Band of Leaders (SYMBOL)
- Women of the ELCA



# Fund Leaders



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**Leadership  
Initiative**

# Churchwide Programs Support

- Seminaries and Lay schools
- International seminaries
- Scholarships
- Campus Ministry
- Support for Networks and Associations
- ELCA Youth Gathering
- Mission Formation - training and sending



# Campaign for ELCA

- Youth and Young Adults
- Young Adults in Global Mission
- Fund for Leaders
- International Women Leaders



# Resourceful Servants Project

- Financial Counseling
- Financial Wellness (Savings Matching)
- Congregational Certificate



# ELCA Fund for Leaders

- Tackles dual problems of rising student debt and church's increasing need for rostered ministers
- Works with seminaries to encourage applications from diverse candidates
- New focuses on supporting students first



# Place Leaders



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Initiative**

# Rostered Ministers Candidacy Process

- Revised candidacy manual to better accompany candidates in their vocational formation journey.



# Church Council Discussion



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**Leadership  
Initiative**

# Church Council - Questions to Consider

- What do you want to see changed in this church in the next couple years regarding leadership?
- Where does CWO have the lead or primary role in making that change?
- What role do synods and congregations have in making that change?



# 150 Years being made New.

25 YEARS TOGETHER IN CHRIST



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# Cash and Commitments

As of September 30, 2017

- \$122.6 million in cash gifts
- \$5.7 million in outstanding commitments
- Cash gifts and multi-year commitments total \$128.2 million or 64.8% of our \$198 million goal
- \$26.3 million in planned gifts

Always  
THE MARCH  
New.

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# Campaign through September 2017 as % of Goal with Straight-line Projections

PERCENT OF CAMPAIGN GOAL @ SEP 2017	Revenue + Commitments	Campaign Goal	Revenue + Commitments: % of goal
Where Needed Most	5,563,186	1,250,000	445.1%
Malaria Campaign	15,509,092	15,000,000	103.4%
Fund for Leaders	13,529,666	15,000,000	90.2%
GCS/Young Adults in Global Mission	4,267,140	6,000,000	71.1%
World Hunger	74,009,076	115,000,000	64.4%
GGs/International Women Leaders	2,181,322	4,000,000	54.5%
GCS/Long Term Missionaries	8,480,098	16,000,000	53.0%
GCS/Global Ministries	1,921,437	5,750,000	33.4%
New Congregations	1,192,764	4,000,000	29.8%
Renewing Congregations	1,005,740	8,000,000	12.6%
Youth and Young Adults	357,807	4,000,000	8.9%
Disability Ministries	220,417	4,000,000	5.5%
<b>CAMPAIGN OVERALL TOTAL</b>	<b>128,237,745</b>	<b>198,000,000</b>	<b>64.8%</b>
"Straight Line" Projection for Current Month	44 of 60 Mos.		73.3%
<b>Relationship to Straight Line Projection</b>			
At or above S/L Projection			
90% to <100% of S/L Projection			
66% to <90% of S/L Projection			
33% to <66% of S/L Projection			
0% to <33% of S/L Projection			

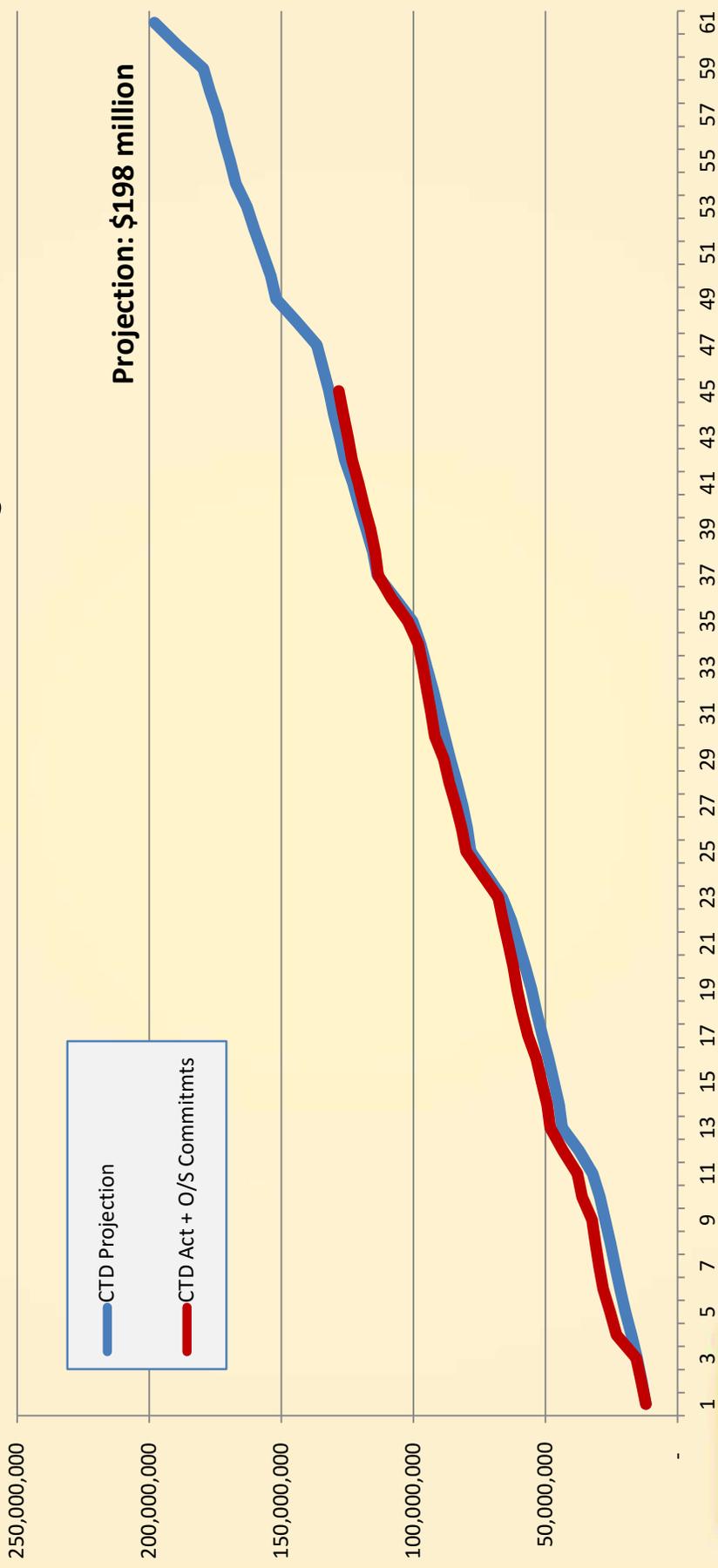
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New.

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# Total Campaign (\$198,000,000) Results through September 2017 and Five-Year Revenue Projection



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THE BRAND  
New.

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# Global Ministries (\$5,750,000)

## Results through September 2017 and Five-Year Revenue Projection



Always  
THE BRAND  
**New.**

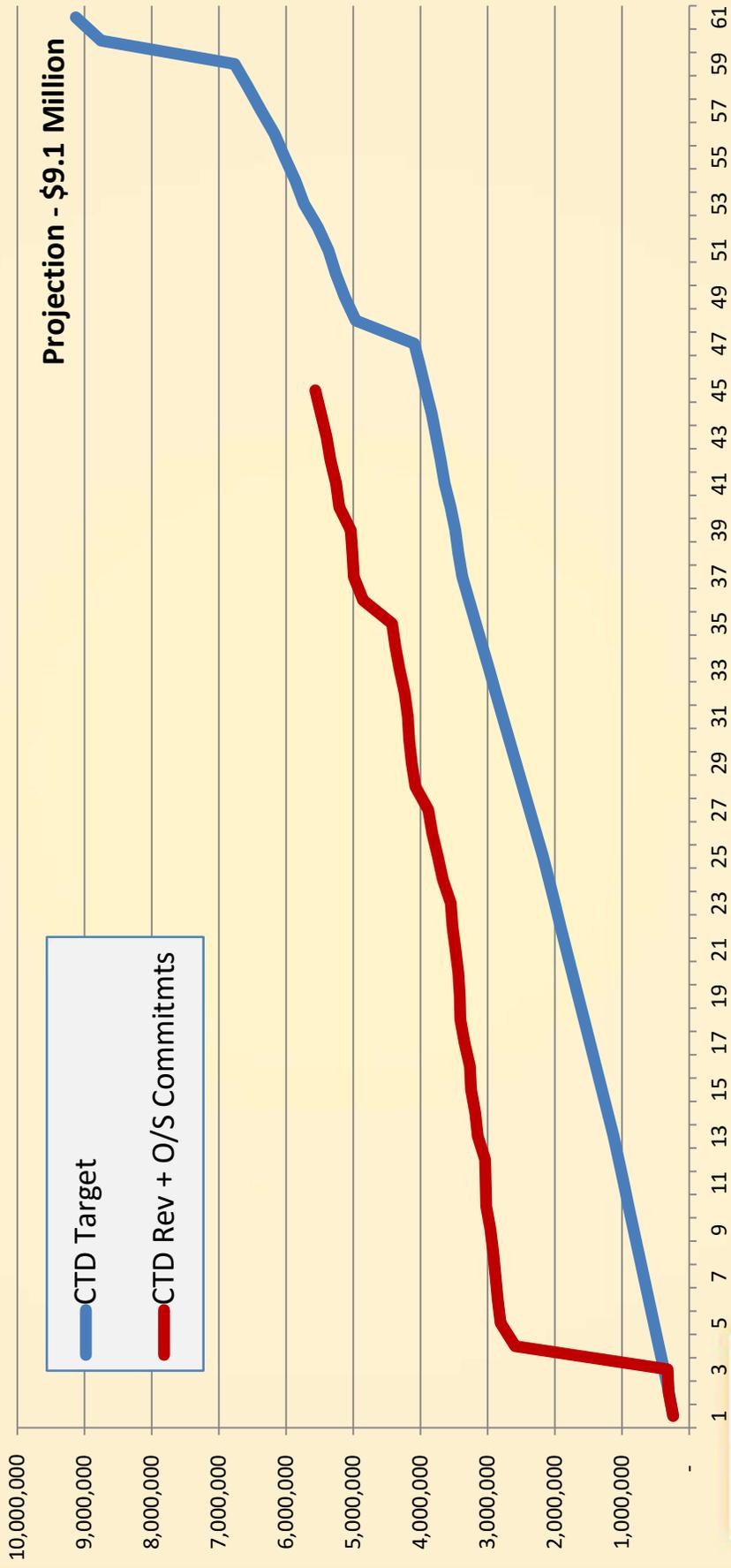
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# Where Needed Most (\$1,250,000)

## Results through September 2017 and Five-Year Revenue Projection



Always  
THE BARGAIN  
**New.**

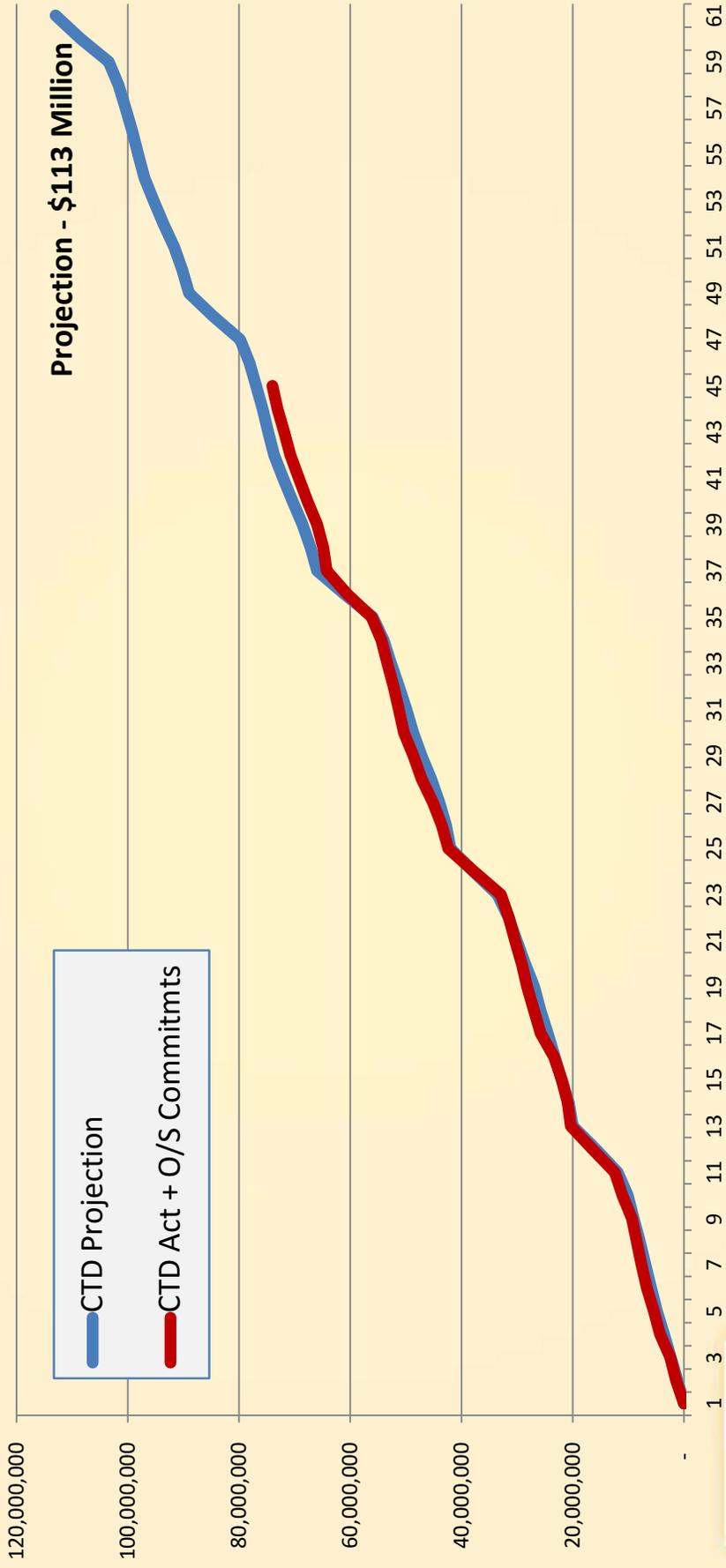
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# ELCA World Hunger (\$115,000,000)

## Results through September 2017 and Five Year Revenue Projection



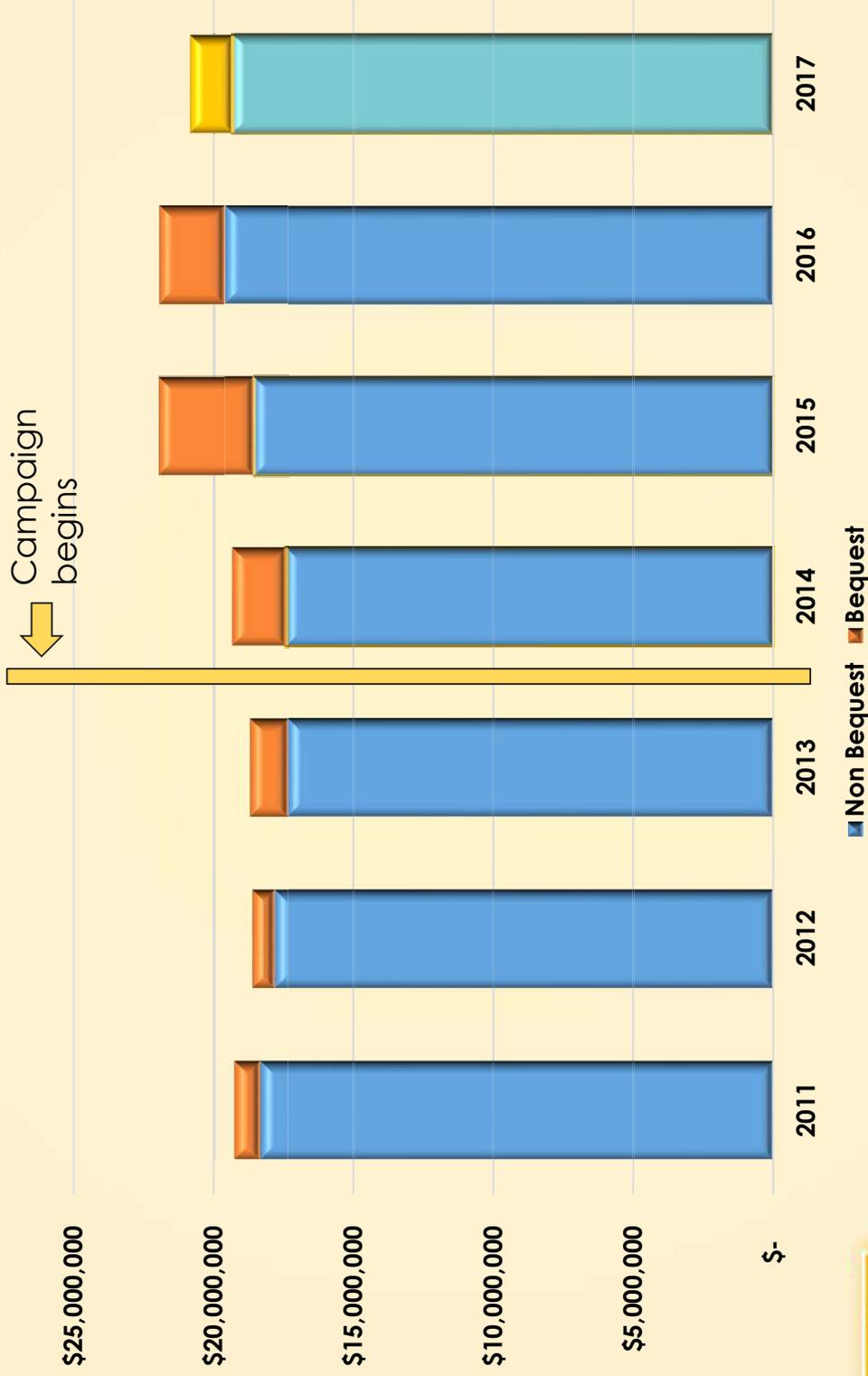
Always  
BEING MADE  
New.

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# ELCA World Hunger, 2011-2017 (est.)



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THE MARCH  
**New.**

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# 2017 Disaster Giving

- 2017 Disaster income (thru Nov 5): **\$12.44 million**
- Of that:
  - \$3.09 million for general Disaster pools
  - \$0.49 million for South Sudan
  - **\$8.55 million for Hurricane-related accounts**
- Response:
  - Whole-church relief and recovery response
  - Response to donor generosity (thousands of first-time donors; some donors gave multiple gifts since August)

Always  
THE MARCH  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Program Highlights

- **21** synods have received a total of **\$759,000** for congregational renewal projects; the Campaign is funding **12** new start congregations
- **40** full-tuition scholarships (double) and **251** total scholarships given out by ELCA Fund for Leaders for 2017-2018; endowment has reached **\$54.2** million.
- **315** Young Adults have been sent into missionary service since 2014.
- A third cohort of **7** International Women Leaders began their course of study at ELCA colleges and universities in Fall 2017; **more than 100** women have participated in International Women Leaders programs

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THE WORD  
New.

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# Campaign Strengths



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# Campaign Strengths

- Major giving



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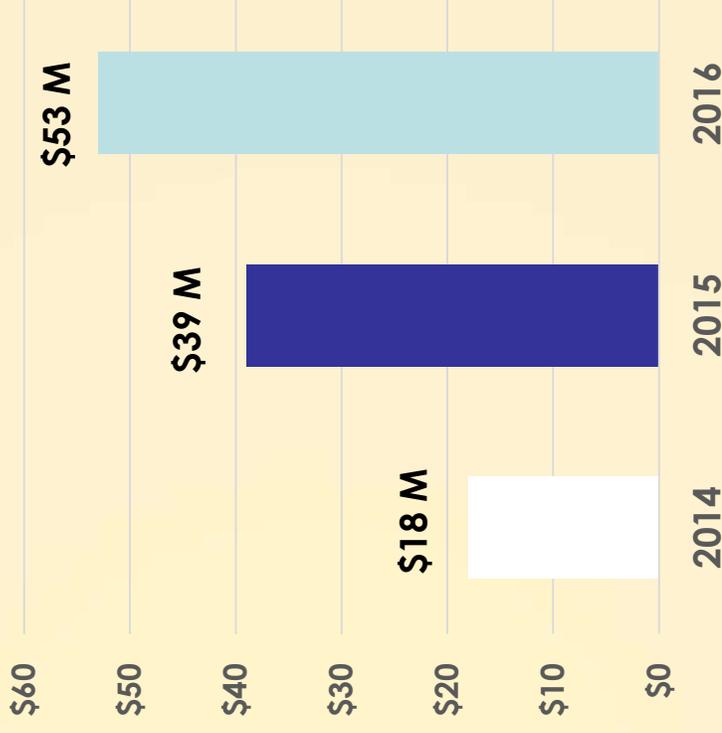


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# Campaign Strengths

- Major giving
- Planned giving

**Closed Planned Gifts**  
CWO and other ELCA Ministries  
(in Millions)



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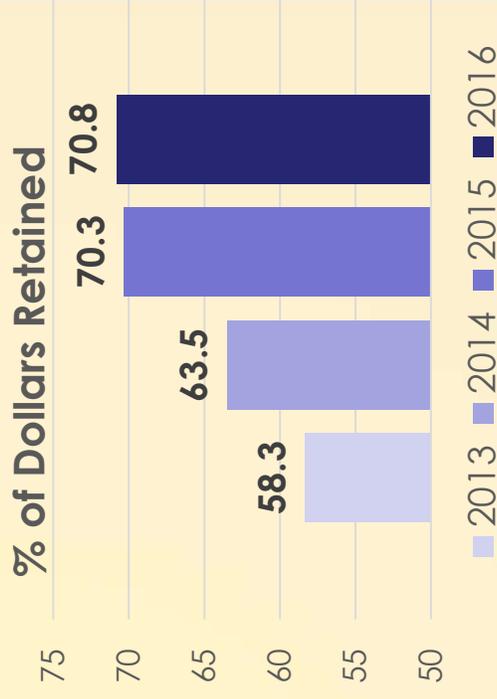
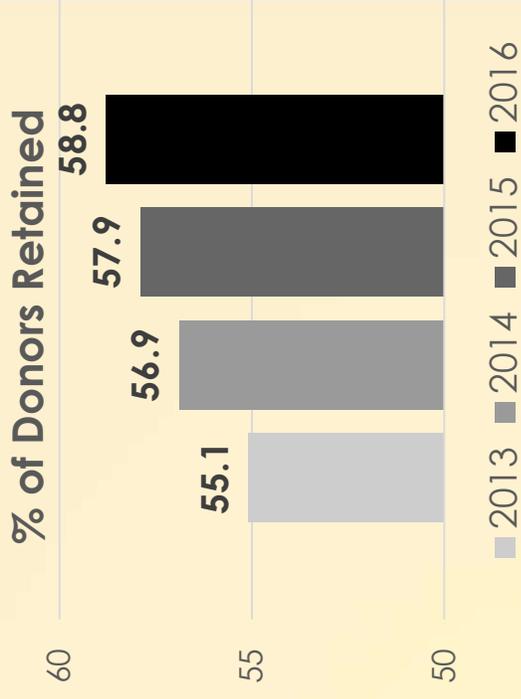
25 YEARS TOGETHER IN CHRIST



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# Campaign Strengths

- Major giving
- Planned giving
- **Mid-level giving & donor retention**



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THE WAY  
New.

25 YEARS TOGETHER IN CHRIST



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# Campaign Strengths

- Major giving
- Planned giving
- Mid-level giving & donor retention
- **Volunteer leadership**

Bishop's  
Advisory  
Council

Campaign  
Steering  
Committee

FFL  
Leadership  
Table

Hunger/LDR  
Development  
Council

Malaria Nat'l  
Leadership  
Team

Always  
THE WAY  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Strengths

- Major giving
- Planned giving
- Mid-level giving  
& donor retention
- Volunteer leadership
- **Collaboration with synods  
& congregations**

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THE WAY  
**New.**

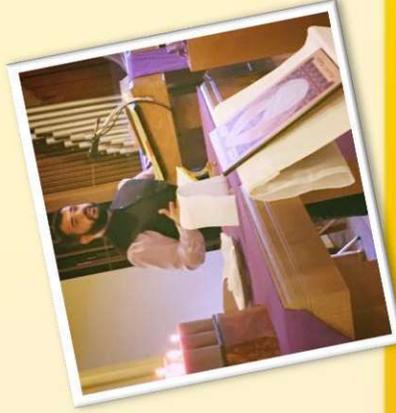
25 YEARS TOGETHER IN CHRIST



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# Deepening and Expanding our Impact as Church



Always  
THE WAY  
New.

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges



Always  
THE WAY  
New.

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- **Visibility among members**

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THE WAY  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- Visibility among members
- **Perceived competition with synods or congregations**

Always  
THE WORD  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- **Expanding major donor network**

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THE WAY  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- **Impact reporting**

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THE WAY  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- Impact reporting
- **Funding shortfall with some “buckets”**

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THE WAY  
**New.**

25 YEARS TOGETHER IN CHRIST



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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- Impact reporting
- Funding shortfall with some “buckets”
- **ELCA governance not aligned with best campaign practices**

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# Looking Forward Together



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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- **Focus: do fewer things, better**

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**New.**

25 YEARS TOGETHER IN CHRIST



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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- **Planned Giving and Endowment**

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**New.**

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- Planned Giving and Endowment
- **Aligning vision with future directions**

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**New.**

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- Planned Giving and Endowment
- Aligning vision with future directions
- **Staff retention/reassignment plan**

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# Ending Well – Approaching the Final Year of the Campaign



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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- **Campaign Where Needed Most**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- **Follow-up with Campaign Dinner attendees**

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# Always Being Made New Campaign Dinner

October 29, 2017

- ✓ Initial Goal: By gathering on this momentous day for worship and celebration, we hope to build a dynamic network of leaders invested in the future of our church. Our goal is to raise funds for *Always Being Made New: The Campaign for the ELCA* accelerating our commitment to raising \$198 million by January 31, 2019 to boldly invest in ELCA Congregations, Leadership, Hunger and Poverty, and Global Church ministries. During the gala celebration, Presiding Bishop Elizabeth A. Eaton will share the vision for the ELCA as we honor a historic moment in the life of our church.
- ✓ 265 total attendees including staff
  - Approx. 236 paid attendees

Always  
THE BREAD  
New.

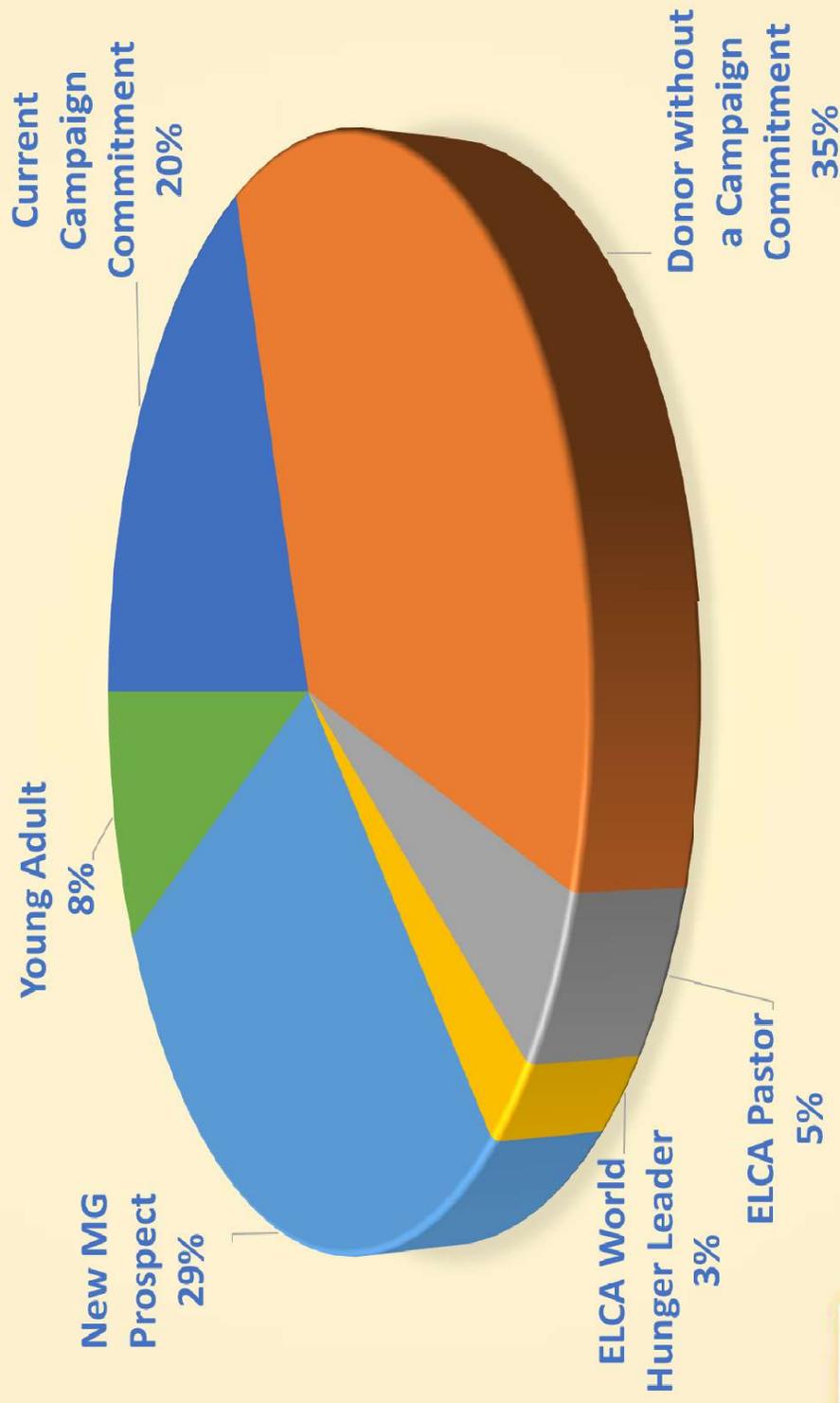
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# Breakdown of Campaign Dinner Attendees Total 142 Donor Households



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# Event Follow-Up

## Goal – For each of the 91 prioritized households

1. Personalized follow up to thank guests
2. Engage in a conversation about a Campaign Commitment and openness to receive a proposal
3. Explore ways that attendees can help us reach the other members of the church that have not yet made a direct gift to the Campaign for the ELCA

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# Already...

- The ELCA received gifts of \$51,000 from donors that couldn't attend
- Ticket sales donations raised an additional \$100,000 for Campaign Where Needed Most
- We have one new gift of approx. \$25,000 coming in the form of a stock transfer
- Two attendees have completed their multi-year commitment to the Campaign ahead of schedule following the event
- The team is in the process of sending personalized follow up to those that have attended and a number of follow-up visits have already been scheduled

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- **“Project 500” launch**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- **International Women Leaders challenge**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- **ELCA World Hunger – Youth Gathering**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- ELCA World Hunger – Youth Gathering
- **Collaboration with Synods**

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# Collaboration with Synods

- Of 20 synod respondents, 13 report synod campaigns
- Those campaigns have a collective \$29 million goal
- \$5 million is earmarked for Campaign ministries

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- ELCA World Hunger – Youth Gathering
- Collaboration with Synods
- **Celebrating and thanking**

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THE BARGO  
**New.**

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# How you can help

- Submit names of donor prospects
- Involve congregations
- Invite Campaign staff to visit
- Make an additional gift
- Talk to your networks, friends and family about the campaign

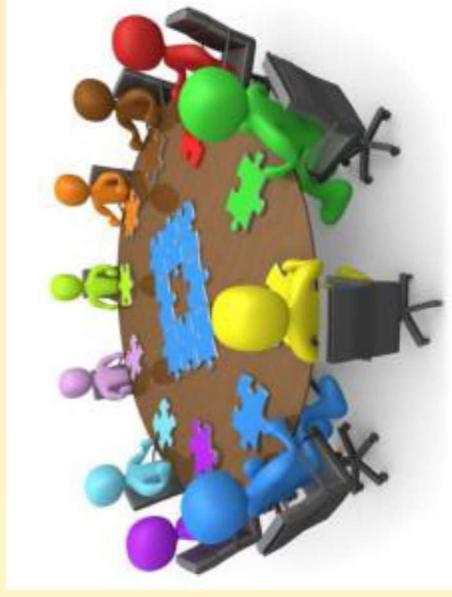
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# Questions for Council Members



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# AMM PARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities



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# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

“In a **holistic, whole church** commitment by the ELCA, as a church in the world, AMMPARO was envisioned to accompany children today and in the future who are forced to flee their communities”



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## The ELCA AMMPARO Strategy

- **4 commitments** of a holistic, whole church response
- **3 moments of the journey**- Countries of origin, In-transit, US.
- **3 guiding principles** – Accompaniment, Awareness-building, Advocacy
- **4 activities** - Protection, Advocacy, Representation and Opportunities



# AMMPARO

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Between October 1, 2016 and August 31, 2017:

- 38,495 unaccompanied children
- 71,445 family members, 3,380 more than 2016, the highest total on record
- **281,390 people**
- July and August numbers up 16% and 22%



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## Impact In the U.S

**U.S.:** More than 30,000 families and 908 children served, legal services for 25, 70 Welcoming and Sanctuary Congregations, 2 Guardian Angel programs, 125 Hill visits on 3/29, plus LIRS.

## In Transit

Pending visit in 1/18

## Impact in Countries of Origin

**El Salvador:** Youth micro-enterprises established, trauma counseling offered, local committees, radio programming

**Honduras:** 379 youth with no plans to migrate again in gainful employment, 95 micro-enterprises established, psychological services offered, coordination with municipalities on local advocacy for youth, 800 families accompanied.

**Guatemala:** 23 Indigenous migrants speaking Maya Mam served in 12 municipalities and 6 more. 14 back in school, 2 with mental health services, local advocacy



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## El Salvador



# AMMPARO

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## Honduras



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## 62 Welcoming Congregations



- In California, Texas, Wisconsin, Illinois, Minnesota, Iowa, Louisiana, Maryland, Massachusetts, Nebraska, Nevada, Pennsylvania, Ohio, Virginia, Washington and D. C.

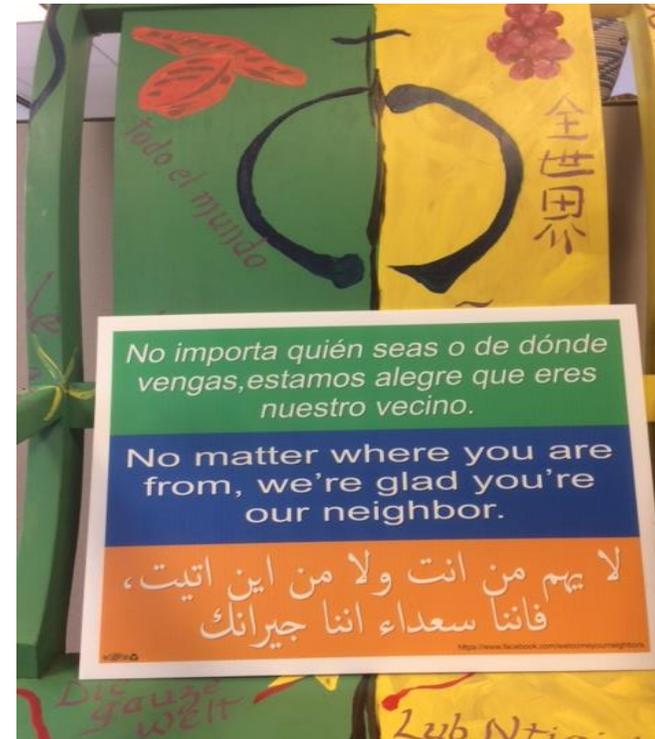


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PLUS 5 Sanctuary Synods and 10+ Sanctuary Congregations

- Sanctuary Synods are Oregon, Southwest CA, Sierra Pacific, New England and New York
- Sanctuary Congregations are in California, New England, Oregon, Wisconsin, Minnesota, New York and Washington, DC.



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## Guardian Angel programs



- In Los Angeles and Chicago
- *Coming soon to Omaha, Atlanta and Denver*



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## Pro Bono Representation

- Know Your Rights Seminars
- Volunteer legal services
- Preparing people for credible fear interviews in Dilley



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## Policy changes

- Targeting of sponsors of unaccompanied children for deportation
- End of program for vulnerable Central American children to legally come to the U.S.
- End of Central American refugee program
- Possible end of Temporary Protected Status (TPS) for Honduran and Salvadorans
- Efforts to take away trafficking screenings for migrant children
- Continued efforts to stop children and families in Mexico



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## Advocacy

Ensure the **immediate protection** of unaccompanied children and families fleeing Central America, while focusing on addressing the **root causes** of their forced displacement.



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## Our church is present

- Strengthened efforts to plan and share information with LIRS
- Co-drafted reports outlining consequences of ending TPS
- Continued coordinating with Central American churches and partners
- Over 500 Messages sent to Congress from Lutherans



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## Resources

- Learn how you can make a difference at [ELCA.org/ammparo](https://elca.org/ammparo)
- Sign up for the ELCA Advocacy Network:  
[www.elca.org/advocacy](https://www.elca.org/advocacy)
- Follow on Facebook:  
[Facebook.com/ELCAammparo](https://Facebook.com/ELCAammparo)





## Lutheran Immigration and Refugee Service

**Witnessing to God's love for all people,  
we stand with and advocate  
for migrants and refugees,  
transforming communities  
through ministries of service and justice.**

# America and Refugees



**Lutheran Immigration  
and Refugee Service**

# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## The ELCA and LIRS collaborate in accompaniment through

- Synod AMMPARO/Immigration Task Forces
- Welcoming Congregations
- Guardian Angels
- Lawyer's network
- Advocacy
- Detention visitation programs
- Circles of Welcome for refugee resettlement
- Foster care for minors
- Refugee and Migrant Sunday
- Advocacy



# AMMPARO

Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities

## AMMPARO ASKS

- **Take leadership as our elected ELCA leaders** - Connect with your bishop and VP to make sure your synod is involved
- **Accompany** -Get your congregation to participate as a Welcoming or Sanctuary congregation
- **Advocate** - Connect with ELCA Advocacy network
- **Connect lawyers** with ELCA AMMPARO Lawyer's Network
- **Go to court** - If there is a Guardian Angel program in your area, get involved with it
- **Pray** for migrant and refugee children and families
- **Support** AMMPARO and **promote, promote, promote!!!!!!**



## REPORT OF THE AUDIT COMMITTEE

At the **June 7, 2017** Audit Committee meeting, management presented a preliminary draft of the financial statements of the ELCA for the year ended January 31, 2017. The external auditors, Crowe Horwath LLP (Crowe), noted that the financial statements will include an “unmodified” opinion that the financial statements present fairly the financial position of the ELCA as of January 31, 2017, and the changes in its net assets for the year then ended, in accordance with accounting principles generally accepted in the United States.

In its report to the Audit Committee in accordance with Statement of Auditing Standards 114, Crowe also reported that no difficulties were encountered during the audit, no disagreements occurred with management, and no audit adjustments occurred. A formal management recommendation letter was not required as there were no material weaknesses noted and all findings are being appropriately addressed by management.

The committee recommended approval by the Budget and Finance Committee of the draft audited financial statements of the ELCA, as presented, for the year ended January 31, 2017.

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

Reports were also received concerning the status of the Treasurer transition and the status of IT security planning efforts for the churchwide organization.

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

At the **November 8, 2017** Audit Committee meeting, management reviewed current activities relative to financial processes and the interim financial results through September 30, 2017. An update on staffing in the Office of the Treasurer was received.

The chair of the committee shared an update from the Task Force and Governance of the ELCA Foundation and the implications of the work of the committee regarding audited financial statements and internal audit plan approvals. Based upon the proposed timing of the implementation of recommendations, if approved, any changes in financial reporting would occur for the churchwide organization for the year ended January 31, 2019, and for the Endowment Fund for the year ended December 31, 2018.

Crowe presented the Audit Service Plan for the year ending January 31, 2018 with an audit scope, audit approach, and audit activities essentially the same as last year, with a proposed increase in fees of about 3 percent to approximately \$77,000 for churchwide administrative offices and \$43,000 for the Endowment Fund Pool Trust. The committee recommends approval by the Budget and Finance Committee of the Crowe Horwath LLP audit service plan and fees for the year ending January 31, 2018.

The committee also received, reviewed, and accepted the report of CapinCrouse which outlined the internal audits performed, issues raised and managements’ responses, assessment of audit risk, and the 2018 internal audit plan. The internal audit plan for 2017 will be completed as scheduled. The committee approved the 2018 internal audit plan.

The committee also recommends approval by the Budget and Finance Committee of the appointment of Ingrid Stafford, Clarence Smith and Meri Jo Petrivelli to the ELCA Audit Committee for two-year terms ending all on August 2019. The committee discussed the status of a current vacancy on the committee, and will seek to assure that the committee is meeting its representation goals.

The committee received a report from Jon Beyer, Executive for Information Technology, outlining more comprehensively how the ELCA is implementing data management systems, security and risk mitigation throughout its technology infrastructure. Periodic staff trainings for general and specific security topics are taking place. A security program update will be shared with the committee on an annual basis.

The committee reviewed and accepted its Charter and Checklist.

The committee met in executive session with management, the external and internal auditors at both the June 7 and November 8, 2017 meetings.

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

**Evangelical Lutheran Church in America Church Council**  
**Board Development Committee Charter**  
**Approved by the Church Council, November 2016**

**Organization and Purposes**

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

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

In fulfilling its purposes, the committee also shall facilitate the implementation of the following goals identified in Called Forward Together in Christ, ELCA Strategic Directions 2025:

- A thriving church spreading the gospel and deepening faith for all people
- A church equipping people for their baptismal vocations in the world and this church
- An inviting and welcoming church that reflects and embraces the diversity in our communities and the gifts and opportunities that diversity brings
- A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in our communities and around the world.
- A well-governed, connected and sustainable church

**Responsibilities**

- A. The responsibilities of the Board Development Committee include:
1. Provide materials and venues that nurture and grow the members of the Church Council of the Evangelical Lutheran Church to be faithful, wise and courageous leaders on the Church Council, within synods and congregations, and throughout the larger church.
    - a. Identify and propose “primers” to be presented to the Church Council at the regularly scheduled council meetings. Primers are understood to be short, informative presentations about various works and programs of the larger church or related to the Church Council’s role as the ELCA’s board of directors.
    - b. Coordinate the planning and implementation of themes and agendas for periodic Church Council retreats.
  2. Connect directly with newly elected members of the Church Council and provide opportunity for appropriate closure of retiring members of the Church Council.
    - a. Prepare and continuously update the “Church Council Orientation Manual” and ensure its distribution to new members.
    - b. Coordinate and assist with new member orientation programs.
    - c. Assign mentors to each newly elected member of the Church Council.
    - d. Propose and coordinate opportunity for debriefing of all retiring members as and when appropriate.
  3. Interface with the social justice working group or comparable committees that work on issues of oppression such as anti-racism, gender, and sexual orientation as sanctioned by the Church Council for purposes of coordinating programs for and presentations to the Church Council.

A member of Board Development Committee shall be named as a liaison to serve on any such existing committee.

4. Propose venues and opportunities for socialization and fellowship among Church Council members, staff and advisors for purposes of community and trust building and as recreation.
5. Develop a calendar of anticipated work and review the committee charter at the first meeting following the Churchwide Assembly.
6. Provide suggestions and feedback to the presiding bishop regarding ways in which communal discernment practices may be applied for Council work in order to facilitate full and open debate where all feel welcome to share.
7. Accomplish other tasks that may be assigned by the Church Council.

- B. Members of the Board Development Committee are expected to prepare for meetings by reviewing the agenda, minutes, and meeting materials in advance of meetings, to participate actively in meetings, and to complete timely responsibilities assigned by the committee.

### **Chair**

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

### **Meetings**

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

### **Amendment of Charter**

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

### **Evaluation**

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

# Board Development Committee

## November 2017



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# Information to be shared

- Welcomed new members
- In committee charter, we added a specific responsibility that includes assisting the council to fulfill its governance role in the following ways:
  - Through a governance policy document (*to be developed*)
  - Resources such as a governance coach
  - Equip and resource council members in understanding its fiduciary responsibilities



# Information to be shared

- Governance Policy Development
  - Sub-group of Maren Hulden, Clarence Smith and Joseph Nolte to begin initial work on developing manual (*staff support provided by Jodi*)
  - Lyla Rogan available as a facilitator
  - Hope to make enough progress to bring a document to April 2018 meeting



# Actions taken by the Committee

- Consensus decision made about changes to the committee charter.
- Recommendation to Executive Committee to appoint Vernon Veal to serve on Board Development Committee.



# Actions that Require Church Council Action

- Amendment to BDC continuing resolution to change the length of term from two years to three years so that it is in alignment with the triennial cycle.
- Approval of BDC charter.



# Budget and Finance Committee

## Clarence Smith, Chair

November 2017



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# Actions that Require Church Council Action

- Revised 2018 Income Estimates  
*(for discussion only, no action)*
- 2018 Spending Authorizations



# Revised 2018 Income Estimates



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# Revised Income Estimates Highlights

- Mission support decrease to \$43,463,1254
  - 1.5% decrease from FY17
- Increases in investment, unrestricted bequests and trusts, endowment and other income to reflect revised projections totaling \$878 thousand
- Reduction in rental income of \$233 thousand
- Increase designated funds released by \$2.9 million
- ELCA World Hunger income estimate reduced by \$1.0 million



**INCOME ESTIMATES -  
CURRENT FUND**

	2017 Revised Budget	2018		
		CWA Budget	Proposed Revisions	Revised Estimate
<b>UNRESTRICTED</b>				
Mission Support	\$ 44,125,000	\$ 43,875,000	\$ (411,875)	\$ 43,463,125
Vision for Mission	800,000	800,000	-	800,000
Investment Income	1,295,500	1,465,620	159,760	1,625,380
Bequests & Trusts	1,375,000	1,250,000	125,000	1,375,000
Endowment	1,153,700	1,262,471	291,229	1,553,700
Rent	1,911,320	1,941,320	(233,010)	1,708,310
Other	2,695,000	2,940,400	204,600	3,145,000
Total Unrestricted	\$ 53,355,520	\$ 53,534,811	\$ 135,704	\$ 53,670,515
<b>TEMPORARILY RESTRICTED</b>				
Global Church Sponsorship	3,550,000	3,550,000	\$ -	3,550,000
Bequests and Trusts	1,525,000	1,525,000	-	1,525,000
Endowment	1,886,860	1,869,306	97,554	1,966,860
Unit Designated	85,000	85,000	-	85,000
Mission Investment Fund	1,500,000	1,500,000	-	1,500,000
Total Restricted	\$ 8,546,860	\$ 8,529,306	\$ 97,554	\$ 8,626,860
<b>Total Unrestricted and Temporarily Restricted Income Funds</b>	\$ 61,902,380	\$ 62,064,117	\$ 233,258	\$ 62,297,375
<b>Other Fund Sources</b>				
Designated Funds Released	\$ 3,139,540	\$ 30,000	\$ 2,822,060	\$ 2,852,060
Restricted Funds Released	2,168,105	1,963,103	28,132	1,991,235
<b>Total Current Funds Available</b>	\$ 67,210,025	\$ 64,057,220	\$ 3,083,450	\$ 67,140,670



# Revised ELCA World Hunger Income Estimates

INCOME ESTIMATES - ELCA WORLD HUNGER	2017 Revised Estimate	2018		
		CWA Budget	Proposed Revisions	Revised Estimate
Direct Gifts	\$ 21,000,000	\$ 21,750,000	\$ (1,385,416)	\$ 20,364,584
Endowment	525,000	550,000	(22,917)	527,083
Bequests and Misc.	2,475,000	2,700,000	(591,667)	2,108,333
<b>Total ELCA World Hunger</b>	<b>\$ 24,000,000</b>	<b>\$ 25,000,000</b>	<b>\$ (2,000,000)</b>	<b>\$ 23,000,000</b>



# 2018 Spending Authorizations



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# 2018 Spending Authorizations Highlights

- Personnel - 2% pool for salary increases; increased benefits costs; additional fund in DM for CSR consultant; totaling \$2.2 million
- Reduced unit spending of \$2.0 million
  - Program budgets
  - Realigning or not filling vacant positions
  - Reductions in line with Future Directions 2025 goals
- Mission support experiment synods - \$159 thousand reduction to Domestic Mission



**SPENDING AUTHORIZATIONS**  
**PROPOSAL**

	2018 Current Fund		
	Current Authorization	Proposed Revisions	Revised Authorization
Domestic Mission	\$ 24,661,105	(130,241)	\$ 24,530,864
Global Mission	14,297,960	(395,095)	13,902,865
Mission Advancement	4,983,265	122,335	5,105,600
Office of the Presiding Bishop	5,856,200	216,195	6,072,395
Office of the Secretary	4,072,130	(14,930)	4,057,200
Office of the Treasurer	8,997,190	168,955	9,166,145
General Treasury	151,200	-	151,200
Retiree Minimum Health Obligation	1,000,000	-	1,000,000
Depreciation	3,165,135	(36,574)	3,128,561
Strategic Initiative Fund	25,840	-	25,840
<b>Total</b>	<b>\$ 67,210,025</b>	<b>\$ (69,355)</b>	<b>\$ 67,140,670</b>



# Revised ELCA World Hunger Spending Authorizations

	ELCA World Hunger		
	Current Authorization	Proposed Revision	Revised Authorization
Domestic Mission	\$ 4,121,751	\$ (22,228)	\$ 4,099,523
Global Mission	17,371,370	(797,327)	\$ 16,574,043
Mission Advancement	3,055,285	21,149	\$ 3,076,434
General Treasury	251,594	(251,594)	0
<b>Total</b>	<b>\$ 24,548,406</b>	<b>\$ (1,050,000)</b>	<b>\$ 23,750,000</b>



# ACTION

**To approve a 2018 fiscal year current fund spending authorization of \$67,140,670; and**

**To approve a 2018 ELCA World Hunger spending authorization of \$23,750,000.**



# Actions taken by the Committee

- Approved 2018 – 2020 Capital Budget Authorization
- Approved Engagement with External Auditor: Crowe Horwath LLP



# Information to be shared

- Future Directions 2025:  
Alignment of Committee Work and Reporting Framework
- Synod Specific Mission Support Goals



# Questions



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# Cash and Commitments

As of September 30, 2017

- \$122.6 million in cash gifts
- \$5.7 million in outstanding commitments
- Cash gifts and multi-year commitments total \$128.2 million or 64.8% of our \$198 million goal
- \$26.3 million in planned gifts

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# Campaign through September 2017 as % of Goal with Straight-line Projections

PERCENT OF CAMPAIGN GOAL @ SEP 2017	Revenue + Commitments	Campaign Goal	Revenue + Commitments: % of goal
Where Needed Most	5,563,186	1,250,000	445.1%
Malaria Campaign	15,509,092	15,000,000	103.4%
Fund for Leaders	13,529,666	15,000,000	90.2%
GCS/Young Adults in Global Mission	4,267,140	6,000,000	71.1%
World Hunger	74,009,076	115,000,000	64.4%
GGG/International Women Leaders	2,181,322	4,000,000	54.5%
GCS/Long Term Missionaries	8,480,098	16,000,000	53.0%
GCS/Global Ministries	1,921,437	5,750,000	33.4%
New Congregations	1,192,764	4,000,000	29.8%
Renewing Congregations	1,005,740	8,000,000	12.6%
Youth and Young Adults	357,807	4,000,000	8.9%
Disability Ministries	220,417	4,000,000	5.5%
<b>CAMPAIGN OVERALL TOTAL</b>	<b>128,237,745</b>	<b>198,000,000</b>	<b>64.8%</b>
<i>"Straight Line" Projection for Current Month</i>	<i>44 of 60 Mos.</i>		<i>73.3%</i>
<b>Relationship to Straight Line Projection</b>			
At or above S/L Projection			
90% to <100% of S/L Projection			
66% to <90% of S/L Projection			
33% to <66% of S/L Projection			
0% to <33% of S/L Projection			

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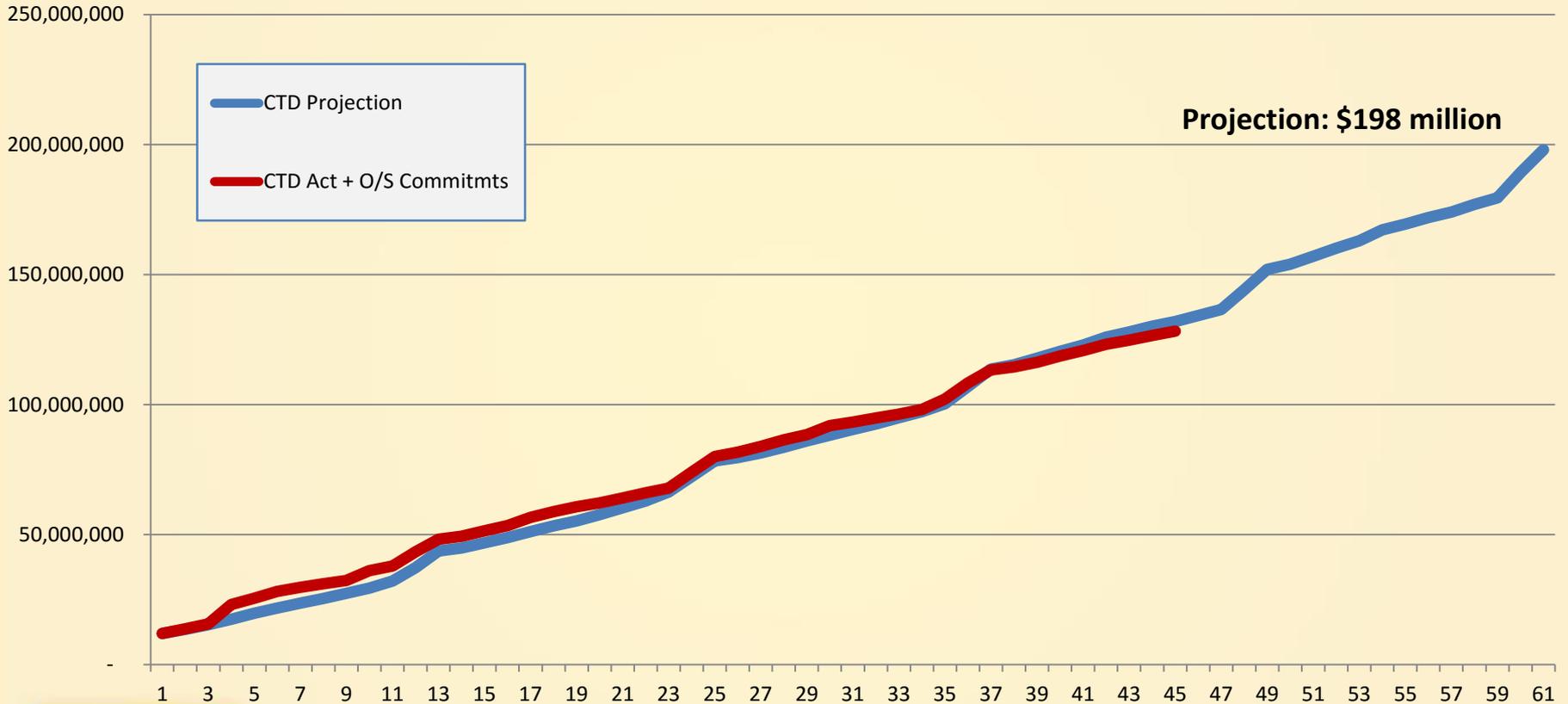
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# Total Campaign (\$198,000,000)

## Results through September 2017 and Five-Year Revenue Projection



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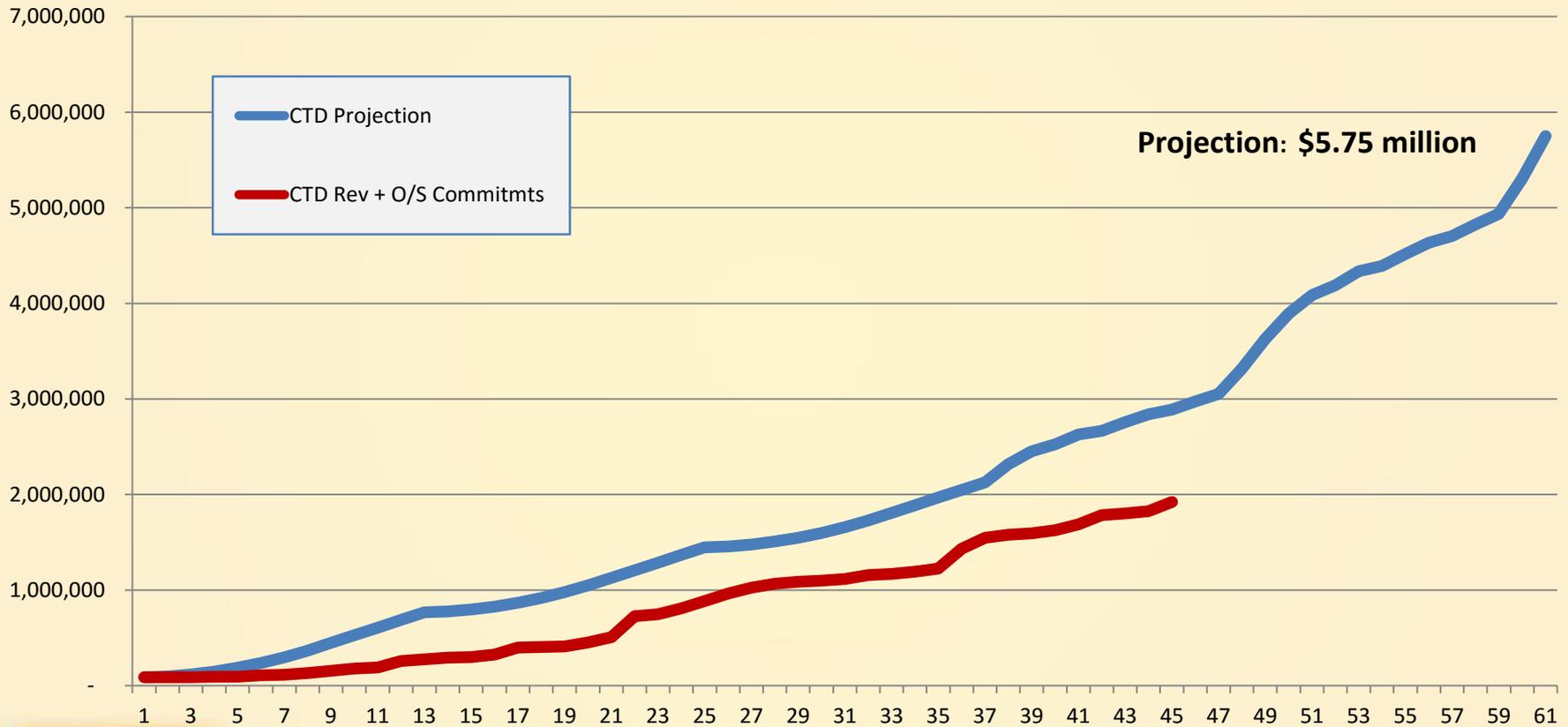
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# Global Ministries (\$5,750,000)

## Results through September 2017 and Five-Year Revenue Projection



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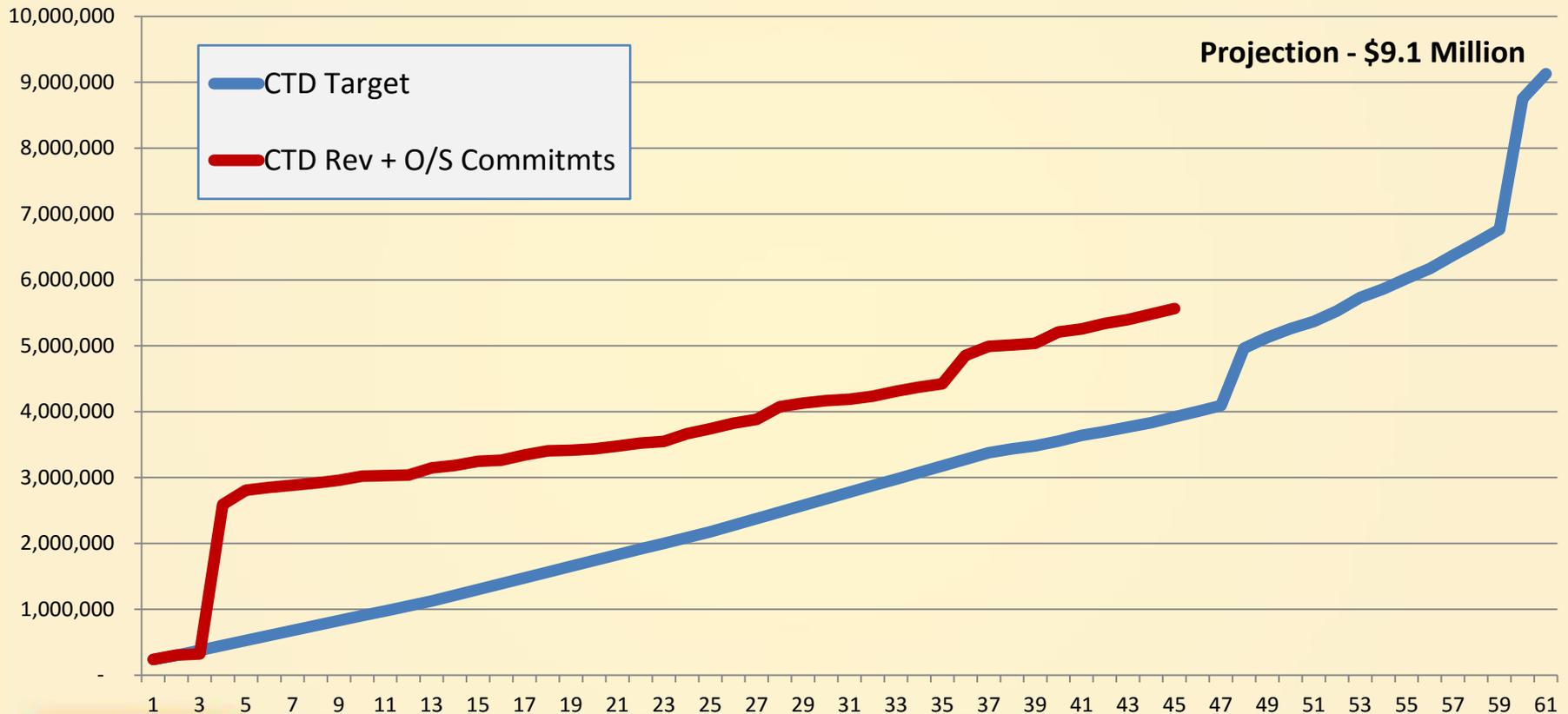
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# Where Needed Most (\$1,250,000)

## Results through September 2017 and Five-Year Revenue Projection



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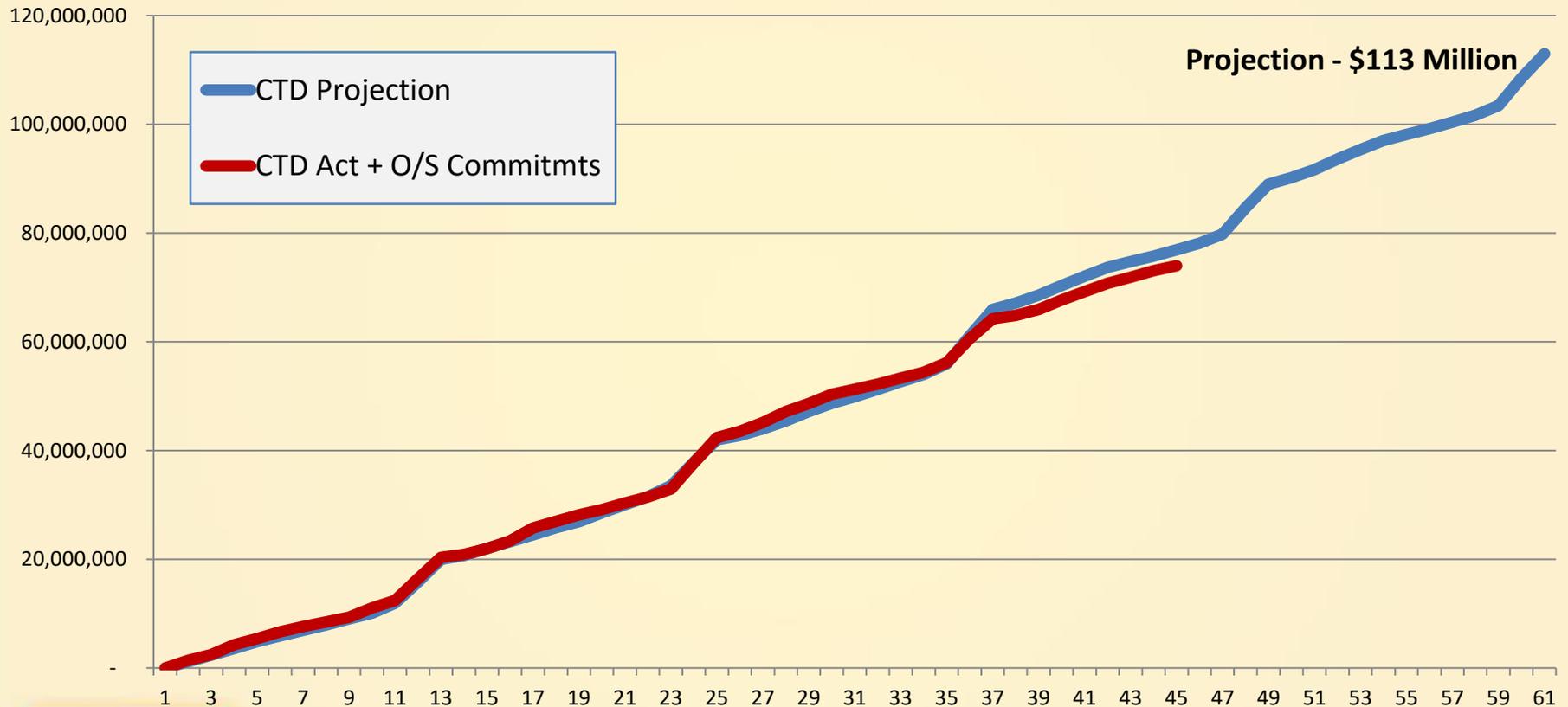
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# ELCA World Hunger (\$115,000,000)

## Results through September 2017 and Five Year Revenue Projection



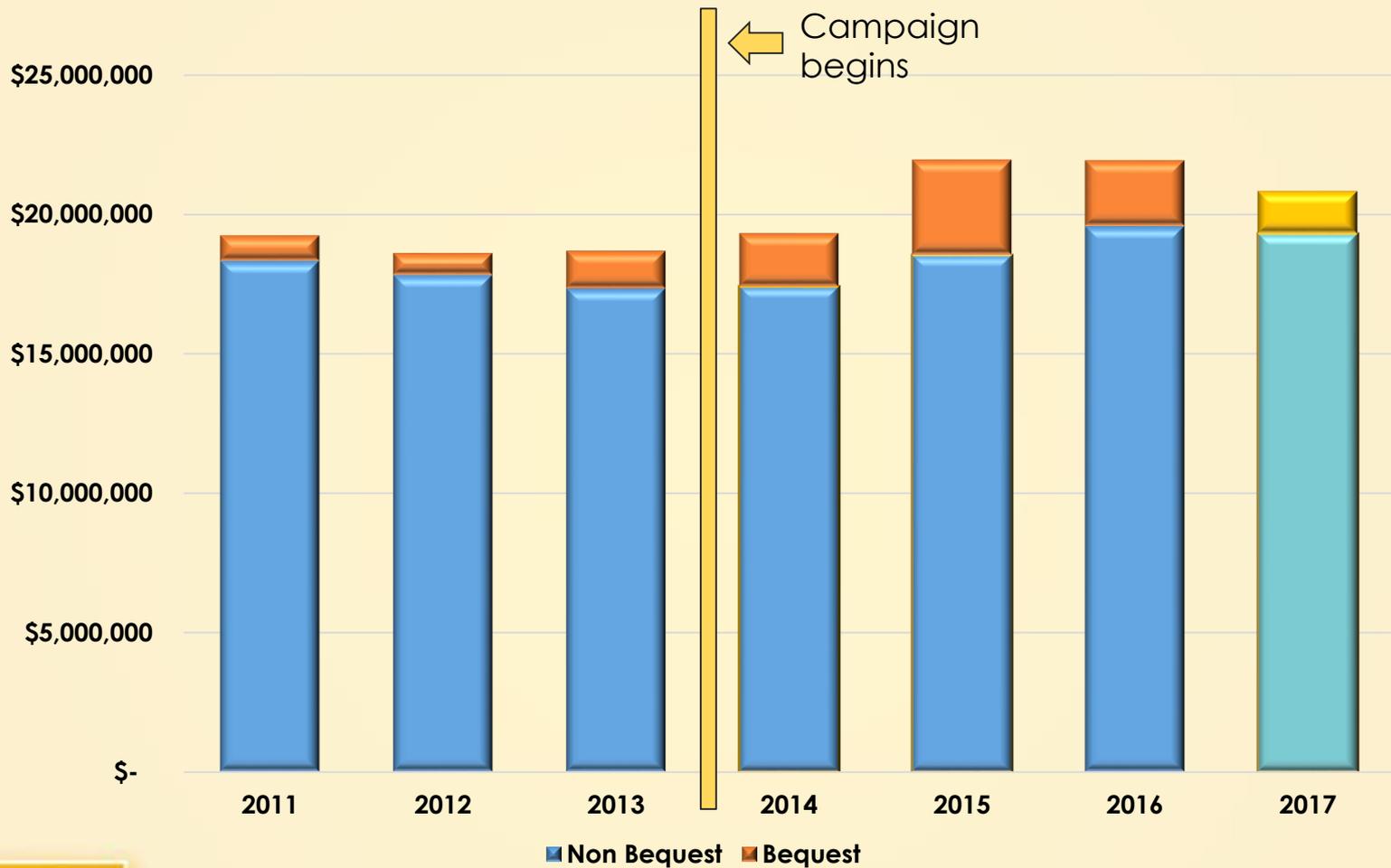
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# ELCA World Hunger, 2011-2017 (est.)



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# 2017 Disaster Giving

- 2017 Disaster income (thru Nov 5): **\$12.44 million**
- Of that:
  - \$3.09 million for general Disaster pools
  - \$0.49 million for South Sudan
  - **\$8.55 million for Hurricane-related accounts**
- Response:
  - Whole-church relief and recovery response
  - Response to donor generosity (thousands of first-time donors; some donors gave multiple gifts since August)

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# Campaign Program Highlights

- **21** synods have received a total of **\$759,000** for congregational renewal projects; the Campaign is funding **12** new start congregations
- **40** full-tuition scholarships (double) and **251** total scholarships given out by ELCA Fund for Leaders for 2017-2018; endowment has reached **\$54.2** million.
- **315** Young Adults have been sent into missionary service since 2014.
- A third cohort of **7** International Women Leaders began their course of study at ELCA colleges and universities in Fall 2017; **more than 100** women have participated in International Women Leaders programs

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# Campaign Strengths



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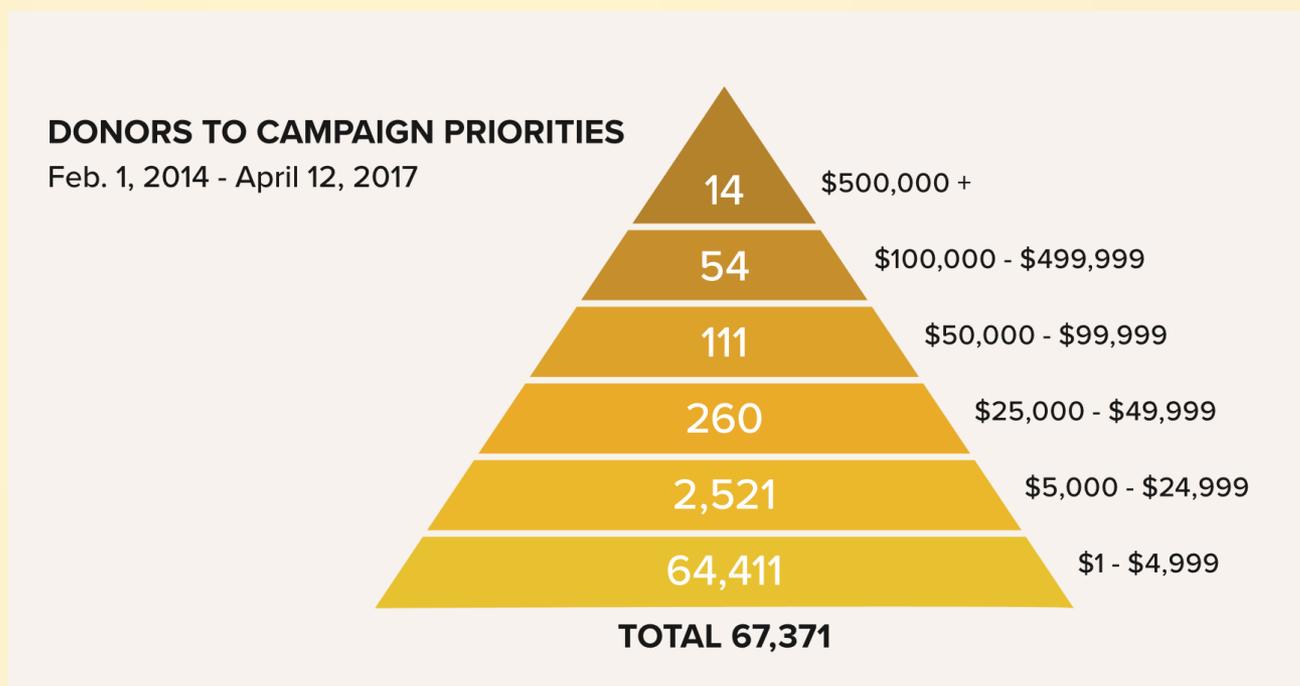
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# Campaign Strengths

- Major giving



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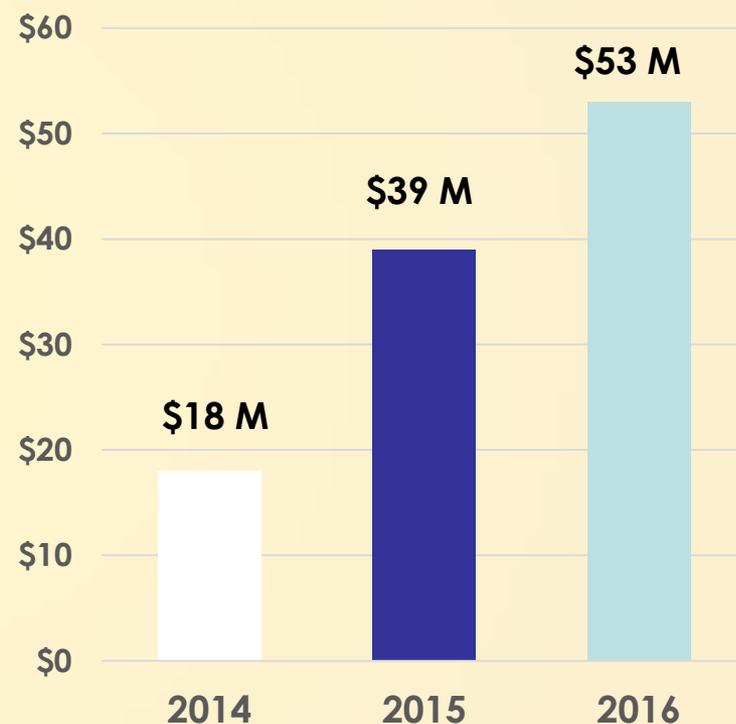
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# Campaign Strengths

- Major giving
- **Planned giving**

## Closed Planned Gifts

CWO and other ELCA Ministries  
(in Millions)



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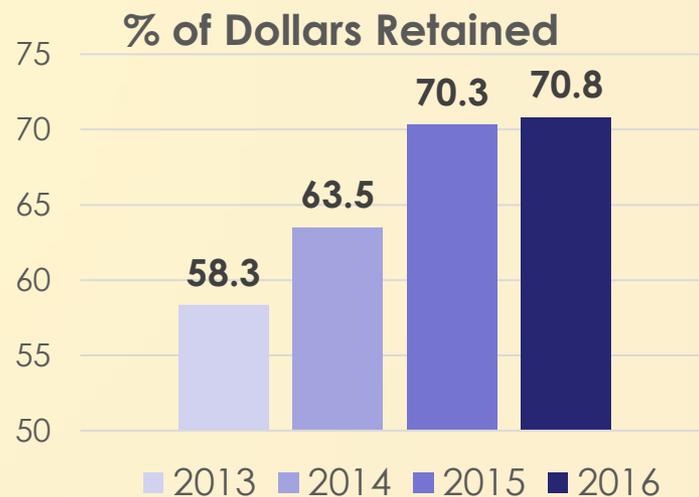
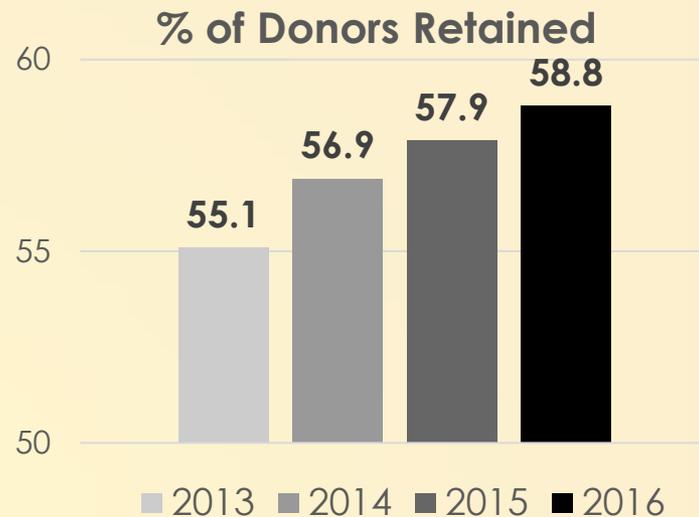
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# Campaign Strengths

- Major giving
- Planned giving
- **Mid-level giving & donor retention**



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# Campaign Strengths

- Major giving
- Planned giving
- Mid-level giving & donor retention
- **Volunteer leadership**

Bishop's  
Advisory  
Council

Campaign  
Steering  
Committee

FFL  
Leadership  
Table

Hunger/LDR  
Development  
Council

Malaria Nat'l  
Leadership  
Team

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# Campaign Strengths

- Major giving
- Planned giving
- Mid-level giving  
& donor retention
- Volunteer leadership
- **Collaboration with synods  
& congregations**

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# Deepening and Expanding our Impact as Church



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# Campaign Challenges



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# Campaign Challenges

- **Visibility among members**

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# Campaign Challenges

- Visibility among members
- **Perceived competition with synods or congregations**

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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- **Expanding major donor network**

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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- **Impact reporting**

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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- Impact reporting
- **Funding shortfall with some “buckets”**

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# Campaign Challenges

- Visibility among members
- Perceived competition with synods or congregations
- Expanding major donor network
- Impact reporting
- Funding shortfall with some “buckets”
- **ELCA governance not aligned with best campaign practices**

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# Looking Forward Together



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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- **Focus: do fewer things, better**

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- **Planned Giving and Endowment**

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- Planned Giving and Endowment
- **Aligning vision with future directions**

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# Looking Forward: Sustainable Dreams

- Analyze what went well and what didn't
- Focus: do fewer things, better
- Planned Giving and Endowment
- Aligning vision with future directions
- **Staff retention/reassignment plan**

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# Ending Well – Approaching the Final Year of the Campaign



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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- **Campaign Where Needed Most**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- **Follow-up with Campaign Dinner attendees**

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# ***Always Being Made New***

## **Campaign Dinner**

***October 29, 2017***

- ✓ Initial Goal: By gathering on this momentous day for worship and celebration, we hope to build a dynamic network of leaders invested in the future of our church. Our goal is to raise funds for *Always Being Made New: The Campaign for the ELCA* accelerating our commitment to raising \$198 million by January 31, 2019 to boldly invest in ELCA Congregations, Leadership, Hunger and Poverty, and Global Church ministries. During the gala celebration, Presiding Bishop Elizabeth A. Eaton will share the vision for the ELCA as we honor a historic moment in the life of our church.
- ✓ 265 total attendees including staff
  - *Approx. 236 paid attendees*

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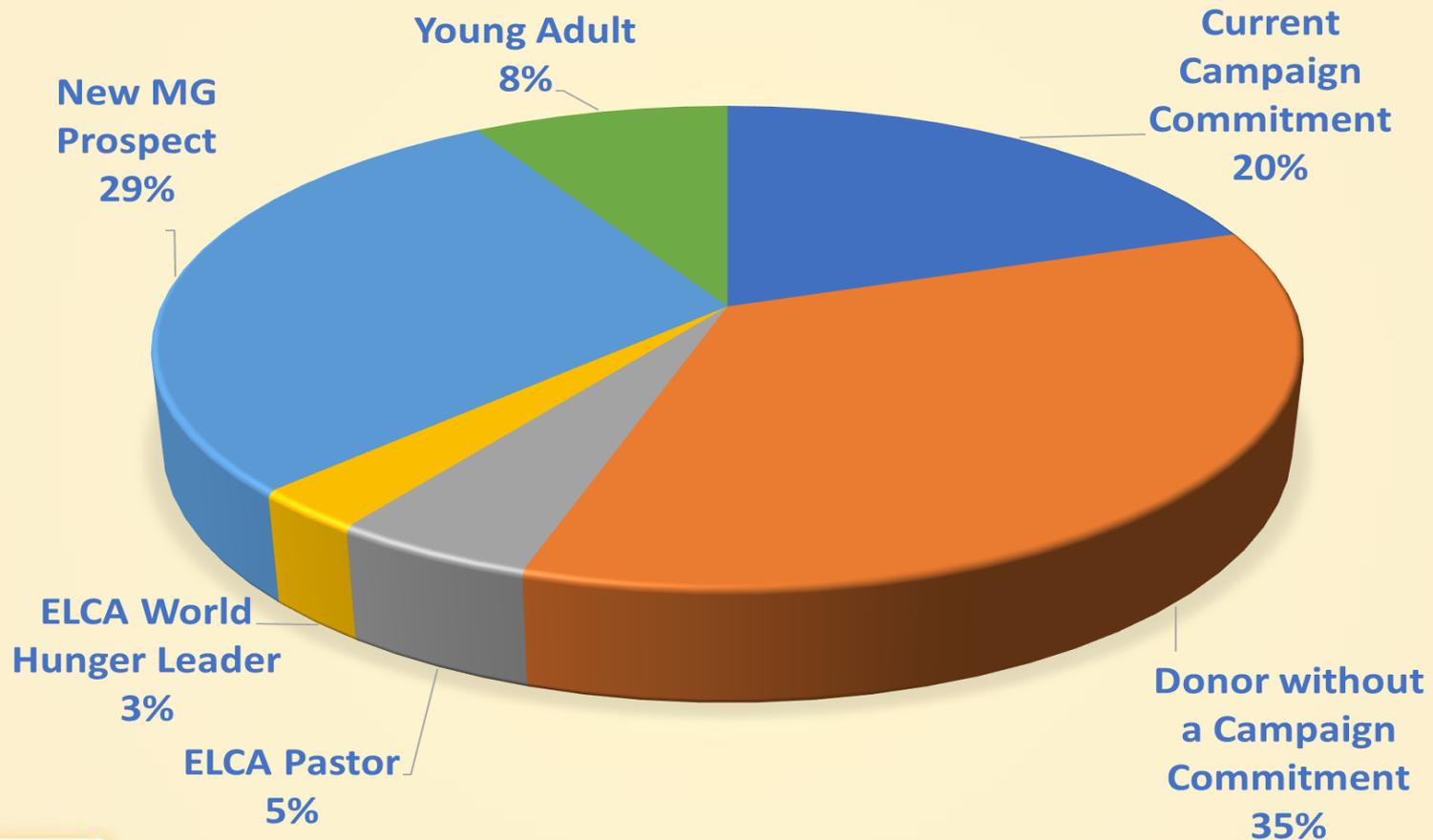


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# Breakdown of Campaign Dinner Attendees

## Total 142 Donor Households



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# Event Follow-Up

**Goal – For each of the 91 prioritized households**

1. Personalized follow up to thank guests
2. Engage in a conversation about a Campaign Commitment and openness to receive a proposal
3. Explore ways that attendees can help us reach the other members of the church that have not yet made a direct gift to the Campaign for the ELCA

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# Already...

- The ELCA received gifts of \$51,000 from donors that couldn't attend
- Ticket sales donations raised an additional \$100,000 for Campaign Where Needed Most
- We have one new gift of approx. \$25,000 coming in the form of a stock transfer
- Two attendees have completed their multi-year commitment to the Campaign ahead of schedule following the event
- The team is in the process of sending personalized follow up to those that have attended and a number of follow-up visits have already been scheduled

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- **“Project 500” launch**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- **International Women Leaders challenge**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- **ELCA World Hunger – Youth Gathering**

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- ELCA World Hunger – Youth Gathering
- **Collaboration with Synods**

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# Collaboration with Synods

- Of 20 synod respondents, 13 report synod campaigns
- Those campaigns have a collective \$29 million goal
- \$5 million is earmarked for Campaign ministries

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# Ending Well - the Final Year

- 2018 Focus - Leadership (FFL, Youth and Young Adults, Congregational Vitality)
- Campaign Where Needed Most
- Follow-up with Campaign Dinner attendees
- “Project 500” launch
- International Women Leaders challenge
- ELCA World Hunger – Youth Gathering
- Collaboration with Synods
- **Celebrating and thanking**

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# How you can help

- Submit names of donor prospects
- Involve congregations
- Invite Campaign staff to visit
- Make an additional gift
- Talk to your networks, friends and family about the campaign

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# Questions for Council Members



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## 2017 Campus Ministry Report

Submitted by Don Romsa, ELCA Program Director for Campus Ministry

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#### E. CLOSING COMMENTS

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### A. BACKGROUND

Each year, the campus ministry sites of the Evangelical Lutheran Church in America (ELCA) are asked to submit a report on their programs and activities. The information from these reports is used to prepare an annual summary report to the Domestic Mission unit and the ELCA Church Council.

The annual summary report reflects the ways in which the work of the churchwide organization, synods, and local campus ministry sites is coordinated to advance the mission of campus ministry throughout the ELCA. The report provides significant data as the ELCA makes decisions regarding the future direction of campus ministry and the allocation of programmatic and financial resources.

### B. DEMOGRAPHIC AND SITE INFORMATION

- **Type of Ministry:** 29% of the sites reported being ELCA center-based, 28% reported being ELCA congregation-based, and 22% identified themselves as ecumenical center-based. 5% of the sites described themselves as cooperating congregations in campus ministry. These percentages are roughly the same as the percentages reported in the 2016 annual reports.
- **Ethnic and Racial Background:** 96% of the campus ministry sites reported working with white/Caucasian students, 60% of the sites reported working with African-American students, 41% with Hispanic/Latinos, 38% with Asian/Pacific Islanders, 24% with Middle Eastern/Arab-Americans, and 12% with American Indian or Native Alaskan students. These findings indicate a significant increase in the number of campus ministry sites working with student populations other than white/Caucasian.
- **Religious Background:** Almost all of the campus ministry sites (90%) reported working with Lutheran students, 82% with non-Lutheran Protestants, 55% with Roman Catholics, 29% with Muslims, and 20% with Jewish students. These percentages indicate a significant increase in the number of campus ministry sites

servicing students from other Christian denominations and from non-Christian faith traditions. Over 70% of the Lutheran Campus Ministry (LCM) sites reported working with students who have no religious affiliation. This last statistic is important because it refers to those students who are often identified as the “Nones”, and recent studies indicate that the number of “Nones” continues to increase, especially among young adults. This is obviously a critical population of college and university students with whom to connect and build relationships.

- **Sexual Orientation:** Over three-quarters of the sites (78%) reported working with students who identify as gay/lesbian/bisexual/transgender. This represents an increase over previous years.
- **Disability:** About one-third (34%) of the Lutheran Campus Ministry sites reported working with disabled/differently-abled students, which also represents an increase over previous years.

### C. CAMPUS MINISTRY STORIES: BEYOND THE NUMBERS

In the 2017 annual report, LCM staff were invited to share stories from their ministry they would like people in the ELCA to hear. The stories shared were often filled with hope, creativity and grace. They are stories that affirm the importance and value of campus ministry in the life of the ELCA. While there isn't room to tell all the stories described in the reports, seven examples follow:

1. University Lutheran Church (UniLu) of Philadelphia was recognized as a “Zone of Peace” by the Religious Leaders Council of Greater Philadelphia. UniLu is the congregation and campus ministry serving the universities in the greater Philadelphia area. Pastor Fritz Fowler provides leadership for the ministry. The “Zone of Peace” award was presented to the people of UniLu with these words: *“The Steering Committee is impressed with your exemplary efforts to address the root causes of violence in your community and beyond. Your focus on providing a warm, hospitable welcome to students and people from all walks of life creates a community that experiences the power of diversity within unity: surely a witness to the possibility of peace in our diversely populated city and region . . . we are gratified to learn that both worship and community activism express the congregation’s values of respect and inclusion for all.”*
2. Pastor Ben Morris, the Lutheran Campus Pastor at the University of Wisconsin-La Crosse, provides special adventure trips for students at various times during the academic year. These are often transformational experiences for students as described on their ministry website: *“We strive to facilitate trips that will change your life. The world is big, its people are various and its problems loom large. We believe that by stepping out of our comfort zone, meeting people in new places, God can form us to be people engaged in helping heal what is wrong. So from an adventure trip to Thailand, to a remote village in the High Cascade Mountains, to being a guest on the sacred lands of the Pine Ridge Reservation, God might be calling you to leave the safety of home and come back a different person.”*
3. Frank Anderson is the Lutheran Campus Pastor at the University of South Carolina. During the various commencement exercises across the university campus last spring, Pastor Anderson was asked to provide six invocations and seven benedictions for ceremonies involving 8,000 graduating students. This is a clear sign of the level of respect people have for Pastor Anderson’s ministry, and his unofficial status as the “Chaplain” of the academic community.
4. The University of California in Santa Barbara is a challenging place to do campus ministry. The university is widely regarded as a “party school”, and the beautiful coastline and sunny beaches offer students many ways to fill their time. Scott Claassen, the Campus Pastor of the Episcopal and Lutheran Campus Ministry at UC-Santa Barbara, has found a unique entry point into the lives of some students. An avid surfer himself, Pastor Claassen meets with a group of students two mornings each week for a “Surfing and Spirituality” gathering. They spend time talking about the events of their lives, their connections to God and each other, and their prayers for the world. Those moments of conversation and

reflection are followed by the thrill of surfing some of the best waves along the California coast. The Santa Barbara beach has become a special sanctuary for Pastor Claassen and these early morning surfers.

5. Lutheran Campus Pastor Rebecca Boardman, who serves the campus ministry at St. Louis University and Washington University, initiated a grant-funded project targeting low-income neighborhoods surrounding the universities. The project involves university students as tutors and mentors for students from Sumner High School in St. Louis. Sumner High opened in 1875 as the first high school for African Americans west of the Mississippi. This tutoring and mentoring project is designed to support the Sumner High students who have the greatest academic needs, and it has become a growth experience for both the high school students and the university students who mentor them.
6. This past winter Jim Norlie, who retired at the end of this academic year as the Campus Pastor at Oregon State University, was nominated to represent the ELCA and the Lutheran World Federation as the delegate to the Pontifical World Congress on the “Pastoral Care of International Students” in Rome. Jim was also invited to present a paper regarding the Lutheran perspective on this important topic as part of the global gathering. Jim’s presentation was a deeply theological, insightful and thoughtful consideration of our role in caring for international students. This experience in Rome also included an opportunity for Jim to be greeted personally by Pope Francis. We might say instead that this was Pope Francis’ opportunity to meet Pastor Jim Norlie – one of the most gifted and talented members of our Lutheran Campus Ministry community.
7. Gail Riina, the Lutheran Campus Pastor at Syracuse University, shared the following story: *“In our ministry, we are intentional about involving students in service that is related to their field of study or personal interests. Here are some examples. I connected School of Information Studies students to faith based organizations that needed a website or social media campaign. We recruited 15 public health students who received academic credit to augment the curriculum of our intergenerational ESL Class for refugee parents and toddlers. We provided over 20 students the opportunity to tutor refugee middle and high school students. I supervised a group of management interns who assisted me with the administrative tasks of the ministry. In the process, career paths and faith journeys have been redirected -- a Chinese student attended an Easter Vigil to further explore what Baptism means; an athlete discovered he has a gift for teaching; and a geology major decided to devote his career to providing clean water in the developing world, instead of seeking a job mapping GPS coordinates. We are domestic missionaries called by God to accompany our brothers and sisters at the university, from the center of our faith. Campus Ministry outreach is seed planting - God brings the fruit from the seeds we plant in God’s time.”*

#### **D. HIGHLIGHTS: BY THE NUMBERS**

The 2017 annual report invited the Lutheran Campus Ministry sites to summarize their yearly activities in ten categories. The report is intended to highlight both the strengths and areas of potential growth of each program as a way of providing feedback to the churchwide organization and synod offices. The content of the 2017 annual report was similar to the reports from 2010 through 2016 in order to identify and clarify ministry trends and statistical patterns. Data was collected from a total of 147 campus ministry sites (131 sites submitted information using an electronic report form, and 16 submitted hard copies of the annual report).

##### **1. Worship**

- a. It is clear that worship remains at the heart of Lutheran Campus Ministry. Nearly all sites (90%) reported that Holy Communion was provided for students one or more times per week. Over half of the sites (60%) reported providing 1 to 5 worship services per month, while 36% provided 6

services or more each month. This pattern of a strong worship life within Lutheran Campus Ministry has held steady over the last several years.

- b. Student attendance at worship has trended slightly upward. 43% of the sites reported 11 to 25 students on average per week. Approximately 15% of the sites reported 26 to 50 students participating in worship each week, and about 7% reported over 50 students on average per week. Over half (55%) of the sites reported 25 or more students worshipping at least once per semester.
- c. The campus ministry sites reported that approximately 5,000 students attended worship at least once during the academic year, and many of these students attended worship gatherings on multiple occasions.
- d. The presence of a lively worshipping community on campus continues to be a key element of ELCA Campus Ministry, and it serves as a gift to college and university students across the country.

## **2. Evangelism and Outreach**

- a. Lutheran Campus Ministry sites reported initial contacts with a little over 11,000 new students last year, which is an increase in the number of initial contacts made during the previous year. This averages approximately 75 contacts per reporting site.
- b. Personal invitation from other students remains one of the most popular ways to make the ministry known to the campus community (84% of the sites reported this approach). Electronic communication was also a widely used method for outreach and evangelism, with almost all ministries using social networking sites like Facebook, their own websites, e-mail announcements, and text messaging to connect with students. Most of the campus ministry sites (83%) also had an active presence at student orientation and activity fairs at the beginning of each semester.
- c. Peer ministers was an important outreach tool for almost half of the sites (47%).
- d. The campus ministries reported 46 baptisms of individuals over the age of 18.
- e. Outreach activities also included LCM staff officiating at 123 marriages, and conducting 56 funerals or memorial services.

## **3. Faith Formation and Christian Education**

- a. Providing opportunities for young adult faith formation is a key component of Lutheran Campus Ministry programs across the country. Nearly all sites (88%) reported offering Bible studies for students. Many campus ministries also offered retreats (68%), spiritual direction (53%), and lecture series (34%) for the purposes of Christian education and faith formation. All of these are increases over the previous year. The use of a catechumen program is a growing means of faith formation among college and university students, with 15% of the sites making use of a catechumen program.
- b. Campus ministry staff and student leaders continue to be creative in selecting and developing materials for education and faith formation. Sites have utilized materials that focus on important questions about vocation, grace, doubt, ecumenism, interfaith relationships, faith and politics, the care of creation, and other relevant topics.
- c. This year, the report invited the campus ministry staff to share what they are learning about faith formation in young adults. These insights are being shared across the campus ministry community and will eventually be posted on the Lutheran Campus Ministry Network (LuMin) website at: [www.lumin-network.org](http://www.lumin-network.org).

## **4. Creating a Welcoming and Caring Community**

- a. Providing hospitality and community building opportunities on campus are important tools for demonstrating the wonder of God's grace. These spaces of hospitality continue to attract a wide range of students and help ministries reach out to underserved and marginalized populations on campus. This aspect of ministry has been a key to connecting with students who have no affiliation with a religious community, with 71% of the sites reporting that "Nones" have become a part of their ministry community.

- b. Almost all ministries offered weekly meals for hospitality and community building (96%). Many offered an informal gathering space at their campus ministry facility on a daily basis (89%), with 74% of the sites also providing wireless internet access for students at the facility.
- c. Annual or semi-annual retreats and trips continued to be strong components of the campus ministry programs, with some groups participating in international travel experiences as a means of expanding student horizons and building community.
- d. Designations of Reconciling In Christ or as a “campus safe zone” have continued to increase each year. Many Lutheran Campus Ministry sites, particularly those with a Reconciling In Christ designation, reported that they are the only religious organization on their campus that actively extends a gracious welcome and open hospitality to students regardless of sexual orientation.
- e. Nearly all ministries (95%) reported that pastoral conversation was a means of providing a caring community. Most LCM staff also offer regular office hours to be present with students during the ups and downs of their university life. The amount of time per week dedicated to pastoral care conversations has held steady at an average of approximately 8-10 hours per week.
- f. Training peer ministers with basic support, listening, and referral skills continues to be an effective method of building a welcoming and caring community, as 47% of the sites reported having a structured peer ministry program.
- g. Many campus ministry staff (43%) help provide university-wide worship services, and about 30% also serve on university care or emergency response teams.

## **5. Service, Justice and Advocacy**

- a. Campus ministries continue to undertake a broad range of community service programs and projects. Participation has increased slightly over previous years, with 35% of the campus ministry sites drawing 6 to 15 students at least once, 28% involving 16 to 50 students, and 20% drawing over 50 students. Ten sites reported the participation of over 150 students in separate community service projects last year.
- b. The most popular kinds of service projects included working at a food pantry/kitchen/shelter as reported by 77% of the sites, and participating in programs serving children and youth (55%). Many sites also participated in the construction and rehab of homes, working with older adults, and assisting with environmental cleanup projects. It is estimated that students provided approximately 48,000 hours of service through these programs and projects during the last academic year.
- c. Half of the sites reported offering a service-learning opportunity involving travel. Of those offering such opportunities, some trips drew a dozen students while others involved over 50 students. These service-learning trips included a variety of domestic locations, plus Mexico, Central and South America, and even Thailand.
- d. With respect to justice and advocacy efforts, the ministries participated primarily in discussion, direct action, and educational programs. Other activities included hosting speakers with specialized knowledge, coalition-building, and sponsoring forums.
- e. Justice and advocacy programs related to hunger issues have continued to be strong with 66% of the sites reporting programs focused on hunger, as well as issues surrounding poverty (47%). Other significant areas of focus were racism (63%), sexuality and gender issues (59%), homelessness (52%), and care of the environment (50%). Activities related to immigration have become more prominent with half of the sites reporting programs on that issue.
- f. Campus ministry staff also observed that efforts to provide a caring and welcoming community, particularly for persons and groups who are underserved, marginalized or unpopular, are inseparable from acts of justice and advocacy.

## **6. Leadership Development**

- a. Lutheran Campus Ministry sites continue to provide many opportunities for the development of young adult leadership. Most sites reported students assisting in worship, planning and coordinating

events, and developing new programs and sources of funding, while others have students that represent the ministry at university-sponsored events and on university committees.

- b. Peer ministry programs continued to be strong, while participation in special leadership retreats was a popular method for cultivating leadership skills among students.
- c. Enrollment in seminary remained steady among LCM-involved students who have graduated within the past five years (147). The ministry sites also reported 131 recent graduates in the candidacy process.
- d. ELCA-related service programs continued to be popular (Young Adults in Global Mission, Lutheran Volunteer Corps), as well as non-ELCA programs (Peace Corps, AmeriCorps), with 131 recent graduates currently involved in those programs. Campus ministry sites also reported 243 recent graduates involved in congregational or synodical leadership roles.

## **7. Connecting with the Wider Academic Community**

- a. Again this year, LCM staff were asked to respond to the question: *“In what specific ways were you involved in the wider academic community this past year?”* Some interesting examples of the responses to that question were:
  - Providing pastoral and spiritual support during a campus crisis
  - Developing an on-campus food pantry for students in need
  - Providing educational programs in the residence halls
  - Serving on various university boards and committees
  - Providing programs for new student orientation and for parents of new students
  - Leading memorial services following deaths within the academic community
  - Providing support for student groups on campus that are “marginalized” such as undocumented migrant students, LGBTQ students, and students with disabilities
  - Teaching university classes and serving as a guest lecturer
  - Co-sponsoring interfaith forums for the entire academic community
  - Serving on the university research ethics committee
  - Offering a free meal on campus for anyone and everyone
  - Serving as an advisor or chaplain for various student organizations

## **8. Stewardship and Fundraising**

- a. The most popular strategies for raising financial support continued to be fundraising letters (67%), face-to-face solicitation (61%), special fundraising events (57%), e-mail messages (48%), print newsletters (47%), and electronic newsletters (41%).
- b. Continuing a trend over the last several years, applying for and securing grants increased in popularity as a source of funding. Funds were also raised through congregations and congregation-based WELCA groups (57%), and annual appeals (52%). Over 40% of the sites also have funds available from an endowment, while planned giving is now a source of funds at 26% of the sites.
- c. Most of the ministries encourage student giving, and do so primarily through worship offerings.
- d. Trends continue to show an increase in the amount of staff time devoted to fundraising activities. Most Lutheran Campus Ministry staff reported devoting anywhere from 10% to 25% of their time to fundraising efforts.

## **9. Ecumenical and Interfaith Connections**

- a. Ecumenism and interfaith issues continue to be important on college campuses across the country. Lutherans cooperate closely with Episcopal ministries, and regularly coordinate events among other Protestant groups. Lutheran Campus Ministry staff also work closely with Roman Catholic, Jewish and Muslim colleagues in serving the academic community. Over 100 of the Lutheran Campus Ministry staff reported that they serve in some official capacity in ecumenical groups or interfaith committees at their respective universities.

- b. There appears to be increased interest in campus-wide interfaith educational events on the part of many university administrators, and approximately 25% of the Lutheran Campus Ministry sites reported helping organize and co-sponsor these events.
- c. Cooperative educational programs (65%), shared meals (63%), and joint service projects (51%) continued to be popular as important components of ecumenical and interfaith work. Many ministries also engaged in joint worship (50%) and in co-sponsorship of speakers (44%).

#### **10. Connections with the Wider Lutheran Community**

- a. In terms of involvement in the wider Lutheran community, 67% of the campus ministries reported that the LCM staff person led worship or preached in local congregations. The campus ministry staff also worked with local congregations in service projects (63%), assisted with local youth ministry and young adult programs (53%), and provided educational forums for congregational members (40%).
- b. At the synod level, 72% of the sites reported that they provided displays and other types of presence at synod assemblies. There were 51 LCM staff members who reported that they serve on synod committees or boards. About 30% of the sites indicated that they provide educational programs for synodical groups.
- c. In partnership with Lutheran Outdoor Ministry (LOM), 57 Lutheran Campus Ministry staff reported that they served as a resource for training and educational programs at one of the LOM sites.
- d. The Lutheran Student Movement (LSM) continues to operate in some regions, and there has been a renewed interest in providing an annual LSM gathering for college and university students. The second of these LSM gatherings took place in Chicago at the beginning of 2017, and was attended by over 60 college and university students. A Lutheran Student Movement board has now been formed consisting of a college or university student representing each of the nine ELCA regions. This board has been given the responsibility and opportunity to set the direction for this newly revived Lutheran Student Movement organization.

#### **E. CLOSING COMMENTS**

1. We are grateful for the support we receive from the ELCA to continue our work at over 230 campus ministry sites on college and university campuses across the country. This support means that each week, thousands of college and university students gather under the Lutheran Campus Ministry banner for worship, fellowship, faith formation activities, and service.
2. We also recognize that ours is a call to walk alongside the entire academic community of staff, faculty, administrators, and alumni, as well as students. We believe we are called to serve the whole campus population and be the very real presence of Christ on campus in times of stress, tragedy and celebration. We believe the entire campus is our cathedral!
3. As Lutheran Campus Ministry seeks to engage the wider academic community, it's also important to note that on many campuses, university faculty and administrators are now reaching out to ELCA campus ministry staff as participants with them in the educational enterprise. There is renewed interest within the academic community to provide a framework in which students might consider what it means to live lives worth living, which is a significant vocational thrust of campus ministry in the ELCA.
4. Another element of the call in campus ministry is to share with the church the many observations and insights growing out of our work on college and university campuses. Some of those discoveries are related to the world of young adults and effective approaches to ministry among them. It also means sharing with the church what is being discovered about the evolving elements of our contemporary culture and how that might impact the future shape of the church and its work in the world. Lutheran

Campus Ministry is currently conducting a major research project that we hope will shed additional light on these issues, and we expect the research findings will be available in January 2018.

5. Campus ministry is one of the few places in our culture where the church can have conversations and interaction with young adults who have no affiliation with a faith community. It is estimated that up to 40% of the university student population will fall in this category. Lutheran Campus Ministry staff have the unique opportunity to build relationships with people across the campus without regard to their religious or non-religious affiliation, and to have conversations with them about important life topics like meaning, identity, vocation, values and ethics, justice and service, relationships and faith. We hope these conversations will help nurture a fresh perspective on the church as a community of grace, welcome, and compassion.
6. The campus ministry staff across the country are excited about the continuing development of the Lutheran Campus Ministry Network, referred to as LuMin. LuMin is designed as “an association to sustain and strengthen Campus Ministry in the ELCA by forming collegial relationships, training professional campus ministry leaders, and advocating for the church’s ministry on college and university campuses.” Over the past year, LuMin has:
  - Planned and implemented the “2017 LCM Staff Conference” last June at the University of Texas in Austin attended by 125 people;
  - Provided a monthly online newsletter for LCM staff called “The LuMin Lantern”, and expanded the LuMin website (please see: [www.lumin-network.com](http://www.lumin-network.com));
  - Updated the student referral system on the LuMin website. The system now allows a student or family member to get current information about a Lutheran Campus Ministry program at a college or university where the ELCA is represented, and to send student contact information to that campus ministry site;
  - Built new partnerships with a variety of ELCA-related offices and organizations, including the ELCA Advocacy office, the Lutheran Outdoor Ministry Network, and the ELCA Youth Ministry Network; and
  - Partnered with the ELCA Strategy on HIV and AIDS to send four university students to the United States Conference on AIDS in Washington, D.C.
7. Campus ministry continues to be a vital field of mission within the ELCA. Students, pastors, lay ministers, board members, congregations and synods continue to work together to shape the work of ELCA campus ministry in adaptive and creative ways, while asking challenging but important questions about how we might best support and sustain these ministries into the future.
8. In closing, I would end with words written by Pastor Jim Norlie, former Campus Pastor at Oregon State University, in a 2014 document entitled, “What We Do and Why It’s Important: A Theological Framework for Campus Ministry in the ELCA.” Pastor Norlie writes:

*“Lutheran Campus Ministry in the ELCA and its predecessor church bodies is more than 100 years old. Alumni include bishops, pastors, camp directors and counselors, teaching theologians, professors, physicians, administrators, government workers, engineers, ambassadors, researchers, farmers, technicians, teachers, and countless others who serve the common good through their daily work. Throughout its history, Lutheran Campus Ministry has served campuses big and small, in many different contexts. Of necessity, it has adapted to changing circumstances and social or cultural shifts. Often it’s been on the forefront of liturgical change, social justice movements, international affairs, ecumenical and interfaith engagement, and more. It has supported individuals and communities through times of transition, turmoil, and testing. Each new generation has brought new opportunities. Yet, faithful in its mission, it serves a vital role as it invites those in academic settings more deeply into Jesus Christ and the community that bears his name so that they may discover and fulfill their calling as Christ’s disciples. God has entrusted us with this ministry. We are wise to tend it well.”*

**Anticipated Effective Date: Jan. 1, 2018**

## **CAPITAL UNIVERSITY BYLAWS**

### **ARTICLE I**

#### ***Name***

The name of the institution is Capital University.

### **ARTICLE II**

#### ***Confession of Faith***

The confession of faith of Capital University shall be the Christian faith as expressed by the Evangelical Lutheran Church in America.

### **ARTICLE III**

#### ***Church Relationship***

The university shall be an institution of the Evangelical Lutheran Church in America (ELCA), with responsibilities for governance and administration of the university vested in the board of trustees. The university shall maintain primary formal relationship with the six Synods of Region VI of the ELCA (Southern Ohio, Northwestern Ohio, Northeastern Ohio, North/West Michigan, Southeast Michigan, and Indiana-Kentucky), and with all expressions of the ELCA.

### **ARTICLE IV**

#### ***Aim and Purpose***

Aligning with the educational values of Lutheran higher education, the aim and purpose of the university shall be:

- A. To exist as an academic community of diverse interests.
- B. To be dedicated to the free pursuit of knowledge through a shared experience in living and learning, always emphasizing the students' rights and opportunities to grow in freedom and responsibility.
- C. To realize the value of the traditional liberal arts, and at the same time, recognize that education may be directed toward some particular professional or personal goal and must offer both the student and the graduate the opportunity for a life of personal fulfillment and the challenge of service to others.
- D. To look outward from the campus community to the larger community where the ultimate value of its dedication to the pursuit of knowledge and the development of meaningful vocations in the lives of its graduates must, in the end, be assessed.

## ARTICLE V

### *Board Authority and Responsibilities*

**Section 1.** The board of trustees shall have and exercise those corporate powers prescribed by law. Its ultimate authority is affirmed through its general, academic, and financial policy-making functions and its responsibility for the corporation's financial health and welfare. The board of trustees shall exercise ultimate institutional authority as set forth in these bylaws and in such other policy documents it deems to be appropriate. These bylaws and other board policy statements shall take precedence over all other institutional statements, documents, and policies.

**Section 2.** The board of trustees shall have the authority to carry out all lawful functions that are permitted by law, these bylaws or by the articles of incorporation, and to establish the general policies of the university. This authority, in consultation with the president, shall include but shall not be limited to these illustrative functions:

- Determine and periodically review the university's mission and purposes.
- Oversee academic programs, budgets and general administration, and employment of faculty and staff.
- Appoint the president, who shall be the university's chief executive officer, and set appropriate terms of the president's employment, including compensation.
- Support the president and annually assess his or her performance based on mutually agreed-upon goals and other criteria.
- Review and approve proposed changes in the university's academic programs and other major enterprises consistent with the university's mission, plans, and financial resources.
- Approve institutional policies on faculty appointment, promotion, tenure, and dismissal.
- Approve faculty, staff, and administrative handbooks, which shall prescribe the personnel policies and procedures for university employees.
- Approve the annual budget and tuition and fees, regularly monitor the university's financial condition, and establish policy guidelines affecting all institutional assets, including the acquisition and investment of funds and the facilities.
- Contribute financially to the university's fund-raising goals, participate actively in strategies to secure sources of support, and authorize university officers to accept gifts or bequests subject to board policy guidelines.
- Approve the master facilities plan and the university strategic plan.
- Authorize any debt financing and approve the securitization of loans.
- Authorize the construction of new buildings and facilities, and major renovations of existing buildings and facilities.
- Authorize the purchase, sale, and management of land, buildings, or major equipment.
- Approve such policies that contribute to an environment in which students can learn and develop their abilities.
- Approve such policies that protect academic freedom and contribute to an environment in which faculty can teach, pursue their scholarship, and perform public service.
- Approve all earned and honorary degrees through the faculty and president, as they shall recommend.
- Periodically undertake assessments of the board's performance.

## ARTICLE VI

### *Membership of the Board of Trustees*

**Section 1.** The board of trustees shall consist of no fewer than twenty-four (24) and no more than forty-two (42) voting members, at least thirty percent (30%) of whom shall be Lutheran. Six (6) trustees shall be clergy of the Evangelical Lutheran Church in America. One of the six clergy trustees shall be a Synod Bishop representing Region VI or designee. **The chair of the Seminary Advisory Board shall be a voting member.** The president of the university shall be, at all times throughout his or her term of office, a member of the board of trustees. Up to thirty-five (35) trustees shall be at-large members of the board.

**Section 2.** New trustees and incumbent members of the board of trustees who are eligible for reelection normally shall be elected at the board's annual meeting by a majority of the trustees then in office. Any unfulfilled term may be filled through a special election at any meeting of the board of trustees. An unfulfilled term occurs upon death, resignation, or removal.

**Section 3.** Trustees shall serve for four-year terms and shall be eligible for reelection to a maximum of four full consecutive terms, subject to an end of term assessment of performance and recommendation by the governance committee for reelection. Trustees who have served for sixteen consecutive years (exclusive of any partial term) shall be eligible for reelection following a one-year hiatus. If a trustee's term expires while the trustee is serving as an officer, the trustee's term shall continue until the expiration of his or her term as an officer.

**Section 4.** All trustees serve at the pleasure of the board. A trustee may be removed from office by an affirmative vote of a majority of the trustees. Removal may occur, among other reasons, for failure to attend two consecutive meetings during a term without qualified excuse as determined by the board

**Section 5.** The governance committee shall recommend candidates for election or reelection to the board in consultation with the president of the university and the chair of the board. A slate of candidates, with biographical information for each prospective trustee candidate, shall be provided to all trustees at least 30 days before the annual or regular meeting of the board of trustees at which an election is scheduled. All trustees shall be elected by the board of trustees.

**Section 6.** The following shall be ex officio members of the board of trustees, with voice but no vote, and shall not be counted as part of quorum determinations: the president of the Alumni Advisory Board; the chair of the Law School Board of Counselors; the chair of the University Faculty Executive Committee; the president of Student Government; the president of the Student Bar Association of the Law School; a representative from the ELCA church-wide organization; and the Director of the Center for Faith and Learning.

## ARTICLE VII

### *Officers of the University*

**Section 1.** The officers of the university shall be the chair, vice chair, secretary, treasurer, assistant secretary, assistant treasurer, the president, the provost, and the vice presidents. The chair, vice chair, and secretary shall be trustees, whereas the treasurer, assistant secretary, and assistant

treasurer need not be members of the board. The university president is the chief executive officer of the university, and shall not serve as chair, vice chair, secretary, treasurer, assistant secretary, or assistant treasurer.

**Section 2.** All officers shall serve at the pleasure of the board of trustees, except for the vice presidents who shall serve at the pleasure of the president in consultation with the chair of the board of trustees.

**Section 3.** The terms of office for officers of the university will vary as provided elsewhere in these bylaws. The board may approve the appointment of other officers upon recommendation of the president.

## **ARTICLE VIII**

### ***Terms and Responsibilities of the Chair and Vice Chair of the Board of Trustees***

**Section 1.** The chair and vice chair shall be elected biennially upon recommendation of the governance committee to a two-year term, and shall be eligible for reelection to a maximum of two full consecutive terms. Vacancies may be filled at any time by a majority vote of the members of the board, but election or reelection shall normally take place at the annual meeting.

**Section 2.** The chair shall preside at all board and executive committee meetings, have the right to vote on all questions, appoint committee chairs and vice chairs, determine the composition of all board committees (with the exception of the executive committee), and otherwise serve as the spokesperson for the board, and represent the board at university and other functions. He or she shall serve as chair of the executive committee, and ex-officio member of all other standing committees of the board, and have other duties as the board may prescribe from time to time. In the event that the chair resigns before completion of his or her term, the vice chair will succeed to the position of chair for the remainder of that term.

**Section 3.** In the absence of the chair, the vice chair shall perform the duties of the office of the chair, including presiding at board and executive committee meetings. He or she shall have other powers and duties as the board may from time to time prescribe.

**Section 4.** It is the expectation of the board that the vice chair will succeed to the position of chair at the end of the chair's term, subject to the agreement of the vice chair, recommendation of the governance committee, and election by the board.

## **ARTICLE IX**

### ***Terms and Responsibilities of the Secretary and Assistant Secretary***

**Section 1.** The secretary shall be elected biennially upon recommendation of the governance committee to a two-year term, and shall be eligible for reelection to a maximum of two full consecutive terms. The assistant secretary shall be elected biennially upon recommendation of the governance committee to a two-year term and, if the individual is not a trustee, shall be eligible for reelection without a maximum number of terms. If the individual elected as the assistant secretary is a trustee, s/he shall be eligible for reelection to a maximum of two full terms. A vacancy may be

filled at any time by a majority vote of the members of the board, but election or reelection shall normally take place at the annual meeting.

**Section 2.** The secretary shall ensure that bylaw amendments are promptly made as necessary, that minutes of board and executive committee meetings are accurate and promptly distributed to all trustees, that meetings are properly scheduled and trustees notified, that board policy statements and other official records are properly maintained, and that official reports or communications of the board or executive committee are sent, including reports to the ELCA Division for Education and the councils of the ELCA Synods to which the university is related. The secretary shall perform other duties as prescribed from time to time by the board and may be assisted in all duties by a staff member designated by the president.

**Section 3.** In the absence of the secretary, the assistant secretary shall perform the duties of the office of the secretary.

## **ARTICLE X**

### ***Terms and Responsibilities of the Treasurer and Assistant Treasurer***

**Section 1.** The treasurer and the assistant treasurer shall be elected biennially upon recommendation of the governance committee to a two-year term and, if the individuals are not trustees, they shall be eligible for reelection without a maximum number of terms. If the individuals are trustees, they shall be eligible for reelection to a maximum of two full consecutive terms. Vacancies may be filled at any time by a majority vote of the members of the board, but election or reelection shall normally take place at the annual meeting.

**Section 2.** The treasurer shall ordinarily be responsible for authorization of disbursements, maintenance of an accurate accounting of all funds received and expended, provision of financial reports to all trustees in a timely manner for review and discussion as appropriate, supervision of investment of endowment and other funds, execution of contracts and documents as legal representative of the board and university, and preservation of appropriate documents and records.

**Section 3.** In the absence of the treasurer, the assistant treasurer shall perform the duties of the office of the treasurer.

## **ARTICLE XI**

### ***Term, Authority, and Responsibilities of the President of the University***

**Section 1.** The president serves at the pleasure of the board of trustees for such term, compensation, and with such other terms of employment, as it shall determine.

**Section 2.** The president shall be the university's chief executive officer. His or her authority is vested through the board of trustees and includes responsibilities for all university educational and managerial affairs. The president is responsible for leading the university, implementing all board policies, keeping the board informed on appropriate matters, consulting with the board in a timely manner on matters appropriate to its policy-making and fiduciary functions, and serving as the university's key spokesperson. He or she has the authority to execute all documents on behalf of

the university and the board of trustees consistent with board policies and the best interests of the university. The president serves as an ex-officio member of all board committees.

**Section 3.** The president shall be, at all times throughout his or her term of office, a member of the board of trustees.

**Section 4.** During a prolonged incapacity or absence of the president, or upon the vacancy of that office, the board of trustees or its executive committee if so authorized by the board, shall appoint an acting or interim president.

## **ARTICLE XII**

### ***Terms, Authority, and Responsibilities of the Vice Presidents***

**Section 1.** The president shall appoint a provost and vice presidents in consultation with the chair of the board of trustees. The vice presidents shall serve for such terms and have such authority and responsibilities as the president shall determine. The provost and vice presidents in their respective areas of responsibility shall serve under the direction of and subject to the authority of the president.

## **ARTICLE XIII**

### ***Meetings***

**Section 1.** The board of trustees shall hold at least three regular meetings annually on such dates and at such places as it shall determine. The annual meeting for the purpose of electing trustees and officers shall be the first board meeting scheduled after January 1 of each year. The chair or secretary of the board of trustees shall send written notice of the time and place of the meetings to all trustees at least ten days prior to the date of the meeting.

**Section 2.** Special meetings may be held at the call of the board chair, the president, or any five trustees. The chair or secretary of the board of trustees shall send written notice of such special meetings to all trustees, along with a clear statement of purpose, at least ten days in advance. Business at such special meetings shall be confined to the stated purpose.

**Section 3.** A quorum for the transaction of business at meetings of the board of trustees or its committees shall consist of a majority of their respective regular, voting members. Except as otherwise provided in these bylaws or the articles of incorporation, a majority vote of those members present with a proper quorum shall constitute proper action.

## **ARTICLE XIV**

### ***Action Without a Formal Meeting***

Any action required or permitted to be taken by the board of trustees or by any committee thereof may be taken without a formal meeting. Meetings may be conducted by mail, electronic mail, fax, conference call, or in any other way the trustees decide. A written summary of the actions taken shall be filed with the minutes of the proceedings as soon as is practical.

## ARTICLE XV

### *Committees*

**Section 1.** The board shall establish such standing and ad-hoc committees as it deems appropriate to conduct its business and discharge its responsibilities. Each standing committee shall have a charter with a written statement of purpose and primary responsibilities as approved by the board and such rules of procedure or policy guidelines as it or the board, as appropriate, approves. Each standing committee shall review such charters for their appropriateness and adequacy biennially. Each ad-hoc committee shall have a charge of responsibilities as approved by the board when it creates the committee, which shall include an end date for existence of the ad-hoc committee.

**Section 2.** The chair of the board of trustees, in consultation with the president, shall have the responsibility to appoint the chairs, vice chairs, and members of all board standing committees for two-year terms. All committee chairs, vice chairs, and voting members shall be trustees. The term and full responsibility and authority of the appointed committee chairs will commence at the end of the meeting at which they are appointed, which shall ordinarily be the annual meeting, unless such other time is specified by the board chair.

**Section 3.** Each committee shall have an officer of the university or member of the administrative staff, as designated by the president, to assist it with its work. Each standing committee shall meet at least three times annually and report regularly on its work and recommendations to the board of trustees.

## ARTICLE XVI

### *Composition, Purposes, and Responsibilities of the Executive Committee*

**Section 1.** The executive committee's voting members shall consist of the board chair, vice chair, secretary, the immediate past board chair, the chairs of the standing committees of the board, the university president and two trustees who may be appointed by the chair as at large members. When the chair of a standing committee is unavailable, the vice chair of that committee may attend the executive committee meeting and vote in place of the standing committee chair.

**Section 2.** The purpose of the executive committee is to: (1) organize and coordinate the work of the board; (2) support the president and assess his/her effectiveness in leading the university; (3) oversee the work of board committees, and the university's planning process and progress of planning goals; and (4) act for the board when the board cannot be convened, or the action cannot or should not be deferred to the board's next meeting.

**Section 2.1.** The committee shall have authority to act for the board of trustees on all matters except for the following, which shall be reserved for the board: presidential selection and termination; trustee and board-officer election; changes in institutional mission and purposes; changes to the charter or articles of incorporation; incurring of corporate indebtedness; sale of university assets or tangible property; adoption of the annual budget; and conferral of degrees. The executive committee shall report any action it takes to the board. These bylaws or other board policies may reserve other powers for the board of trustees.

**Section 3.** The executive committee meetings shall be convened by the chair, and shall normally meet at least three times a year or as often as is necessary to conduct its business. The chair shall ensure that minutes are taken and distributed to all trustees. A majority of voting trustee committee members shall constitute a quorum.

## **ARTICLE XVII**

### ***Composition, Purposes, Responsibilities of the Governance Committee***

**Section 1.** The governance committee's voting members shall consist of a committee chair, vice chair, and up to 7 additional trustee members, all of whom shall be appointed for renewable two-year terms by the board chair in consultation with the president.

**Section 2.** The purpose of the governance committee is to: (1) develop and monitor policies that assist the board in fulfilling its fiduciary responsibilities; (2) develop, monitor, and administer the university bylaws and board committee charters; (3) recruit, develop and assess board members and leaders; and (4) assess board effectiveness, promote a culture of effectiveness, and provide ongoing board development.

**Section 3.** The committee shall meet as often as is necessary to conduct its business, but no fewer than three times annually. The chair shall ensure that minutes are taken, approved and maintained with board minutes. A majority of the committee's voting members shall constitute a quorum.

## **ARTICLE XVIII**

### ***Composition, Purposes, Responsibilities of the Integrity and Compliance Committee***

**Section 1.** The integrity and compliance committee's voting members shall consist of a committee chair and vice chair, and up to 7 additional trustee members, all of whom shall be appointed for renewable two-year terms by the board chair in consultation with the president. All members of and advisors to the committee shall be independent and free from any relationship that would interfere with the exercise of his or her independent judgment as a member of or advisor to the committee.

**Section 2.** The purpose of the integrity and compliance committee is to: (1) assist the board in fulfilling its oversight responsibilities for the university's system of internal control over financial reporting, and the external and internal audit process; (2) monitor and oversee the university's compliance with laws, accreditation, regulations, and code of ethics; (3) ensure that legal issues are managed effectively; and (4) monitor and oversee the university's process for managing institutional risk.

**Section 3.** The committee shall meet as often as is necessary to conduct its business, but no fewer than three times annually with at least one meeting in connection with the preparation of the annual audit report to the full board. The chair shall ensure that minutes are taken, approved and maintained with board minutes. A majority of the committee's voting members shall constitute a quorum.

## **ARTICLE XIX**

### ***Composition, Purposes, Responsibilities of the Organizational Sustainability Committee***

**Section 1.** The organizational sustainability committee's voting members shall consist of a committee chair and vice chair, and up to 7 additional trustee members, all of whom shall be appointed for renewable two-year terms by the board chair in consultation with the president.

**Section 2.** The purpose of the organizational sustainability committee is to: (1) ensure the university has a business model that enables the university to thrive; (2) monitor the university's resources – financial, physical, and human (employees and students) – to ensure sufficient resources to carry out the university's mission with excellence; and (3) assist the board in fulfilling its responsibility to allocate resources to advance the university's mission.

**Section 2.1.** The organizational sustainability committee shall have an investments subcommittee which is responsible to monitor the management of the university's investments to assist the board in meeting its fiduciary duty of sustaining the financial assets of the institution. All members of the investment subcommittee shall be independent and free from any relationship that would interfere with the exercise of his or her independent judgment as a member of the subcommittee.

**Section 3.** The committee shall meet as often as is necessary to conduct its business, but no fewer than three times annually. The chair shall ensure that minutes are taken, approved and maintained with board minutes. A majority of the committee's voting members shall constitute a quorum.

## **ARTICLE XX**

### ***Composition, Purposes, Responsibilities of the Educational Excellence Committee***

**Section 1.** The educational excellence committee's voting members shall consist of a committee chair and vice chair, and up to 7 additional trustee members, all of whom shall be appointed for renewable two-year terms by the board chair in consultation with the president.

**Section 2.** The purpose of the educational excellence committee is to assist the board in meeting its responsibility to ensure: (1) the educational program of the university, including curricular and extracurricular programs, furthers the mission and vision of the university; (2) the educational program delivers a high quality experience for the students; and (3) that student learning outcomes are expressions of the university's mission and educational objectives.

**Section 3.** The committee shall meet as often as is necessary to conduct its business, but no fewer than three times annually. The chair shall ensure that minutes are taken, approved and maintained with board minutes. A majority of the committee's voting members shall constitute a quorum.

## **ARTICLE XXI**

### ***Composition, Purposes, Responsibilities of the Institutional Mission and Identity Committee***

**Section 1.** The institutional mission and identity committee's voting members shall consist of a committee chair and vice chair, and up to 7 additional trustee members, all of whom shall be appointed for renewable two-year terms by the board chair in consultation with the president.

**Section 2.** The purpose of the institutional mission and identity committee is to ensure: (1) the university's mission, vision, values and character are compelling and effective for sustaining the institution; (2) the university's story is widely and effectively disseminated through the university's communication, branding, outreach, partnerships, advancement, and external relationships to establish a position of strength in higher education and among university constituents; and (3) the university clearly expresses, acts upon and strengthens its core identity in all its external and constituent relationships.

**Section 3.** The committee shall meet as often as is necessary to conduct its business, but no fewer than three times annually. The chair shall ensure that minutes are taken, approved and maintained with board minutes. A majority of the committee's voting members shall constitute a quorum.

## **ARTICLE XXII**

### ***Organization of the University***

**Section 1.** The university shall consist of such colleges, divisions or schools as may from time to time be established by the board of trustees. **The leaders of the academic units shall report to the provost of the university.**

**Section 2.** The Capital University Law School shall be a school of the university.

**Section 2.1.** The law school shall have a Dean of the Law School, who is the chief administrative officer of the law school, and who shall hold appointment as a member of the faculty with tenure. The dean is appointed by the president of the university in consultation with the law school faculty. The dean shall report to the provost of the university along with the leaders of the other academic units of the university.

**Section 2.2.** The law school shall have a non-fiduciary Board of Counselors; whose role is to be advisory to the law school leadership. The mission of the Board of Counselors shall be to serve the law school as a connection to the community, as an adviser to the dean, and as an advocate for the school, its mission, and its students. The Board of Counselors shall be comprised of alumni and non-alumni representatives invited by the law school dean to serve as members. Membership shall be diverse to represent the broad reach and mission of the law school. The chair of the Board of Counselors shall be an ex officio member of the university's Board of Trustees with voice but no vote.

**Section 3.** Trinity Lutheran Seminary shall be a school of the university.

**Section 3.1.** The seminary school shall have a Dean of the Seminary, who is the chief administrative officer of the seminary and is on the roster of Ministers of Word and Sacrament of the ELCA. The dean shall be appointed by the president of the university in consultation with the seminary's advisory board, the presiding bishop of the ELCA, and the appropriate churchwide unit. The dean shall report to the provost of the university along with the leaders of the other academic units of the university.

**Section 3.2.** The seminary shall have a non-fiduciary Seminary Advisory Board, which shall be separate from the university's Board of Trustees, and shall relate to the ELCA Church Council through the appropriate churchwide unit. The role of the Seminary Advisory Board is to be advisory to the seminary leadership, and to provide non-binding advice and recommendations to the university's Board of Trustees. The mission of the Seminary Advisory Board shall be to serve the seminary as a connection to its churchwide constituency, as a trusted adviser to the dean, and as an advocate for the school, its mission, and its students. The Seminary Advisory Board shall consist of 15 members who shall be recommended by the seminary dean and the provost, and approved by the president, with the chair of the Seminary Advisory Board elected by the Board of Trustees of Capital University in consultation with the president. The members of the Seminary Advisory Board shall be nominated as described herein:

- a. Six members shall be nominated by the ELCA Church Council upon recommendation of the appropriate churchwide unit after consultation with the Seminary Advisory Board;
- b. Two members shall be ELCA Bishops from among the Synods of Region VI, and the Bishops shall select from among themselves;
- c. One member who shall serve as chair of the Seminary Advisory Board and also be a voting member of the university's Board of Trustees, will be nominated by the ELCA Church Council, upon recommendation of the appropriate churchwide unit after consultation with the Seminary Advisory Board;
- d. The remaining six members to be from the six supporting synods, one from each synod, nominated by the Seminary Advisory Board in consultation with the supporting synods; and
- e. At least 60 percent and no more than two-thirds of the advisory board members shall be lay persons;
- f. Equitable representation of gender, race and ethnicity shall be considered, including at least one person whose primary language is Spanish;
- g. The seminary dean shall serve as an ex officio member, with voice but not vote; and
- h. Students and employees of the university are not eligible to serve as voting members of the advisory board.

The term of each elected member of the Seminary Advisory Board shall be three (3) years, renewable once. Appointment or election to more than two (2) years of an unexpired term shall be construed as one full term. Initial terms shall be arranged in such manner as to provide for the election of a portion of the advisory board every year.

**Section 3.3.** The seminary programs of Trinity Lutheran Seminary shall be governed consistent with the policies established by the ELCA Church Council for unincorporated seminaries affiliated with the ELCA.

## **ARTICLE XXIII**

### ***Faculty***

The faculty of the university, as defined in the faculty bylaws, shall make recommendations to the administration and the board of trustees to establish or discontinue departments of instruction, to determine courses of study, and to establish the requirements for admission and graduation.

## **ARTICLE XXIV**

### ***Students***

Students of the university, by their application for admission and registration as students, agree to abide by the standards and regulations governing the academic and community life of the university. Failure to abide by such standards and regulations constitutes just cause for disciplinary action including probation, suspension, or dismissal as provided in the student handbook and other university documents. Students are entitled to all rights and privileges provided in the student handbook and university documents.

## **ARTICLE XXV**

### ***Nondiscrimination***

The university is committed to providing a nondiscriminatory environment for all students and employees. Members of the university community have the right to be free from discrimination, and all members of the university community are expected to conduct themselves in a manner that does not infringe upon the rights of others. The university reaffirms its long-standing philosophy and principles of non-discrimination, non-harassment and non-retaliation for protected characteristics for all members of the university community. The university does not discriminate on the basis of race, color, national or ethnic origin, sex or gender, age, disability, and other protected characteristics as described in university policies, in admissions, facilities and programs, scholarship and loan programs, and employment. The university, consistent with this position and in compliance with applicable federal, state, and local law, shall maintain policies and procedures in implementation of this bylaw.

## **ARTICLE XXVI**

### ***Indemnification***

Members of the board of trustees and officers of the university shall be entitled to indemnification in the defense of any criminal or civil action or proceedings as provided by law or by such procedures, not inconsistent with law, as the board may adopt. Other employees of the university may be so indemnified on such terms and conditions as the board may approve.

**ARTICLE XXVII**  
***Conflict of Interest***

It is the policy of the university to disclose conflicts of interest which may adversely affect the performance of duty by its trustees, officers, faculty, and other employees. Policies and procedures in implementation of this bylaw, as approved by the board of trustees, shall provide that all trustees and officers of the university, and other personnel so designated, shall file disclosure statements with the office of university counsel on an annual basis.

**ARTICLE XXVIII**  
***Seal***

The university will use a seal with such designs and inscriptions as the board of trustees shall deem proper and by which diplomas, certificates, and all legal documents shall be authenticated.

**ARTICLE XXIX**  
***Review and Amendment of Bylaws***

**Section 1.** These bylaws may be changed or amended at any meeting of the trustees by a two-thirds vote of those present and voting, if a quorum is established and provided notice of the substance of the proposed amendment is sent to all trustees at least 30 days before the meeting.

**Section 2.** These bylaws shall be reviewed periodically by the governance committee. The governance committee shall recommend any necessary changes to the board of trustees.

**Section 3.** Amendments to these bylaws that affect the authority or integrity of Trinity Lutheran Seminary as a seminary of the ELCA shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the ELCA Church Council for approval.

Adopted by the Capital Board of Trustees on: June 6, 2011  
Amended by the Capital Board of Trustees on: February 21, 2014  
Amended by the Capital Board of Trustees on: October 30, 2015  
Amended by the Capital Board of Trustees on: December 19, 2016  
Amended by the Capital Board of Trustees on: xxx xx, 2017

# Capital University

## **RESOLUTION APPROVING AND AUTHORIZING THE ASSET TRANSFER AGREEMENT FOR THE REUNION OF CAPITAL UNIVERSITY AND TRINITY LUTHERAN SEMINARY**

ON BEHALF OF THE ORGANIZATIONAL SUSTAINABILITY COMMITTEE OF THE  
CAPITAL UNIVERSITY BOARD OF TRUSTEES

November 2, 2017

**WHEREAS**, Capital University has engaged in a stringent due diligence and fiscal analysis of the impact of reuniting with Trinity Lutheran Seminary; and

**WHEREAS**, the Organizational Sustainability Committee of the Board has reviewed the financial and risk analysis of this transaction; and

**WHEREAS**, the full Board of Trustees has had the opportunity to review the financial and risk analysis and engage in strategic discussion regarding the impact of reuniting; and

**WHEREAS**, the reunion of these two institutions fits within the mission and vision of Capital University and the furtherance of the mission of Trinity Lutheran Seminary;

**THEREFORE, BE IT RESOLVED** that the reunion of Capital University with Trinity Lutheran Seminary, effective at 12:01 a.m. Eastern Standard Time on January 1, 2018 pursuant to the Asset Transfer Agreement (the "Agreement") distributed to the members of the Board of Trustees be, and the same hereby is, authorized and approved; and

**RESOLVED** that the Agreement is hereby confirmed, adopted and approved in all respects, subject to such changes, amendments or modifications as President Elizabeth Paul shall determine as necessary or appropriate, such determination to be conclusively evidenced by the execution and delivery thereof; and

**RESOLVED** that any and all actions heretofore taken by any officer of Capital University in connection with any transaction approved in any and all of the foregoing resolutions are hereby approved, ratified and confirmed in all respects; and any and all actions hereafter to be taken by any officer in furtherance of the objectives of the foregoing resolutions are hereby authorized, approved and ratified in all respects; and

**RESOLVED** that President Elizabeth Paul be, and hereby is, authorized and empowered, in the name of, for and on behalf of Capital University, to execute and deliver the Agreement, and President Paul and the other officers of Capital University are hereby authorized to execute and deliver any and all such other agreements, documents, instruments and certifications, and to make such other filings, and to do or cause to be done all such other acts and things, and to take all such other steps, including, but not limited to appropriate filings with the Franklin county Common Pleas Court, Probate Division, and appropriate reports to the Ohio Attorney General, and to make all such other payments and remittances, as any one or more of such officers may at any time or from time to time deem necessary, desirable, advisable, proper or expedient in connection with or in furtherance of or to carry out the purposes and intent of the foregoing and to otherwise consummate and accomplish the Agreement and the Reunion; and

**RESOLVED** that any and all actions heretofore or hereafter taken by any of the officers, trustees, employees, or agents of Capital University, as contemplated by or within the terms of the foregoing resolutions, be, and they hereby are, ratified and confirmed in all respects as the acts and deeds of Capital University.

\*\*\*\*\*

I hereby attest that the Board of Trustees of Capital University adopted the foregoing resolution at its regular business meeting on the **2<sup>nd</sup> day of November 2017**.



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Tanya J. Poteet, University Counsel  
Assistant Secretary of the Board

Date: November 2, 2017



**RESOLUTION APPROVING AND AUTHORIZING THE ASSET TRANSFER AGREEMENT  
FOR THE REUNION OF CAPITAL UNIVERSITY AND TRINITY LUTHERAN SEMINARY**

November 3, 2017

**WHEREAS**, the Trinity Lutheran Seminary has engaged in a stringent due diligence and fiscal analysis of the impact of reuniting with Capital University; and

**WHEREAS**, the full Board of Directors has had the opportunity to review the financial analysis and engage in strategic discussion regarding the impact of reuniting; and

**WHEREAS**, the reunion of these two institutions furthers the mission of Trinity Lutheran Seminary and fits within the mission and vision of Capital University;

**THEREFORE, BE IT RESOLVED** that the reunion of Trinity Lutheran Seminary with Capital University, effective at 12:01 a.m. Eastern Standard Time on January 1, 2018 pursuant to the Asset Transfer Agreement (the "Agreement") distributed to the members of the Board of Directors be, and the same hereby is, authorized and approved; and

**RESOLVED** that the Agreement is hereby confirmed, adopted and approved in all respects, subject to such changes, amendments or modifications as Interim President Stanley Olson shall determine as necessary or appropriate, such determination to be conclusively evidenced by the execution and delivery thereof; and

**RESOLVED** that any and all actions heretofore taken by any officer or director of Trinity in connection with any transaction approved in any and all of the foregoing resolutions are hereby approved, ratified and confirmed in all respects; and any and all actions hereafter to be taken by any officer or director in furtherance of the objectives of the foregoing resolutions are hereby authorized, approved and ratified in all respects; and

**RESOLVED** that Interim President Stanley Olson be, and hereby is, authorized and empowered, in the name of, for and on behalf of Trinity Lutheran Seminary, to execute and deliver the Agreement, and Interim President Olson and the other officers and directors of Trinity are hereby authorized to execute and deliver any and all such other agreements, documents, instruments and certifications, and to make such other filings, and to do or cause to be done all

such other acts and things, and to take all such other steps, including, but not limited to appropriate filings with the Franklin County Common Pleas Court, Probate Division, and appropriate reports to the Ohio Attorney General, and to make all such other payments and remittances, as any one or more of such officers or directors may at any time or from time to time deem necessary, desirable, advisable, proper or expedient in connection with or in furtherance of or to carry out the purposes and intent of the foregoing and to otherwise consummate and accomplish the Agreement and the Reunion; and

**RESOLVED** that any and all actions heretofore or hereafter taken by any of the officers, directors, employees, or agents of Trinity, as contemplated by or within the terms of the foregoing resolutions, be, and they hereby are, ratified and confirmed in all respects as the acts and deeds of Trinity Lutheran Seminary.

\*\*\*\*\*

I hereby attest that the Board of Directors of Trinity Lutheran Seminary adopted the foregoing resolution at its regular business meeting on the **3<sup>rd</sup> day of November 2017**.

  
\_\_\_\_\_  
Judy Leidy  
Vice Chair and Secretary, Board of Directors

Date: November 3, 2017

**ASSET TRANSFER AGREEMENT**  
**FOR THE REUNION OF**  
**CAPITAL UNIVERSITY AND TRINITY LUTHERAN SEMINARY**

THIS ASSET TRANSFER AGREEMENT (this “**Agreement**”) is entered into on this \_\_\_ day of \_\_\_\_\_, 2017, by and between CAPITAL UNIVERSITY, an Ohio non-profit corporation (“**Capital**”), and TRINITY LUTHERAN SEMINARY, an Ohio non-profit corporation (“**Trinity**”) (each a “**Party**” and together the “**Parties**”).

**WHEREAS**, Capital is a not-for-profit university organized pursuant to the laws of the State of Ohio, and affiliated with the Evangelical Lutheran Church in America (“**ELCA**”); and

**WHEREAS**, Trinity is a seminary and graduate educational institution organized pursuant to the laws of the State of Ohio, and affiliated with the ELCA; and

**WHEREAS**, Trinity was a part of Capital from 1830 until 1959, when Trinity separated from Capital to independently operate as a seminary and graduate educational institution; and

**WHEREAS**, Capital and Trinity have worked cooperatively since 1959, sharing facilities and resources from time to time, and have enjoyed a close and collegial relationship among faculty, staff and administration; and

**WHEREAS**, the Presidents and Boards of both Capital and Trinity have explored possibilities for strengthening and expanding the partnership between the institutions, with the intent of enhancing the educational mission and capacity of both institutions; and

**WHEREAS**, Capital and Trinity have determined that their educational programs, students, faculty, staff, alumni, ELCA, and other constituencies will benefit from the reunion of the two institutions; and

**WHEREAS**, Capital and Trinity have determined that the world in which we live needs the hope and promise of innovative and purposeful formation of leaders for the church and the world; and

**WHEREAS**, there are several legal ways that could be used to reunite the two institutions and the two parties have determined that a transfer of assets best accomplishes the intent of the reunion with expediency;

**THEREFORE**, for good and valuable consideration, the receipt and sufficiency of which is hereby acknowledged, Capital and Trinity agree to the following:

Certain defined terms used in this Agreement and not otherwise defined shall have the meaning ascribed to them in Appendix A, attached hereto and incorporated herein.

**ARTICLE 1**  
**PURCHASE AND SALE OF ASSETS**

1.1 **Transfer of Assets.** Upon the terms and subject to the conditions set forth in this Agreement, at the Closing (as defined in Section 8.1), Trinity shall convey, assign, transfer and deliver to Capital, and Capital shall assume and acquire from Trinity, all of Trinity's right, title and interest in and to the property and assets (real, personal or mixed, tangible and intangible) of every kind and description used or held for use in connection with the Trinity Lutheran Seminary campus located in Bexley, Ohio (the "**Seminary**") and the operations thereof (the "**Assets**"), wherever located and whether now existing or hereafter acquired or arising, including without limitation the following (but excluding the Excluded Assets, as defined in Section 1.3):

- (a) All of Trinity's right, title and interest in and to the real estate comprising the Seminary as more particularly described in Exhibit A, including any interests in fee simple or any leasehold interest in the land, buildings and other improvements and fixtures, together with all covenants, licenses, easements, privileges and benefits thereto belonging and subject to the Permitted Liens (as defined in Section 2.3(a)) (the "**Real Property**");
- (b) All tangible personal property, furnishings, equipment, fixtures and vehicles used in connection with the operation of the Seminary (the "**Tangible Personal Property**");
- (c) Any third party software, copyrights, trademarks, trade names, service marks, service names, licenses, patents, jingles, proprietary information, technical information and data, URL addresses, domain names, slogans, logos, or any variation or derivation of any of them as well as any websites and licenses, electronic mail servers, and other similar intangible property rights and interests, including any goodwill associated with the foregoing, applied for, issued to or owned by Trinity or under which Trinity is licensed or franchised, in each case with respect to the Seminary, together with any additions thereto obtained by Trinity subsequent to the date of this Agreement, as more particularly described on Exhibit B (the "**Intellectual Property**");
- (d) All educational records maintained by the Seminary regarding former students of Trinity with respect to their enrollment and time at, and/or departure from, the Seminary, including without limitation applications, transcripts of academic performance, evaluations, disciplinary records, correspondence, student loan and financial aid records, and cooperative education program records (the "**Student Records**"), subject, however, to the limitations and conditions described in Section 1.7;
- (e) The Endowment Assets; The Parties agree to petition the Franklin County Probate Court to approve the transfer of all of the donor restricted funds that make up the endowment funds held by Trinity to Capital University at a value that represents the market value of the assets as of the date of transfer. The Parties have further

agreed to petition the Court to release and revise certain fund restrictions as described in Exhibit C to provide for more efficient and effective use of the proceeds to achieve the goals of the parties and the donors.

- (f) Those contracts listed in Exhibit D and all contracts entered into between Trinity and any third party between the date of this Agreement and the Closing Date that Capital agrees in writing to assume (the “**Assumed Contracts**”); and
- (g) Cash, cash equivalents, stocks, bonds and other financial instruments not included in the Endowment Assets, bank and financial institution deposits, deposits, letters of credit, and similar items of security, if any, provided to any third party and Trinity’s accounts receivable for services rendered by Trinity prior to the Closing Date (as defined in Section 8.1) including, but not limited to, Trinity’s prepaid client deposits for services to be rendered by Capital after the Closing Date (“**Prepayment Deposits**”).
- (h) All donor funds bequeathed to Trinity that are not included in the endowed funds held by Trinity, including funds in the amount of \$989,690 Dollars, to be held in escrow for purposes of deferred maintenance at the Seminary.

The parties acknowledge that the Assets are being transferred by Trinity to Capital in their “as is” condition without any representation or warranty other than those expressly set forth herein, and all other representations and warranties of any kind, either express or implied, including warranties of fitness for a particular purpose, are expressly disclaimed. Without limiting the generality of the foregoing, Capital acknowledges that Trinity has not made any warranty or representation, express or implied, as to the functionality or state of repair of the physical Assets, or the revenue or income to be derived from Capital’s operation of the Seminary from and after Closing.

1.2 **Endowment Assets; Closure.** It is Capital’s intention that the Trinity endowment shall be applied in support of the Seminary operations and its educational programs, though that support may also benefit other related Capital programs, so long as such uses are in accordance with the original donors’ instructions for such endowment, or any modifications or restrictions imposed by the Ohio Attorney General or the Franklin County, Ohio Probate Court. In the event the Seminary’s educational programs recognized by the ELCA for the preparation for ordained or other rostered ministries, at any time is discontinued, the remaining Endowment Assets shall be distributed to the ELCA, or to such others as may be identified in the granting documents, for the purposes of theological education.

1.3 **Real Property; Closure.** It is Capital’s intention, in light of its own mission and the mission of Trinity Lutheran Seminary, to continue to offer seminary educational programs as long as such programs fit with the fiduciary responsibilities of the university. In the event the Seminary’s educational programs recognized by the ELCA for the preparation of ordained or other rostered ministries are discontinued, Capital, as an affiliated university of the ELCA, after consultation with the Secretary of the ELCA, shall continue to utilize the Real Property in support of Capital’s educational programs.

1.4 **Excluded Assets.** Notwithstanding anything to the contrary contained in Section 1.1 or elsewhere in this Agreement, the following assets of Trinity (collectively, the “**Excluded Assets**”) are not part of the transfer contemplated by this Agreement, are excluded from the Assets, and shall remain the property of Trinity after the Closing:

- (a) any Endowment Assets not taken by Capital, as identified on Schedule 1.3(a), which shall be distributed to the ELCA for the purposes of theological education.
- (b) \_\_\_\_\_ Thousand Dollars (\$\_\_\_\_,000.00) in cash to assist the Trinity in winding up its business following the sale of substantially all of its assets.

1.5 **Purchase Price and Certain Other Consideration.**

- (a) Purchase Price. The purchase price for the Assets (“**Purchase Price**”) shall be One Dollar (\$1.00) and other valuable consideration, which the Parties acknowledge and agree constitutes valid and sufficient consideration.
- (b) Closing Payments. At the Closing, Capital shall pay the Purchase Price to Trinity using a method of payment agreed upon by all Parties to this Agreement.

1.6 **Assumption of Liabilities by Capital.** Capital shall assume the following liabilities of Trinity (the “**Assumed Liabilities**”):

- (a) Except as provided in Section [\_\_\_], all liabilities and obligations associated with the Assumed Contracts arising on or after the Closing Date;
- (b) All liabilities and obligations associated with the Charitable Gift Annuities in which the Seminary is the charitable beneficiary, a list of which is annexed hereto as Exhibit E.
- (c) All liabilities and obligations associated with the Charitable Remainder Trusts of the Seminary, a list of which is annexed hereto as Exhibit F; and

1.7 **Retained Liabilities.** Trinity shall retain responsibility for payment of its legal fees related to the transfer of assets and the winding down of the Trinity corporation and for the cost of any post-closing audit.

1.8 **FERPA Obligations.** Upon the transfer of any Student Records to Capital, Capital shall fully assume, and specifically agrees to undertake, all obligations under the Family Educational Rights and Privacy Act of 1974 (“**FERPA**”) with respect thereto, including but not limited to the obligation to (a) insure that students have the right to inspect and review their education records maintained by the school; (b) insure that students have the right to request that a school correct records which they believe to be inaccurate or misleading; and (c) insure that the records are maintained and protected from unauthorized and unlawful disclosure and that appropriate written consents for disclosure are obtained from the student as and to the extent required by law.

**ARTICLE 2**  
**REPRESENTATIONS AND WARRANTIES OF TRINITY**

Trinity represents and warrants to Capital as follows:

2.1 **Organization.** Trinity is a non-profit corporation duly organized, validly existing and in good standing under the laws of the State of Ohio. The Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and by the Higher Learning Commission (the “**Accrediting Agencies**”). Trinity has all requisite power and authority to (a) own, lease and operate its assets and properties and (b) carry on the affairs of the Seminary as presently conducted.

2.2 **Authorization and Authority.**

- (a) Trinity has full corporate power and authority to execute and deliver this Agreement and to perform its obligations hereunder.
- (b) The execution, delivery and performance of this Agreement by Trinity has been duly and validly authorized by all necessary corporate actions.
- (c) This Agreement has been duly executed and delivered by Trinity and constitutes the legal, valid and binding obligations of Trinity enforceable against Trinity in accordance with its respective terms, and at the Closing Date, no further action will be necessary on the part of Trinity to make this Agreement binding on Trinity and enforceable against Trinity in accordance with the terms of this Agreement.
- (d) Except as set forth on Schedule 2.2(d) of necessary consents, neither the execution or delivery of this Agreement, nor the consummation of the transactions contemplated hereby, will (1) conflict with or result in the breach of any term or provision of, or constitute a default under, the Articles of Incorporation, By-laws or other governing documents of Trinity; (2) require the consent of any third party, except for such consents the failure of which to obtain could not reasonably be expected to have a Material Adverse Effect; (3) conflict with, result in a breach of, or constitute a default under, any Law, judgment, order, injunction, decree, or ruling of any court or Governmental Authority; (4) conflict with, constitute grounds for termination of, result in a breach of, constitute a default under, or result in the creation of any lien or encumbrance under, any material agreement, instrument, license, or permit to which Trinity is a party or by which Trinity or the Assets may be bound; or (5) require on the part of Trinity the approval, consent, waiver, authorization or act of, or the making by Trinity of any declaration, filing or registration with, any person or entity. Trinity acknowledges that the transfer of the Endowment Assets is subject to consent from the Franklin County, Ohio Probate Court.

2.3 **Title to Assets and Real Property.**

- (a) Trinity has, and pursuant to this Agreement, shall convey and transfer to Capital good, marketable and exclusive title in the Tangible Personal Property and Real Property free and clear of all liens, encumbrances and other title defects except for those liens and encumbrances set forth on Schedule 2.3(a) (“**Permitted Liens**”). Conveyance of the Real Property, shall be by quit-claim deed and Trinity makes no warranties or representations as to marketability of title.
- (b) Except as set forth on Schedule 2.3(b), there are no tenants or other persons or entities occupying or having the right to occupy any space on the Real Property other than Trinity and the guests of Trinity, and Trinity has not received any written claim from any person or entity claiming any possession.
- (c) No part of the Real Property is subject to any existing, proposed or, to Trinity’s knowledge, contemplated eminent domain proceeding that would result in the taking of all or any part of the Real Property or that would adversely affect the current use of any part of the Real Property.
- (d) The Real Property is zoned for Trinity’s current use without any variances or conditions in connection therewith. To Trinity’s knowledge, there are no violations of any building codes or other ordinances affecting the Real Property. Final, permanent and unconditional certificates of occupancy and/or use with respect to Trinity’s use and occupancy of the Real Property have been duly issued by the applicable Governmental Authority.
- (e) To Trinity’s knowledge, there has been no maintenance or other work performed at the Real Property by or on behalf of Trinity which has not been fully paid or for which a mechanic’s or materialman’s lien or other encumbrance has been or could be filed.
- (f) Trinity has not received any notice of any claim, requirement or demand of any Governmental Authority supervising or having authority over the Real Property or otherwise to rework or redesign the Real Property or to provide additional furniture, fixtures, equipment or inventory so as to conform to or comply with any Laws which has not been fully satisfied prior to the date hereof or which shall not be satisfied prior to the Closing Date.
- (g) To Trinity’s knowledge, the Real Property complies with all Laws, ordinances, and governmental regulations affecting the Real Property. Further, Trinity has received no notice that the Real Property and all appurtenances and improvements thereto, as used, constructed or maintained by Trinity at any time, do not conform in all material respects to applicable Federal, state, local and foreign Laws and regulations. To Trinity’s knowledge, the use of the buildings and structures located on such Real Property or any appurtenances or equipment does not violate any restrictive covenants or encroach on any property owned by others.

- (h) Trinity has not voluntarily granted any right, is not a party to any agreement providing for, and there are no easements, conditions, reservations, covenants, restrictions, leases, subleases, rights, options or any other matters with respect to the use of the Real Property that could adversely affect the use by Capital of any of the Real Property for the same purposes and uses as the Real Property has been used by Trinity.
- (i) There are no known structural and/or material latent defects in any of the improvements at the Real Property.
- (j) Trinity, as owner of the Seminary, has all easements and rights of access reasonably necessary for the continued operation by Trinity of the Seminary as currently conducted and all such easements and rights of access are in full force and effect subject to the terms thereof and to matters of record.
- (k) There are no operating and easement agreements (“**OEAs**”) effecting the Real Property.
- (l) For the period of twelve (12) months preceding the execution of this Agreement, Trinity has received no written complaints of any kind from neighbors or adjacent properties.
- (m) As of the March 17, 2017 the balance of the Assumed Mortgage recorded [201210160154960] is Sixty-Eight Thousand Seven Hundred Eighteen Dollars and Twenty-Six Cents (\$68,718.26).

2.4 **Environmental Laws.** Notwithstanding anything to the contrary contained in this Agreement:

- (a) To Trinity’s knowledge, the Real Property is in compliance with all environmental laws, including, but not limited to, the Comprehensive Environmental Response, Compensation and Liability Act, as amended by the Superfund Amendments and Reauthorization Act of 1986, 42 U.S.C. 9601 et seq., Solid Waste Disposal Act, as amended by the Resource Conservation and Recovery Act of 1976 and Solid and Hazardous Waste Amendments of 1984, 42 U.S.C. 6901 et seq., Federal Water Pollution Control Act, as amended by the Clean Water Act of 1977, 33 U.S.C. 1251 et seq., Clean Air Act, as amended, 42 U.S.C. 7401 et seq., Toxic Substances Control Act, 15 U.S.C. 2601 et seq., Hazardous Materials Transportation Act, 49 U.S.C. § 5101, et seq., Emergency Planning and Community Right-to-Know Act, 42 U.S.C. 11001 et seq., the Safe Drinking Water Act, as amended, 42 U.S.C. 300(f) et seq., and the Occupational Safety and Health Act, 29 U.S.C. § 651 et seq., each as of the date of this Agreement; and any similar federal, state, and local laws and ordinances and the regulations and rules implementing such statutes, laws and ordinances.
- (b) To Trinity’s knowledge, there are no Hazardous Substances on the Real Property or that have been released, disposed of or placed by Trinity or any other person or

entity on the Real Property and to Trinity's knowledge there is no environmental contamination by Hazardous Substances on the Real Property in violation of any Environmental Law or that may otherwise be a liability to Capital or that require investigation, remediation or monitoring to protect human health, safety or the environment.

- (c) Prior to the Closing, Capital and Trinity agree to promptly, but in any event within five business days of such event, to notify the other in writing of: (i) any notices of an actual violation or potential violation that is received by Capital or Trinity (as the case may be) of any Environmental Law relating to a Pre-Closing Condition; (ii) any enforcement, clean-up, removal, or other governmental or regulatory demands made or actions threatened, instituted or completed pursuant to any Environmental Law; (iii) any claims or demands made or threatened by any third party against Capital or Trinity (as the case may be) relating to actual or alleged damage, contribution obligations, cost recovery compensation, loss or injury resulting from any Environmental Law matters (the matters set forth in clauses (i), (ii), and (iii) above are referred to "**Environmental Claims**"); and (iv) any discovery of any occurrence or condition in, on, under, around, or above the Real Property that could reasonably be determined to cause the Real Property or any part thereof to be otherwise subject to any restrictions on the ownership, occupancy, transferability, or use of the Real Property under any Environmental Laws.

## 2.5 Contracts.

- (a) Set forth on Schedule 2.5 is a true, correct and complete listing of the following contracts to which Trinity is a party and which, in all cases, relate to the Seminary (collectively, the "**Material Contracts**"):
- (i) each contract that Trinity reasonably anticipates will, in accordance with its terms, involve aggregate payments by Trinity of more than \$5,000 within the next twelve (12) month period;
  - (ii) each lease, sublease, tenancy, or license known to Trinity after due diligence and inquiry affecting any portion of the Real Property;
  - (iii) each lease of personal property;
  - (iv) each collective bargaining agreement or agreement with any labor union or faculty group acting collectively;
  - (v) each contract that may not be cancelled by Trinity upon 45 or fewer days notice without any liability, penalty, or premium;
  - (vi) each executory contract for capital expenditures under which Trinity has remaining obligations in excess of \$5,000;

- (vii) each contract that indemnifies any person or entity;
  - (viii) each contract not made in the ordinary course of business;
  - (ix) each contract for joint ventures, partnerships, or sharing of profits;
  - (x) each contract for licensing arrangements (including software licenses) or sharing of proprietary information, and any confidentiality agreements;
  - (xi) each contract relating to the incurrence, assumption or guarantee of any indebtedness, guaranteeing any obligations or liabilities of another person or entity, or imposing a lien on any of Trinity's assets, including indentures, guarantees, loan or credit agreements, sale and leaseback agreements, purchase money obligations incurred in connection with the acquisition of property, mortgages, pledge agreements, security agreements or conditional sale or title retention agreements;
  - (xii) each contract providing for severance, retention, change-in-control or other similar payments; and
  - (xiii) each settlement agreement, stipulation or similar agreement to which Trinity is subject which relate to or affect the operations of the Seminary or the Assets.
- (b) Trinity has delivered to Capital true and complete copies of all Material Contracts; each Material Contract, and any Assumed Contract that is not a Material Contract, is in full force and effect; and Trinity is not (and, to the knowledge of Trinity, no other party is) in breach of, in violation of or default under, any of the Material Contracts or any Assumed Contract that is not a Material Contract.

2.6 **Labor Relations.** Trinity has no contract or agreement with any labor union or other collective bargaining group other than those described in Schedule 2.6. There is no pending or threatened labor dispute with any of the current or former bargaining unit employees of the Seminary, or pending or threatened charges of any Unfair Labor Practice (as that term is defined in the National Labor Relations Act, as amended), and Trinity has not been contacted by any union or other representative of any of the Trinity's employees. During the last five years, there have been no strikes, or work stoppages or other labor disputes by or affecting the Seminary's employees. Trinity is in compliance with all Laws governing employment and employment practices, terms and conditions of employment and wages and hours and there is no active or threatened administrative or judicial proceeding under any Law governing employment, employment practices, terms and conditions, or wages and hours.

2.7 **Litigation.** Except as set forth on Schedule 2.7, (a) Trinity is not subject to any order of, or written agreement or memorandum of understanding with, any Governmental Authority relating to the Seminary, (b) there exists no litigation, action, suit, claim, investigation or other

legal proceeding pending or threatened against or affecting the Seminary or the Assets, or which could prohibit or impede the transactions contemplated by this Agreement, and (c) in the past three years there have been no legal proceedings against Trinity with respect to the Seminary or any of the Assets.

2.8 **Compliance with Laws, Regulations, Permits.** Except as set forth in Schedule 2.8 and except for compliance with Environmental Laws and Occupational Safety and Health Laws, (which are exclusively addressed in Section 2.9 below), the Seminary has been operated by Trinity, the Assets have been maintained by Trinity, and Trinity is currently in compliance in all material respects with all applicable Laws as they relate to the Seminary, and no event has occurred that (with notice or the lapse of time or both) would constitute a violation of, or a default under, any such Laws.

2.9 **Taxes and Assessments.** Trinity has prepared and duly filed or caused to be duly filed all tax returns and reports relating to the Seminary and the Assets and required to be filed with any Governmental Authority prior to the Closing Date. Trinity has paid, or withheld and remitted, in full, all taxes due and owing and all claims, demands, assessments, judgments, costs, and expenses connected therewith. Trinity is not a party to any action or proceeding, nor to Trinity's knowledge is any such action or proceeding contemplated or threatened, for the assessment or collection of any taxes relating to the Seminary or the Assets, and no deficiency notices or reports have been received by Trinity in respect of any tax relating to the Seminary or the Assets.

2.10 **Employees.**

- (a) Trinity shall use its best efforts to assist Capital in hiring any such Trinity employees with respect to whom Capital elects to offer employment. Trinity shall not take any action, directly or indirectly, to prevent or discourage any such Trinity employee from being employed by Capital after the Closing Date and shall not solicit, invite, induce or entice any such Trinity employee to remain in the employ of Trinity or otherwise attempt to retain the services of any such employee, except with the prior written consent of Capital.
- (b) For each such Trinity employee who accepts employment by Capital (each, a "**Hired Employee**"), Trinity shall terminate such Hired Employee's employment as of the Closing Date and in accordance with Law.
- (c) Each Hired Employee having tenure as a Trinity employee will retain his or her tenure status following the date the of hire by Capital.
- (d) Trinity shall be responsible for the payment of all wages, commissions, accrued but unpaid wages, benefits and all other compensation owed or owing to Trinity employees so long as such Trinity employees remains an employee of Trinity and as arising in connection with any termination of such Trinity employees, whether as a result of the Closing or otherwise. At Closing, Trinity shall take all reasonable steps to notify Trinity employees of their rights under the Consolidated Omnibus Budget Reconciliation Act of 1986 ("**COBRA**") for continuing health

coverage, including any employees who are or become eligible for COBRA prior to or as a result of the Closing. Notwithstanding the foregoing, with respect to Hired Employees, not less than two (2) business days prior to the Closing Date, Trinity shall provide Capital with a schedule (the “**PTO Schedule**”, attached hereto as Exhibit G) listing the amount of vacation time and sick time to which each Hired Employee is entitled as of the Closing Date in sufficient detail, as reasonably determined by Capital, so that Capital can grant appropriate personal time off (“**PTO**”) to each affected Hired Employee from and after the Closing Date. Capital shall allocate each Hired Employee’s PTO listed on the PTO Schedule among vacation time and sick time. Such allocation shall be based upon a single pre-determined formula, as determined by Capital, applied to the vacation time and sick time listed on the PTO Schedule for all Hired Employees.

## 2.11 **Pension and Other Employment Benefit Plans.**

- (a) Schedule 2.11(a) contains a list of (i) all employees of the Seminary, together with a description of their respective job titles and annual compensation (including salaries, commissions, bonuses, consulting fees and incentive or deferred compensation) and (ii) all employment contracts with respect to employees of the Seminary.
- (b) Schedule 2.11(b) contains a list of each “employee benefit plan” and all other employee severance, retirement, welfare, equity, bonus, incentive or deferred compensation or fringe benefit plans, contracts, practices, policies or arrangements, written or oral, covering any current employee of the Seminary and which is sponsored or maintained by Trinity (collectively, the “**Employee Plans**”). Schedule 2.11(b) also lists any matters pending before or with the IRS with respect to any of the Employee Plans and the status of any such matter as of the date of this Agreement, to which Trinity currently contributes or has ever been required to contribute. No Employee Plan is subject to Title IV of ERISA.
- (c) True and complete copies of all of the Employee Plans’ documents relating to current employees of the Seminary (including all related trust agreements, insurance or annuity contracts) and their most recent accounting, financial and governmental reports (if required by applicable Law), current handbooks, current summary plan descriptions and other material summaries for employees covered by the Employee Plans, have been provided to Capital.
- (d) Except as set forth in Schedule 2.11(d), (i) Trinity has performed in all material respects their obligations under each Employee Plan; (ii) Trinity has made all required contributions and premium payments as owed with respect to Employee Plans for all periods prior to Closing that such arrangements have been maintained or sponsored by Trinity; and (iii) to the knowledge of Trinity, each Employee Plan and its trust or other funding medium, if any, has at all times been established, maintained and operated in material compliance with its terms and applicable Law and each Employee Plan, and each trust or other funding medium,

if any, established in connection therewith, which is intended to be qualified, tax-exempt or approved pursuant to any governmental or regulatory requirements (including qualification or tax-exemption within the meaning of sections 401(a) and 501(a) of the Code) is so qualified or approved, has been amended to comply with all legal requirements within the remedial amendment period applicable to those requirements or the remedial amendment period for adopting any such amendments has not expired and nothing has occurred that would or could adversely affect the qualified or approved status of any such Employee Plan or the tax-exempt status of any such trust or other funding medium.

- (e) The execution of, and performance of the transactions contemplated by, this Agreement will not (either alone or on the occurrence of any additional or subsequent events) constitute an event under any Employee Plan that will result in any payment (whether of severance pay or otherwise), acceleration, vesting or increase in benefits with respect to any Seminary employee or former employee, or director or officer of Trinity whether or not any such payment would be an “excess parachute payment” (within the meaning of section 280G of the Code).
- (f) Neither Trinity nor any employee of Trinity, or, to the best knowledge of Trinity, any other administrator of any Employee Plan, has taken any action, or failed to take any action with respect to or in connection with any Employee Plan, which action or failure could subject Trinity, or any employee of Trinity to any liability for breach of any fiduciary duty, or for any non-exempt prohibited transaction.
- (g) Notwithstanding anything in this Agreement to the contrary, Trinity shall cause its Employee Plans that are group health plans which it sponsors for its employees and their eligible dependents to make COBRA coverage available to all of Trinity’s qualified beneficiaries, as such term is defined by COBRA (26 U.S.C. § 4980B(g)(1); 29 U.S.C. § 1167(3)) (the “Qualified Beneficiaries”) in accordance with the provisions of COBRA. Trinity shall retain the responsibility for compliance with all requirements under COBRA with respect to (i) Trinity’s employees, and (ii) eligible dependents, who on the Closing Date are Qualified Beneficiaries as a result of the transaction contemplated by this Agreement. Trinity shall further retain the responsibility for compliance with all requirements under COBRA with respect to employees, former employees and all such Qualified Beneficiaries who experienced “qualifying events” as defined by COBRA (26 U.S.C. § 4980B(f)(3); 26 U.S.C. § 1163) prior to the Closing Date.

Notwithstanding the above, Trinity may unilaterally elect to discontinue its group health plans after Closing. In the event that Trinity discontinues any group health plan that is subject to COBRA, the parties recognize that Capital will then be required to assume any or all of Trinity’s responsibility for such COBRA coverage as required by the applicable regulations promulgated under COBRA, including any and all liability for such coverage whatsoever. If Capital is required to assume the responsibility for COBRA coverage, Trinity agrees to reimburse Capital and shall assume, indemnify, defend and hold harmless Capital from and

against any and all losses, damages, liabilities, taxes or sanctions that arise thereunder.

- (h) The Employee Plans do not provide for non-terminable or non-alterable health, medical or life benefits for employees, former employees, dependents, beneficiaries or retirees, except as otherwise required by COBRA, and then only to the extent the person pays the "applicable premium" (as defined in Code Section 4980B(f)(4)) for such coverage, or otherwise pays the full cost of such coverage.

2.12 **Unfunded Restricted Account Balances.** Trinity has provided to Capital, or made available to it, all available records regarding unfunded restricted account balances as of June 30, 2016. A complete list of the aforementioned restricted gift liabilities is annexed hereto as Schedule 2.12.

2.13 **Insurance.** Trinity has maintained and continues to maintain, with financially sound and reputable insurers, insurance with respect to the Real Property and operations of the Seminary against loss or damage of the kinds customarily insured against by institutions engaged in the same or similar operations and similarly situated. The complete list of all insurance policies maintained by or on behalf of Trinity with respect to the Real Property and operations of the Seminary is set forth on Schedule 2.13. Trinity has complied in all material respects with provisions of, has not received any notice of cancellation, termination or non-renewal of, and has not reached or exceeded its policy limits for, such insurance policies. Except as set forth on Schedule 2.12, there are no outstanding claims for coverage under such policies for losses sustained by Trinity with respect to the Real Property and operations of the Seminary, including but not limited to claims relating to workers' compensation and general liability.

2.14 **Broker's Fees.** Trinity is not a party to any contract with any broker or other person or entity who, in any fashion, may have a claim for remuneration or compensation from Trinity or Capital with respect to the transactions contemplated by this Agreement.

2.15 **Solvency.** Trinity represents and warrants as follows:

- (a) Trinity will receive from Capital the Purchase Price, and other tangible and intangible consideration, which the parties acknowledge and agree constitutes valid and sufficient consideration in exchange for Trinity's sale and transfer of the Assets to Capital.
- (b) Trinity is not insolvent and will not become insolvent as a result of this Agreement and its sale and conveyance of the Assets to Capital. No insolvency proceedings of any character, including without limitation bankruptcy, receivership, reorganization, composition or arrangement with creditors, voluntary or involuntary, affecting Trinity or any of the Assets is pending or, to Trinity's knowledge, threatened, and Trinity has not made any assignment for the benefit of creditors. Trinity has not taken any actions with a view to, or which would constitute the basis for, the institution of any such proceedings.

- (c) Trinity is not engaged in a business, and is not about to engage in a business, for which the assets and property of Trinity remaining with Trinity as a result of and following the transactions under this Agreement is an unreasonably small capital.
- (d) In connection with the subject matter of this Agreement or otherwise, Trinity does not intend to incur, and does not believe that it will incur, debts or obligations that would be beyond Trinity's ability to pay as such debts or obligations mature.

2.16 **Intellectual Property.**

- (a) Except as set forth on Schedule 2.16(a), Trinity owns all right, title and interest to (including, without limitation, the exclusive right to use and license the same), or has the right to use pursuant to a valid license, the Intellectual Property, free and clear of any encumbrances (and without obligation to pay any royalty or other fees with respect thereto).
- (b) Except as set forth on Schedule 2.16(b), (i) there have been no pending or, to Trinity's knowledge, threatened proceedings or litigation or other claims made against Trinity asserting the invalidity, misuse or unenforceability of any of such Intellectual Property, and there are no valid grounds for the same, (ii) Trinity has not received any notice, and has no knowledge of any facts which indicate a reasonable likelihood, that the operation of the Seminary has infringed, misappropriated or conflicted with, or infringes, misappropriates or conflicts with any intellectual property of another person or entity, (iii) the Intellectual Property owned by or licensed to Trinity has not been infringed, misappropriated or conflicted by any other person or entity, and (iv) none of the Intellectual Property owned by or licensed to Trinity is subject to any outstanding order, decree, judgment, stipulation or agreement restricting the scope or use thereof.
- (c) Trinity has the legal right to use all third-party software that is material to the operations of the Seminary, and all such third-party software has been used by Trinity in compliance, in all respects, with any applicable licenses.
- (d) All third-party software contemplated to be transferred under this Agreement is assignable by Trinity to Capital.

2.17 **Disclosure Requirements.** Trinity has at all times complied with and continues to comply with the Continuing Disclosures and Required Reporting as provided in sections 5.8 and 7.2 respectively of the Loan Agreement entered into as of April 1, 2015 between Columbus-Franklin County Finance Authority and Trinity Lutheran Seminary.

2.18 **Completeness of Statements and Accuracy of Documents.** No representation, warranty or statement made by Trinity in this Agreement, or furnished by or on behalf of Trinity to Capital or its agents pursuant hereto or thereto, or in connection with the transactions contemplated hereby or thereby, contains any known untrue statement of a material fact or

known omissions to state a material fact necessary in order to make a statement contained therein not misleading. Unless the context otherwise compels, all representations and warranties of Trinity contained in this Agreement shall be true and complete to the extent of Trinity's knowledge both as of the date hereof and as of the Closing. All copies of contracts and other documents delivered by Trinity to Capital in connection with the transactions contemplated by this Agreement are, to the best of Trinity's knowledge, complete and accurate and have not been modified by any oral agreements.

### **ARTICLE 3**

#### **CAPITAL'S REPRESENTATIONS AND WARRANTIES**

Capital represents and warrants to Trinity as follows:

3.1 **Corporate Matters.** Capital is a non-profit corporation duly organized, validly existing and in good standing under the laws of the State of Ohio. Capital is an institution of higher education, accredited by The Higher Learning Commission.

3.2 **Authorization and Authority.**

- (a) Capital has full corporate power and authority to execute and deliver this Agreement and to perform its obligations hereunder and thereunder.
- (b) The execution, delivery and performance of this Agreement by Capital has been duly and validly authorized by all necessary corporate actions.
- (c) This Agreement has been duly executed and delivered by Capital and constitutes the legal, valid and binding obligations of Capital enforceable against Capital in accordance with their respective terms.
- (d) Except as set forth on Schedule 3.2(d), neither the execution or delivery of this Agreement, nor the consummation of the transactions contemplated hereby or thereby, will (1) conflict with or result in the breach of any term or provision of, or constitute a default under, the Articles of Incorporation, By-laws or other governing documents of Capital; (2) require the consent of any third party, except for such consents the failure of which to obtain could not reasonably be expected to have a Material Adverse Effect; (3) conflict with, result in a breach of, or constitute a default under, any Law, judgment, order, injunction, decree, or ruling of any court or Governmental Authority; (4) conflict with, constitute grounds for termination of, result in a breach of, constitute a default under, or result in the creation of any lien or encumbrance under, any material agreement, instrument, license, or permit to which Capital is a party or by which Capital or any of its assets may be bound; or (5) require on the part of Capital the approval, consent, waiver, authorization or act of, or the making by Capital of any declaration, filing or registration with, any person or entity.

3.3 **Insolvency.** No insolvency proceedings of any character, including without limitation bankruptcy, receivership, reorganization, composition or arrangement with creditors, voluntary or involuntary, affecting Capital is pending or, to Capital's knowledge, threatened, and Capital has not made any assignment for the benefit of creditors. Capital has not taken any actions with a view to, or which would constitute the basis for, the institution of any such proceedings.

3.4 **Broker's Fees.** Capital is not a party to any contract with any broker or other person or entity who, in any fashion, may have a claim for remuneration or compensation from Trinity or Capital with respect to the transactions contemplated by this Agreement.

3.5 **Completeness of Statements and Accuracy of Documents.** No representation, warranty or statement made by Capital in this Agreement, or furnished by or on behalf of Capital to Trinity or its agents pursuant hereto or thereto, or in connection with the transactions contemplated hereby, contains any untrue statement of a material fact or omits to state a material fact necessary in order to make a statement contained herein not misleading. Unless the context otherwise compels, all representations and warranties of Capital contained in this Agreement shall be true and complete both as of the date hereof and as of the Closing. All copies of Contracts and other documents delivered by Capital to Trinity in connection with the transactions contemplated by this Agreement are complete and accurate and have not been modified by any oral agreements.

3.6 **Trinity Commitments.** Following the Closing, Capital intends to honor Trinity's existing commitments to the Theological Consortium of Greater Columbus, Inc., and any similar existing commitments of Trinity.

3.7 **Endowment Assets.** Capital, after obtaining control of the Endowment Assets, intends to utilize the Trinity endowment in support of the Seminary operations and its educational programs, though that support may also benefit other related Capital programs, so long as such uses are in accordance with the original donors' instructions for such endowment, or any modifications or restrictions imposed by the Ohio Attorney General or the Franklin County, Ohio Probate Court.

3.8 **Real Property.** Capital, after obtaining ownership of the Real Property, intends to utilize the Real Property in support of Seminary and university operations and programs. Capital may maintain the Real Property, or sell or lease the Real Property and use the proceeds in support of Seminary and university operations and programs.

#### **ARTICLE 4**

#### **COVENANTS OF TRINITY PENDING CLOSING**

During the period from the date of this Agreement until the Closing, Trinity shall comply with the covenants set forth in this Article 4.

4.1 **Representations and Warranties.** Trinity shall promptly notify Capital in writing if it becomes aware of (a) any fact or condition that causes or constitutes a breach of any of Trinity's representations and warranties made as of the date of this Agreement, or (b) the occurrence after the date of this Agreement of any fact or condition that would or be reasonably likely to (except as expressly contemplated by this Agreement) cause or constitute a breach of any such representation or warranty had that representation or warranty been made as of the time of the occurrence of, or Trinity's discovery of, such fact or condition. Should any such fact or condition require any change to this Agreement, including any exhibit or schedule hereto, Trinity shall promptly deliver to Capital a written notice specifying such change. During the same period, Trinity shall also promptly notify Capital of the occurrence of any breach of any covenant of Trinity in this Article 4 or of the occurrence of any event that may make the satisfaction of any of the conditions in Articles 6 or 7 impossible or unlikely.

4.2 **Disposition of Assets.** Trinity shall not sell, assign, lease, or otherwise transfer or dispose of any of the Assets, or agree to do any of the foregoing, other than in the ordinary course of business. Trinity shall maintain all Assets in good repair. Notwithstanding the foregoing, the expiration by their terms of Assumed Contracts prior to Closing shall not be deemed a violation of this Agreement.

4.3 **Investments.** Trinity shall not invest in any new private equity funds or further invest in any private equity funds in which Trinity has previously invested.

4.4 **Encumbrances.** Trinity shall not create, assume or allow to be created any liability, mortgage, lien, pledge, condition, charge, or encumbrance of any nature whatsoever upon the Assets, except for (a) liens disclosed on Schedule 4.4, which liens shall be removed on or prior to the Closing Date and (b) Permitted Liens.

4.5 **Access to Information.** Trinity shall give Capital and its authorized representatives access, during normal business hours and with reasonable prior notice, to the Assets and to the books, records, contracts, and documents relating to the Seminary, the Assets, and/or the Assumed Liabilities for the purpose of conducting Capital's due diligence, provided that such inspection shall not unreasonably interfere with the business and operations of Trinity.

4.6 **Insurance.** Trinity shall maintain the existing insurance policies on the Assets through the Closing Date or secure comparable replacement policies of insurance therefor.

4.7 **Notice of Proceedings.** Trinity shall notify Capital promptly (and in any event within five (5) business days) upon receipt of notice of any actual or threatened material claim, dispute, arbitration, litigation, complaint, judgment, order, decree, action or other legal proceeding relating to Trinity, the Seminary, the Assets, the Assumed Liabilities or the consummation of the transactions contemplated by this Agreement.

4.8 **Performance under Assumed Contracts.** Trinity will perform in all material respects its obligations under, and keep in effect, the Assumed Contracts (subject to expiration of Assumed Contracts in accordance with their respective terms).

4.9 **Books and Records.** Trinity shall maintain its books and records relating to the Seminary, the Assets and the Assumed Liabilities in all material respects in accordance with past practices.

4.10 **Compliance with Laws.** Trinity shall comply in all material respects with all Laws applicable or relating to the ownership or operation by Trinity of the Assets.

4.11 **Solicitations.** Trinity shall not directly or indirectly solicit, initiate, encourage or entertain any inquiries or proposals from, discuss or negotiate with, provide any non-public information to, or consider the merits of any inquiries or proposals from, any person or entity (other than Capital) relating to the sale of any of the Assets. Trinity shall notify Capital of any such inquiry or proposal within twenty-four (24) hours of receipt or awareness of the same by Trinity.

4.12 **Modification of Obligations.** Trinity shall not (a) enter into any other contracts relating to the Seminary or the Assets; (b) make any material modification to any Assumed Contract or governmental authorization relating to the Seminary; (c) enter into any compromise or settlement of any litigation, other legal proceeding or governmental investigation relating to the Assets, the Seminary or the Assumed Liabilities; or (d) agree to do any of the foregoing.

4.13 **Conditions.** Trinity shall use its best efforts to cause each of the conditions to Closing set forth in Sections 6.1, 6.2, 6.4, 6.6, and 7.3 to be satisfied at or prior to the Closing.

## **ARTICLE 5** **COVENANTS OF CAPITAL PENDING CLOSING**

During the period from the date of this Agreement until the Closing, Capital shall comply with the covenants set forth in this Article 5.

5.1 **Representations and Warranties.** Capital shall promptly notify Trinity in writing if it becomes aware of (i) any fact or condition that causes or constitutes a breach of any of Capital's representations and warranties made as of the date of this Agreement, or (ii) the occurrence after the date of this Agreement of any fact or condition that would or be reasonably likely to (except as expressly contemplated by this Agreement) cause or constitute a breach of any such representation or warranty had that representation or warranty been made as of the time of the occurrence of, or Capital's discovery of, such fact or condition. Should any such fact or condition require any change to this Agreement, including any exhibit or schedule hereto, Capital shall promptly deliver to Trinity a written notice specifying such change. During the same period, Capital shall also promptly notify Trinity of the occurrence of any breach of any covenant of Capital in this Article 5 or of the occurrence of any event that may make the satisfaction of any of the conditions in Articles 6 or 7 impossible or unlikely.

5.2 **Conditions.** Capital shall use its best efforts to cause each of the conditions to Closing set forth in Sections 6.5, 7.1, 7.2, and 7.4 to be satisfied at or prior to the Closing.

**ARTICLE 6**  
**CONDITIONS TO CAPITAL'S OBLIGATIONS**

Capital's obligations under this Agreement shall be subject to the satisfaction of the following conditions prior to or at the Closing, unless the condition(s) is waived by Capital:

6.1 **Representations and Warranties of Trinity True at Closing.** The representations and warranties set forth in Article 2 shall be true and correct, to the best of Trinity's knowledge, in all material respects at and as of the Closing Date with the same force and effect as though such representations and warranties had been made on the Closing Date, except (i) that those representations and warranties that are subject to any materiality, Material Adverse Effect or similar qualifier shall be true and correct in all respects in accordance with their terms when made and as of the Closing Date, (ii) for changes specifically permitted by this Agreement, and (iii) that those representations and warranties which address matters only as of a particular date shall remain true and correct as of such date.

6.2 **Compliance with Agreement.** Trinity shall have performed and complied in all material respects with all its obligations under this Agreement which are to be performed, or complied with, prior to or at the Closing.

6.3 **Litigation; Adverse Change.** No legal proceeding shall have been commenced or threatened against Trinity which would have an adverse effect on Capital's ownership of the Assets. No legal proceeding shall have been instituted or threatened by any third party before any court or governmental authority to restrain or prohibit, or to obtain damages in respect of, this Agreement or the performance of the obligations set forth in this Agreement.

6.4 **No Contravention.** Neither the consummation nor the performance of any of the transactions contemplated by this Agreement will, directly or indirectly (with or without notice or lapse of time), contravene, or conflict with, or result in a violation of, or cause Capital to suffer any adverse consequence under (a) any applicable Law or order, or (b) any Law or order that has been published, introduced, or otherwise proposed by or before any governmental authority, excluding bulk sales laws.

6.5 **Title Insurance.** Capital shall have obtained a title insurance policy for each parcel comprising the Real Property, which policy shall be issued by such title company as selected by Capital, shall insure that Capital will acquire a good and marketable title to the Real Property subject to existing Permitted Liens of record, shall contain such available endorsements as may be reasonably requested by Capital, and shall delete or omit the standard exceptions.

6.6 **Consents.** All required consents shall have been obtained including, but not limited to, consent for the transaction from the Ohio Attorney General (pursuant to its authority under Section 1702.39 and Sections 1715.51 et seq. of the Ohio Revised Code, and consent from the Franklin County, Ohio Probate Court concerning the transfer of the Trinity Endowment under the Uniform Prudent Management of Institutional Funds Act. Trinity shall have received the Governmental Consents, ELCA approval, Accrediting Agencies approval, U.S. Department of Education approval, and any other required third-party consents (together the "**Approvals**"), or

evidence, reasonably satisfactory to Capital, that the Approvals will be issued to Capital on or before the Closing Date.

6.7 **Closing Deliveries.** Capital shall have received all items required to be delivered by Trinity under Section 8.2.

6.8 **Material Adverse Effect.** There shall not have been any change, event, occurrence or development that has had or could reasonably be expected to have a Material Adverse Effect on the Assets.

6.9 **Due Diligence Review.** No later than 20 days prior to Closing, Capital shall have completed, to its satisfaction in its sole discretion, its due diligence review of the Assets including, but not limited, satisfactory completion of title searches, a Phase I Environmental Audit of the Real Property, and its review of the Endowment Assets.

6.10 **Schedules and Exhibits.** All schedules and exhibits referenced in this Agreement shall have been completed to Capital's satisfaction in its sole discretion.

6.11 **Mortgagees Consent.** Mortgagee's written consent(s) to Capital's assumption of Assumed Mortgages.

6.12 **Real Property Inspection.** Following the Effective Date, and until Closing (the "**Due Diligence Period**"), Trinity shall permit Capital and Capital's representatives to enter the Real Property at any time for the purpose of conducting inspections and investigations reasonably required by Capital in order to determine the suitability of the Real Property for Capital's purposes (collectively, the "**Inspections**"). During the Due Diligence Period, Capital shall also review the status of title to the Real Property and all matters relating to the Survey. Capital shall promptly repair any damage to the Real Property attributable to the conduct of the Inspections, and shall promptly return the Real Property to substantially the same condition as existed prior to the conduct thereof. No Inspections shall be conducted without Trinity's approval as to the time and manner thereof, which approval shall not be unreasonably withheld, conditioned or delayed. At Trinity's request, any such Inspection shall be performed in the presence of a representative of Trinity. Capital shall cause copies of all information and written materials obtained or generated in connection with the conduct of all Inspections, including any tests and environmental studies conducted of the Property ("**Reports**"), to be delivered to Trinity upon issuance thereof without cost to Trinity. If the results of the Inspections or the Reports are not acceptable to Capital, or if Capital is not satisfied with the status of title to the Real Property or any matter shown on the Survey, Capital may terminate this Agreement by written notice given to Trinity prior to the expiration of the Due Diligence Period, in which event neither of the parties shall have any further rights or obligations hereunder except for obligations that specifically survive the termination of this Agreement. If Capital fails to terminate this Agreement prior to the expiration of the Due Diligence Period, Capital shall be deemed to have waived the contingency set forth in this Section, approved the status of title of the Real Property and all matters shown on the Survey, and elected to proceed with the transfer of the Real Property.

6.13 **Trinity Benefit Plans.** Unless notified in writing by Capital at least ten (10) business days prior to the Closing, Trinity shall, as of the Closing: (i) discontinue its participation in any employee benefit plan that is administered by the Board of Pensions of the ELCA (by providing any required notice that it is discontinuing its status as a participating employer in any such plan and/or taking any other action necessary to cease participation in any such plan); and (ii) terminate its participation in any other Employee Plan (and, to the extent specified by Capital, any related insurance policies and bonds); provided, however, Trinity may elect to continue any group medical, accident or welfare Employee Plans subject to COBRA in order to provide continuation coverage to any Qualified Beneficiaries. Trinity shall provide to Capital at the Closing with documentation satisfactory to Capital evidencing any such discontinuances and terminations. The parties acknowledge and agree that Capital shall not assume the responsibilities or any liabilities related to the Employee Plans as maintained or sponsored by Trinity and the Employee Plans or any insurance policies related to the same shall not be assigned or transferred to Capital.

## **ARTICLE 7**

### **CONDITIONS TO TRINITY'S OBLIGATIONS**

Trinity's obligations under this Agreement shall be subject to the satisfaction of the following conditions prior to or at the Closing, unless the condition(s) is waived by Trinity:

7.1 **Representations and Warranties of Capital True at Closing.** The representations and warranties set forth in Article 3 shall be true and correct in all material respects at and as of the Closing Date with the same force and effect as though such representations and warranties had been made on the Closing Date, except (a) that those representations and warranties that are subject to any materiality, Material Adverse Effect or similar qualifier shall be true and correct in all respects in accordance with their terms when made and as of the Closing Date, (b) for changes specifically permitted by this Agreement, and (c) that those representations and warranties which address matters only as of a particular date shall remain true and correct as of such date.

7.2 **Compliance With Agreement.** Capital shall have performed and complied in all material respects with all its obligations under this Agreement which are to be performed, or complied with, prior to or at the Closing.

7.3 **Creditor Consents.** Trinity shall have received written consent, on terms satisfactory to Capital, of all creditors identified on Exhibit H, to the consummation of the transaction contemplated by this Agreement.

7.4 **Consents.** All required consents shall have been obtained including, but not limited to, consent for the transaction from the Ohio Attorney General (pursuant to its authority under Section 1702.39 and Sections 1715.51 et seq. of the Ohio Revised Code, and consent from the Franklin County, Ohio Probate Court concerning the transfer of the Trinity Endowment under the Uniform Prudent Management of Institutional Funds Act. Trinity shall have received the Approvals, or evidence, reasonably satisfactory to Capital, that the Approvals will be issued to Capital on or before the Closing Date.

7.5 **Closing Deliveries.** Trinity shall have received all items required to be delivered by Capital under Section 8.3 of this Agreement.

7.6 **Due Diligence Review.** Trinity shall have completed, to its satisfaction in its sole discretion, (a) its due diligence review of Capital's financial and operational capabilities and (b) its review of the Phase I Environmental Audit of the Real Property.

7.7 **Material Adverse Effect.** There shall not have been any change, event, occurrence or development that has had or could reasonably be expected to have a Material Adverse Effect on the Assets.

7.8 **Schedules and Exhibits.** All schedules and exhibits referenced in this Agreement shall have been completed to Capital's satisfaction in its sole discretion.

## **ARTICLE 8**

### **CLOSING; TERMINATION; POST CLOSING**

8.1 **Closing.** The closing of the transaction contemplated in this Agreement (the "**Closing**") shall take place at such location as is acceptable to Capital and Trinity, or electronically, on December 31, 2017 (the "**Closing Date**"), unless Capital and Trinity otherwise agree in writing. Subject to the provisions of Articles 6 and 7, failure to consummate the purchase and sale provided for in this Agreement on the date and time and at the place determined pursuant to this Section 8.1 will not result in the termination of this Agreement and will not relieve either party of any obligation under this Agreement. In such a situation, the Closing will occur as soon as practicable, subject to satisfaction of the conditions set forth in Articles 6 and 7.

8.2 **Deliveries by Trinity.** At the Closing, Trinity shall deliver to Capital:

- (a) a receipt of assets executed by Trinity, in form and substance reasonably acceptable to the parties, for all of the Assets that are tangible personal property (the "**Receipt of Assets**");
- (b) an assignment of all of the Assets that are Assumed Contracts or Intellectual Property, in form and substance reasonably acceptable to the parties, which assignment shall also contain Capital's undertaking and assumption of the Assumed Liabilities (the "**Assignment and Assumption Agreement**");
- (c) legal, valid and binding discharges (in form and substance reasonably satisfactory to Capital and its counsel), in recordable form, of all mortgages or other liens on the Real Property, other than Permitted Liens, identified by Capital through its examination of record title;
- (d) a certificate of an executive officer of Trinity, in form and substance reasonably satisfactory to Capital, certifying as to (i) the resolutions of the board of governors of Trinity approving and authorizing this Agreement and the transactions

contemplated hereby and thereby, (ii) the incumbency of persons authorized to execute, deliver and perform on behalf of Trinity this Agreement, (iii) the Articles of Incorporation of Trinity, (iv) the By-laws of Trinity, and (v) the satisfaction of the conditions set forth in Sections 6.1 and 6.2;

- (e) a good standing certificate of Trinity issued by the Secretary of State of the State of Ohio and dated within ten (10) days of the Closing Date;
- (f) any consents to assignments from third parties relating to the Assumed Contracts that require such consent, as well as any other consents which Trinity is legally obligated to obtain to the extent that the failure to obtain any such consent would cause a Material Adverse Effect on Capital's ability to operate the Assets with respect to the Seminary;
- (g) except for Permitted Liens, legal, valid and binding UCC-3 termination statements (in form and substance reasonably satisfactory to Capital and its counsel), in recordable form, for which a UCC financing statement is of record with respect to any of the Assets;
- (h) quit-claim deeds related to the Real Property, duly executed by Trinity;
- (i) the PTO Schedule;
- (j) the Student Records; and
- (k) such other bills of sale, certificates of title, documents and other instruments of transfer and such other instruments of conveyance as Capital may reasonably request in order to effect the sale, transfer, conveyance and assignment to Capital of valid ownership of the Assets and such other documents as may reasonably be requested by Capital, each in form and substance reasonably satisfactory to Capital.

8.3 **Capital's Deliveries**. At the Closing, Capital shall deliver to Trinity:

- (a) The Purchase Price;
- (b) the Assignment and Assumption Agreement, executed by Capital;
- (c) a certificate of an executive officer of Capital, in form and substance reasonably satisfactory to Trinity, certifying as to (i) the resolutions of the board of directors of Capital approving and authorizing this Agreement and the transactions contemplated hereby and thereby, (ii) the incumbency of persons authorized to execute, deliver and perform on behalf of Capital this Agreement, (iii) the Articles of Incorporation of Capital, (iv) the By-laws of Capital, and (v) the satisfaction of the conditions set forth in Sections 7.1 and 7.2;

- (d) a good standing certificate of Capital issued by the Secretary of State of the State of Ohio and dated within ten (10) days of the Closing Date;
- (e) such other documents as may reasonably be requested by Trinity, each in form and substance reasonably satisfactory to Trinity.

8.4 **Termination.** This Agreement may be terminated at any time prior to the Closing (the date of such termination, the “**Termination Date**”) as follows:

- (a) Capital and Trinity may terminate this Agreement by mutual written consent at any time prior to the Closing.
- (b) Trinity may terminate this Agreement by giving written notice to Capital at any time prior to the Closing (i) in the event Capital has breached any representation, warranty, or covenant contained in this Agreement, Trinity has notified Capital of the breach, and the breach has continued without cure for a period of ten (10) days after the notice of breach, or (ii) if the Closing shall not have occurred on or before December 31, 2017 (the “**Drop Dead Date**”), by reason of the failure of any condition precedent under Article 7 (unless the failure results primarily from Trinity breaching any representation, warranty, or covenant contained in this Agreement).
- (c) Capital may terminate this Agreement by giving written notice to Trinity at any time prior to the Closing (i) in the event Trinity has breached any representation, warranty, or covenant contained in this Agreement, Capital has notified Trinity of the breach, and the breach has continued without cure for a period of ten (10) days after the notice of breach, or (ii) if the Closing shall not have occurred on or before the Drop Dead Date, by reason of the failure of any condition precedent under Article 6 (unless the failure results primarily from Capital breaching any representation, warranty, or covenant contained in this Agreement).
- (d) Either party may terminate this Agreement in the event the results of the due diligence review of the Assets, as specified in Sections 6.9 and 7.6 above, are not acceptable to Capital or Trinity, or if either party is not satisfied with the status of the Endowment Assets or the proposed transfer of such Endowment Assets, by providing written notice to the other party no later than ten (10) days prior to Closing, in which event neither party shall have any further rights or obligations hereunder except for obligations that specifically survive the termination of this Agreement. If either party fails to terminate this Agreement as specified in this Section 8.4(d), that party shall be deemed to have waived the conditions set forth in Sections 6.9 and 7.2 above, as applicable.
- (e) Either party may terminate this Agreement by giving written notice to the other party at any time prior to the Closing in the event the financial position of itself, or the other party, materially changes prior to the Closing.

8.5 **Effect of Termination.** Except for the provisions of Article 10, which shall survive any termination of this Agreement, if any party terminates this Agreement pursuant to Section 8.4 above, then all rights and obligations of the parties hereunder shall terminate without any liability of either party to the other party, except for any liability of any party then in breach. The termination of this Agreement shall not affect the rights of the non-breaching party to pursue any remedy available to it for such breach.

8.6 **Post Closing Obligations of Trinity.**

- (a) **Further Assurances.** If, at any time after the Closing, any further action is necessary or desirable to carry out the purposes of this Agreement, including, but not limited to, the obligations set forth in Sections 8.6(b) and (c) of this Agreement, each Party shall take such further action including, but not limited to, the execution and delivery of such further instruments and documents as the other Party may reasonably request.
- (b) **Post-Closing Reports.** After the Closing, Trinity shall prepare and file, on or before the applicable due date, all reports, applications, notices, and other documents (collectively, "**Post-Closing Filings**") with, or perform any action required of, or requested by, any Governmental Entity and Accrediting Agencies relating to any period on, or before, the Closing Date. Trinity shall provide Capital with a copy of all Post Closing Filings contemporaneously with the filing of all of such Post Closing Filings.
- (c) **Wind-down of Trinity.** Trinity shall dissolve its corporate form as soon as reasonably practicable after the Closing and in no event later than the first (1st) anniversary of the Closing Date unless the Parties mutually agree in writing to extend this wind-down period. Capital shall not refuse Trinity's responsible request to extend the wind-down period for a single six (6) month extension following the first (1st) anniversary of the Closing Date.

**ARTICLE 9**  
**INDEMNIFICATION**

9.1 **Capital Indemnity.** Until the Closing, Trinity hereby indemnifies and agrees to hold Capital and Capital's officers, directors, trustees, employees, attorneys, accountants and agents (collectively, the "**Capital Parties**") harmless from, against and in respect of:

- (a) any and all Loss suffered or incurred by Capital Parties by reason of any untrue or inaccurate representation, breach of warranty or non-fulfillment of any covenant by Trinity contained herein, or in any schedule, exhibit, certificate, document or instrument delivered to Capital pursuant hereto or thereto or in connection herewith or therewith; and
- (b) any and all actions, suits, proceedings, claims, demands, assessments, judgments, costs and expenses, including legal fees and expenses, incident to any of the

foregoing or incurred in investigating or attempting to avoid the same or to oppose the imposition thereof, or in enforcing this indemnity.

## 9.2 **Trinity Indemnity.**

- (a) Until the Closing, Capital hereby agrees to indemnify and hold Trinity and Trinity's officers, directors, trustees, employees, attorneys, accountants and agents (collectively, the "**Trinity Parties**") harmless from, against and in respect of:
- (i) any and all loss suffered or incurred by any Trinity Parties by reason of any untruth or misrepresentation, breach of warranty or non-fulfillment of any covenant by Capital contained herein, or in any schedule, exhibit, certificate, document or instrument delivered to Trinity pursuant hereto or thereto or in connection herewith or therewith;
  - (ii) any and all losses resulting from claims for damages arising out of any violation by Capital, its affiliates, officers, employees, and representatives of an individual's rights under FERPA; and
  - (iii) any and all actions, suits, proceedings, claims, demands, assessments, judgments, costs and expenses, including legal fees and expenses, incident to any of the foregoing or incurred in investigating or attempting to avoid the same or to oppose the imposition thereof, or in enforcing this indemnity; and
- (b) Following the Closing, for a period of five (5) years, Capital hereby agrees to indemnify and hold Trinity Parties harmless from, against and in respect of any liability or claim arising from or related to breach of fiduciary duty with respect to Trinity's management and investment of the Endowment Assets over and above that which is covered by Trinity's tail insurance as required under Section 9.3 below.

## 9.3 **Procedure.**

- (a) **Insurance.** Trinity shall, prior to the Closing Date, purchase tail coverage for both primary and excess coverage for its existing general liability, directors' and officers' liability, and professional liability insurance coverages, to extend for a period of at least five years from the Closing Date to insure coverage of claims against Trinity arising prior to the Closing Date. Such claims against Trinity and all obligations of Trinity, whether known or unknown as of the Closing Date, are collectively referred to in this Agreement as a "**Claim**" or "**Claims**".
- (b) **Third Party Claims.** Upon receipt by the indemnifying party (the "**Indemnitor**") of any notice of an indemnification claim based upon an asserted liability or obligation to a person or entity that is not a party to this Agreement (a

“**Third Party Claim**”), Indemnitor shall be entitled to assume, upon written notice to the party being indemnified (the “**Indemnitee**”), the administration and defense of such Third Party Claim with counsel that is reasonably satisfactory to the Indemnitee and shall proceed with the administration and defense of such Third Party Claim diligently and in good faith. The Indemnitee shall have the right to participate in, but not control, the defense of such claim(s) at its sole cost and expense. The Indemnitor may not settle any Third-Party Claim unless it contains a full unconditional release of the Indemnitee and unless the Indemnitee consents in writing, which consent shall not be unreasonably withheld. In the event the Indemnitor declines or fails to timely pursue the defense of the Third-Party Claim or fails to diligently pursue such Third-Party Claim, the Indemnitee shall have the right to assume such defense and to be reimbursed for the costs and expenses (including the cost of investigation and reasonable attorneys’ fees) thereof.

## **ARTICLE 10** **MISCELLANEOUS**

10.1 **Entire Agreement**. This Agreement and the respective exhibits and schedules hereto and thereto, constitute the entire agreement of the parties with respect to the subject matter hereof and thereof, and supersede all prior understandings of the parties with respect to such subject matter. No change, modification, addition or termination of this Agreement or any exhibit or schedule hereto or thereto shall be enforceable unless in writing and signed by the party against whom enforcement is sought.

10.2 **Benefit**. This Agreement shall bind and benefit Capital, Trinity and their respective personal representatives, successors and assigns; provided, however that this Agreement shall not be assignable by either party without the prior written consent of the other party, which consent may be withheld by the other party in its sole and absolute discretion.

10.3 **Attorney Fees and Expenses**. Each of the parties hereto shall pay the fees and expenses of its respective counsel, accountants and other experts and shall pay all other filing fees, costs and expenses incurred by it in connection with the negotiation, preparation and execution of this Agreement and the consummation of the transactions contemplated hereby and thereby, except as may be set forth herein.

10.4 **No Third-Party Rights**. Except as set forth in Sections 1.2, 9.1 and 9.2, none of the provisions of this Agreement shall be deemed to create any obligation or liability of any party to any person or entity that is not a party to this Agreement, whether under a third-party beneficiary theory, the Law of transferee or successor liability, or otherwise.

10.5 **Arbitration**. Except as otherwise provided to the contrary below, any dispute arising out of or related to this Agreement that the parties are unable to resolve within sixty (60) days of the first written notice from one party to the other regarding such dispute shall be settled by arbitration by a panel of three (3) neutral arbitrators who shall be selected in accordance with the procedures set forth in the commercial arbitration rules of the American Arbitration Association.

The persons selected as arbitrators shall have prior experience in higher education but need not be professional arbitrators, and persons such as lawyers, accountants, brokers and bankers shall be acceptable. The arbitration hearing shall be conducted in accordance with the commercial arbitration rules of the American Arbitration Association in Ohio. The written decision of a majority of the arbitrators shall be final and binding on the parties. The costs and expenses of the arbitration proceeding shall be divided equally by the parties and each party shall bear its own attorney fees. The amount of any award shall be set forth in the decision and award of the arbitrators. The arbitrators shall not have any authority to award punitive damages, treble damages, consequential or indirect damages, or any other damages not measured by the prevailing party's actual damages. Judgment on the award, if it is not paid within thirty days, may be entered in any court having jurisdiction over the matter. No action at Law or suit in equity based upon any claim arising out of or related to this Agreement shall be instituted in any court by Trinity or Capital against the other except (a) an action to compel arbitration pursuant to this Section, (b) an action to enforce the award of the arbitration panel rendered in accordance with this Section, or (c) as may be necessary to obtain appropriate injunctive relief in the event that the other party takes, or threatens to take, action reasonably likely to result in irreparable harm to the other party prior to the date on which an arbitration proceeding could otherwise be commenced.

10.6 **Construction.** Any reference to any federal, state, local, or foreign statute or law shall be deemed also to refer to all rules and regulations promulgated thereunder, unless the context requires otherwise. The word "including" shall mean including, without limitation. Words used herein, regardless of the number and gender specifically used, shall be deemed and construed to include any other number, singular or plural, and any other gender, masculine, feminine, or neuter, as the context requires. Unless otherwise specified herein, all accounting terms used therein shall be interpreted and all accounting determinations thereunder shall be made in accordance with GAAP.

10.7 **Governing Law; Jurisdiction.** This Agreement shall be governed by, and construed in accordance with, the Laws of the State of Ohio without reference to choice of Law principles, including all matters of construction, validity and performance. Subject to Section 10.5, any action or proceeding seeking to enforce any provision of, or based on any right arising out of, this Agreement shall be brought against either of the parties under the exclusive jurisdiction of the courts of the State of Ohio, and each of the parties consents to the jurisdiction and service of process provisions of such courts (and of the appropriate appellate courts) in any such action or proceeding and waives any objection to venue being laid in Franklin County. Process in any action or proceeding referred to in the preceding sentence may be served on any party anywhere in the world.

10.8 **Notices.** All notices, requests, demands and other communications under this Agreement must be in writing and will be deemed duly given, unless otherwise expressly indicated to the contrary in this Agreement: (i) when personally delivered; (ii) three (3) days after having been deposited in the United States mail, certified or registered, return receipt requested, postage prepaid, addressed to the parties at the following addresses; (iii) the next business day after having been dispatched by a nationally recognized overnight courier service, addressed to the parties at the following addresses with an acknowledgment of receipt requested; or (iv) upon

receipt of confirmation of a telephonic facsimile transmission if sent by telephonic facsimile at the following facsimile numbers on a business day or, if not sent on a business day, on the next succeeding business day:

If to Trinity:	Trinity Lutheran Seminary Attn: Ron Benedick 2199 E. Main Street Columbus, Ohio 43209
With a copy to:	Newhouse, Propheter, Kolman & Hogan, LLC Attn: D. Wesley Newhouse 5025 Arlington Centre Blvd Suite 400 Columbus, Ohio 43220
If to Capital:	Capital University Attn: Tanya Poteet 1 College and Main Columbus, Ohio 43209 Facsimile: (614) 236-6751
With a copy to:	Benesch, Friedlander, Coplan, & Aronoff LLP Attn: Martha J. Sweterlitsch, Esq. 41 S. High Street, Suite 2600 Columbus, Ohio 43215 Facsimile: (614) 223-9330

Such names and addresses may be changed by either party by notice given to the other party in accordance with this Section 11.8.

10.9 **Headings**. The headings in this Agreement are intended solely for convenience or reference and shall be given no effect in the construction or interpretation of this Agreement

10.10 **Signatures**. This Agreement may be executed in one or more counterparts, all of which shall be considered one and the same Agreement, and shall become effective when one or more counterparts have been signed by each of the parties to this Agreement. Facsimile signatures shall have the same force and effect as manual signatures delivered in person.

10.11 **Severability**. If any provision of this Agreement is held by a court of competent jurisdiction to be illegal or unenforceable, the remaining provisions of this Agreement shall not be affected, and such provision shall be construed and enforced in a manner designed to effectuate the intent expressed in this Agreement to the maximum extent permitted by Law.

10.12 **Interpretation, No Presumption**. It is acknowledged by the parties that this Agreement has undergone several drafts with the negotiated suggestions of both parties and their legal

counsel and, therefore, no presumptions shall arise favoring either party by virtue of the authorship of any of its provisions or ambiguities that may be associated therewith.

10.13 **Further Assurances**. Each party agrees that, from and after the Closing Date, such party shall cooperate with the other party, and execute, acknowledge and deliver, or cause to be executed, acknowledged and delivered, such other documents or instruments and to take, or cause to be taken, such further or other actions as the requesting party may reasonably deem necessary, to carry out the intent and purposes of this Agreement, and to consummate and give effect to the transactions contemplated hereby and thereby.

10.14 **Risk of Loss**. The risk of any loss, damage or destruction to any of the Assets from fire, accident or other casualty or cause (“**Casualty**”) shall be borne by Trinity at all times prior to the Closing. Notwithstanding the foregoing, in the event of any loss or damage to any of the Assets as a result of any Casualty prior to the Closing, Trinity shall promptly notify Capital of same in writing, stating with reasonable particularity the extent of the loss or damage incurred, the cause thereof, if known, and the extent to which restoration, replacement and repair of the Assets lost or destroyed will be reimbursed under any insurance policy with respect thereto. In the event the loss (a) exceeds \$250,000 and the damaged Assets cannot be substantially repaired or restored by the later of the Drop Dead Date or seventy-five (75) days after the occurrence of the Casualty; or (b) would have a Material Adverse Effect, Capital shall have the option to: (i) terminate this Agreement, (ii) postpone the Closing until such time as the Assets have been substantially repaired, replaced or restored, or (iii) elect to consummate the Closing and accept the Assets in their “then” condition, in which event Trinity shall assign to Capital all rights under any insurance claim covering the loss and pay over to Capital any proceeds, including reimbursement for any deductibles, under any such insurance policy received by Trinity with respect thereto. Trinity shall also assign to Capital all rights under any insurance claim covering the loss and pay over to Trinity any insurance proceeds, including reimbursement for any deductibles, if Capital consummates the Closing hereunder following the occurrence of a Casualty which would not cause a loss in excess of \$250,000 or have a Material Adverse Effect.

10.15 **Waiver of Compliance; Consents**. Except as otherwise provided in this Agreement, any failure of any of the parties to comply with any obligation, representation, warranty, covenant, agreement, or condition herein may be waived by the party entitled to the benefit thereof only by a written instrument signed by the party granting such waiver, but such waiver or failure to insist upon strict compliance with such obligation, representation, warranty, covenant, agreement, or condition shall not operate as a waiver of, or estoppel with respect to, any subsequent or other failure. Whenever this Agreement requires or permits consent by or on behalf of any party hereto, such consent shall be given in writing in a manner consistent with the requirements for a waiver of compliance as set forth in this Section 10.16.

10.16 **Public Announcements**. All general notices, releases, statements and communications to employees, suppliers, distributors and customers of either of the parties to this Agreement and to the general public and the press relating to the transactions covered by this Agreement shall be made only at such times and in such manner as may be mutually agreed upon by Trinity and Capital.

IN WITNESS WHEREOF, the parties have executed this Agreement as of the date first above written.

TRINITY:

TRINITY LUTHERAN SEMINARY

By: \_\_\_\_\_

Name:

Title:

CAPITAL:

CAPITAL UNIVERSITY

By: \_\_\_\_\_

Name:

Title:

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

The Conference of Bishops (COB) continues its intentional engagement with seminary leaders around questions like, “What does the church most need the seminaries to address for the sake of vital leadership?” A small working group of three seminary leaders and three bishops is currently being formed with the task of shaping future conversations.

We spent considerable time during the fall 2017 COB meeting in facilitated discussion of various aspects of the question of an entrance rite (consecration? ordination?) for ministers of Word and Service. The COB is poised to continue this discussion in relation to a recommendation from the Entrance Rite Discernment Group as that recommendation, whatever it will be, begins soon to make its way toward the 2019 Churchwide Assembly. It again became clear in these discussions that the question of entrance rite for this roster of ministers is connected in both profound and mundane ways with a number of other significant issues that remain unresolved or are debated or debatable in our life together. We are beginning to address these related concerns as a conference and may well have some recommendations later for broadening these discussions beyond the COB.

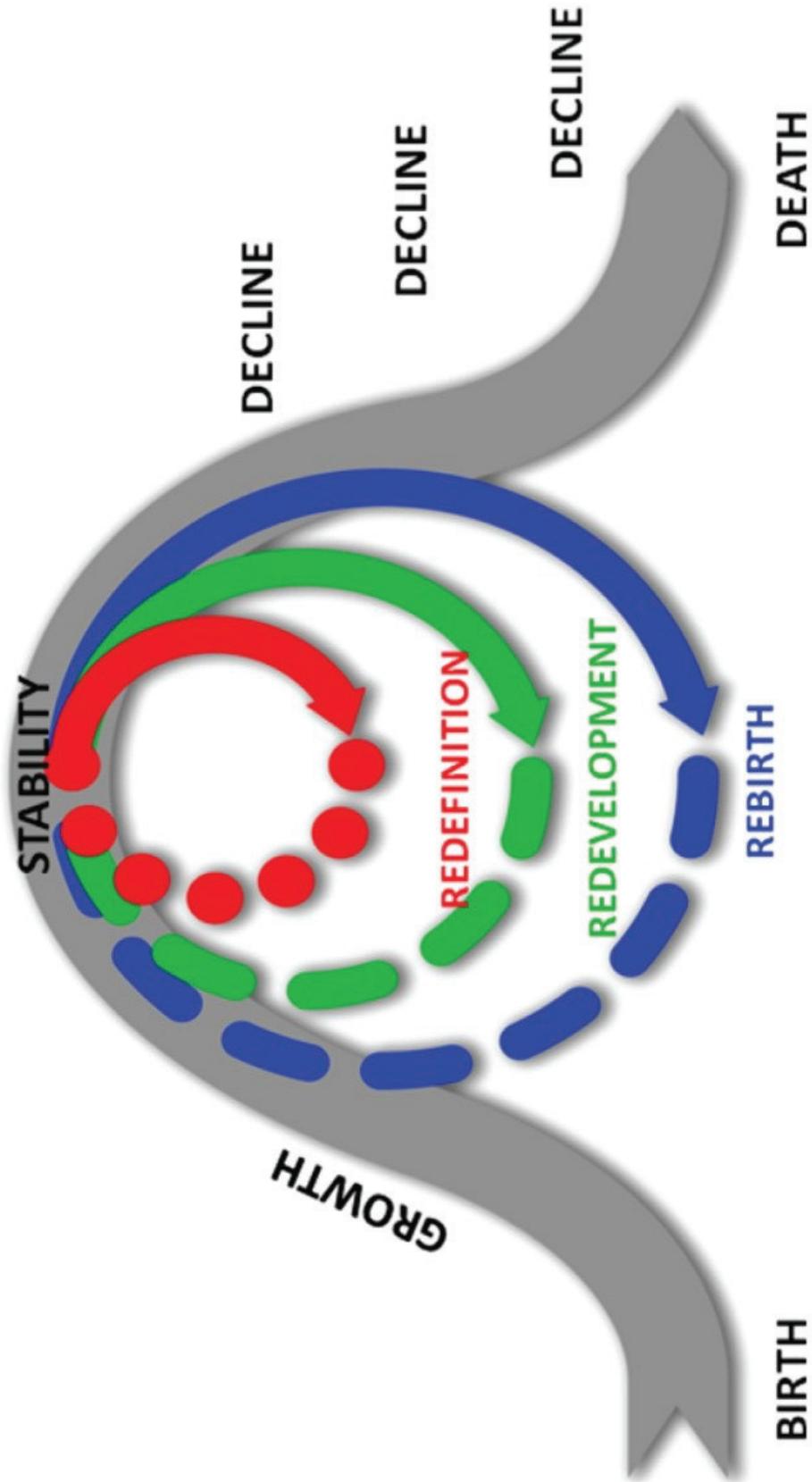
It was good to meet with the synod vice presidents for a bit this fall, as their meeting overlapped with ours, as it does every other year or so.

The Executive Committee of the COB is beginning to discuss how we might address concerns around racism, power, privilege among us and in ways that equip us to lead round these issues with our synods. This is in direct response both to the resolution regarding race and diversity planning for synods adopted by the 2016 Churchwide Assembly and to recent events in this country and the ongoing challenges for people of color in the life of the ELCA. Some synods have been addressing these concerns with intentionality for some time; others have yet to begin.

This fall, we welcomed three new bishops among us: Bp. Katherine Volz Finegan (Northern Great Lakes), Bp. Bob Humphrey (Virginia), and Bp. Kristen Kuempel (Eastern Washington-Idaho). We will soon also welcome Bishop-Elect Pedro Suarez (Florida-Bahamas), who was elected in mid-October.

Bp. Guy Erwin (Southwest California) was re-elected at the fall meeting to a three-year term as a member of the COB Executive Committee.

Most bishops are grateful for the opportunity to observe the 500<sup>th</sup> anniversary of the beginning of the Reformation and have done so with a deep commitment to ecumenical engagement and creativity across the synods they serve. I think I also speak for most bishops in saying that, given the incredible busyness this anniversary has imposed, we are glad that such an anniversary comes around only once each half-millennium.



**BYLAWS**  
of  
The Deaconess Community of the Evangelical Lutheran Church in America

**PREAMBLE OF HISTORICAL ANTECEDENTS**

The Deaconess Community of the Evangelical Lutheran Church in America expresses the continuity of deaconess work in the Lutheran Church in America (a) as conceived in an agreement dated January 13, 1966, among three corporations existing at that time, viz. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and the Board of College Education and Church Vocations and its successor, the Division for Professional Leadership, both of the Lutheran Church in America, and (b) as of September 7, 1965, by joining with the sisterhood previously affiliated with the Immanuel Deaconess Institute of the former Augustana Lutheran Church. This continuity is particularly defined and shaped by the actions pertaining to deaconess work of the 1978 convention of the Lutheran Church in America and by the official documents of the Evangelical Lutheran Church in America.

**ARTICLE 1: NAME AND INCORPORATION**

This document records the bylaws which regulate the corporation known as The Deaconess Community of the Evangelical Lutheran Church in America which will be referred to herein as the "Deaconess Community." The corporation so named was formed by decree of the Court of Common Pleas of Montgomery County, Pennsylvania, dated August 5, 1966, approving the articles of incorporation. The decree, together with the articles of incorporation, was recorded on August 8, 1966, in the Office for the Recording of Deeds for Montgomery County, Pennsylvania, in Charter Book 14, at pages 301 and 302. The Deaconess Community, through corporate merger, is successor to The Baltimore Lutheran Deaconess Motherhouse and School, Inc., and The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. In 1988, the name was changed from the Deaconess Community of the Lutheran Church in America to The Deaconess Community of the Evangelical Lutheran Church in America.

- 1.1 Registered office: The registered office of the Deaconess Community shall be at such location in Pennsylvania as the directors may from time to time determine.
- 1.2 Other offices: The Deaconess Community may also have offices at such other places as the directors may select and the business of the community shall require.

**ARTICLE 2: CHURCH RELATIONSHIP**

The Deaconess Community, ~~affirmed by and under the direction of~~ relates to the Evangelical Lutheran Church in America, referred to herein as the "ELCA," ~~is subject to policies established by that church including actions~~ of ~~through~~ the ELCA's Congregational and Synodical Domestic Mission Unit\* ~~taken under the official documents of the church.~~

**ARTICLE 3: PURPOSE, MEMBERSHIP, AND FUNCTIONS**

- 3.1 The Deaconess Community ~~is a prophetic Christ-centered community of diaconal women, called to impact a broken world by accompanying, forming, equipping, and resourcing diaconal leaders and communities. has been formed in order that skilled and committed women serving through community may complement the ministry of Word and Sacrament as well as the ministry of the whole people of God. This ministry relates the Gospel to human need in every situation, builds bridges across divides and works with the~~ 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/diakonia to all the world.
- 3.2 The Deaconess Community consists of women who have been approved by the Deaconess Community and called consecrated to the roster and continue as deaconesses on of the Ministry of Word and Service Roster of in the ELCA or the Diaconal Ministers ry Roster in of the Evangelical Lutheran Church in America, referred to herein as the "ELCIC," together with those of its candidates who have met preparatory standards and publicly participated in a service of mutual affirmation known as Investiture or the Rite of Reception. Members are

committed ~~to full-time service to prophetic diakonia~~ and are strengthened for service through the Deaconess Community. If ~~full-time service called ministry~~ is not feasible, a deaconess may ~~maintain membership serve in an appropriate position on a part-time basis, as provided in the “Standards for Members of the Deaconess Community of the Evangelical Lutheran Church in America,” which will be referred to herein as the “standards.”~~ as prescribed in the Deaconess Community Handbook.

3.3 In order to ~~participate in God’s mission proclaim the Word directly and indirectly through diaconal ministry, the church’s specialized ministries,~~ the Deaconess Community shall ~~support its members as follows:~~

3.3.1 ~~proclaim the sustaining love and grace of Christ through radical hospitality in word, deed, and ministry; encourage spiritual, professional, educational and personal growth;~~

3.3.2 ~~provide mutual nurture and support in call, service and retirement; one another in ministry and daily life;~~

3.3.3 ~~strengthen, promote, and provide spiritual, professional and personal growth of its members; recommend to the ELCA’s Congregational and Synodical Mission Unit the standards; and~~

3.3.4 ~~encourage and equip God’s people through discernment and educational opportunities that motivate and challenge its members and others to fulfill their calling to serve God in the world; enter into arrangements with the ELCA through the Congregational and Synodical Mission Unit for promotion and interpretation of deaconess work throughout the church and for the recruitment and education of candidates.~~

~~3.3.5 manifest the unity of the community in Christ by strategically joining with ELCA, ELCIC, ecumenical, and interfaith partners in prayer and action; and~~

~~3.3.6 serve and advocate for humanity, strive for dignity and justice for all people, work for peace and reconciliation and stand with the marginalized.~~

#### ARTICLE 4: THE DEACONESS ASSEMBLY

4.1 The Deaconess Assembly is the gathering of the members of the Deaconess Community. Membership in good standing shall be defined in the ~~standards~~ Deaconess Community Handbook. Voice and vote in sessions of the Deaconess Assembly shall be limited to those who are members in good standing. All members are ~~obligated~~ expected to attend sessions of the Deaconess Assembly. ~~unless duly excused.~~

4.2 The Deaconess Assembly shall be the highest authority within the Deaconess Community. It shall:

~~4.2.1 review the work of the Board of Directors and committees, and for this purpose require and receive reports and act on proposed business;~~

~~4.2.2 elect the Directing Deaconess and members of the Board of Directors as provided in the bylaws;~~

~~4.2.3 have the sole authority to amend the bylaws;~~

~~4.2.4 fulfill other functions as required in the bylaws; and~~

~~4.2.5 conduct such other business as necessary to further the purposes and functions of the Deaconess Community; and~~

4.3 The Deaconess Assembly shall meet at least biennially ~~annually~~ to review the work of the Deaconess Community and to plan for the future; its ~~agenda programs~~ shall also include elements of ~~inspiration~~ worship, fellowship and education.

- 4.4 The Deaconess Assembly shall be called into session at a time and place determined by it or by the Board of Directors.
- 4.5 The Directing Deaconess shall chair sessions of the Deaconess Assembly. A vice chairperson and a secretary for each session of the Deaconess Assembly may be approved by the Board of Directors from among the members in good standing of the Deaconess Community.
- 4.6 The members present shall constitute a quorum.
- ~~4.7 Notice of the convening of a Deaconess Assembly shall be provided to the entire membership by provided that the entire membership has been notified by mail or electronic communication at least two months prior to the opening of an assembly-session.~~
- ~~4.7 The Deaconess Assembly shall elect members of the board of directors as provided in Article 5.~~
- 4.8 The Executive Director of the ELCA's Congregational and SynodicalDomestic Mission Unit, or the director's designee, shall be invited to attend each meeting of the Deaconess Assembly.
- 4.9 ~~The Deaconess Assembly shall use parliamentary procedures in accordance with Robert's Rules of Order, latest edition, unless otherwise ordered by the assembly. shall be the governing parliamentary law of the Deaconess Assembly except as provided in these bylaws.~~

#### ARTICLE 5: THE BOARD OF DIRECTORS

- 5.1 The Board of Directors shall be elected by the Deaconess Assembly, and shall consist of ~~five~~six deaconesses and ~~four~~five other persons from the membership of the ELCA ~~and~~/or the ELCIC. A majority of the directors shall be members of the ELCA. Biographical information, including the gifts and skills each prospective director offers to the board, shall be given to the Assembly so that the Assembly may make an informed vote. The nomination slate presented by the Governance-Nominating Committee may consist of two candidates for each deaconess position and a single candidate for each non-deaconess position. The executive director of the ELCA's Congregational and SynodicalDomestic Mission Unit, or the director's designee; the Directing Deaconess, the Director of Vocation and Education, and the Director of Operations, shall have seat and voice on the Board of Directors.
- 5.1.1 A majority of the voting members shall constitute a quorum for any board meeting.
- 5.2 The term of a director shall be four years, and the terms shall be arranged so that approximately half of the directors are elected every two years. No director shall serve more than two terms consecutively. Terms of newly elected directors shall begin on January 1st of the calendar year following their election, except that a person selected to fill a vacancy ad interim shall begin upon his or her acceptance of selection. Outgoing directors shall continue in office until their elected successors begin service on January 1st of the calendar year following their election.
- 5.2.1 Interim appointments. When a board vacancy is to be filled between elections, ~~the~~ Executive Committee ~~on Governance~~ shall select a candidate to fill the unexpired term and submit that person's name to the Deaconess Community for a mail or electronic vote within 6 months. A simple majority of members in good standing is required to affirm the appointment. In computing an interim appointee's eligibility for continued board membership, service which precedes a full term without interruption shall be disregarded if less than half a term.
- 5.3 The Board of Directors shall be accountable to the Deaconess Assembly for the management of the affairs of the Deaconess Community and to the ELCA for policies relating to the Deaconess Community. The Board of Directors shall act for the Deaconess Community in the interim between sessions of the Deaconess Assembly, but may not act contrary to the Deaconess Assembly's decisions or those of the ELCA. Specifically, the Board of Directors shall:

- 5.3.1 carry out corporate and fiduciary responsibilities on behalf of the Deaconess Community;
- ~~5.3.2 establish policy for the management of the financial resources of the Deaconess Community;~~
- ~~5.3.3 adopt annual current budgets which project no deficit spending;~~
- 5.3.42 have power to authorize contracts;
- ~~5.3.5 exercise responsibility for all properties owned or leased by the Deaconess Community;~~
- ~~5.3.3 plan and provide for the conduct and evaluation of all Deaconess Community programs including interpretation and the recruitment and education of candidates, and cooperate therein as appropriate with the ELCA's Congregational and Synodical Mission Unit and synodical candidacy committees of the ELCA and the ELCIC;~~
- ~~5.3.4 provide general oversight for the service of all members and develop guidelines for their temporal support;~~
- 5.3.65 oversee the responsibilities of the Deaconess Community ~~for to~~ those who were on retired under the cooperative plan;
- ~~5.3.6 exercise responsibility for all properties owned or leased by the Deaconess Community;~~
- ~~5.3.7 establish policy for the management of the financial resources of the Deaconess Community;~~
- ~~5.3.8 adopt annual current budgets which project no deficit spending;~~
- 5.3.79 determine staff structure for the Deaconess Community, and in consultation with the ~~L~~leadership Team, employ executive and program staff;
- ~~5.3.8 plan and provide for the conduct and evaluation of all Deaconess Community programs;~~
- ~~5.3.10 determine the inability of a director to carry out his or her responsibilities, e.g., is absent from two consecutive meetings of the board of directors without cause;~~
- ~~5.3.11 determine the inability of the directing deaconess or any executive or program staff elected by the board of directors to carry out his or her responsibilities (see 5.4);~~
- 5.3.912 report annually to the members of the Deaconess Community and to the ELCA's Congregational and Synodical Domestic Mission Unit; and
- ~~5.3.13 guide planning for sessions of the Deaconess Assembly;~~
- 5.3.104 carry out such other responsibilities as the Deaconess Assembly may assign from time to time.
- 5.4 The ~~B~~board of ~~D~~irectors, ~~having-if it determines~~ that a director is unable to carry out his or her responsibilities, may ~~elect-vote~~ to remove that director from the board in accordance with these by-laws ~~after giving at least 30 days' prior notice to the secretary of the ELCA. The decision to remove a director shall be reported to the Church Council by the ELCA secretary.~~
- The dismissal of a ~~board member~~director may be effected:
- a. for willful disregard or violation of the by-laws and standards of this Community;
- ~~b. for absence without cause from three consecutive board meetings;~~
- ~~eb.~~ for such physical or mental disability as renders the director incapable of performing the duties of the office; or
- ~~ec.~~ for such conduct as would subject the ~~board member~~director to disciplinary action as a member of a roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.
- ~~ed.~~ for such other reasons as a majority of directors deem to warrant dismissal.
- 5.5 Should the ~~D~~irecting ~~D~~eaconess die, resign or be unable to serve, its chairperson shall convene the ~~B~~board of ~~D~~irectors to arrange for the appropriate care of the responsibilities of the ~~D~~irecting ~~D~~eaconess until an election of a new ~~D~~irecting ~~D~~eaconess can be held or until the ~~D~~irecting ~~D~~eaconess is able to serve again.

The term of the successor ~~D~~irecting ~~D~~eaconess, elected by the next Deaconess Assembly, or a special meeting of the Deaconess Assembly called for the purpose of election, shall be four years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

~~The executive committee of the board of directors, in consultation with the rostering bishop, shall determine whether the directing deaconess is unable to serve. The directing deaconess may appeal the decision of the executive committee by requesting a hearing before the board of directors. A meeting to determine the ability of the directing deaconess to serve shall be called upon the request of at least two members of the executive committee. Prior notice of the meeting shall be given to the directing deaconess.~~

~~Proceedings for dismissal of the Directing Deaconess shall be instituted at petition by:~~

- ~~a. the Board of Directors on a vote of at least two-thirds of its members; and~~
- ~~b. the Deaconess Assembly on a vote of at least two-thirds of its members.~~

5.6 Should the ~~L~~eadership ~~T~~eam member, other than the ~~D~~irecting ~~D~~eaconess, or program staff person die, resign, or be unable to serve, the remaining ~~L~~eadership ~~T~~eam, with the approval of the ~~E~~xecutive ~~C~~ommittee of the ~~B~~oard of ~~D~~irectors, shall arrange for the appropriate care of the responsibilities of ~~the staff~~that person until a new ~~staff~~person is able to serve again.

~~The dismissal of the directing deaconess or a member of the leadership team or program staff may be effected:~~

- ~~a. for willful disregard or violation of the bylaws of this Community;~~
- ~~b. for such physical or mental disability as renders the directing deaconess or staff person incapable of performing the duties of office; or~~
- ~~c. for such conduct as would subject the directing deaconess or staff person to disciplinary action as a member of the roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.~~

~~If dismissal of a rostered member of the leadership team or program staff (other than the directing deaconess) is to be effected under this article, any disciplinary action, including a decision to dismiss, should be undertaken in consultation with the staff member's rostering bishop.~~

~~Proceedings for dismissal of the directing deaconess shall be instituted at petition by:~~

- ~~a. the board of directors on a vote of at least two thirds of its members; and~~
- ~~b. the Deaconess Assembly on a vote of at least two thirds of its members.~~

5.76 The officers of the ~~B~~oard of ~~D~~irectors shall be a chairperson, a vice chairperson, a secretary and a treasurer. They shall be elected biennially at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. Their respective terms shall begin the first day of the following calendar year, and shall expire no later than the conclusion of their respective terms on the ~~B~~oard. Their duties and responsibilities shall be those customary to their respective offices and as set forth in Article 6 ~~, below.~~

5.76.1 The treasurer may be chosen from outside ~~the membership of the board of~~ directors if necessary to provide for the requisite financial expertise. If so chosen, he or she shall also be elected biennially by the directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A treasurer chosen from outside the board membership shall not serve more than four two-year terms consecutively. An outside treasurer shall have seat and voice, but not vote, in meetings of the ~~B~~oard of ~~D~~irectors and of the ~~E~~xecutive ~~C~~ommittee.

5.87 The ~~B~~oard of ~~D~~irectors shall meet twice annually, and at such other times as it may deem necessary. The chairperson or the ~~E~~xecutive ~~C~~ommittee may call meetings of the ~~B~~oard of ~~D~~irectors. The chairperson shall call a meeting when requested to do so in writing by ~~five-four~~ members of the ~~B~~oard of ~~D~~irectors or by a

majority of members in good standing of the Deaconess Community. Notice of a meeting shall be mailed or sent electronically at least three weeks prior to its meeting date.

- 5.87.1 A majority of the directors in office shall constitute a quorum for any board meeting. The acts of a majority of the directors present at a meeting at which a quorum is present shall be the acts of the Board of Directors.
- 5.87.2 Teleconference meetings: One or more directors may participate in a meeting of the Board of Directors, or any committee thereof, by means of phone or video conferencing a conference telephone or similar communications equipment by in which all persons participating in the meeting can hear one another.
- 5.87.3 Action by written consent: Any action which may be taken at a meeting of the Board of Directors may be taken without a meeting, provided that the action is set forth in writing and all of the directors in office give their written consent. The record of such action shall be filed with the Board secretary and distributed to all parties who receive the minutes of regular board meetings.

## ARTICLE 6: OFFICERS

### 6.1 Vacancies

A vacancy in any office may be filled by the Board of Directors for the unexpired portion of the term.

### 6.2 The Chairperson

The Chairperson shall:

- 6.2.1 preside at all meetings of the Board of Directors and of the Executive Committee;
- 6.2.2 be responsible for the development of an agenda for each meeting;
- 6.2.3 be responsible that the provisions of these bylaws are observed and that the enactments of the Board of Directors are carried out;
- ~~6.2.4 have general charge of and control over the affairs and property of the corporation and general supervision over its officers and agents, subject to the direction of the board of directors;~~
- 6.2.45 have seat and voice in all meetings of each standing committee and of all other committees of the Board; and
- 6.2.56 have such other powers and perform such other duties as may be incidental to this office, as are given by these bylaws, or as from time to time may be assigned by the Board.

### 6.3 The Vice-Chairperson

The Vice-Chairperson shall:

- 6.3.1 in the absence of the chairperson preside at all meetings of the Board of Directors and the Executive Committee; and
- 6.3.2 perform such other duties as from time to time may be assigned by the Board of Directors or the chairperson.

### 6.4 The Secretary

The Secretary shall:

- 6.4.1 record the minutes of the meeting of the Board of Directors and the Executive Committee;
- 6.4.2 file ~~with~~ the minutes of the Board of Directors or the Executive Committee, ~~as the case may be,~~ and the resolutions by which any actions taken without a meeting are authorized, together with the consents to such action;

- 6.4.3 transmit promptly a copy of the minutes of each meeting of, and a copy of each resolution by which action is taken without a meeting by the Board of Directors or the Executive Committee to each director;
- 6.4.4 cause notices to be duly given in accordance with the provision of these bylaws and as required by law;
- 6.4.5 see that all reports and other documents and records required by law are properly filed and kept;
- 6.4.6 have custody of the records and seal of the corporation and cause the seal to be affixed as authorized; and
- 6.4.7 have such other powers and perform such other duties as are given by the Board of Directors or the chairperson.
- 6.5 The Treasurer  
The Treasurer shall:
- 6.5.1 be bonded;
- 6.5.2 be the chief fiscal officer of the Board;
- 6.5.3 have responsibility for the receipt and distribution of all moneys, and for the safekeeping of moneys and securities, of the corporation;
- 6.5.4 keep an accurate account of all financial transactions and report thereon at each meeting of the Board of Directors; and
- 6.5.5 have such other powers and perform such other duties as from time to time may be assigned by the Board of Directors or the chairperson.
- 6.6 Resignations  
Any officer may resign at any time by giving notice in writing to the Board of Directors or the chairperson. Unless otherwise specified in the notice, the resignation shall take effect upon delivery.
- 6.7 Removal  
Any officer ~~or agent~~ may be removed at any time, either for or without cause, by the Board of Directors.

#### 6.8 ~~Signing Authority~~

~~Each contract or other financial instrument shall be executed by any one of the following: directing deaconess, director of operations, chairperson, vice chairperson, or treasurer. If the amount of any instrument exceeds FIVE THOUSAND DOLLARS (\$5,000.00), it shall be executed by any two of the above.~~

### ARTICLE 7: COMMITTEES

- 7.1 Committees of the Board of Directors shall be appointed by the ~~board chair~~Chairperson with the concurrence of the Board of Directors, except for the Executive Committee, which is elected by the Board. Each committee shall have at least one director included in its membership, who will serve as its liaison to the Board. ~~Except for the executive committee, each committee may include non-board members for their special competence, experience, and interest. At least two members of each committee shall be members in good standing of the Deaconess Community.~~
- 7.1.1 Members of each committee, ~~excluding the Executive Committee and Nominating Committee~~, shall be appointed for a four-year term, and are eligible to serve one additional consecutive four-year term. ~~—A~~ member may be appointed to a subsequent four-year term on the same committee after four or more years' break from service.

- 7.1.2 The chair of each committee shall be appointed biennially by the Bboard of Directors at the last board meeting of each calendar year in which directors are elected by the Deaconess Assembly. A committee chair's term shall not exceed his or her term on the committee.
- 7.1.3 A majority of the voting members shall constitute a quorum for any committee meeting. The acts of a majority of the voting members present at a meeting at which a quorum is present shall be the acts of the committee.
- 7.1.4 Teleconference meetings: One or more committee members may participate in a meeting by means of phone or video conferencing ~~conference telephone or similar communications equipment by~~ in which all persons participating in the meeting can hear one another.

#### 7.1.5 Removal

Any committee member may be removed at any time, either for or without cause, by the Board of Directors.

~~7.1.5 The dismissal of a committee member may be effected:~~

- ~~— a. for willful disregard or violation of the by laws of this Community;~~
- ~~— b. for absence without cause from three consecutive committee meetings;~~
- ~~— c. for such physical or mental disability as renders the member incapable of performing the duties of the office; or~~
- ~~— d. for such conduct as would subject the member to disciplinary action as a member of a roster of the ELCA or ELCIC, or as a member of a congregation of one of these church bodies.~~

- 7.2 The Bboard of Directors shall have general oversight of the work of each committee, establishing policy as appropriate. Each committee shall report, after each meeting, to the Bboard of Directors. If a committee's chair is not a director, a board member who serves on that committee shall be its liaison to the Bboard, and shall give a report to the Bboard at its next scheduled meeting.
- 7.3 The Executive Committee shall consist of the officers except that, if the treasurer is not a member of the Bboard of Directors, one additional "at large" director shall be elected to the committee by the Bboard of Directors. This committee shall have the power to act on behalf of the Bboard of Directors in instances requiring interim action, except that it shall not have power to modify any prior action of the Bboard of Directors. The Executive Committee shall also act as the Personnel Committee providing annual review of the Leadership Team of the board. Actions of the Executive Committee shall be reported by mail electronic communication to the entire Bboard of Directors within ten days.
- 7.4 The Committee on Finance and Budget-Audit shall consist of at least ~~two~~ one directors and three other persons chosen for their competence in finance. The treasurer shall have seat and voice, be included in its membership. This committee shall report to the Bboard of Directors on all matters concerning fiscal management and shall be responsible for the review of the annual audit, presentation of annual budgets to the board. It shall supervise the investments of the Deaconess Community under policies adopted by the Bboard of Directors.
- ~~7.5 The Committee on Community Life shall consist of at least one director and four other persons. In cooperation with the directing deaconess, it shall seek to enhance the life of the Deaconess Community through programs and events which emphasize spiritual growth, nurture, support, and fellowship among the members. It shall serve in an advisory relationship to the directing deaconess in matters related to community life, and shall appoint the planning committee for meetings of the Deaconess Assembly.~~
- ~~7.56~~ 7.56 The Committee on Vocation and Education shall consist of at least one director and three other persons; including at least two deaconesses in good standing. This committee shall facilitate the processes for becoming and remaining a member of the Deaconess Community, shepherding inquirers, candidates, members, and other diaconal leaders in formation, discernment, and education, deal with all matters related to the candidacy process and continuing education for the Deaconess Community. The director of vocation and education shall have seat and voice on this committee.

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- ~~7.7 The Committee on Communications shall consist of at least one director and three other persons. This committee shall develop a communication plan and oversee its implementation. The coordinator of communication shall be included in its membership.~~
- 7.68 ~~Committee on Mission Support.~~ The Committee on Mission Support shall consist of at least one director and ~~three~~<sup>four</sup> other persons; including at least two deaconesses in good standing. It shall assist the Deaconess Community in seeking, responding to, evaluating, and selecting mission support opportunities that will facilitate, fulfill, and further its vision and mission.
- ~~7.9 Committee on Governance. The Committee on Governance shall consist of at least one director and four other persons. It shall deal with all matters relating to a) the creating and updating of the Deaconess Community's governing documents; b) the screening and selection of candidates for election to positions on the board of directors; c) the screening and selection of candidates for election as directing deaconess; and d) recommendations for appointment of standing committee chairs and members.~~
- 7.7 The Nominating Committee shall consist of members appointed for a two-year term. A member may be appointed to a subsequent two-year term on the Nominating Committee after two or more years' break from service. The Nominating Committee shall consist of at least one director and three other persons; including at least one director and three other persons; including at least two deaconesses in good standing. It shall deal with all matters relating to a) the process and selection of nominees for election to positions on the Board of Directors; b) the process and selection of nominees for election as Directing Deaconess; and c) recommendations for appointment of standing committee members.
- 7.8~~10~~ — The ~~B~~board of ~~D~~irectors may establish task forces and working groups ~~other committees~~ from time to time as it deems necessary.

#### ARTICLE 8: STAFF

- 8.1 The Deaconess Assembly shall elect a ~~D~~irecting ~~D~~eaconess for a term of four years, renewable by election for one additional term. The term of office shall ordinarily begin ninety (90) days following election, or at such other time as may be determined by the ~~B~~board of ~~D~~irectors. The ~~D~~irecting ~~D~~eaconess shall be chosen from among those who are members in good standing of the Deaconess Community who was called to the Roster of the Ministry of Word and Service in the ELCA or the Diaconal Ministers Roster in the ELCIC. ~~and who are consecrated deaconesses.~~ The process for electing the ~~D~~irecting ~~D~~eaconess shall be approved by the ~~B~~board of ~~D~~irectors pursuant to paragraph 7.7~~9~~ of these ~~bylaws.~~ no less than three months before the Deaconess Assembly at which a ~~D~~irecting ~~D~~eaconess will be elected, all members in good standing shall be provided notice regarding the election.
- 8.2 The ~~three~~<sup>Leadership</sup> ~~T~~eam members (~~being the~~ ~~D~~irecting ~~D~~eaconess, ~~the~~ ~~D~~irector of ~~O~~perations, ~~and the~~ ~~D~~irector of ~~V~~ocation and ~~E~~ducation) shall be responsible-accountable to the Deaconess Community, the ~~B~~board of ~~D~~irectors, and one another for their respective leadership ~~accountabilities~~<sup>responsibilities</sup>. Each shall have seat and voice in all committees and the ~~B~~board of ~~D~~irectors, ~~providing assistance, counsel and guidance as appropriate. They shall work in partnership with the board, program staff, and one another, to provide leadership, vision, and direction for the organization.~~
- 8.2.1 The Leadership Team provides vision and direction for the organization while working in partnership to model radical hospitality and accountability as they serve:
- a. in collaboration to maintain and implement a current strategic direction;
  - b. to provide assistance, counsel and guidance, as appropriate, to all committees and the Board of Directors;
  - c. in consultation with the Board of Directors to employ executive and program staff; and
  - d. to arrange for the appropriate care of the responsibilities of a staff person if the person dies, resigns, or is unable to serve.
- 8.2.~~21~~ The ~~D~~irecting ~~D~~eaconess shall be elected by the Deaconess Community with responsibility for overseeing the pastoral and spiritual care of the individual sisters and the Community as a whole. She

~~serves as represents the Deaconess Community's and serves as ambassador and liaison to the church and the world with denominational, ecumenical, and interfaith partners.~~

8.2.32 The ~~D~~irector of ~~O~~perations shall be appointed by the ~~B~~oard of ~~D~~irectors with responsibility for oversight of the management and administration of the finances, programs, and operations of the Deaconess Community. ~~The director of operations hires, supervises and provides for performance appraisals of all support staff, and develops and implements organizational strategy.~~

8.2.43 The ~~D~~irector of ~~V~~vocation and ~~E~~ducation shall be appointed by the ~~B~~oard of ~~D~~irectors with responsibility for ~~overseeing and implementing the formation process, and discernment and education opportunities for prospective members, candidates, deaconesses, and the greater church. , in cooperation with the Committee on Vocation and Education, the candidacy process and continuing education for candidates and deaconesses. The director of vocation and education serves as the Community's primary liaison with the ELCA and ELCIC directors for candidacy, seminaries, and synod staffs, to interpret and inform them regarding the community's candidacy process.~~

~~8.2.4 Background checks and screening shall be required and completed for persons nominated to become directing deaconess or recommended for appointment to a leadership team position, prior to their election or appointment if possible, or as soon as practical thereafter. The specific procedures and timing of background checks and screening shall be determined by the Committee on Governance.~~

~~8.3 After consultation with the leadership team, the board of directors shall periodically review all leadership team position descriptions, outlining specific responsibilities and accountabilities. The board of directors shall provide for periodic performance appraisal of the leadership team. In consultation with the board of directors, the director of operations shall periodically review all support staff position descriptions, outlining specific responsibilities and accountabilities.~~

## ARTICLE 9: FISCAL MATTERS

9.1 The fiscal year shall be the calendar year.

9.2 The Deaconess Community shall not incur deficits in current operations.

### 9.3 Signing Authority

Each contract or other financial instrument shall be executed by any one of the following: Directing Deaconess, Director of Operations, Director of Vocation and Education, chairperson, vice chairperson, or treasurer. If the amount of any instrument exceeds FIVE THOUSAND DOLLARS (\$5,000.00), it shall be executed by any two of the above.

~~9.3 The support of retired deaconesses who were admitted to the cooperative plan prior to July 1, 1978, and who served under it throughout their years in the diaconate shall have priority in the allocation of the financial resources of the Deaconess Community.~~

~~9.4 The sale or purchase of real estate, the encumbrance of assets exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), and the financing of capital improvements exceeding FIFTY THOUSAND DOLLARS (\$50,000.00), shall require approval by two thirds of votes cast by the Deaconess Assembly or by two thirds of votes cast by mail from the members in good standing of the Deaconess Community.~~

~~9.5 No part of the net earnings of the corporation shall inure to the benefit of any private individual, corporation or other organization. No substantial part of the activities of the corporation shall be to carry on propaganda, or otherwise attempt to influence legislation. The corporation shall not participate in, or intervene in any political campaign on behalf of any candidate for public office, including publishing or distributing statements for the candidate.~~

## ARTICLE 10: INDEMNIFICATION

To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a member, director, officer, employee, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys' fees and disbursements incurred by that person in connection with the proceeding. This Deaconess Community may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this Deaconess Community or by such other person in or arising from a capacity described above.

#### ARTICLE 11: DISSOLUTION

Should the corporation cease to act and be dissolved, all of its property and assets remaining after the payment of its liabilities shall be paid and distributed to the Evangelical Lutheran Church in America, a Minnesota nonprofit corporation, or its successor or assigns, provided, however, that payment shall be made hereunder only to corporations, trusts, foundations, or other organizations which are organized and operated exclusively for charitable or religious purposes and which shall then be exempt from Federal income tax under Section 501 (a) of the Internal Revenue Code of 1954, as amended, as organizations described in Section 501(c) (3) thereof (references to include corresponding provisions of any future revenue law).

#### ARTICLE 12: AMENDMENTS

12.1 Amendments to these bylaws may be presented: (a) by the board of directors or (b) in writing by five members in good standing of the Deaconess Community. When presented by five members, amendments shall be referred immediately to the board of directors which shall promptly submit its recommendations thereon to the Deaconess Assembly if it is in session or otherwise in writing to the members of the Deaconess Community immediately following the next meeting of the board of directors.

12.2 Amendments to Articles 1, 2, 3, 4.1, and 9 shall be adopted by majority vote of the Deaconess Assembly. Amendments to other articles may be adopted by the same procedure or by mail vote with approval by two-thirds of the members in good standing of the Deaconess Community.

12.3 Before becoming effective, all amendments shall be submitted, through the ELCA's ~~Congregational and Synodical-Domestic~~ Mission Unit, to the ELCA Church Council or its executive committee for approval.

As adopted by the Deaconess Community of the Lutheran Church in America, In Assembly, December 30, 1978

And

As amended October 1, 1994, by the Deaconess Community of the Evangelical Lutheran Church in America

And

As amended May 16, 2004, by the Deaconess Assembly, approved by the Division for Ministry Board, June 2, 2004

And

As amended by the Deaconess Assembly, May 6, 2006 and approved by the ELCA Church Council Executive Committee July 28, 2006. **EC06.07.25**. Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and Education unit to the Church Council or its Executive Committee for approval."

And

As amended by the Deaconess Assembly, April 26, 2008 and approved by the ELCA Church Council Executive Committee July 25, 2008. **EC08.07.16b**. Note: The ELCA Office of the Secretary interprets the Community's amended bylaws to mean that all amendments are to be submitted through the Vocation and Education unit to the Church Council or its Executive Committee for approval.

And

As amended by the Deaconess Assembly, September 29, 2010, submitted by the ELCA Vocation and Education Unit, and approved by the ELCA Church Council, November 13, 2010. **CC10.11.78**.

**\*NOTE:** Church Council action **CC10.11.78** also authorized the ELCA Secretary "to make editorial changes to the bylaws related to the redesign of the churchwide organization." These changes, which consisted of replacing

references to the ELCA's Vocation and Education Unit with the name of the new Congregational and Synodical Mission Unit, which replaced it in the redesign, have been incorporated into these bylaws.

And

As amended by the Deaconess Assembly, October 2, 2011, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November 13, 2011. **CC11.11.83u.**

And

As amended by the Deaconess Assembly, September 24, 2012, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November 11, 2012. **CC12.11.44v.**

And

As amended by the Deaconess Assembly, September 28, 2013, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, November 10, 2013, the church council voted **CC13.11.69v.**

And

As amended by the Deaconess Assembly, August 14, 2016, submitted to the ELCA Office of the Presiding Bishop, and approved by the ELCA Church Council, March 10, 2017. **CC17.03.10g.**

## RETREAT DISCUSSION STARTER

# GOVERNANCE OF THE ELCA AS ONE CHURCH

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### PURPOSE AND BACKGROUND

ELCA's Strategic Directions establish an aspiration for strengthened governance of the ELCA built on shared leadership and mutual accountability.

The Spring Retreat provides a great opportunity to re-evaluate ELCA's governance practices, build a shared understanding of how governance and shared leadership needs to work for the future and identify areas for improvement. It is the sole focus of the first session, and is likely to be a theme across the retreat.

In March 2016, early in the Called Forward Together in Christ Process, the Church Council was invited into a discussion on its role as a governing body in deciding and taking forward future directions and priorities for this church. This discussion generated many questions which at the time were not fully discussed or answered. There were different opinions or understandings about the Council's responsibilities and authority and the boundaries between governance and administration.

Church Council has engaged with and provided leadership in the Called Forward Together in Christ process together with the Conference of Bishops, Churchwide Administrative Team, the Future Directions Table and Vice Presidents. The unanimous decision to endorse ELCA's Strategic Directions 2025 represents an important achievement and milestone for this Council as a governing body. This was governance in action.

In November 2016, the Board Development Committee met to plan this retreat. They proposed a dual focus which was supported by the Executive Committee: understanding and strengthening church governance; and, implementation of the Strategic Directions over the current Church Council triennium. This paper aims to stimulate reflection and discussion on what is good governance, how church governance works now and what might be needed in the future. It does not directly canvass questions concerning improvements to the Churchwide Assembly, although these may arise through the discussion at the retreat.

### UNDERSTANDING GOVERNANCE IN THE CONTEXT OF BEING CHURCH

If we look to the literature concerning non-profit and corporate entities, governance is concerned with holding an organization to its mission or purpose and making decisions on behalf of members relating to overall mission, direction and strategy, high level policies, stewardship of resources, election or employment of key personnel (usually a CEO) and accountability for performance and results. Deciding governance structures and processes is about settling who has authority for decisions at different levels, how different constituencies are heard or represented and how accountability is assured to those who "own" or are served by the organization.

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#### **Goal five: Strategic Directions 2025**

*A well governed, connected and sustainable church*

**Priority action:** *Re-evaluate and strengthen governance of the ELCA to provide for clarity in roles and authority, strong relationships and shared leadership and a culture of willing accountability.*

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Governance arrangements – structures, roles, authority and processes - must be framed in a specific organizational context. As a Lutheran church, ELCA’s governance needs to be viewed first from a faith perspective – where the overriding shared purpose is in serving God’s mission and recognizing ultimate accountability is to God. In this light, ELCA’s Churchwide Assembly and the Church Council can be understood as both instruments of governance, and representative expressions of being church together. This understanding significantly influences how governance of this church is structured and operates.

At the same time, ELCA’s Constitutions, Bylaws and Continuing Resolutions (hereafter shortened to Constitution) establish the institutional framework for governance, including mission and purpose, organizing principles, structures, roles and procedural rules. These arrangements are reviewed and updated from time to time as need dictates – in response to changes to external laws, to clarify roles and improve the rules or to enable and support a changing and maturing ELCA.

ELCA’s governance structures and the roles assigned to them are defined by its Constitution. They include the Churchwide Assembly, as the highest authority; the Church Council as the governing body between Assemblies; and, the Executive Committee and other committees established by the Council. The Conference of Bishops, Officers (who, in the case of Presiding Bishop, Secretary, Treasurer, are both members of Council and executive staff leaders) and the Churchwide Administrative Team (as a leadership table) are generally understood to be part of the governance arrangements for this church.

For the ELCA, and the vast majority of organizations, governance practices – the way business is conducted - are not tightly prescribed in constitutional rules, they evolve and become “the way things are done”. Governance manuals or policies usually provide additional guidance to boards and staff to ensure shared understandings and consistent practices. Policies that guide the processes of governance are generally easier to modify because they do not need ratification by the higher governance authority, in this case the Churchwide Assembly. As the Church Council discusses improvements to governance, it will be helpful to reflect whether the matters are constitutionally defined or whether they are established through policy or custom.

## WHAT MAKES FOR EFFECTIVE GOVERNANCE?

While the constitution is a critical foundation for good governance, in and of itself it does not guarantee that governing bodies such as the Church Council operate effectively. In the consultant’s experience and drawing on the many national and international standards of good governance practice, the following areas are generally lifted up as foundations for effective governance.

- The governing body has a clear and shared understanding of its collective responsibilities and accountabilities.
- Individual directors/members are aware of their duties and what is expected of them.
- The boundaries in authority and decision making between governance and management or administration are clear and applied in practice.
- The governing body has a strategic orientation to exercising its responsibilities and has space for generative discussion to reach decisions – it is both proactive and responsive to advice and proposals brought to it by management.

- There is investment in formation of relationships, trust, and team dynamics among members of the governing body and between the governing body and staff, and other formal leadership structures.
- Board/council and committee processes are effective - meetings are well managed; directors/members come prepared; and there is constructive engagement with the business at hand.
- Information sharing and reporting helps keep the governing body oriented to its most important work and supports its role in decision making.
- The governing body has the right balance of representation and skills to fulfil their responsibilities.
- There is timely and relevant communication between the governing body and management administration (and in the case of ELCA, with other leadership tables and church entities).
- The board/council takes time to evaluate its structures and processes, provides orientation of new members and plans for succession and ongoing development.

When boards or councils are not working well, it is often because attention is not being given to the above factors. However there is no text book answers to how the above standards or commitments are actioned or expressed in a given institutional setting. Processes need to fit with organizational purpose, identity and context and be worked on and revised over time to improve governance.

#### QUESTIONS TO CONSIDER

- In the context of being church, how is the term governance understood and is there a shared understanding of this?
- What are the most important factors contributing to the effective governance of the ELCA by the Church Council?

## ROLES AND RESPONSIBILITIES OF THE ELCA CHURCH COUNCIL

Under the ELCA Constitutions, Bylaws, and Continuing Resolutions (Constitution), the Church Council is described as the *board of directors and the interim legislative authority between meetings of the Churchwide Assembly* (14.11). Interim legislative authority is taken to mean that between meetings of the Churchwide Assemblies, the Church Council may exercise authority of the Churchwide Assembly so long as the actions do not conflict with actions or policies of the Churchwide Assembly or are precluded under the Constitution. Responsibilities of Church Council are set out in the Constitution: (14.21.01- 14.21.16)

- act on policies proposed by the Churchwide Organization, subject to review by the Churchwide Assembly;
- review the procedures and programs of churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled;
- review all recommendations from churchwide units for consideration by the Churchwide Assembly;
- adopt policies in accord with this church's constitution;
- on recommendation of the Presiding Bishop, submit budget proposals for approval of the Churchwide Assembly and authorize expenditures within approved budgets;
- adopt personnel policies for the churchwide organization;

- oversee the balance of staff in terms of women and men, persons of color, persons with language other than English and the mix of laypersons and ordained ministers;
- report its actions to the Churchwide Assembly.

In addition, the Church Council: acts on resolutions from Synod Councils; provides for the installation of churchwide officers; establishes salary ranges for the presiding bishop, secretary and treasurer; directs how the church exercises its corporate social responsibility; assigns programs and policy responsibilities to the appropriate churchwide unit; and establishes criteria and policies for the relationships between the Churchwide Organization and independent, cooperative, and related Lutheran organizations.

The Church Council responsibilities are also set out in the board orientation manual, with a list of duties and responsibilities of individual members. (See attachment on pp. 7-8 for easy reference)

Based on the Constitution (14.40), committees of Church Council have intermediary roles between the Church Council, officers and churchwide units. They make recommendations to Church Council in their designated areas and provide oversight and support of the work of officers and units. The Executive Committee meets monthly and other committees primarily meet at the time of the Church Council meetings. All Council members serve on at least one committee.

The way the Constitution frames the responsibilities of the Council and its committees differs in flavor from many organizations, in that it places strong emphasis on acting on and reviewing policies and programs developed by the Churchwide Organization and its units. Elsewhere, the more common understanding of governance is that a board of directors sets and holds an organization accountable to its mission and direction and decides policies on advice from the administration. For any entity to be effective, responsibilities need to be understood and the governing body needs to know which decisions sit with it and which lie elsewhere – for example with the Churchwide Assembly, the Presiding Bishop or the Churchwide Organization.

## BOUNDARIES BETWEEN GOVERNANCE AND MANAGEMENT

A perennial issue for governing bodies is how to define the boundary in authority and decision making between boards and CEOs, or in this case between the Church Council and the churchwide administration. It is not uncommon for boards to be led by staff to the extent that they become a rubber stamp for decisions effectively shaped and taken by others. This can be highly frustrating for board members and usually results in a fairly passive or disengaged board. At the same time, CEOs often identify the problem of boards being too interested and involved in operational matters – getting down in the detail of how things are being managed – and thereby losing sight of their strategic oversight role.

The challenge here is that the line is never black and white. If we take finance, strategic directions, human resource matters, fundraising and risk management, the truth is boards and management will each hold some level of responsibility for review, debate and decisions. If the Church Council and Administrative Team operate from a shared view of where the line falls, it becomes easier to navigate the boundary issue. This understanding is usefully captured as a governance policy that can be referred to when either the board or management experience the balance of power and decision making is not operating in the right way.

QUESTIONS TO CONSIDER

- As ELCA's "board of directors" and the legislative authority between Churchwide Assemblies, are the responsibilities of the Church Council clear? What, if anything, needs clarification or revisiting?
- What decisions should the Church Council make, and is this how the Council currently operates?
- What are the boundaries in authority and decision making between Church Council, the Presiding Bishop and other officers and the Churchwide Organization Administrative Team?
- In the way committees are structured and operate, what value do they add to the work of the Church Council and church governance more generally? Are the roles of committees clear and are they focused on the right business?
- Given the frequency of Executive Committee meetings, how does its authority and responsibilities interface with Church Council and the Administrative Team?

INTERFACE AND RELATIONSHIP WITH OTHER LEADERSHIP TABLES

ELCA is made up of many interdependent parts - the churchwide organization, synods and congregations, social ministry organizations, campus ministries, colleges and universities almost all of which have separate governing structures. The Constitution sets out in detail the roles and functions of different parts of the church but it is more difficult to define in a precise way how the authority of different governing structures and positions is differentiated. How the Church Council **governs for the ELCA as one church** is a complex question.

The Constitution, in describing the Churchwide Organization (11.33), provides: *Leadership of this Church shall be vested in the churchwide officers, the Churchwide Assembly, the Church Council, the Conference of Bishops, and executive directors of churchwide units.*

The Conference of Bishops has a broad range of responsibilities provided for in the Constitution, but in relation to Church Council it is expected to report and may make recommendations (to Council and to the Presiding Bishop). These clauses reflect the COB has more of an advisory role in governance.

Given the commitment to shared leadership and mutual accountability that is reflected in Strategic Directions 2025, it is important to ask how this church needs the various leadership tables and positions to work together going forward.

QUESTIONS TO CONSIDER

- Is there room to strengthen the way the Church Council, Conference of Bishops and Administrative Team share leadership of this church into the future?
- What does a culture of willing accountability mean in the way leadership and relationships are conducted? (Goal 5 - Strategic Directions 2025)
- Is the Conference of Bishops an advisory body to Church Council, or does it have a different status within the governance structures of this church?
- Is the division of responsibility and balance of power right between Church Council and Officers, Unit Executive Directors and the Administrative Team as an executive leadership group?

OTHER CHARACTERISTICS OF THE ELCA CHURCH COUNCIL

There are some other characteristics of the Church Council and how it conducts its business which are worth noting as members reflect on ways to strengthen leadership and governance.

- The Church Council acts as the board of directors for the Churchwide Organization and the ELCA as a whole church. This dual focus may lead to confusion particularly in relation to the nature of decisions the Church Council can make as interim legislative authority on matters impacting the whole church.
- The Church Council is large compared to other boards in the non-profit and corporate sector, but not when compared with other churches and their international federations or global communions.
- Church Council takes seriously its commitment to representation of women and men, youth, lay and ordained people, people of color and people from different cultural backgrounds. However this balance can be challenging to maintain through the election process and may not pay adequate attention to the knowledge and skills needed for governance.
- Church Council meets twice a year and conducts much of its business, including committee meetings, within the parameters of these two meetings. Church Council meetings run over a number of days which provides opportunities for building relationship and managing a large agenda. A significant proportion of Church Council time is taken up on reporting and information sharing from Officers, other churchwide staff, COB, committees, guests and separately incorporated ministries.
- With a commitment to transparency and accessibility, the Church Council has open meetings. It is common to have as many staff, guests and observers in the room as there are council members. This has obvious benefits (transparency and relationship building), but it may also impact the capacity of Council members to engage in robust debate and take hard decisions when this is needed. There is capacity to go into executive session but much of the business is conducted in open sessions.
- Church Council committees are identified in the Constitution and all Council members are represented on at least one committee. Committees meet before or during the Council meetings. Much of the work of committees involves review of proposals and recommended actions brought by the Churchwide Organization. Committees report their discussions to Council and bring advice and proposals for decision by Council. Where the committee is bringing recommendations or actions to the Church Council during the meeting there is little opportunity for Council members to consider proposals in advance.

#### QUESTIONS TO CONSIDER

Thinking about how Church Council meetings work now and the fact they are an expression of being church together and a meeting to exercise governance and leadership of the ELCA:

- Is the Church Council spending time on the right business? What, if anything needs reassessment?
- Does Church Council get the right information and is the amount of reporting appropriate given the responsibilities Council has?
- How does the number and range of people in the room impact on the Council's effectiveness – positively and/or adversely?
- Do Council members feel they can fully participate and engage in strategic discussion and decisions on matters of significance to the Church?
- Are there changes in the way Church Council operates that you would like discussed at the retreat?

## ATTACHMENT – FROM THE ORIENTATION MANUAL FOR CHURCH COUNCIL MEMBERS

### COUNCIL MEMBER ROLE:

As a member of the Church Council of the Evangelical Lutheran Church in America, you serve within the body of the Church Council and as an individual member within that body.

### THE CHURCH COUNCIL AS A BODY:

1. Is to ensure the mission of the Evangelical Lutheran Church in America;
2. Is the board of directors of this church and serves as the interim legislative authority between meetings of the Churchwide Assembly;
3. As appropriate, acts on policies, reviews procedures and programs, submits budget proposals, establishes criteria, adopts personnel policies, acts on resolutions from synods, and reports actions to the Churchwide Assembly;
4. Elects the treasurer of this church;
5. Elects a member to serve the balance of a term in the event of a vacancy on the council or on a board or committee;
6. Is composed of 38 - 50 voting members (the four churchwide officers plus 33 - 45 other persons elected by the Churchwide Assembly and the chair of the Conference of Bishops);
7. Meets at least two times a year.

### YOU AS AN INDIVIDUAL MEMBER WITHIN THE BODY:

1. Represent *this whole church* in your service on the council, forgoing any personal, synodical, or specific congregational agendas;
2. Must be a member of an ELCA-constituted congregation and continue to serve that congregation with regular attendance, financial stewardship, and as an active participant in the life and mission of that ELCA congregation;
3. May not receive an honorarium from any group while acting as a representative of this church or church council;
4. Are elected to one six-year term and shall not be eligible for consecutive re-election. (Youth members are elected to one three-year term and are not eligible for consecutive re-election.)

### YOUR RESPONSIBILITIES:

1. Pray regularly for the work and mission of the Church Council and of this whole church.
2. Demonstrate servant leadership by words, lifestyle, and manner of leadership.
3. Recognize accountability to the Triune God, to the whole church, and to each other.
4. Serve in good faith.
5. Act in the best interests of the mission of this church.
6. Exercise independent and informed judgment.
7. Always respect that matters dealt with in executive sessions are confidential.
8. Maintain an active relationship with your synod, serving both the synod and the council as a source of information and feedback.

NOTE: Within the guidelines and policies of the ELCA, funding for travel, room costs, and most meals is available through the Office of the Secretary.

9. Read the materials and be prepared to participate responsibly;
10. Serve on one or more of the council committees to which you will be assigned and be active in the committee's deliberations and activities.<sup>1</sup>
11. Serve periodically on task forces, *ad hoc* groups, or other council activities.
12. Serve as a mentor for newly elected council members.
13. Recognize that your board responsibility is to this church, not to the churchwide organization staff, synod staff, or other members.
14. Exercise discretion and respect confidentiality in handling materials and engaging in discussion of sensitive matters.
15. When speaking with the public, press, or other individuals, recognize that you have no authority to speak for the council unless such authority is specifically granted to you.
16. Honor the council's final decisions and choices, using the council's established processes for challenging decisions.
17. Support the chair in maintaining good order in meetings.
18. Arrange travel so that you are in attendance for the entire meeting.
19. Follow *Robert's Rules of Order* or as determined by the chair.
20. Sign the "Church Council and Committee Operational Ethics Policy."
21. Support the mission of the ELCA through an annual financial gift to the churchwide organization.
22. Attend meetings regularly.

# Report of the Task Force on the Structure and Governance of the ELCA Foundation

ELCA Church Council  
November 2017



**Evangelical Lutheran Church in America**

God's work. Our hands.

# Task Force – History and Purpose

- Formed by ELCA Church Council in November 2016

“...to consider whether the ELCA Foundation should be separately incorporated from the churchwide organization or otherwise reorganized, and to make recommendation on **governance** and **structure**.”



# Rationale for the Task Force

- To assess whether a change in corporate structure would lead to improved:
  - Investment performance and oversight
  - Legal risk mitigation to churchwide organization
  - Donor stewardship
  - Clarity of relationship – Endowment Fund to churchwide organization



# Background info - CGAs

- Distributions:
  - Donor receives pre-determined distributions (amount based on age at time of gift & single-life vs. two-life)
  - Charitable remainder beneficiary receives remainder at time of donor's death
- Liability:
  - Issuer assumes liability of annuity for life of donor
  - ELCA assumes liability of annuity payments - even if contract goes underwater - and any remainder is completely paid out to beneficiary.
- Management and fees:
  - ELCA receives 1% annual fee & 3% termination fee
- Minimum: \$10,000



# Background info - CRTs

- Distributions:
  - Trusts are legal documents that allow for annual fixed or variable distributions to income beneficiaries for defined period (often 20 years);
  - Remainder goes to named charitable beneficiaries.
- Liability:
  - If trust is depleted, payments to beneficiaries cease and the remainder beneficiary receives nothing.
- Trust gifts are considered life-income producing; donor receives tax deduction at time of gift.
- Management and fees:
  - Administration and investments: State Street Global Advisors
  - Record-keeping: ELCA Office of the Treasurer (OT)
  - Donors pay 90 basis points: State Street (40) and OT (50)
- Minimum: \$100,000



# Task Force summary recommendation

- To best serve the needs of our church today and in the future, the Task Force recommends **an expansion of the responsibilities and authorities assigned to the Endowment Fund of the ELCA, effective January 1, 2018**, in order that the Endowment Fund corporation would assume responsibility for all programs and related assets that currently are associated with the ELCA Foundation.



# Structural & governance changes

- Endowment Fund will be responsible for oversight of all deferred giving programs and assets of the churchwide organization, including CRT and CGA programs.
  - CRT transfer effective Jan 1, 2018
  - CGA transfer in stages (some may remain with churchwide organization until termination)
- **Transfer sufficient assets** from the ELCA to the Endowment Fund **so as to ensure that the Endowment Fund does not incur unfunded liabilities** as a result of the transfer.



# Structural & governance changes, cont.

- Endowment Fund creates investment and audit committees of the Board of Trustees and recruits experienced volunteer leaders
- Develop new positions, service level agreements and memorandums of understanding for other services and functions to support the work of Endowment Fund.
- Create separate financial statements, no longer consolidated with churchwide organization.



## Structural & governance changes, cont.

- Current ELCA Foundation staff move from Mission Advancement to Endowment Fund
- Bishop will have voice and vote on Endowment Fund Board
- Treasurer will be ex-officio
- Executive Director of Mission Advancement will be President of Endowment Fund
- Endowment Fund of the ELCA will operate under the name “ELCA Foundation” as it is commonly known

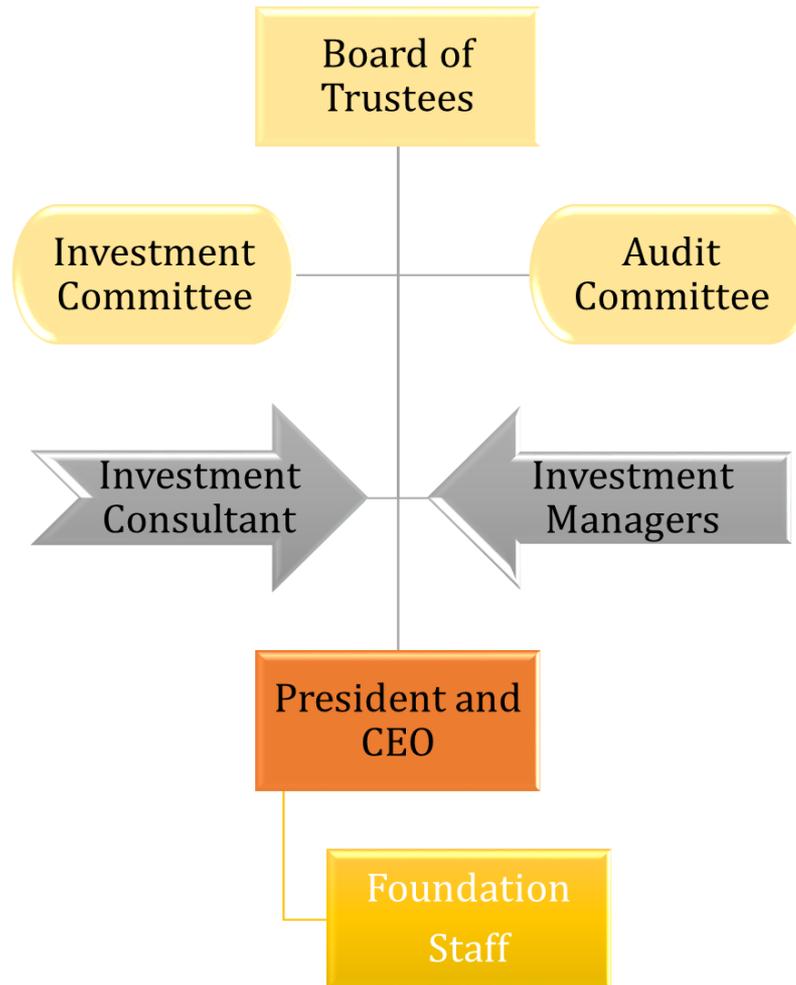


# Current vs. proposed structure & governance

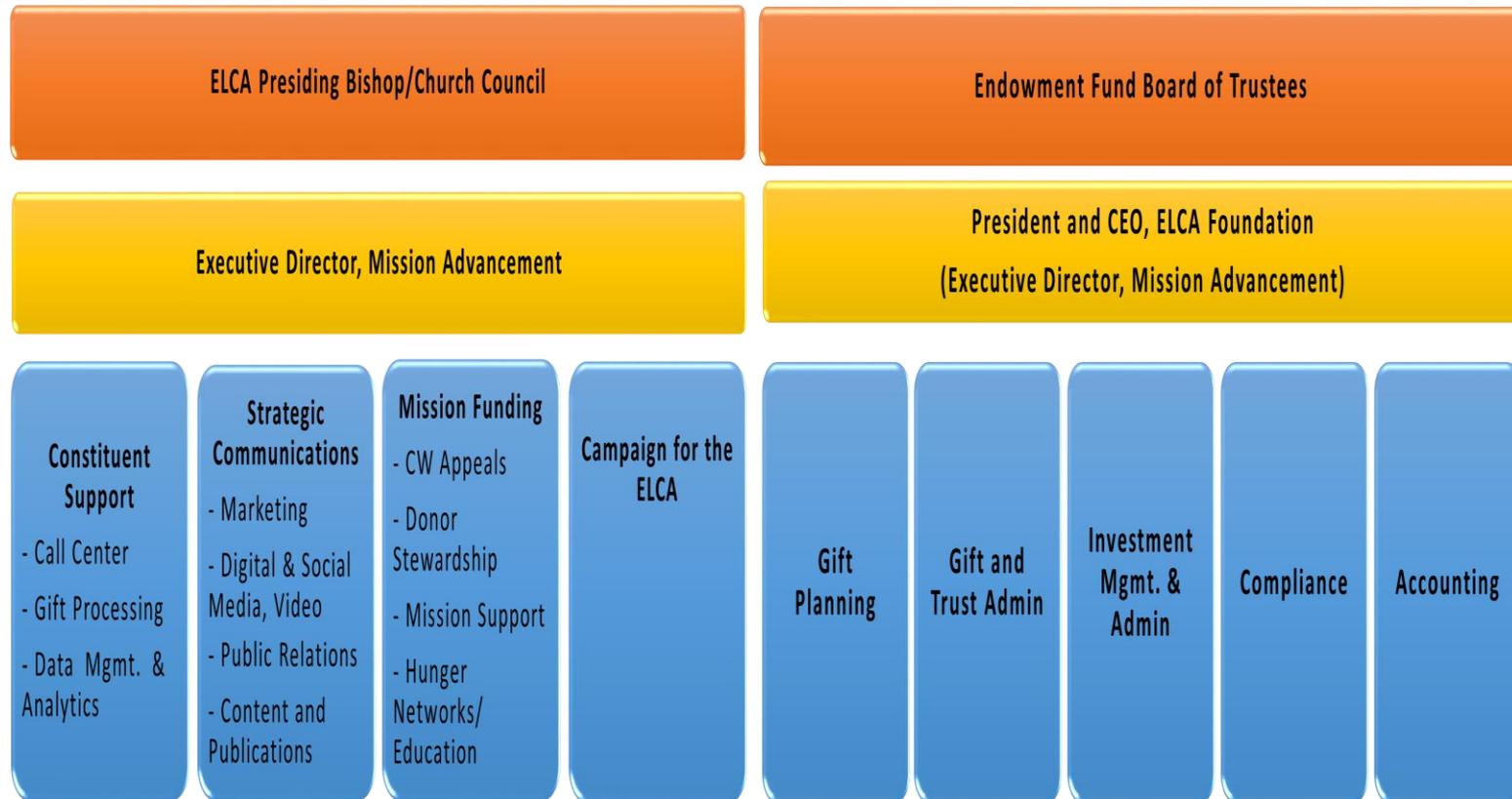
	Market value of Assets	Current Corporate structure	Current Governance	Governing Board is Elected by	Proposed Corporate Structure	Proposed Governance Structure
<b>Endowment Fund Pooled Trust (Fund A)</b>	\$700 Million	Endowment Fund Corporation	Endowment Fund Board of Trustees	ELCA Church Council	Endowment Fund Corporation	Endowment Fund Board of Trustees
<b>Special Asset Endowments</b>	\$2 Million	Endowment Fund Corporation	Endowment Fund Board of Trustees	ELCA Church Council	Endowment Fund Corporation	Endowment Fund Board of Trustees
<b>Charitable Gift Annuities</b>	\$60 Million	ELCA Churchwide Organization	ELCA Church Council	ELCA Churchwide Assembly	Endowment Fund Corporation	Endowment Fund Board of Trustees
<b>Charitable Remainder Trusts</b>	\$70 Million	ELCA Churchwide Organization	ELCA Church Council	ELCA Churchwide Assembly	Endowment Fund Corporation	Endowment Fund Board of Trustees



# Proposed structure of governance – Endowment Fund of the ELCA



# Proposed structure by function – Mission Advancement unit & Endowment Fund



# Benefits of recommended structure

1. Improved governance
2. Expanded investment and financial oversight
3. Increased transparency to current and prospective donors
4. Financial sustainability
5. Legal risk mitigation



# Risks & mitigation

- The following risks were carefully considered by the Task Force; mitigating controls are detailed on p 5-7:
  - Firewall/piercing of corporate veil
  - Cash flow issues/ loss of revenue to churchwide organization
  - Issues in transferring of CGAs
  - Coordination of development efforts
  - Failure of Foundation board/churchwide organization alignment
  - Election process of Foundation board
  - Alignment of training and policies with organization structure



# CGA – Proposal for shared liability

- Future unfunded obligations beyond amount of initial transfer would be **shared responsibility**:
  1. Churchwide organization will transfer \$2,150,000 in 2018 as the CGA obligations are transferred. \$2,150,000 is equal to net present value of underfunded liability
  2. If underfunding for current contracts exceeds that \$2,150,000, the churchwide organization will pay 80% of remaining obligation and Endowment Fund pays 20%
  3. Contracts written after Jan 1, 2018, are sole responsibility of Endowment Fund
- Reasoning behind cost-sharing: to recognize that the Endowment Fund Board of Trustees decisions going forward will impact funding status



# CGA transition analysis

Based on two analyses:

- Actuary Review
  - Estimated \$2,150,000 unfunded liability
- Graystone: Monto Carlo simulations
  - No infusion of capital: **37.5%** probability of generating market value that exceeds target over 7 years
  - With \$2 million infusion of capital: Probability increases to **47.1%**
  - Assumes no change in investment/fee structures



# Financial impact to churchwide org.

- The revenue that has supported the administration of CRT and CGA program at churchwide organization has been dedicated source of support for specific staff and services for these programs
- General mission support revenue has not been directly dedicated to the expenditure support for these programs
- There will likely be transition costs associated with the unwinding of tasks & staff from churchwide organization to Endowment Fund
- These costs will be absorbed by the dedicated revenue earned from management fees already assessed on these assets



# Financial transactions

Transfers for underfunded CGA reserve	\$2,150,000
Transfer of capital for liquidity	+ <u>\$3,200,000</u>
Total transfer from churchwide organization to Endowment Fund	<b>\$5,350,000</b>



# Timeline for decisions and implementation

## October 2017

- Board of Trustees considers proposal and sends feedback
- Church Council Executive Committee discusses proposal

## November 2017

- Church Council committees meet and discuss:
  - Budget and Finance
  - Legal and Constitutional Review
  - Planning and Evaluation
- Church Council considers proposed actions



# Timeline for decisions and implementation

## January 2018

- Initial capital contribution transferred from churchwide organization to Endowment Fund
- CRT transfer of authority
- Initial CGA transfer (IL, MN, PA)
  - Reserves for CGAs in IL, MN, PA transferred
  - Authority for related CGAs transferred
- New Service Level Agreements take effect



# Timeline for decisions and implementation

## **March 2018**

- Board of Trustees continue process of reorganization and review of new programs

## **April 2018**

- CC Budget and Finance committee receives transition update

## **June 2018**

- ELCA Audit Committee reviews final consolidated financial statements

## **July 2018**

- Option to renew or revise 6-month agreement for accounting services



# **Report of the Task Force on the Structure and Governance of the ELCA Foundation**

*Summary Report and Recommendations*

prepared for

**The ELCA Church Council  
and  
The Board of Trustees of the  
Endowment Fund of the ELCA**

October 2017

## Report of the Task Force on Structure and Governance of the ELCA Foundation

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*\*can be provided upon request*

## **Report of the Task Force on Structure and Governance of the ELCA Foundation October 2017**

### **I. Executive Summary of Recommendations**

The Task Force on the Structure and Governance of the ELCA Foundation (Task Force) was formed by action of the ELCA Church Council in November 2016 to “consider whether the ELCA Foundation should be separately incorporated from the churchwide organization or otherwise reorganized, and to make recommendation on governance and structure.”

During the succeeding year, the Task Force has engaged in prayer, study, analysis and careful consideration of the options that would best support the outcomes identified as critical for management of the Foundation programs that strengthen the church’s mission. The recommendation below and the following pages of this report outline the key considerations that were identified and addressed by the Task Force. After careful deliberation, churchwide leadership, Church Council members and other advisors to the Task Force are in agreement that the benefits of the proposed structure will outweigh any potential risks and will position the ELCA Foundation to grow in its support of ministries that serve God’s people and proclaim the gospel of Jesus Christ. The Task Force encourages positive action on this recommendation, summarized below, to the ELCA Church Council and the Endowment Fund Board of Trustees.

To best serve the needs of our church today and in the future, the Task Force recommends **an expansion of the responsibilities and authorities assigned to the Endowment Fund of the ELCA, effective January 1, 2018**, in order that the Endowment Fund corporation would assume responsibility for all programs and related assets that currently are associated with the ELCA Foundation.

These following **structural and governance changes** would be encompassed in this transfer of responsibility and authority:

1. Assign responsibility for oversight of all deferred giving programs and assets of the churchwide organization, including the Charitable Remainder Trusts (CRTs) and the Charitable Gift Annuity (CGA) programs, to the Endowment Fund of the ELCA (Endowment Fund).
2. Transfer the Charitable Remainder Trusts to the Endowment Fund, effective January 1, 2018.
3. Transfer ownership of the existing charitable gift annuities from the ELCA to the Endowment Fund of the ELCA in stages and in compliance with applicable state regulations. Note: a certain portion of the CGA obligations and related assets may remain with the ELCA churchwide organization until termination.
4. Transfer sufficient assets from the ELCA to the Endowment Fund to back the transferred charitable gift annuities so as to ensure that the Endowment Fund does not incur unfunded liabilities as a result of the transfer.

5. Direct the expanded Endowment Fund to create investment and audit committees of the Board of Trustees and recruit volunteer leaders with expertise in investment and financial process oversight to serve on these committees.
6. Move the staff team currently known as “ELCA Foundation” from the Mission Advancement unit of the ELCA churchwide organization to the Endowment Fund.
7. Develop new positions, Service Level Agreements and Memorandums of Understanding for other services and functions to support the work of the Endowment Fund that will not be part of the initial staffing under the expanded corporation.
8. Create distinct accounting and audit functions to support the preparation of separate financial statements that will no longer be consolidated with the financial statements of the churchwide organization.
9. Engage in a process that will allow the Endowment Fund of the ELCA to operate under the name “ELCA Foundation,” as it is commonly known.

The Task Force and CWO leadership believe that these changes will deliver the following **benefits**:

1. **Improved governance.** Currently, the ELCA Church Council is responsible for oversight of the charitable trust and annuity programs managed by the ELCA churchwide organization. Members of the ELCA Church Council do not generally have sufficient meeting time or the specialized expertise necessary to provide prudent management and oversight of these asset pools and their related programs, fee structures, and operations on behalf of the donors and beneficiary ministries. The Endowment Fund of the ELCA has dedicated trustees, consultants, advisors to provide the necessary oversight and an election process that will ensure the specialized expertise needed in trustees. Moving oversight of the annuity and trust assets to the Endowment Fund is in alignment with the original goals of this Task Force review for strengthening governance.
2. **Expanded investment and financial oversight.** We recommend that the Endowment Fund Board of Trustees create an investment committee and an audit committee to provide enhanced oversight and ensure robust financial controls. The Endowment Fund has indicated their intention to do so. The Investment Committee will meet quarterly to review the investment results and oversee any transitions in the portfolio management and will be supported by an investment consultant in addition to receiving reports from the investment managers and advisor.
3. **Increased transparency to current and prospective donors.** Centralizing the investment oversight, management, reporting, customer service and business development functions of the deferred giving pools into one organization will create a clear line of accountability that will be transparent to current and prospective donors and will align decision making and accountability with program responsibility. The new structure, as a single point of contact for donors and participants, will provide increased operational focus and support more effective reporting.
4. **Financial sustainability.** By combining most of the deferred giving, endowment and investment functions of the ELCA in one corporation, there will be new opportunities to structure and position these programs to ensure financial sustainability. The Endowment Fund Board of Trustees will provide expertise to address both growth in revenue through strategic investment of resources and control of expenses through efficient operations, selection of service providers, portfolio optimization and other measures.

5. **Legal risk mitigation.** A goal of separate incorporation is to create a “firewall” so that both the churchwide organization and the ELCA Foundation are responsible for their own debts and insulated from risk stemming from the other’s actions. The proposed change to move the CGA and CRT pools to the Endowment Fund will mitigate (but not eliminate) the risk that the Endowment Fund would be named in the event of significant litigation against the churchwide organization or that fiduciary duty liabilities of the Endowment Fund would transfer to the churchwide organization.

## II. Structure and Governance – Current vs. Proposed

**The Endowment Fund** of the ELCA is a separately incorporated ministry of the ELCA that serves as trustee of the Endowment Fund Pooled Trust (Fund A), with oversight provided by a board of trustees elected by the ELCA Church Council. Assets under management total approximately **\$700 million** and represent 1,024 outside investors.

**The ELCA Foundation** is a program of the churchwide organization, located in the Mission Advancement unit, with responsibilities and authorities assigned to several units, but primarily Mission Advancement (MA) and the Office of the Treasurer (OT). It provides fund-raising and gift planning services to donors, offering gifting vehicles that include Charitable Remainder Trusts, Charitable Gift Annuities, donor advised funds and other gift planning resources. Assets under management for the programs of the Foundation that are under the oversight of the churchwide organization and the ELCA Church Council (Charitable Gift Annuities and Charitable Remainder Trusts) total approximately **\$130 million**.

### *Foundation Pools: Current Governance and Structure vs. Proposed*

	Market value of Assets	<i>Current</i> Corporate structure	<i>Current</i> Governance	Governing Board is Elected by	<b>Proposed</b> Corporate Structure	<b>Proposed</b> Governance Structure
<b>Endowment Fund Pooled Trust (Fund A)</b>	\$700 Million	Endowment Fund Corporation	Endowment Fund Board of Trustees	ELCA Church Council	<b>Endowment Fund Corporation</b>	<b>Endowment Fund Board of Trustees</b>
<b>Special Asset Endowments</b>	\$2 Million	Endowment Fund Corporation	Endowment Fund Board of Trustees	ELCA Church Council	<b>Endowment Fund Corporation</b>	<b>Endowment Fund Board of Trustees</b>
<b>Charitable Gift Annuities</b>	\$60 Million	ELCA Churchwide Organization	ELCA Church Council	ELCA Churchwide Assembly	<b>Endowment Fund Corporation</b>	<b>Endowment Fund Board of Trustees</b>
<b>Charitable Remainder Trusts</b>	\$70 Million	ELCA Churchwide Organization	ELCA Church Council	ELCA Churchwide Assembly	<b>Endowment Fund Corporation</b>	<b>Endowment Fund Board of Trustees</b>

### III. Risk Analysis

#### Analysis of Risks and Mitigating Controls

No organizational or governance structure can eliminate risk that will occur through the normal conduct of its operations. The structure should, however, provide opportunity to minimize the probability of unfortunate events while maximizing opportunity for realizing mission opportunities.

The Task Force has identified potential risks in the proposed structure and proposed ways in which those risks could be minimized or mitigated. These areas are outlined below:

Risk	Mitigating Control
<p><b>Firewall/Piercing of corporate veil</b> When two organizations operate closely together, the risk exists that the court, on behalf of a creditor, could “pierce the corporate veil” by holding one organization responsible for the other’s debts. It is important to put in place a “firewall” of protections so that both the churchwide organization and the ELCA Foundation are well insulated from this risk.</p>	<ul style="list-style-type: none"> <li>• This proposed change moves responsibility for the management of CRT and CGA assets to a separate corporation, a positive step in limiting chances of a successful suit that would seek damages from the churchwide organization. Other plan components to create greater separation include:               <ul style="list-style-type: none"> <li>• The financial statements will no longer be consolidated.</li> <li>• Staff of the ELCA Foundation will be moved to the Endowment Fund.</li> </ul> </li> </ul>
<p><b>Potential loss of cash flow or revenue to churchwide organization</b> New governance responsibilities will require the Endowment Fund to develop administrative infrastructure. This will require investment of resources for staff, services and support. The financing of this investment may not align in timing with the wind-down of activities currently supported by the churchwide organization, and there may be funding gaps occurring as transitions are supported.</p>	<ul style="list-style-type: none"> <li>• The Endowment Fund will continue its service agreement with the churchwide organization for at least 6 months to ensure continuity of services and to allow time for development of efficient and effective operating and staffing structures.</li> <li>• The CGA and CRT revenue and expenses are all run through a designated account with deficits covered by an operating reserve and/or endowment fund fees – therefore there should be no impact on the churchwide current operating budget or cash flow.</li> <li>• Any redundancy in staffing that might exist during the 6-month transition period can be deployed to assist with transition workload and will be addressed in the new staffing proposal.</li> <li>• The churchwide organization has agreed to transfer sufficient funds to render the ELCA Foundation fully operational on January 1, 2018 and to transfer sufficient funds to back obligations with each CGA transfer, so cash flow does not become an issue for the Endowment Fund.</li> </ul>

<b>Risk</b>	<b>Mitigating Control</b>
<p><b>Issues in Transferring of CGAs</b>  As the organization moves forward with the transfer of CRTs and CGAs from the churchwide organization into the Endowment Fund, no issues are expected with the CRT pool. Anticipated issues in the transfer of CGAs include:</p> <ol style="list-style-type: none"> <li>1.) Required levels of notification to annuitants regarding the transfer process and response required from annuitants may differ by state;</li> <li>2.) Some annuitants may opt out of transfer;</li> <li>3.) State regulations could preclude some or all transfers of annuities in a specific state.</li> </ol> <p>Affected annuity contracts would remain with the churchwide organization until termination.</p>	<ul style="list-style-type: none"> <li>• While retaining responsibility for some CGAs under the CWO and CC is not ideal, any assets remaining under churchwide organization control would be managed by the Endowment Fund under a memorandum of understanding/service level agreement with the churchwide organization. Since no new annuities will be issued by the churchwide organization, this pool will decrease in size with each termination and will eventually decrease to zero.</li> </ul>
<p><b>Coordination of development efforts</b>  Our goal is to provide a structure that best equips this church, in all its expressions, for the growth of endowed and deferred gifts to benefit ELCA ministries. The churchwide organization has a vested interest in the oversight, planning and execution of fund raising strategies that are aligned with its goals and objectives. The proposal transfers fund raising staff associated with the current Foundation (but paid for primarily with Endowment Fees) to the Endowment Fund, while the Mission Advancement unit will continue to oversee the constituent data system (CRM), prospect strategy resources, marketing and social and digital medial resources. With the separation comes the potential risk of a loss of coordination in these efforts.</p>	<ul style="list-style-type: none"> <li>• The Executive Director for Mission Advancement is the chief development officer for the churchwide organization and also the CEO and President of the Endowment Fund, creating alignment of development strategy across all programs.</li> <li>• The Executive Director for Mission Advancement is nominated by the presiding bishop, elected by the Church Council and accountable to the Executive for Administration; and serves as President and CEO of the Endowment Fund through nomination of the Presiding Bishop and with the concurrence of the Endowment Fund Board of Trustees.</li> <li>• The Presiding Bishop serves as ex officio member of the Endowment Fund Board of Trustees with voice and vote.</li> <li>• The ELCA Treasurer serves as advisor to the Endowment Fund Board of Trustees.</li> <li>• The Church Council can request reports from the Endowment Fund.</li> <li>• Access to resources such as the CRM system, marketing, prospect management and other MA functions will continue to be available to the</li> </ul>

	Endowment Fund through a new Service Level Agreement.
<b>Risk</b>	<b>Mitigating Control</b>
<p><b>Failure of board alignment</b> An inherent risk of having two independent boards is that there can be a failure of alignment in goals and objectives which results in the diminishment of long term objectives for each organization.</p>	<ul style="list-style-type: none"> <li>• The points noted above under Coordination of Development Efforts are mitigating controls relative to the issue of diverging board strategies.</li> <li>• There are times when the interests of donors and investor participants may be different than that of the churchwide organization; in these cases, separate governance is a better structure for assuring fair representation of interests and lessening potential conflicts of interest.</li> </ul>
<p><b>Election of board</b> Board members of separately incorporated ministries are generally elected by the churchwide assembly, rather than the ELCA Church Council, and we are proposing to move to this paradigm after 2019. One risk of instituting a stronger separation between the two organizations in this way is that the CWO could experience a real or perceived loss of control.</p>	<ul style="list-style-type: none"> <li>• Currently, the board development committee of a separately incorporated ministry brings a nomination to ELCA Churchwide Assembly; only one nomination is required for each open position. While nominations from the floor are allowed, there are safeguards in place to ensure that all candidates have been properly vetted and fulfill the expertise requirements of an open position.</li> </ul>
<p><b>Ensure training and policies align with organizational structure</b> Some Task Force members believe that most of the operating and stewardship objectives put forth by churchwide leadership are possible within the current corporate structure. They believe that future governing bodies must be vigilant that leadership and staff embrace and understand the requirements of working effectively in a matrixed environment in these mission critical functions. They recommend a very intentional focus on the part of ELCA churchwide leadership and the Church Council to train and equip</p>	<ul style="list-style-type: none"> <li>• Operational efficiency was not an identified outcome for the Task Force, but is always an important objective. The churchwide organization engaged a development consultant to do an audit of Foundation programs and operations; those recommendations are being reviewed and implemented as appropriate. Continuing attention to operational efficiency is expected and this will now come under the oversight of the Endowment Fund Board of Trustees.</li> <li>• The changes proposed by the Task Force move the Foundation from a functional structure to a divisional structure and better support a Foundation that is almost \$1 billion in assets. A divisional structure will streamline communication and decision-making, set clear lines of accountability,</li> </ul>

leaders in the organization to manage in a more matrixed environment.	allow for more timely and specific fulfillment of requests, and better serve outward facing needs; supporting strong growth and development.
-----------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------

### **Charitable Gift Annuity – Proposal for Shared Liability**

An important question considered by the Task Force was where the ultimate liability rests for any future unfunded annuity obligations, should the transfer of the reserves to the Endowment Fund prove to be inadequate. It is proposed that this be a shared responsibility, as described below, and recorded in a Memorandum of Understanding signed by an officer of each corporation.

- First, the churchwide organization will transfer an amount equal to the net present value of the underfunded liability, estimated at \$2,150,000, to the new corporation.
- Second, if the underfunding for the pool of contracts written before January 1, 2018 exceeds that level, the churchwide organization will pay 80 percent of the remaining obligation and the Endowment Fund will pay 20 percent.
- Third, all contracts written after January 1, 2018 will be the sole responsibility of the new corporation.

This method of sharing responsibility for the liability is proposed so that the Endowment Fund has a financial incentive to manage assets and future liabilities as effectively as possible, but keeps the churchwide organization involved in the case of an extreme or disaster scenario.

The attached actuarial report estimating the amount of underfunding (Appendix D) is based on historic performance and past performance does not guarantee future results. The actual liabilities could be higher or lower than the expected liabilities.

See attached Memorandum of Understanding (Appendix C).

## **IV. Financial Impact Analysis**

### **Financial Impact Summary Description**

Operating revenues and costs related to the ELCA Foundation's endowment and deferred gift programs are currently managed through designated operating accounts. Additionally, two funds functioning as endowment support the ELCA Foundation programs. The balance of all accounts, or \$7.4 million, will be used to fund transition and capitalization costs for separate incorporation of the ELCA Foundation.

In addition to covering the transition expenses estimated at \$500 thousand, the churchwide organization anticipates making a capital contribution to the separately incorporated ELCA Foundation. The minimum unrestricted net assets required to meet all state regulations is \$2.0 million. For purposes of operating liquidity and contingency, \$3.2 million is estimated as the initial

contribution, representing six months of operating expenses for the ELCA Foundation. An estimated capital contribution for projected charitable gift annuity unfunded underwater liabilities is \$2.15 million; this estimate is based on the most current actuarial study. In total, the capital contribution is estimated at \$5.35 million.

After January 1, 2018, the churchwide organization and the ELCA Foundation anticipate providing services to each other through a service level agreement. Services provided to the ELCA Foundation by the churchwide organization are anticipated to include: facilities, human resources, information technology, financial services (initially), gift processing, prospect management and marketing. Services provided to the churchwide organization by the ELCA Foundation include: life insurance program and gift planning services. For costs currently allocated to ELCA Foundation programs, preliminary estimates are provided on the attached financial impact summary. New and currently unallocated costs as well as any revisions to existing services are under discussion by leadership.

It is estimated that, after the capital contributions and transition costs are accounted for, \$1.6 million will remain as a churchwide organization fund functioning as endowment. Distributions from this fund may be used to cover service level agreement costs. The fund will serve as a reserve for additional underwater liabilities as described in the Memorandum of Understanding.

Following are summaries of the financial impact related to the upcoming transition, including a summary of the current balance sheet and operating reserves (blue), anticipated transfer of capital to the new corporation and transition expenses (orange), future financial statement projections and anticipated payments across entities through Service Level Agreements (green), financial impact of anticipated service level agreements, and a summary of the impact on churchwide funds currently held for the Foundation (gray).

**CURRENT STATE**

**Consolidated Balance Sheet - 1/31/17**

Assets	795,039,688
Liabilities	<u>(485,422,567)</u>
Net assets	309,617,121

**Operating Accounts\***

Balance 2/1/17	2,550,394
Net revenue over/(under) expenses	
-EFPT	504,119
-CGA	(11,943)
-CRT	<u>(61,343)</u>
Balance 8/31/17	2,981,226

**Funds Functioning as  
Endowment - 8/31/17**

Foundation Operating Reserve	3,305,050
Income Account	<u>1,143,688</u>
	4,448,738

\* ELCA Fdn programs are self-funded ministries. Financial activity is recorded in designated funds; third party, MA and OT costs applicable to the conduct of these programs are charged against mgmt fee revenues. Account balances carry over for use in future years.

\*\* FFE established in 2010 from ELCA Foundation account balances; intended to serve as liquidity and contingency fund

<b>TRANSITION ACTIVITIES</b>			
<b>Capital Contribution (from CWO to Fdn)</b>		<b>Transition Costs</b>	
Liquidity (6 months expenses) <sup>2</sup>	3,200,000	Legal	100,000
CGA Unfunded Underwater <sup>3</sup>	2,150,000	Consultants	350,000
<b>Total</b>	<b>5,350,000</b>	Other	50,000
		<b>Total</b>	<b>500,000</b>

<sup>1</sup> Highest level of minimum unrestricted net assets required for CGA state compliance  
<sup>2</sup> BOT will adopt own liquidity and contingency policies; estimates based on CWO assumptions  
<sup>3</sup> Based on projections from CGA actuarial study

<b>FUTURE STATE</b>			
<b>Balance Sheets - approximated as of 12/31/16</b>			
<b>ELCA Foundation</b>		<b>ELCA Churchwide Organization</b>	
Assets	778,125,823	Assets	448,576,454
Liabilities	(747,365,817)	Liabilities	(42,797,537)
<b>Net Assets</b>	<b>30,760,006</b>	<b>Net Assets</b>	<b>405,778,918</b>
<b>Mutual Services Arrangements</b>			
Provided to ELCA Foundation (preliminary)		Provided to Churchwide Organization (preliminary)	
Facilities	38,400	<i>see Financial Impact Summary Description</i>	
Human Resources	72,000		
Information Technology	310,000		
Financial Services	330,000		
Gift Processing - tbd			
Prospect Management - tbd			
Marketing - tbd			
ELCA Fund for Leaders - tbd	332,000		
<b>Annual total paid by Fdn to CWO</b>	<b>1,082,400</b>		

<b>RECAP OF CHURCHWIDE IMPACT POST-TRANSITION</b>			
<b>Fund balances</b>		<b>Annual revenues/expenses</b>	
Available Funds at 8/31/17	7,429,964	Distribution from remaining FF <sup>1</sup>	64,484
Capital Contribution	(5,350,000)	Mutual services	-
Transition costs	(500,000)	Accounting for beneficial interests	-
<i>Remaining balance available</i>	<b>1,579,964</b>	Net unfunded costs	-

## V. Implementation Planning

### Timeline Highlights

Month	Date	Responsible party	Task
October 2017	19-20	Board of Trustees	• Consider TF proposed actions; Review financial transaction
	24	CC Executive Committee	• Discuss proposed actions
November 2017	8	CC – Audit Comm.	• Discuss proposed actions
	9-12	CC – Budget & Fin.	• Discuss proposed actions

		CC – Legal/Constit. Review CC – P&E Church Council	<ul style="list-style-type: none"> <li>• Discuss proposed actions</li> <li>• Discuss proposed actions</li> <li>• Consider TF proposed actions</li> </ul>
January 2018	1	CWO and FO	<ul style="list-style-type: none"> <li>• Capital contribution for initial liquidity (exact amount TBD) transferred from CWO to FO</li> <li>• Transfer CRTs; begin CGA transfer (IL, MN, PA)</li> <li>• State-by-state reserve for IL, MN, PA transferred to FO</li> <li>• Begin 6-month SLA for accounting services</li> <li>• Transfer of CRT authority, partial CGA authority and staff from CWO to FO</li> </ul>
	1	FO staff/Legal	
	1	OT and FO	
	1	OT and FO FO and MA	
March 2018	15-16 22	Board of Trustees ELCA Audit Committee	<ul style="list-style-type: none"> <li>• Consider action to begin issuing CGAs in IL, MN, PA</li> <li>• Review of Endowment Fund Financial Statements</li> </ul>
April 2018	5-8	Church Council	<ul style="list-style-type: none"> <li>• BFC update on implementation/transition of assets</li> </ul>
June 2018		ELCA Audit Committee	<ul style="list-style-type: none"> <li>• Review of (final) Consolidated Financial Statements</li> </ul>
July 2018	1	OT and FO	<ul style="list-style-type: none"> <li>• Option to renew or revise 6-month SLA for accounting services</li> </ul>

<p><b>Key:</b>  BFC = Budget and Finance Committee of ELCA Church Council  BoT = Board of Trustees of expanded ELCA Foundation  CC = ELCA Church Council  CGA = Charitable Gift Annuity  CRT = Charitable Remainder Trust  CWO = Churchwide Organization  FO = Newly expanded ELCA Foundation  MA = Mission Advancement unit of churchwide organization  OT = Office of the Treasurer of the churchwide organization  P&amp;E = Planning and Evaluation committee of ELCA Church Council  SLA = Service-level agreement</p>
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**Communications Matrix**

Communication of the changes will vary based on the constituent and from compliance notifications to donor stewardship and marketing and PR. The matrix below gives an overview of the audience segments and planned communication channels.

Audience	Channels									
	Email	Direct Mail	Press Release	ELCA.org	Face-book	Twitter	Seeds for the Parish	Seeds Monthly	Living Lutheran	Living Lutheran .org
CGA donors	x	x								
CGA beneficiaries	x	x								
CRT donors	x	x								
CRT beneficiaries	x	x								
Fund A participants	x	x								
Partners		x								
Synod Bishops	x	x					x	x		
Seminary Presidents	x	x								
CWO staff	x		x				x	x	x	x
Congregations	x	x					x	x		
Synod Communicators	x		x		x	x	x	x		x
General Audience			x	x	x	x			x	x
Media	x		x	x						

### CGA Transition Analysis

A major piece of work in the development of the plan to move the Charitable Annuity pool to the Endowment Fund Corporation, doing business as the ELCA Foundation, was a robust actuarial and statistical analysis of the current contracts and investments. The status of the pool was considered from two perspectives – first, an extensive actuarial analysis was completed by Dave Adams based on the assets and the contracts as of December 31, 2016. Dave is an actuary and a former Portico employee and has been studying the pool for many years. He concluded, based on the existing portfolio and actuarial tables for the current donors, that a \$2.1 million unfunded liability exists. The second step was to ask Graystone to run a Monte Carlo simulation, i.e. a range of probable outcomes for the pool under two scenarios. The first assumed the pool exactly as it was on December 31, 2016 and the second assumed a \$2 million capital infusion.

The first scenario revealed that without making any changes to the pool, and based on the age and actuarial life expectancies of the donors, the possible market values ranged from a low of \$16 million to a high of \$50 million. The median result over the seven-year period was \$30.8 million; \$3.2 million below the targeted market value of \$34 million. The probability of a generating a market value that exceeds the target over the seven-year period is 37.5 percent.

The second scenario, assuming a \$2 million capital infusion on December 31, 2016, shows that the probability of meeting or exceeding the target value increased by almost 10 percent to 47.1 percent. In this simulation, no changes were made to the investment structure. The median result after seven years is \$33.2 million. The range of returns moved up slightly with a low of \$17.9 million and a high of \$52.9 million.

In conclusion, there is a 47.1 percent chance that at the end of seven years, with the \$2 million transferred to cover the estimated underwater component, we will have enough assets to meet outstanding CGA obligations. If not, any unfunded portion will be shared on an 80/20 ratio between the churchwide organization and the Endowment fund.

### **CGA Actuarial Analysis and the Monte Carlo Simulation**

Monte Carlo simulations are used to model the probability of different outcomes in a process that cannot easily be predicted due to the intervention of random variables. Greystone performed these simulations for the Endowment Fund to determine the probability that the current \$2.1 million underfunded liability, identified in the actuarial analysis, could be reduced or eliminated. What the simulation shows is that if the estimates Dave Adams used in his actuarial study are realistic, if the current asset allocation of the pool does not change, if an immediate \$2 million capital infusion is made, and if everything remains normal; at the end of seven years, assets are likely to equal liabilities.

Of course, there are many assumptions in the actuarial study, all of which could change. For example, Dave Adams used the 2012 mortality tables and added two extra years to the life expectancy of females. He assumed a level 3.6 percent rate of return and used a probability analysis of the actuarial table results, (This means that while the actuarial table might predict that an 84-year-old male has a current life expectancy of two years, some men will actually live longer than 86 and some will be gone at 85. His analysis uses the probability that only a certain percentage will die each year – not that they all die at 86.) In addition, the analysis takes into consideration that the ELCA CGA pool is a composite of over 3,500 individual contracts – this pool does not benefit from pre-mature deaths. Each contract is managed separately.

Using those assumptions, Graystone Consulting ran the Monte Carlo simulation, which in this case was a series of 10,000 iterations of random rates of return and volatility levels, and confirmed Dave's findings. Further, if no changes are made in the portfolio, and the \$2 million capital infusion is made, there is a 47.1 percent chance of hitting the target market value, \$34 million. This probability was increased by 10 percent when the \$2 million infusion was taken into account.

While the results of the simulation are promising (47.1 percent is a very good Monte Carlo score), it should be noted that the calculations are projections based on assumptions. Going forward, the study must be updated at least annually in order to capture actual outcomes, which may indicate that adjustments to the asset allocation are required to stay on the right path.

Given these results, the capital infusion to be made on January 1, 2018, the liability sharing proposal, and diligent asset management, we believe that the Endowment Fund will be able to effectively manage this program and return the pool to a healthy status.

### **CGA Transition Plan**

The transfer of annuity obligations and related assets will be completed in phases, with Phase 1 comprising three states that have minimal requirements and a large number of contracts: Pennsylvania, Minnesota, and Illinois. The total number of CGA accounts in just these three states equals 1,186; roughly 34 percent of the entire CGA Pool.

- **Illinois**
  - The total number of CGA accounts in Illinois is **198**
  - Total market value is \$3,465,411.10, with \$459.20 being underwater
  - Illinois has the following requirements which we meet or exceed:
    - An organization needs to have continuous operation for twenty years
    - The organization must have a two million dollars unrestricted funds balance
- **Minnesota**
  - The total number of CGA accounts in Minnesota is **312**
  - Total market value is \$6,451,532.59, with \$17,608.52 being underwater
  - Minnesota does not have state filing requirements
- **Pennsylvania**
  - Pennsylvania has the highest number of CGA accounts with **676**
  - Total market value is \$7,896,952.27, with \$33,598.08 being underwater
  - Pennsylvania has the following requirements which we meet or exceed:
    - The organization must have \$100,000 in unrestricted assets. The assets can include cash, cash equivalents, or publicly traded securities
    - The organization must be in operation for three years
    - The organization must be registered for charitable solicitation with the Pennsylvania Department of State

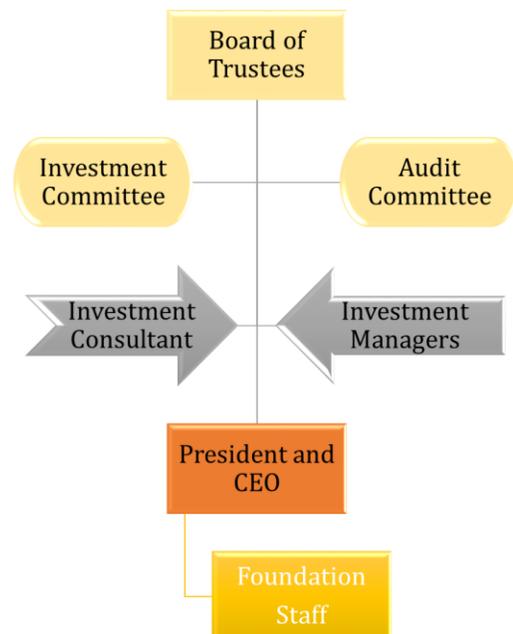
## VI. Structure

### Proposed Governance Structure

In the proposed new structure, the president and CEO of the Endowment Fund of the ELCA reports to the Board of Trustees, and additional Endowment Fund staff report to the president.

Trustees would continue to be elected by ELCA Church Council, at least until 2019.

The Board of Trustees contains both an Investment Committee and an Audit Committee. Members of the Investment Committee are external volunteers who demonstrate expertise in investment oversight and work with Endowment Fund staff, investment consultants and investment managers to make and implement decisions regarding the investment of Foundation assets. The Investment Committee Charter will explain in detail the responsibilities of this committee and its relationship to the Board of Trustees.



The Audit Committee provides oversight of the Endowment Fund’s financial reporting, risk management, the audit process, the system of internal controls, compliance with laws and regulations, and business ethics.

**Proposed Organizational Structures by Functions**

Under the new structure, the development work of the churchwide expression continues to be integrated with the Executive Director for Mission Advancement also serving as the CEO and President of the Endowment Fund. In addition, the treasurer of the ELCA will serve as an advisor to the newly expanded ELCA Foundation with voice but no vote. It is

recommended that the CFO of the Foundation serve as treasurer for the corporation. A new provision is recommended for the Endowment Fund Bylaws whereas the Presiding Bishop of the ELCA will serve as ex officio member of the board with both voice and vote. The board will continue to have an advisory synod bishop.



The revised draft continuing resolutions move responsibility for the accounting and investment functions of the endowment and deferred giving programs from the Office of the Treasurer to the Endowment Fund. Positions to direct these functions have been approved and filled with the addition of a Chief Financial Officer and an Investment Administration Manager.

The churchwide organization Office of the Treasurer will continue to provide accounting services for the ELCA Foundation for at least the first six months to provide seamless service to constituents.

Mission Advancement will continue to provide CRM (constituent relations database management), prospect strategy, gift processing and strategic communications services to the expanded Endowment Fund. Services provided across entities will be detailed in a Service Level Agreement.

## VII. Appendices

### Appendix A: Task Force on ELCA Foundation Governance and Structure

#### Churchwide organization leadership members

The Rev. Christopher Boerger, ELCA Secretary

The Rev. Elizabeth Eaton, ELCA Presiding Bishop

Christina Jackson-Skelton, Executive Director, ELCA Mission Advancement

The Rev. Linda Norman, ELCA Treasurer

#### Task Force representative members

##### *Chair of Task Force:*

Ingrid Stafford, of Evanston, Ill.

ELCA Church Council Budget and Finance Committee

Deacon Christine Connell, of Staten Island, NY

ELCA Church Council Evaluation and Planning Committee

Marjorie B. Ellis, of Worthington, Ohio

ELCA Church Council Legal and Constitutional Review Committee

Eric Golberg, of Croton-on-Hudson, NY

Board of Trustees of the Endowment Fund of the ELCA

The Rev. Thomas Skrenes, Bishop emeritus, Northern Great Lakes Synod

ELCA Conference of Bishops (*has since retired*)

#### Task Force at-large member

Paula Meyer, of Edina, MN

#### Churchwide organization resource staff

The Rev. Wyvetta Bullock, ELCA Executive for Administration

Thomas Cunniff, ELCA Associate Legal Counsel

Deacon Jessica Nipp Hacker, Director, Stewardship, Operations and Planning

Annette Roman, Controller

Charlie Sandoval, Compliance Manager

Annette Shoemaker, Director, ELCA Foundation

## Appendix B: Detailed Financial Analysis

<b>ELCA Foundation</b>					
<b>Balance Sheet Approximation</b>					
<b>As of December 31, 2016, plus capital contribution</b>					
		<u>ELCA Foundation</u>			
<b>ASSETS</b>					
Cash and Investments		777,615,821			
Accounts Receivable		119,290			
Due to/from related organizations		374,445			
Prepaid Expenses		16,267			
Beneficial Interests		-			
<b>TOTAL ASSETS</b>		<b>778,125,823</b>			
<b>LIABILITIES</b>					
Accounts Payable		330,054			
Deferred Revenue		996,083			
Accrued Expenses		7,270			
Annuities Payable		76,819,448			
Funds Held for Others		537,482,373			
Funds Held for Others in Perpetuity		131,730,590			
<b>TOTAL LIABILITIES</b>		<b>747,365,817</b>			
<b>NET ASSETS</b>					
Unrestricted		6,172,678			
Temporarily Restricted		24,587,328			
Permanently Restricted		-			
<b>Total Net Assets</b>		<b>30,760,006</b>			
<b>TOTAL LIABILITIES AND NET ASSETS</b>		<b>778,125,823</b>			
<b>Assumptions:</b>					
ELCA Foundation is a standalone, unconsolidated entity with all deferred gifts transferred					
50% non-investor participant accounts owned by ELCA Foundation and 50% by churchwide					
1/3rd of temporarily restricted endowments benefit churchwide ministries					
2/3rds of permanently restricted endowments benefit churchwide ministries					
\$6M of capital contribution made from churchwide					

<b>Churchwide Organization</b>			
<b>Balance Sheet Approximation</b>			
<b>As of January 31, 2017, less capital contribution</b>			
	Churchwide Organization (revised)	Churchwide Organization (as audited)	
<b>ASSETS</b>			
Cash and Investments	248,748,070	840,508,839	
Accounts and Interest Receivable	8,585,743	8,707,696	
Due to/from Related Organizations	1,920,335	2,294,780	
Prepaid Expenses and Other Assets	6,983,020	11,735,328	
Mortgages, Notes, and Contracts for Deed	250,736	250,736	
Overseas Church Construction Loans	345,488	345,488	
Property, Furniture, and Equipment, net	26,931,531	26,931,531	
Beneficial Interests	154,811,531	20,250,143	
<b>TOTAL ASSETS</b>	<b>448,576,454</b>	<b>911,024,541</b>	
<b>LIABILITIES</b>			
Accounts Payable	3,717,667	4,009,473	
Deferred Revenue	145,967	1,168,436	
Accrued Liabilities	3,470,539	3,477,709	
Annuities Payable	-	77,369,693	
Notes Payable	11,996	11,996	
Funds Held for Others	2,641,334	331,958,899	
Funds Held for Others in Perpetuity	32,810,033	74,931,844	
<b>TOTAL LIABILITIES</b>	<b>42,797,537</b>	<b>492,928,050</b>	
<b>NET ASSETS</b>			
Unrestricted	92,334,561	97,548,504	
Temporarily Restricted	82,889,325	135,618,688	
Permanently Restricted	230,555,031	184,929,298	
<b>Total Net Assets</b>	<b>405,778,918</b>	<b>418,096,491</b>	
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>448,576,454</b>	<b>911,024,541</b>	
<b>Assumptions:</b>			
ELCA Foundation is a standalone, unconsolidated entity; all deferred gifts transferred from churchwide			
50% non-investor participant accounts owned by ELCA Foundation and 50% by churchwide			
1/3rd of temporarily restricted endowments benefit churchwide ministries			
2/3rds of permanently restricted endowments benefit churchwide ministries			
\$6M of capital contribution made from churchwide			



<b>Financial Statement Mapping</b>			
<b>Endowment and Deferred Gift Programs Only*</b>			
<b>As of January 31, 2017</b>			
		ELCA Foundation	Churchwide
<b>ASSETS</b>			
Cash and Investments		771,615,821	183,915,627
Beneficial Interests		-	154,811,531
<i>Total Assets</i>		<u>771,615,821</u>	<u>338,727,158</u>
<b>LIABILITIES</b>			
Deferred Revenue		996,083	145,967
Annuities Payable		76,819,448	-
Funds Held for Others		537,482,373	2,623,067
Funds Held for Others in Perpetuity		131,730,590	32,810,033
<i>Total Liabilities</i>		<u>747,028,494</u>	<u>35,579,067</u>
<b>NET ASSETS</b>			
Unrestricted		-	28,490,687
Temporarily Restricted		24,587,328	44,102,373
Permanently Restricted		-	230,555,031
<i>Total Net Assets</i>		<u>24,587,328</u>	<u>303,148,091</u>
<b>TOTAL LIABILITIES AND NET ASSETS</b>		<b>771,615,821</b>	<b>338,727,158</b>

\* assumes all deferred gifts fully transferred to the ELCA Foundation corporation; assumptions regarding ownership of endowments included in breakdown by gift type

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<b>Endowment Fund Corporation - Operating Projections</b>				
<b>Separate, Non-consolidated entity - assumes endowment and deferred gift programs are fully transferred</b>				
<b>Year 1 assumes that the ELCA Foundation corporation is fully operational</b>				
	Year 0 (Current)	Year 1	Year 2	
<b>REVENUE</b>				
Management Fees				
Endowment Fund Pooled Trust (60 bps)	6,505,484	4,171,445	4,368,865	
Charitable Gift Annuities (100 bps; 3% term. fee)	667,603	643,630	584,367	
Charitable Remainder Trusts (50 bps)	338,304	402,306	404,789	
Service Agreement Income, tbd (from churchwide organization)				
Gift Planning Partnership Dues	342,000	345,000	355,350	
<b>TOTAL REVENUE</b>	<b>7,853,391</b>	<b>5,562,381</b>	<b>5,713,371</b>	
<b>EXPENSES</b>				
STAFFING (employees and/or through Services Agreement)				
Executive Team	110,176	399,930	407,929	
Gift Planning	2,327,895	2,370,750	2,418,165	
Gift and Trust Administration, Compliance	443,075	488,229	497,994	
Finance & Accounting, IT Analyst, Investments	944,489	974,572	994,063	
Marketing and Communications, Prospect Research	357,093	261,630	266,863	
	4,182,728	4,495,111	4,585,013	
<b>DIRECT EXPENSES</b>				
<i>Investment-related expenses</i>				
Investment Mgmt Fees (EFPT for Year 0 only; CGA	2,514,300	65,004	66,954	
Custodial Fees (EFPT for Year 0 only; CGA for all ye	297,897	16,680	17,180	
Investment Consultant	75,000	85,000	87,550	
Bank Service Charges	60,034	75,000	77,250	
CGA actuarial analysis and regulatory reporting ser	22,250	20,000	20,600	
State licenses and fees	1,800	1,800	1,854	
	2,971,281	263,484	271,389	
<i>Marketing and Communications</i>				
Media Materials-Prod/Print/Adv	44,200	44,500	45,835	
Promotion and Advertising	62,500	62,500	64,375	
Professional Services	23,000	23,000	23,690	
Postage	28,700	28,700	29,561	
Other	5,150	5,850	6,026	
	163,550	164,550	169,487	
<i>Travel and entertainment</i>				
Staff travel	256,221	276,800	285,104	
Hospitality and non-staff travel	26,500	24,000	24,720	
Registrations	14,780	15,000	15,450	
	297,501	315,800	325,274	

**(Continued on next page)**

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<b>Endowment Fund Corporation - Operating Projections (page 2/2)</b>			
<b>Separate, Non-consolidated entity - assumes endowment and deferred gift programs are fully transferred</b>			
<b>Year 1 assumes that the ELCA Foundation corporation is fully operational</b>			
	Year 0 (Current)	Year 1	Year 2
<b>INDIRECT EXPENSES</b>			
<i>Governance</i>			
Board meetings	16,450	19,950	20,549
Investment committee meetings	-	2,500	2,575
Audit Committee meetings	-	3,000	3,090
	16,450	25,450	26,214
<i>Management and General</i>			
Postage	8,760	9,000	9,270
Office supplies and copying	8,425	8,450	8,704
Telephone and Internet Connection	12,810	17,500	18,025
Insurance premiums	68,700	100,600	103,618
Memberships	4,670	5,000	5,150
Legal services	21,000	15,000	15,450
Internal and External Audits	85,292	123,500	127,205
Hardware	-	12,500	12,875
Software licenses and maintenance contracts	35,049	35,500	36,565
Other	19,016	-	-
	263,722	327,050	336,862
<i>Services Agreement And MOU Costs (to churchwide organization)</i>			
Facilities	41,621	38,400	39,552
Human Resources	76,381	72,000	74,160
Information Technology	328,935	310,000	319,300
Financial Services	39,730	-	-
Constituent Support - tbd			-
ELCA Fund for Leaders	325,490	332,000	341,960
	812,157	752,400	774,972
<b>TOTAL EXPENSES</b>	<b>8,707,389</b>	<b>6,343,845</b>	<b>6,489,209</b>
<b>NET SURPLUS/(DEFICIT)</b>	<b>(853,998)</b>	<b>(781,464)</b>	<b>(775,838)</b>
Six months of Year 1 expenses of \$6.3 million. Approximated as \$3.2 million.			

## Appendix C: Memorandum of Understanding

This Memorandum of Understanding (“Memorandum”) is entered into this \_\_ day of November 2017, by and between the Evangelical Lutheran Church in America (“ELCA”), a Minnesota non-profit corporation, and the Endowment Fund of the Evangelical Lutheran Church in America (“Endowment Fund”), a Minnesota non-profit corporation (the ELCA and the Endowment Fund collectively, the “Parties”).

WHEREAS, the ELCA intends to transfer to the Endowment Fund the trusteeship of certain charitable remainder trusts (“CRT’s”), and ownership of certain charitable gift annuities (“CGA’s”); and

WHEREAS, the Endowment Fund is willing to accept those transfers contingent on, *inter alia*, the transfer of sufficient funds from the ELCA as reasonably believed sufficient to avoid incurring any unfunded liabilities as a result of the transfer of the CGA’s and the ELCA is willing to transfer those funds; and

WHEREAS, the ELCA and the Endowment Fund desire clarity as to how they will share any contingent future liabilities that arise under the CGA program, above and beyond liabilities covered by the transfer of funds from the ELCA to the Endowment Fund.

NOW, THEREFORE, the ELCA and the Endowment Fund hereby enter into this Memorandum and agree as follows:

1. As the CGA’s are gradually transferred from the ELCA to the Endowment Fund, the ELCA will gradually transfer to the Endowment Fund the asset pools which currently back those CGA’s, as well as an additional amount, currently estimated to be \$2,150,000.00, which is reasonably believed to be sufficient to cover future liabilities that are not covered by the pooled funds currently backing the CGA’s.
2. If, after the transfer of the CGA’s and the funds described in paragraph 1, the Endowment Fund incurs additional liabilities under the CGA’s which are not covered by the funds described in paragraph 1, then any additional unfunded liability shall be paid 80 percent by the ELCA and 20 percent by the Endowment Fund.
3. The ELCA shall have no liability for CGA’s entered into by the Endowment Fund on or after January 1, 2018.
4. The ELCA shall transfer sufficient funds to the Endowment Fund to render the Endowment Fund fully operational on January 1, 2018 after taking into account its expanded functions and responsibilities. The amount of such transfer is currently estimated to be \$3,200,000. The ELCA shall pay for transition costs related to the transaction, including legal costs, consultants and other costs.
5. The ELCA and the Endowment Fund are and remain legally separate entities, and this Memorandum shall not be construed to create any partnership, joint venture, employee, or agency relationship between the ELCA and the Endowment Fund.
6. If any provision of this Memorandum is invalidated or held unenforceable, the invalidity or unenforceability of that provision shall not affect the validity or enforceability of any other provision of this Memorandum. In addition, the Parties agree that as to any provision found

to be invalid or unenforceable as written in this Memorandum, the same shall not be void, but rather shall be reformed and enforced to the maximum extent permissible under applicable law, as if originally executed in that form by the Parties.

7. This Memorandum has been freely negotiated by the Parties hereto. In the event of any controversy, dispute, or contest over the meaning, interpretation, validity or enforceability of this Memorandum, or any of its terms or conditions, there shall be no inference, presumption or conclusion drawn against any Party by virtue of that Party, or its agent having drafted this Memorandum, or any portion hereof.
8. No amendment, change, waiver, or discharge hereof shall be valid, unless in writing and signed by both Parties.
9. This Memorandum constitutes the entire agreement and understanding between the Parties, with respect to subject matter described herein, and supersedes any prior agreements, arrangements, and understandings of the Parties relating to the same subject matter.
10. The undersigned hereby acknowledge that they have read the foregoing Memorandum, know its contents, fully understand its meaning and legal implications, had an opportunity to discuss it with their own legal counsel, and are executing this Memorandum as a free and voluntary act on behalf of the named Parties. The undersigned further represent that they are duly authorized to execute this Agreement on behalf of the named Parties.

IN WITNESS WHEREOF, the Parties have caused this Agreement to be executed by their duly authorized representatives.

Endowment Fund of the ELCA

Evangelical Lutheran Church in America

By: \_\_\_\_\_

By: \_\_\_\_\_

Christina Jackson-Skelton, President

Rev. Linda Norman, Treasurer

Date: \_\_\_\_\_

Date: \_\_\_\_\_

By: \_\_\_\_\_

By: \_\_\_\_\_

Its Chair

Rev. Wm. Chris Boerger, Secretary

Date: \_\_\_\_\_

Date: \_\_\_\_\_

**En Bloc Items**

**I. Board Development Committee**

**II. Budget and Finance Committee**

**A. Audit Committee Membership**

**CC ACTION [EN BLOC]**

**Recommended:**

To approve the reappointment of the following to the ELCA Audit Committee for a two-year term expiring in 2019: Ms. Ingrid Stafford, Mr. Clarence Smith, Ms. Meri Jo Petrivelli.

**B. Audit Committee Report**

**CC ACTION [EN BLOC]**

**Recommended:**

To approve the [report of the ELCA Audit Committee](#) describing its review of the audited financial statements, management letter, and response of management for the churchwide organization's fiscal year ended January 31, 2017.

**C. 2017 and 2018 Synod Mission Support Plans**

The Church Council has responsibility for reviewing and acting on synod mission support plans as an interdependent partner with congregations and synods in implementing and strengthening the financial support for the work of the Evangelical Lutheran Church in America (ELCA Constitution, 8.15 and 10.71).

Since the March 2017 Church Council meeting, four 2018 synod mission support plans were received. Compared to the prior year, all four synods are maintaining current levels of percentage sharing. To date, we have received all 65 synod mission support plans for 2018.

**CC ACTION [EN BLOC]**

**Recommended:**

As a grateful church that affirms the partnership of congregation, synod and churchwide expressions, we affirm the percentage of sharing or dollar amount of sharing of 2018 Mission Support by congregations for synodical and churchwide ministries:

**Northwestern Ohio, Southern Ohio, Slovak Zion, Allegheny**

As a Church Council, we thank the bishops and synod leaders of every synod as they strive to be faithful to shared commitments within the ELCA and to direct synod and churchwide staff, including the directors for evangelical mission, to deepen their partnership in efforts to strengthen financial support for the Evangelical Lutheran Church in America.

We will steward these gifts to maximize their impact in mission for the sake of God's Work. Our Hands. in the world.

**CC ACTION** [EN BLOC]

**Recommended:**

To acknowledge with appreciation the action of the following synods to maintain the percentage of sharing of 2018 Mission Support contributions by congregations for synodical and churchwide ministries but estimating an adjustment in the projected amount to be shared:

**Pacifica, Northwestern Minnesota, Northern Illinois, Northwest Synod of Wisconsin**

To further affirm that we will steward these gifts to maximize their impact in mission for the sake of God's work. Our hands, in the world.

**CC ACTION** [EN BLOC]

**Recommended:**

As a grateful church that affirms the partnership of congregation, synod and churchwide expressions, we affirm the percentage of sharing of 2018 Mission Support by congregations for synodical and churchwide ministries:

**Montana, Metropolitan Chicago, New England, Upper Susquehanna**

As a Church Council, we thank the bishops and synod leaders of every synod as they strive to be faithful to shared commitments within the ELCA and to direct synod and churchwide staff, including the directors for evangelical mission, to deepen their partnership in efforts to strengthen financial support for the Evangelical Lutheran Church in America; and

We will steward these gifts to maximize their impact in mission for the sake of God's work. Our hands, in the world.

**D. ELCA Special Needs Retirement Fund**

As part of the current agreement with Portico Benefit Services, the churchwide organization has been contributing the equivalent of \$2.5 million annually to the Post-Retirement Medical Benefits Trust. As part of the planning to meet this obligation, churchwide will use a combination of current operating funds, funds from the termination of the ELCA Supplemental Retirement Benefits Trust, and funds from the closure of the Special Needs Retirement Fund Functioning as Endowment.

There are currently two Special Needs Retirement Funds, one board-designated Fund Functioning as Endowment, and one donor-restricted Endowment Fund. Market values as of September 30, 2017, were \$612 thousand and \$8.3 million, respectively.

The donor-restricted endowment fund is expected to be sufficient to continue meeting current and future special needs retirement grants. In closing the board-designated Special Needs Retirement Fund, it is recommended using the funds to report retirees through the benefits contribution trust held at Portico.

**CC ACTION** [EN BLOC]

**Recommended:**

To approve closing the Special Needs Retirement Fund Functioning as Endowment and repurpose its current balance to meet the 2017 churchwide contribution to the ELCA Post-Retirement Medical Benefits Contribution Trust.

**E. Establishment of a New Fund Functioning as Endowment**

**CC ACTION [EN BLOC]**

**Recommended:**

To establish a Church Council designated fund functioning as endowment entitled LAMPa (Lutheran Advocacy Ministry in Pennsylvania) Fund; to be funded by current assets of LAMPa; established withdrawals will be allocated from the fund functioning as endowment by LAMPa; and distributions from the fund are available to support operations of LAMPa.

**F. Establish Change of Authorization on Churchwide Endowments**

**CC ACTION [EN BLOC]**

**Recommended:**

To revise all existing ELCA Endowment Authorizations for which the ELCA Church Council is the governing authority as follows:

Strike the words "Division for Outreach" and replace with the words "Domestic Mission unit";  
Strike the words "Division for Ministry" and replace with the words "Domestic Mission unit";  
Strike the words "CSM (Congregational and Synodical Mission)" and replace with "Domestic Mission unit";

Strike the words "Editor for The Lutheran (Magazine)" and replace with "Executive Director for Mission Advancement unit";

Strike the words "LLM (Lutheran Laity Movement) Executive Committee (or its successor)" and replace with "Written request of the Executive Director of the Domestic Mission unit";  
and

To revise the required authorization for the Mission Development Fund as follows:

Strike the words "Office of the Presiding Bishop in consultation with the ELCA Treasurer, ELCA Foundation President and in consultation with the ELCA Cabinet of Executives" and replace with the words "Office of the Presiding Bishop in consultation with the ELCA Treasurer and the Churchwide Administrative Team".

To revise the required authorization for LLM Stewardship/Life Inc as follows:

Strike the words "Director of Stewardship and Finance" and replace with "Domestic Mission unit".

**III. Executive Committee**

**IV. Legal and Constitutional Review Committee**

**A. Additional Voting Members for the 2019 Churchwide Assembly**

For each Churchwide Assembly of the Evangelical Lutheran Church in America, provision for additional voting members has been made for certain synods. This has been done in keeping with this church's "Principles of Organization." Under those principles, the Church Council was assigned responsibility for ensuring that at least 60 percent of the members of assemblies shall be lay persons and that at least 10 percent of such voting members shall be people of color or people whose primary language is other than English (provision 5.01.f.).

Experience in the registration process for assemblies has demonstrated the need for allocation of additional positions to help ensure fulfillment of the organizational principles and also to provide for broader representation in synods (for example, the Caribbean Synod) that normally would be entitled to only two voting members, one of whom would be the synodical bishop.

The 2011 Churchwide Assembly passed an amendment to bylaw 12.41.11., which describes the process for determining the number of voting members for a Churchwide Assembly and includes the possibility that the Church Council may allocate up to ten additional voting members.

- 12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least two voting members from each synod. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

**CC ACTION** [EN BLOC]

**Recommended:**

**To allocate for the 2019 Churchwide Assembly one additional voting member to the West Virginia-Western Maryland Synod (8H), making a total of six voting members; and**

**To allocate for the 2019 Churchwide Assembly two additional voting members to the Alaska Synod (1A), Arkansas-Oklahoma Synod (4C), Slovak Zion Synod (7G), and Caribbean Synod (9F), making a total of six voting members per synod.**

**B. Approval of ELCA Deaconess Community Bylaws**

According to continuing resolution 16.12.A16., the Deaconess Community of the ELCA is “a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.” The ministry is submitting an amendment to bylaw 3.2 for Church Council’s consideration. The proposed amended bylaws can be found [here](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the amended bylaws of the Deaconess Community of the Evangelical Lutheran Church in America.**

**C. Synod Constitution Amendments**

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

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the constitution of the Northwest Washington Synod:**

**S8.42.** The treasurer shall provide and be accountable for:

...

- e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of this synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes to be made available on request, of the contributions from the congregations.

...

~~**S9.07.** If the Treasurer is elected, the Synod Council shall nominate at least one person for treasurer; additional nominations may be made from the floor.~~

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the constitution of the Saint Paul Area Synod:**

**S7.13.** Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod. ~~Office the Bishop.~~

~~**S8.33.** The secretary shall verify with the treasurer annually that a fidelity bond for persons handling synod funds is in place and secured, as required in S8.42.f).~~

**S8.42.** The treasurer shall provide and be accountable for:

...

- f) Obtaining a fidelity bond in the amount determined by the Synod Council for persons handling synod funds, which bond shall be in the custody of the secretary secured against loss, theft, fire, and natural disaster. The premium for the bond shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

**S8.52.** The term of the bishop shall begin on the first day of the second third month following election. The terms of the other officers and members of committees elected by the Synod Assembly shall begin immediately following the adjournment of the assembly at which they were elected. The terms of officers shall, in special circumstances, begin at a time designated by the Synod Council.

~~**S11.11.** [becomes a bylaw]~~

~~**S11.10.01.** This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of ministers on the rosters of this synod who reside outside the territory of this synod, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.~~

**S11.20. Synod Council Committees**

~~**S11.20.30.** Task Forces~~

~~**S11.21.31.** A task force is a temporary unit of the synod which that is assigned responsibility for an identified portion of the work of this synod. Such assignment may be made by the Synod Assembly or by the Synod Council. Normally its term of existence is defined by the unit which establishes it. It, which shall define the charge.~~

membership composition, term length, and appoint members. A task force is subject to annual review by the initiating unit. Membership is determined by the initiating unit Synod Council.

- S15.14.** Except when such procedure would jeopardize current operations, in the interest of making possible a more even flow of income to such causes, a reserve amounting to no more than 16 percent of the sum of the amounts of 2.8 to 3.3 months' value of the average monthly amount scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

**S18.40. Technical Corrections to Constitution, Bylaws, or Continuing Resolutions**

Technical corrections to the constitution, bylaws, or continuing resolutions that do not alter the substance of the document may be proposed by the bishop and approved by the Synod Council.

**CC ACTION [EN BLOC]**

**Recommended:**

**To ratify the following amendments to the constitution of the Nebraska Synod:**

- S7.22.** ~~Retired ordained ministers, retired associates in ministry, retired deaconesses, and retired diaconal ministers on the roster of this Synod, registered in attendance at the Synod Assembly, shall serve as voting members of the Synod Assembly consistent with the representation requirements of †S7.21.c. The synod may establish processes that permit ordained ministers, associates in ministry, deaconesses, and diaconal ministers who are on leave from call, or those designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above. If the synod does not establish processes to permit the rostered leaders specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.~~

In addition to those individuals listed in †S7.21, the following individuals shall serve as voting members of the Synod Assembly, consistent with the provisions of †S7.21.c. and provided they are registered in attendance at the Synod Assembly:

- a. Retired ministers of Word and Sacrament.
- b. Retired ministers of Word and Service.
- c. Ministers of Word and Sacrament and ministers of Word and Service who are on leave from call or designated as disabled, provided that they are currently rostered in this synod.
- d. Parish ministry associates who have been authorized by the Bishop of the Nebraska Synod to serve a congregation in lieu of a rostered minister.
- e. One youth or young adult from each mission cluster unit in this synod, consistent with the provisions of †S6.04.02.

- S8.52.** The terms of the officers shall begin on the first day of the third month September following election or, in special circumstances, at a time designated by the Synod Council.

- S9.03.** There shall be a Nominating Committee consisting of fourteen representatives of mission cluster units with consideration given to geographical representation and gender balance, alternating between clergy and lay persons. There shall be seven clergy and seven lay people from the mission cluster units. The members of the committee shall be elected by the Synod Council. Terms shall be for two years with one-half being elected annually. No person shall be eligible to serve more than two consecutive terms. At least one of the pastors serving on the committee shall be female. There shall also be an officer from each synod organization for men, women and youth on the committee. The Synod Council shall appoint one of its members to serve on the committee.

- S9.08.** In all elections of officers, except for the bishop, the names of the persons receiving the highest number of legal votes after the second ballot, but not elected by a majority of the legal votes cast on either the

- first or the second ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled. On any ballot when only two names appear, a majority of the legal votes cast shall be necessary for election.
- S9.09.** The result of each ballot in every election shall be announced in detail to the assembly.
- S9.11.** [becomes a bylaw]
- S9.11.01.** The Synod Council shall elect representatives to the coordinating council of its regional center for mission.
- S10.08.** No member of the Synod Council shall simultaneously be a member of a synod committee and administrative staff member be an employee and called staff member of a financial beneficiary institution or agency of this synod. This section shall not apply to temporary or seasonal employees.
- S14.15.** Each minister of Word and Sacrament on the roll of this synod shall submit a written report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly by June 1 of each year. Such reports shall become a part of the permanent file for both the congregation and the minister.
- S14.34.** Each minister of Word and Service on the roll of this synod shall submit a written report of his or her ministry to the bishop of the synod by June 1 of each year. Such reports shall become a part of the permanent file for both the congregation and the minister.
- S15.13.** On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure Budget and expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.
- S15.14.** Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16% of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.
- Except when such procedure would jeopardize current operations, the Synod shall maintain a reserve in the unrestricted Operations Fund in an amount not to exceed 16 percent of the following year's operating expense budget, to maintain a consistent availability of resources to fund such expenses. The exact amount to be held in reserve shall be determined by the Treasurer of the Synod and shall be approved by the Synod Council.
- S19.02.** This synod accepts and sustains a supporting relationship to Dana College of Blair, Nebraska, and Midland Lutheran College University of Fremont, Nebraska, as a recognized colleges-college of the Evangelical Lutheran Church in America with a threefold concern for their-its character as a Christian institutions-institution of learning, their-its academic excellence, and their-its material welfare.
- S20.01.** The persons elected as officers and Synod Council members of this synod at the constituting convention shall serve in such positions for legal and organizational purposes beginning at the conclusion of the constituting convention and for the terms to which they are elected beginning January 1, 1988.

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the constitution of the Western Iowa Synod:**

- S9.11.** The Synod Council shall elect or appoint representatives to the steering committee of its region.
- S10.06.** If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected, the office filled by such member shall at once become vacant. If a Synod Council member misses three consecutive meetings without notice, the office will be considered vacant and a replacement may be appointed by the Synod Council immediately, or elected at the next Synod Assembly to finish the term.
- S15.14.** A reserve shall be established (of not less than two months nor more than four months) to cover operating expenses in case of catastrophic conditions.

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the constitution of the Upstate New York Synod:**

- S8.52.** The terms of the offices other than Bishop shall begin upon election and qualification. The term of the bishop shall begin on the first day of September following election, or, in special circumstances, at a time designated by the Synod Council.
- S13.26.** The parish records (including membership, baptism, confirmation, marriage and funeral records) of a congregation that disbands, is declared defunct by the Synod Council, or leaves the ELCA by any of the provisions of the Chapter 6 of the *Model Constitution for Congregations*, become property of this synod and shall be placed in the synod archives as designated by the Synod Council for reference and safekeeping.

**CC ACTION** [EN BLOC]

**Recommended:**

**To ratify the following amendments to the constitution of the Northeastern Pennsylvania Synod:**

- S7.22.** c. All ordained pastors from other denominations who are our full-communion partners and who have been appointed or authorized by the Bishop and/or Synod Council to serve congregations of this Synod shall have voice and vote in the meetings of the Synod Assembly.

**D. Capital University and Trinity Lutheran Seminary**

At its March 31, 2017 meeting, the Church Council received the draft documents related “to the proposed asset acquisition of Trinity Lutheran Seminary by Capital University.” [CC17.03.08] These draft documents included bylaws for Capital University that would incorporate Trinity Lutheran Seminary as a school of the university. In addition, the council considered a draft asset transfer agreement to address how Capital University will acquire and utilize the assets of Trinity Lutheran Seminary and a statement of principles regarding the Capital University and Trinity Lutheran Seminary reunion.

At this meeting, council will review the final [asset transfer agreement](#) and [Capital University bylaws](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To approve the Asset Transfer Agreement for the Reunion of Capital University and Trinity Lutheran Seminary; and**

**To approve the revised Bylaws of Capital University as they relate to Trinity Lutheran Seminary, in particular Articles VI, XXII, and XXIX.**

**Revised Nov 10, 2017**

**V. Planning and Evaluation Committee**

**VI. Program and Services Committee**

**A. Amendment to Corporate Social Responsibility Screen**

The 2016 Churchwide Assembly passed a memorial on “Toward a Responsible Energy Future” [CA16.06.30] that necessitated the review of investment screens related to fossil fuels. Based on its [review](#), the Corporate Social Responsibility Table revised the Environment Social Criteria Investment Screen.

**CC ACTION [EN BLOC]**

**Recommended:**

**To receive the response from the Corporate Social Responsibility Table regarding “Toward a Responsible Future”;**

**To approve the amendments to the following corporate social responsibility economic social criteria investment screen: Environment Social Criteria Investment Screen; and**

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

**B. Assessing the need for and feasibility of initiating social message processes**

In November 2016, the Church Council affirmed the prioritization of a social message on human rights and postponed the question of developing a social message on U.S. National Drug Policy or aging until November 2017 [CC16.11.46l].

In the interest of providing staff recommendations only after a full and careful assessment and due to the current workload and staff capacity, the staff requests deferment of this question until 2018.

**CC ACTION [EN BLOC]**

**Recommended:**

**To defer the question of developing **social messages** on U.S. National Drug Policy or **Aging** until 2018.**

**C. ELCA Campus Ministry: Guidelines and Recommendations**

In the Domestic Mission response to the Campus Ministry resolution, it said “A comprehensive review and revision of ELCA Campus Ministry Policies and Procedures, last revised by the Church Council in 2006, is currently underway.” Church Council acted to receive the revised document at its November 2017 meeting (CC16.11.46jj).

During the review, it was determined that a [new document](#) was needed, rather than a revision of the current Campus Ministry Policies and Procedures.

**CC ACTION [EN BLOC]**

**Recommended:**

**To adopt “Vision, Process, and Practice of ELCA Campus Ministry: Guidelines and Recommendations” to serve as the operation of and support for campus ministry in the ELCA; and**

**To request that “Policies and Procedures for Campus Ministry” be archived for historical and research purposes.**

**VII. Other Items**

**A. Church Council Nominations and Elections**

The Church Council has the responsibility of electing people to fill terms on boards of Separately Incorporated Ministries (SIM), social ministry organizations, and seminaries. Bylaw 8.31.03. outlines basic parameters for the election of members to the boards of ELCA seminaries. Pursuant to 14.15. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Church Council is also to elect nominees to a vacancy on a board or committee of the churchwide organization.

Biographical information is provided in [Biographies](#).

**CC ACTION** [EN BLOC]

**Recommended:**

To elect to the board of directors of the Board of Pensions of the ELCA — Portico Benefit Services — for a term ending in August 2019: Ms. Helen Doerpinghaus;

To elect to the board of directors of the Publishing House of the ELCA — 1517 Media — for a term ending in August 2019: The Rev. Mark G. Vitalis Hoffman and Ms. Lisa J. Peck;

To re-elect to the board of directors of Wartburg Theological Seminary for a six-year term ending in December 2023: The Rev. Stephen J. Cornils and the Rev. Kathryn A. Kleinhans;

To elect to the board of directors of Mosaic, Inc. for a three-year term ending in 2020: Ms. Megan M. Gustafson; and

To approve the 2017 designation of the following members of the board of directors of The Evangelical Lutheran Good Samaritan Society as representatives to the ELCA: Mr. David J. Horazdovsky [president], Mr. H. Theodore Grindal [term ending in 2018], Dr. Gwen Wagstrom Halaas [term ending in 2019] and Mr. Dale M. Thompson [term ending in 2018].

**CC ACTION** [EN BLOC]

**Recommended:**

To reappoint the Rev. Linda Nou as the Church Council Advisor to the Justice for Women Consulting Committee for a two-year term, expiring in 2019.

**CC ACTION** [EN BLOC]

**Recommended:**

To nominate to the advisory council of Trinity Lutheran Seminary as part of Capital University for a one-year term expiring in 2018: Ms. Barbara J. Burgie, Mr. Roderick G.W. Chu and Ms. Judy K. Leidy;

To nominate to the advisory council of Trinity Lutheran Seminary as part of Capital University for a two-year term expiring in 2019: Mr. James A. McCoy and Mr. Aaron Schmalzle; and

To nominate to the advisory council of Trinity Lutheran Seminary as part of Capital University for a three-year term expiring in 2020: Ms. Danette Miller.

**CC ACTION** [EN BLOC]

**Recommended:**

To elect to the board of trustees of the Endowment Fund of the Evangelical Lutheran Church in America for a six-year term expiring in November 2023: Ms. Kristy Albrecht and the Rev. Glenn D. Miller; and

To authorize the Executive Committee of the Church Council, pursuant to 14.41.01.a. and 15.15.01 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, to elect up to four trustees to fill vacancies on the board of trustees for the Endowment Fund of the ELCA between now and the next meeting of the Church Council, bringing the board up to its maximum complement of 12 trustees.

BYLAWS OF  
ENDOWMENT FUND OF THE  
EVANGELICAL LUTHERAN CHURCH IN AMERICA

ARTICLE 1

Principal Office

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 as shall be fixed from time to time by duly adopted resolutions of the Board of Trustees. Until otherwise fixed by the Board of Trustees, the principal office shall be at 8765 West Higgins Road, Chicago, Illinois 60631.

ARTICLE 2

Board of Trustees

SECTION 2.1 Number and method of election. The Board of Trustees of this corporation shall consist of at least nine persons but not more than twelve persons, elected by the Church Council of the Evangelical Lutheran Church in America. The members of the Board of Trustees shall be elected by the Church Council from a slate of candidates approved and submitted by a committee selected by such means as the Church Council directs.

SECTION 2.2 Terms. Individuals elected by the Church Council to serve six year terms as trustees of this corporation shall be divided into three classes as nearly equal in number as possible, so that the terms of office of one-third of the members of the Board of Trustees shall expire every second year at the conclusion of the regular Fall meeting of the Church Council of the Evangelical Lutheran Church in America. A member of the Board of Trustees shall hold office for the term for which he or she was elected through the end of the meeting at which his or her successor has been elected and until such successor has qualified, or until the member's prior death, resignation or removal. A period of at least two years shall have elapsed between the expiration of a member's term of office and the commencement of the member's next term of office, if any. Any member of the Board of Trustees may be removed by the executive committee of the Board of Trustees upon two successive absences that have not been excused by the board. Any vacancy occurring because of the death, resignation, or removal of a member of the Board of Trustees shall be filled by the Church Council of the ELCA for the unexpired term of such member of the Board of Trustees.

SECTION 2.3 Ex officio members. In addition to the trustees counted under 2.2 above, the presiding bishop of the ELCA shall serve as an ex officio member of the Board of Trustees of this corporation, with voice and vote.

SECTION 2.4 Advisory members. The following persons shall serve as advisory members of the Board of Trustees of this corporation, without vote:

- a. The Treasurer of the ELCA;
- b. A synodical bishop elected by the Conference of Bishops of the ELCA; and
- c. Such other persons as may be designated by the Board of Trustees.

ARTICLE 3

Meetings of the Board of Trustees

SECTION 3.1 Annual meeting. The annual meeting of the Board of Trustees for the purpose of electing officers, hearing a report on the activities and financial condition of the corporation, and transacting such other business as may properly come before the meeting, as may be raised consistent with the notice of meeting requirements, shall take place at the time and place designated from time to time by the Board of Trustees. If the Board of Trustees does not fix a different time or place, such meeting shall be held at 1:00 P.M., Central time, on the third Friday in October at the principal office of this corporation.

SECTION 3.2 Other meetings. Other meetings of the Board of Trustees may be held at such time and place as are announced at a previous meeting of the Board of Trustees. Meetings of the Board of Trustees may also 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 four or more members of the Board of Trustees. Anyone entitled to call a 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, to be held between five and thirty days after receiving the request. 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 date, time and place of the meeting and give notice in the manner hereinafter provided.

SECTION 3.3 Notice of meetings. Notice of each meeting of the Board of Trustees for which notice is required, and of each annual meeting, stating the date, time, place and purpose thereof shall be given to all trustees by electronic communication or in person, including by telephone, at least two days before the meeting, or shall be mailed to each trustee at least five days before the meeting. A trustee may be given notice by electronic communication unless the trustee has previously requested to receive notice by mail, in person or by telephone. All such notices not given in person shall be sent to the trustee at his or her postal or electronic address according to the latest available records of this corporation. Any member of the Board of Trustees may waive notice of a meeting before, at or after the meeting, orally, in writing, by electronic communication, or by attendance. Attendance at a meeting is deemed a waiver unless the member objects at the beginning of the meeting to the transaction of business because the meeting is not lawfully called or convened, or objects before a vote on an item of business because the item may not lawfully be considered at that meeting and does not participate in the consideration of the item at that meeting.

SECTION 3.4 Quorum and voting. The presence of a majority of the members of the Board of Trustees shall constitute a quorum at any meeting thereof, but the members present at any meeting, although less than a quorum, may adjourn the meeting from time to time. Advisory members shall not be taken into account in determining whether a quorum is present at a meeting of the Board of Trustees. At all meetings of the Board of Trustees, each member, other than advisory members, shall be entitled to cast one vote on any question coming before the meeting. A majority vote of the members present at any meeting of the Board of Trustees, if there be a quorum, shall be sufficient to transact any business, unless a greater number of votes is required by law or these Bylaws. A member shall not appoint a proxy for himself or herself or vote by proxy at a meeting of the Board of Trustees. A member who is present at a meeting of the Board of Trustees when an action is approved by the Board of Trustees is presumed to have assented to the action unless the member votes against the action or is prohibited from voting on the action.

SECTION 3.5 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 3.6 Written action. An action required or permitted to be taken at a meeting of the members may be taken without a meeting by written action signed, or consented to by authenticated electronic communication, by all of the members entitled to vote on that action. The written action is effective when it has been signed, or consented to by authenticated electronic communication, by all of those members, unless a different effective time is provided in the written action.

SECTION 3.7 Remote communication for meetings. Members of the Board of Trustees may participate in meetings via remote communication if notice requirements are met. Remote communication includes conference telephone or such other means of remote communication that may be authorized by the Board of Trustees, in each case through which each trustee so participating and all trustees physically participating at the meeting may communicate with each other on a substantially simultaneous basis. Participation in a meeting by remote communication constitutes presence at the meeting.

SECTION 3.8 Conflicts of interest. This corporation shall not enter into any contract or transaction with (a) one or more of the members of its Board of Trustees, (b) a director of a related organization (within the meaning of Minnesota Statutes, section 317A.011, subd. 18), or (c) an organization in or of which a member of the Board of Trustees is a director, officer or legal representative or has a material financial interest (other than the ELCA, and its synods, congregations, institutions, and agencies); unless the material facts as to the contract or transaction and as to the member's interest are fully disclosed or known to the Board of Trustees, and the Board of Trustees authorizes, approves, or ratifies the contract or transaction in good faith by the affirmative vote (without counting the interested member) of a majority of the entire Board of Trustees, at a meeting at which there is a quorum without counting the interested member. Failure to comply with the provisions of this Section 3.8 shall not invalidate any contract or transaction to which this corporation is a party.

## ARTICLE 4

### Officers

SECTION 4.1 Tenure of office. The officers of this corporation shall be a Chairperson, a Vice Chairperson, a President, a Secretary, a Treasurer and such other officers as the Board of Trustees may from time to time designate. Officers other than the President shall be elected by the Board of Trustees to serve for terms of one year and until their respective successors are chosen and have qualified. Any officer other than the President may at any time be removed by the Board of Trustees with or without cause. The same person may hold more than one office at the same time, except the offices of (a) President and Chairperson and (b) President and Vice Chairperson. The Chairperson, Vice Chairperson, and Secretary shall be members of the Board of Trustees, but other officers need not be members of the Board of Trustees.

SECTION 4.2 Chairperson. The Chairperson shall preside at all meetings of the Board of Trustees and the Executive Committee, if one is appointed. He or she shall oversee all operations of the Board of Trustees, and shall have such additional powers and duties as may be determined from time to time by the Board of Trustees.

SECTION 4.3 Vice Chairperson. The Vice Chairperson shall perform the duties of the Chairperson in case of the latter's absence or disability.

SECTION 4.4 President. The President shall be the chief executive officer of this corporation. He or she shall be responsible for the general supervision, direction and management of the affairs of this corporation. He or she 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. The President shall be elected to a four-year term by the Board of Trustees in consultation with, and with the approval of, the presiding bishop of the ELCA. The President shall be eligible for reelection. Each candidate for the office of President shall be nominated by the presiding bishop of the ELCA after consultation with the Executive Committee of this corporation. The President may be an employee of this corporation. The President's performance shall be reviewed annually by the Board of Trustees and the presiding bishop of the ELCA. The employment of the President may be terminated jointly by the presiding bishop of the ELCA and the Board of Trustees, following a recommendation of termination from the Executive Committee, if one is then in existence.

SECTION 4.5 Secretary. The Secretary shall provide for the keeping of accurate minutes of all meetings and shall be responsible for the custody of the records, documents and papers of this corporation. He or she shall provide for the keeping of proper records of all transactions of this corporation. He or she shall have and may exercise any and all other powers and duties pertaining by law, regulation or practice to the office of Secretary, or imposed by these Bylaws. He or she shall also perform such other duties as may be assigned to him or her from time to time by the Board of Trustees.

SECTION 4.6 Assistant Secretary. The Board of Trustees in its discretion may elect an Assistant Secretary, who shall perform the duties and assume the responsibilities of the Secretary as above set forth under the general direction of the Secretary or the President.

SECTION 4.7 Treasurer. The Treasurer shall provide for the maintenance of accurate financial records for this corporation and safeguarding the assets of this corporation. He or she shall present a report of this corporation's financial transactions and status to the Board of Trustees at its annual meeting, and shall from time to time make such other reports to the Board of Trustees as it may require. The Treasurer shall perform such other duties as may be assigned to him or her from time to time by the Board of Trustees.

SECTION 4.8 Assistant Treasurer. The Board of Trustees in its discretion may elect an Assistant Treasurer who shall perform the duties and assume the responsibilities of the Treasurer as above set forth under the general direction of the Treasurer or the President.

SECTION 4.9 Additional powers. Any officer of this corporation, in addition to the powers conferred upon him or her by these Bylaws, shall have such powers and perform such additional duties as may be prescribed from time to time by the Board of Trustees.

## ARTICLE 5

### Committees

SECTION 5.1 Authority. The Board of Trustees may act by and through such committees as may be specified in resolutions adopted by an affirmative vote of the majority of the members of the entire Board of Trustees. Each such committee shall have such duties and responsibilities as are granted to it from time to time by the Board of Trustees. Each such committee shall at all times be subject to the control and direction of the Board of Trustees. Committee members, other than members of the Executive Committee, need not be members of the Board of Trustees.

SECTION 5.2 Executive Committee. The Board of Trustees may designate an Executive Committee composed of at least three persons designated by the Board of Trustees. 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.

SECTION 5.3 Investment Committee. The Board of Trustees shall designate an Investment Committee composed of four to six members. The Investment Committee shall make recommendations and take action as per the authority granted it by the Board of Trustees as outlined in an Investment Committee Charter. The chair of the committee shall be a member of the Board of Trustees. The Investment Committee shall appoint such advisors and independent consultants as it deems necessary in the completion of its work.

SECTION 5.4 Audit Committee. The Board of Trustees shall designate an Audit Committee composed of three to five members. The chair of the committee shall be a member of the Board of Trustees.

SECTION 5.5 Meetings and voting Meetings of each committee may be held at such time and place as are announced at a previous meeting of the committee. Meetings of any committee may also be called at any time by the chairperson of the committee, or by the President. Notice of each committee meeting for which notice is required, stating the date, time and place thereof, shall be given to all committee members by electronic communication or in person, including by telephone, at least two days before the meeting, or shall be mailed to each committee member at least five days before the meeting. A committee member may be given notice by electronic communication only if the member has previously consented to receive notice in such form of electronic communication. All such notices not given in person shall be sent to the member at his or her postal or electronic address according to the latest available records of this corporation. Attendance at a meeting is deemed to be a waiver of notice unless the committee member objects at the beginning of the meeting to the transaction of business because the meeting is not lawfully called or convened and the committee member does not participate in the meeting. 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 from time to time. 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. Any action that could be taken at a committee meeting may be taken by written action signed by all members of the committee. Members of a committee of this corporation may participate in meetings via remote communication if notice requirements are met.

## ARTICLE 6

### 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 member of the Board of Trustees, officer, employee or member of a committee of this corporation, or
- b) a director, officer, partner, trustee, employee or agent of another organization, who while a member of the Board of Trustees, an officer or an employee of this corporation, is or was serving the other organization at the request of this corporation or whose duties as a member of the Board

of Trustees, officer or employee of this corporation involve or involved such service to the other organization,

against judgments, penalties, fines, settlements, excise taxes and reasonable attorneys' fees, disbursements, and similar required expenditures incurred by the person in connection with the proceeding, provided, however, that no indemnification shall be made with respect to any claim, issue or matter as to which the person shall be adjudged by a court of law to be liable to this corporation. Indemnification includes reimbursement and advances of the above costs and expenses.

Indemnification provided by this section shall continue as to a person who has ceased to be a member of the Board of Trustees, 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 member of the Board of Trustees, an officer, an 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.

## ARTICLE 7

### Miscellaneous

SECTION 7.1 Calendar year. Unless otherwise fixed by the Board of Trustees, the fiscal year of this corporation shall be on a calendar year.

SECTION 7.2 Corporate seal. This corporation shall have no seal.

SECTION 7.3 Amendments. The Board of Trustees may amend these Bylaws by adopting a resolution setting forth the amendment; provided, however, that no such amendment shall take effect until it has been approved by the Church Council or the Churchwide Assembly of the ELCA.

SECTION 7.4 Authority to borrow, encumber assets. No member of the Board of Trustees, 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 from time to time 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 7.5 Execution of instruments. All deeds, mortgages, bonds, checks, contracts and other instruments pertaining to the business and affairs of this corporation shall be signed on behalf of this corporation by the President or the Chairperson, or by such other person or persons as may be designated from time to time by the Board of Trustees.

SECTION 7.6 Deposit of funds. All funds of this corporation shall be deposited from time to time 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 from time to time.

SECTION 7.7 Use of name in conduct of business. This corporation may conduct its business under such name as may be specified from time to time by the Board of Trustees.

**SECTION 7.8 Relationship with Evangelical Lutheran Church in America.** This corporation shall be subject to certain actions and approvals of the ELCA as described in the Articles of Incorporation and Bylaws of this corporation, including, without limitation, those described in Article XII of the Articles of Incorporation of this corporation. This corporation shall also at all times be subject to any and all provisions of the Articles of Incorporation, Constitution, Bylaws, and Continuing Resolutions of the ELCA that are intended by the ELCA to apply specifically to this corporation or generally to separately incorporated ministries of the ELCA.

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EVANGELICAL LUTHERAN CHURCH IN AMERICA

ARTICLE 1

Principal Office

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 as shall be fixed from time to time by duly adopted resolutions of the Board of Trustees. Until otherwise fixed by the Board of Trustees, the principal office shall be at 8765 West Higgins Road, Chicago, Illinois 60631.

ARTICLE 2

Board of Trustees

SECTION 2.1 Number and method of election. The Board of Trustees of this corporation shall consist of at least nine persons but not more than twelve persons, elected by the Church Council of the Evangelical Lutheran Church in America. The members of the Board of Trustees shall be elected by the Church Council from a slate of candidates approved and submitted by a committee selected by such means as the Church Council directs.

SECTION 2.2 Terms. Individuals elected by the Church Council to serve six year terms as trustees of this corporation shall be divided into three classes as nearly equal in number as possible, so that the terms of office of one-third of the members of the Board of Trustees shall expire every second year at the conclusion of the regular Fall meeting of the Church Council of the Evangelical Lutheran Church in America. A member of the Board of Trustees shall hold office for the term for which he or she was elected through the end of the meeting at which his or her successor has been elected and until such successor has qualified, or until the member's prior death, resignation or removal. A period of at least two years shall have elapsed between the expiration of a member's term of office and the commencement of the member's next term of office, if any. Any member of the Board of Trustees may be removed by the executive committee of the Board of Trustees ~~the Secretary of the ELCA~~ upon two successive absences that have not been excused by the board. Any vacancy occurring because of the death, resignation, or removal of a member of the Board of Trustees shall be filled by the Church Council of the ELCA for the unexpired term of such member of the Board of Trustees.

SECTION 2.3 Ex officio members. In addition to the trustees counted under 2.2 above, the presiding bishop of the ELCA shall serve as an ex officio member of the Board of Trustees of this corporation, with voice and vote.

SECTION 2.4~~3~~ Advisory members. The following persons shall serve as advisory members of the Board of Trustees of this corporation, without vote:

- ~~a. The presiding bishop of the ELCA, or the presiding bishop's designated representative;~~
- b.a. The Treasurer of the ELCA;
- e.b. A synodical bishop elected by the Conference of Bishops of the ELCA; and
- d.c. Such other persons as may be designated by the Board of Trustees.

## ARTICLE 3

### Meetings of the Board of Trustees

SECTION 3.1 Annual meeting. The annual meeting of the Board of Trustees for the purpose of electing officers, hearing a report on the activities and financial condition of the corporation, and transacting such other business as may properly come before the meeting, as may be raised consistent with the notice of meeting requirements, shall take place at the time and place designated from time to time by the Board of Trustees. If the Board of Trustees does not fix a different time or place, such meeting shall be held at 1:00 P.M., Central time, on the third ~~Friday~~~~Saturday~~ in October at the principal office of this corporation.

SECTION 3.2 Other meetings. Other meetings of the Board of Trustees may be held at such time and place as are announced at a previous meeting of the Board of Trustees. Meetings of the Board of Trustees may also 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 four or more members of the Board of Trustees. Anyone entitled to call a 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, to be held between five and thirty days after receiving the request. 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 date, time and place of the meeting and give notice in the manner hereinafter provided.

SECTION 3.3 Notice of meetings. Notice of each meeting of the Board of Trustees for which notice is required, and of each annual meeting, stating the date, time, place and purpose thereof shall be given to all trustees by electronic communication or in person, including by telephone, at least two days before the meeting, or shall be mailed to each trustee at least five days before the meeting. A trustee may be given notice by electronic communication ~~unless only if~~ the trustee has previously ~~requested~~ ~~consented~~ to receive notice ~~by mail, in person or by telephone. in such form of electronic communication.~~ All such notices not given in person shall be sent to the trustee at his or her postal or electronic address according to the latest available records of this corporation. Any member of the Board of Trustees may waive notice of a meeting before, at or after the meeting, orally, in writing, by electronic communication, or by attendance. Attendance at a meeting is deemed a waiver unless the member objects at the beginning of the meeting to the transaction of business because the meeting is not lawfully called or convened, or objects before a vote on an item of business because the item may not lawfully be considered at that meeting and does not participate in the consideration of the item at that meeting.

SECTION 3.4 Quorum and voting. The presence of a majority of the members of the Board of Trustees shall constitute a quorum at any meeting thereof, but the members present at any meeting, although less than a quorum, may adjourn the meeting from time to time. Advisory members shall not be taken into account in determining whether a quorum is present at a meeting of the Board of Trustees. At all meetings of the Board of Trustees, each member, other than advisory members, shall be entitled to cast one vote on any question coming before the meeting. A majority vote of the members present at any meeting of the Board of Trustees, if there be a quorum, shall be sufficient to transact any business, unless a greater number of votes is required by law or these Bylaws. A member shall not appoint a proxy for himself or herself or vote by proxy at a meeting of the Board of Trustees. A member who is present at a meeting of the Board of Trustees when an action is approved by the Board of Trustees is presumed to have assented to the action unless the member votes against the action or is prohibited from voting on the action.

SECTION 3.5 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 3.6 Written action. An action required or permitted to be taken at a meeting of the members may be taken without a meeting by written action signed, or consented to by authenticated electronic communication, by all of the members entitled to vote on that action. The written action is effective when it has been signed, or consented to by authenticated electronic communication, by all of those members, unless a different effective time is provided in the written action.

SECTION 3.7 Remote communication for meetings. Members of the Board of Trustees may participate in meetings via remote communication if notice requirements are met. Remote communication includes conference telephone or such other means of remote communication that may be authorized by the Board of Trustees, in each case through which each trustee so participating and all trustees physically participating at the meeting may communicate with each other on a substantially simultaneous basis. Participation in a meeting by remote communication constitutes presence at the meeting.

SECTION 3.8 Conflicts of interest. This corporation shall not enter into any contract or transaction with (a) one or more of the members of its Board of Trustees, (b) a director of a related organization (within the meaning of Minnesota Statutes, section 317A.011, subd. 18), or (c) an organization in or of which a member of the Board of Trustees is a director, officer or legal representative or has a material financial interest (other than the ELCA, and its synods, congregations, institutions, and agencies); unless the material facts as to the contract or transaction and as to the member's interest are fully disclosed or known to the Board of Trustees, and the Board of Trustees authorizes, approves, or ratifies the contract or transaction in good faith by the affirmative vote (without counting the interested member) of a majority of the entire Board of Trustees, at a meeting at which there is a quorum without counting the interested member. Failure to comply with the provisions of this Section 3.8 shall not invalidate any contract or transaction to which this corporation is a party.

## ARTICLE 4

### Officers

SECTION 4.1 Tenure of office. The officers of this corporation shall be a Chairperson, a Vice Chairperson, a President, a Secretary, a Treasurer and such other officers as the Board of Trustees may from time to time designate. Officers other than the President shall be elected by the Board of Trustees to serve for terms of one year and until their respective successors are chosen and have qualified. Any officer other than the President may at any time be removed by the Board of Trustees with or without cause. The same person may hold more than one office at the same time, except the offices of (a) President and Chairperson and (b) President and Vice Chairperson. The Chairperson, Vice Chairperson, and Secretary shall be members of the Board of Trustees, but other officers need not be members of the Board of Trustees.

SECTION 4.2 Chairperson. The Chairperson shall preside at all meetings of the Board of Trustees and the Executive Committee, if one is appointed. He or she shall oversee all operations of the Board of Trustees, and shall have such additional powers and ~~and~~ duties as may be determined from time to time by the Board of Trustees.

SECTION 4.3 Vice Chairperson. The Vice Chairperson shall perform the duties of the Chairperson in case of the latter's absence or disability.

SECTION 4.4 President. The President shall be the chief executive officer of this corporation. He or she shall be responsible for the general supervision, direction and management of the affairs of this corporation. He or she 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. The President shall be elected to a four-year term by the Board of Trustees in consultation with, and with the approval of, the presiding bishop of the ELCA. The President shall be eligible for reelection. Each candidate for the office of President shall be nominated by the presiding bishop of the ELCA after consultation with the Executive Committee of this corporation. The President may be an employee of this corporation. The President's performance shall be reviewed annually by the Board of Trustees and the presiding bishop of the ELCA. The employment of the President may be terminated jointly by the presiding bishop of the ELCA and the Board of Trustees, following a recommendation of termination from the Executive Committee, if one is then in existence.

SECTION 4.5 Secretary. The Secretary shall provide for the keeping of accurate minutes of all meetings and shall be responsible for the custody of the records, documents and papers of this corporation. He or she shall provide for the keeping of proper records of all transactions of this corporation. He or she shall have and may exercise any and all other powers and duties pertaining by law, regulation or practice to the office of Secretary, or imposed by these Bylaws. He or she shall also perform such other duties as may be assigned to him or her from time to time by the Board of Trustees.

SECTION 4.6 Assistant Secretary. The Board of Trustees in its discretion may elect an Assistant Secretary, who shall perform the duties and assume the responsibilities of the Secretary as above set forth under the general direction of the Secretary or the President.

SECTION 4.7 Treasurer. The Treasurer shall provide for the maintenance of accurate financial records for this corporation and safeguarding the assets of this corporation. He or she shall present a report of this corporation's financial transactions and status to the Board of Trustees at its annual meeting, and shall from time to time make such other reports to the Board of Trustees as it may require. The Treasurer shall perform such other duties as may be assigned to him or her from time to time by the Board of Trustees.

SECTION 4.8 Assistant Treasurer. The Board of Trustees in its discretion may elect an Assistant Treasurer who shall perform the duties and assume the responsibilities of the Treasurer as above set forth under the general direction of the Treasurer or the President.

SECTION 4.9 Additional powers. Any officer of this corporation, in addition to the powers conferred upon him or her by these Bylaws, shall have such powers and perform such additional duties as may be prescribed from time to time by the Board of Trustees.

## ARTICLE 5

### Committees

SECTION 5.1 Authority. The Board of Trustees may act by and through such committees as may be specified in resolutions adopted by an affirmative vote of the majority of the members of the entire Board of Trustees. Each such committee shall have such duties and responsibilities as are granted to it from time to time by the Board of Trustees. Each such committee shall at all times be subject to the control and direction of the Board of Trustees. Committee members, other than members of the Executive Committee, need not be members of the Board of Trustees.

SECTION 5.2 Executive Committee. The Board of Trustees may designate an Executive Committee composed of at least three persons designated by the Board of Trustees. 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.

SECTION 5.3 Investment Committee. The Board of Trustees shall designate an Investment Committee composed of four to six members. The Investment Committee shall make recommendations and take action as per the authority granted it by the Board of Trustees as outlined in an Investment Committee Charter. The chair of the committee shall be a member of the Board of Trustees. The Investment Committee shall appoint such advisors and independent consultants as it deems necessary in the completion of its work.

SECTION 5.4 Audit Committee. The Board of Trustees shall designate an Audit Committee composed of three to five members. The chair of the committee shall be a member of the Board of Trustees.

SECTION 5.5 ~~3~~ Meetings and voting Meetings of each committee may be held at such time and place as are announced at a previous meeting of the committee. Meetings of any committee may also be called at any time by the chairperson of the committee, or by the President. Notice of each committee meeting for which notice is required, stating the date, time and place thereof, shall be given to all committee members by electronic communication or in person, including by telephone, at least two days before the meeting, or shall be mailed to each committee member at least five days before the meeting. A committee member may be given notice by electronic communication only if the member has previously consented to receive notice in such form of electronic communication. All such notices not given in person shall be sent to the member at his or her postal or electronic address according to the latest available records of this corporation. Attendance at a meeting is deemed to be a waiver of notice unless the committee member objects at the beginning of the meeting to the transaction of business because the meeting is not lawfully called or convened and the committee member does not participate in the meeting. 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 from time to time. 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. Any action that could be taken at a committee meeting may be taken by written action signed by all members of the committee. Members of a committee of this corporation may participate in meetings via remote communication if notice requirements are met.

## ARTICLE 6

### 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 member of the Board of Trustees, officer, employee or member of a committee of this corporation, or
- b) a director, officer, partner, trustee, employee or agent of another organization, who while a member of the Board of Trustees, an officer or an employee of this corporation, is or was serving the other organization at the request of this corporation or whose duties as a member of the Board of Trustees, officer or employee of this corporation involve or involved such service to the other organization,

against judgments, penalties, fines, settlements, excise taxes and reasonable attorneys' fees, disbursements, and similar required expenditures incurred by the person in connection with the proceeding, provided, however, that no indemnification shall be made with respect to any claim, issue or matter as to which the person shall be adjudged by a court of law to be liable to this corporation. Indemnification includes reimbursement and advances of the above costs and expenses.

Indemnification provided by this section shall continue as to a person who has ceased to be a member of the Board of Trustees, 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 member of the Board of Trustees, an officer, an 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.

## ARTICLE 7

### Miscellaneous

SECTION 7.1 Calendar year. Unless otherwise fixed by the Board of Trustees, the fiscal year of this corporation shall be on a calendar year.

SECTION 7.2 Corporate seal. This corporation shall have no seal.

SECTION 7.3 Amendments. The Board of Trustees may amend these Bylaws by adopting a resolution setting forth the amendment; provided, however, that no such amendment shall take effect until it has been approved by the Church Council or the Churchwide Assembly of the ELCA.

SECTION 7.4 Authority to borrow, encumber assets. No member of the Board of Trustees, 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 from time to time 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 7.5 Execution of instruments. All deeds, mortgages, bonds, checks, contracts and other instruments pertaining to the business and affairs of this corporation shall be signed on behalf of this corporation by the President or the Chairperson, or by such other person or persons as may be designated from time to time by the Board of Trustees.

SECTION 7.6 Deposit of funds. All funds of this corporation shall be deposited from time to time 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 from time to time.

SECTION 7.7 Use of name in conduct of business. This corporation may conduct its business under such name as may be specified from time to time by the Board of Trustees.

SECTION 7.8 Relationship with Evangelical Lutheran Church in America. This corporation shall be subject to certain actions and approvals of the ELCA as described in the Articles of Incorporation and Bylaws of this corporation, including, without limitation, those described in Article XII of the Articles of Incorporation of this corporation. This corporation shall also at all times be subject to any and all provisions of the Articles of Incorporation, Constitution, Bylaws, and Continuing Resolutions of the ELCA that are intended by the ELCA to apply specifically to this corporation or generally to separately incorporated ministries of the ELCA.

## Report of the African Descent Lutheran Association

*Submitted by the Rev. Lamont Anthony Wells, National President*

Since our last report to the Church Council, the African Descent Lutheran Association ([ADLA](#)) and the Union of Black Episcopalians ([UBE](#)) gathered for a joint assembly July 22-26, 2017 in Cherry Hill, New Jersey, commemorating ADLA's 30th anniversary and the 500th anniversary of the Reformation. Under the theme "Like a Mighty Stream, Let Justice Roll: Absalom, Jehu, and Beyond," notable black thought leaders challenged participants' minds and missions throughout the 16th ADLA biennial assembly.



Author, commentator and Temple University professor Marc Lamont Hill charged the assembly to change the question around mass incarceration from "Who did it and how do we punish them?" to "Who was hurt and how do we heal them?" Valerie Bridgeman, founder and president of [WomanPreach!](#), commended the assembly to go deeper in the work for justice. "Justice is not just giving people bread," she said, "but looking at systems keeping people from having food."



Author and University of Rutgers professor Brittney Cooper reminded the assembly of the church's place in this work for justice. "Right now," she said, "the church isn't leading the conversation about justice. The church isn't leading the conversation about truth, and we should be."

The assembly also featured jubilant, authentic worship in the African American tradition. In commemoration of the 500th anniversary of the Reformation, performer [Kelly Glow](#) led the assembly with songs from her [latest release](#), "Glow with Grace—Luther's Small Catechism: Hip Hop Edition."



We give thanks for the presence of our ELCA Presiding Bishop Elizabeth Eaton and six ELCA synodical bishops who were also present at the assembly, including the chair of the Conference of Bishops. Several churchwide staff persons along with directors for evangelical mission were in attendance. Bishop Eaton and The Episcopal Church's Presiding Bishop Michael Curry served together at the assembly's closing worship, with Eaton presiding and Curry preaching.



The assembly elected Angela Shannon as national vice president and re-elected Tracey Beasley as national treasurer. ADLA's ministerium elected Jonathan Hemphill as chaplain. They join [Lamont Anthony Wells](#), national president; Krystal Hamlett, corresponding secretary; and Annette Sample, recording secretary, as officers. The assembly also acknowledged the re-establishment of an ADLA chapter in Atlanta, which will join other chapters in Baltimore, Chicago, Cleveland, Los Angeles, New York City and Philadelphia. In addition to members connected to these chapters, there are also national ADLA members across the country.



As members returned home from the assembly, they were charged with living out ADLA's objectives, presented by Wells: 1. connecting across the African Diaspora; 2. strengthening leadership and congregations; 3. focusing on health and wellness; and 4. developing ecumenical relationships.



ADLA members left the assembly renewed and charged with direction to continue the work Lutheran leaders of African descent have been engaged in for 30 years.

Since the assembly, we are working on the four objectives mentioned above, as well as continued strategic responses to recent climate disasters/damages in Houston, Florida, U.S. Virgin Islands and Puerto Rico. We maintain a strong commitment to welcoming immigrants and refugees particularly from the African continent and are interested in deepening relationships amongst the African diaspora as well as cross-ethnic relationships.

Our next initiative in collaboration with the ELCA HIV/AIDS director is to engage in an informational campaign in observance of World AIDS Day (Dec. 1)



Most recently the National President, Pr. Lamont Anthony Wells, began a global cross-cultural relationship lifting up connections in the Black and Latinx communities spiritually, historically, culturally, and politically. These connections and developments are in hope of a future official gathering of all the Associations bridging gaps and binding together to advance the kingdom of G-d and our Lutheran witness.



## **Report of the European Descent Lutheran Association for Racial Justice**

*Submitted by the Rev. Dr. Russell L. Meyer, President*

The European Descent Lutheran Association for Racial Justice (EDLARJ) actively participates in furthering racial equity and confronting racial injustice in church and society in three basic ways: engaging in antiracism/racial justice training, supporting the church's public witness, and regularly communicating a gospel-based message of repentance and inclusion. Its tagline is "partnering for racial inclusion."

Throughout the year, EDLARJ Board Members are active in their synods and congregations, pursuing a vision "to be a visible and nameable anti-racist witness for a cross cultural church." The 12 board members draw from ten synods in six regions. Nine board members are actively involved in their synod antiracism/racial justice work. This work involves providing antiracism trainings and supporting racial justice resolutions at synod assemblies. Board members also attend the Facing Race Biennial Conference, the annual Ecumenical Advocacy Days, and the White Privilege Conference. A chart of EDLARJ Board Members is below.

The board holds monthly conference calls and meets in-person annually. Board members attended the 2016 Grace Gathering/Churchwide Assembly in New Orleans and met as a board afterwards. In 2017, eligible board members attended the Atlanta Rostered Ministers Gathering and were joined afterward by lay members for the in-person board meeting. In Atlanta, board members met with Conference of Bishops Chair Bishop Gafkjen to discuss ways to support synod antiracism training. EDLARJ actively supports the work of ELCA Multicultural Ministries and Racial Justice, especially at churchwide events. EDLARJ provided a \$2,500 grant for underwriting the Transforming White Privilege train the trainer event held earlier this month, as well as sending two of its lay members to the training. We are blessed to have Judith Roberts as our ELCA churchwide office liaison.

The EDLARJ Board finds its liaison relationships with the ethnic associations to be particularly meaningful. Board members regularly attend the assemblies of the associations and share the insights gleaned with the board and in our newsletter. At its in-person board meeting following the Rostered Ministers Gathering, the board established a new liaison with Reconciling Works. EDLARJ presidents have kept an intentionally supportive presence with the other association presidents, especially in furthering the promise of the Multicultural Summit and deepening relationships between the associations and the Church Council.

Facebook statistics since the 2016 Churchwide Assembly have increased by nearly 22 percent to 569 Likes and by over 29 percent to 542 follows. EDLARJ Facebook @EDLA4RJ posts consistently engage issues of white privilege, racial injustice, antiracism, ELCA advocacy, and other items to deepen understanding, broaden skills and encourage action. The greatest reach was 1223 views on August 12, 2017 in support of the witness in Charlottesville. Its Twitter handle @RaceJusticeEDLA has 2078 tweets, 667 follows, 1034 followers, and 623 likes.

The EDLARJ listserv has 77 subscribers, both individuals and church agencies. So far in 2017, 48 messages have been sent, of which 17 forwarded ELCA Advocacy Alerts. In 2016, EDLARJ sent 56 messages, of which 16 forwarded ELCA Advocacy Alerts. Five newsletters have been sent since the Churchwide Assembly, one per quarter. Join the listserv at <http://crossculturalchurch.org/join>.

EDLARJ uses its funding to cover expenses for board meetings, sending partners to conferences, providing grants for antiracism events, and communication expenses.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCH COUNCIL  
 November 9-12, 2017  
 EDLARJ Report  
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FIRST NAME	LAST NAME	SYNOD	STATUS	GENDER	ROLE	LIAISON	TERM ENDS
Paul	Bauman	5J	Pastor	Male	Communications		2018
Mark	Cerniglia	9C	Pastor	Male	Secretary	AAPI	2018
Cathy	Crimi	9D	Lay	Female	Vice-President	ALAMEH	2018
Harlan	Johnson	5B	Lay	Male	Partnership	ADLA	2018
Sandy	Jones	5A	Pastor	Female	Public Witness	Latino	2018
Peter	Krey	2A	Pastor	Male	Partnership	AIAN	2018
Russell	Meyer	9E	Pastor	Male	President	AIAN	2018
Fred	Thomas-Breitfeld	5J	Pastor	Male	Collective Presence	ADLA	2018
Bev	Dirkin	6A	Lay	Female	Treasurer	AIAN	2021
Rosemarie	Doucette	4E	Pastor	Female	Public Witness	Latino	2021
Julie	Hettig	2A	Lay	Female	Collective Presence	AIAN	2021
Donna	Mattis	7F	Lay	Female	Collective Presence	Reconciling Works	2021

**Report of the Association of Lutherans of Arab and Middle Eastern Heritage**

*Submitted by Fuad Bassim Nijim, outgoing ALAMEH Association President*

Greetings to you in the name of our Lord and Savior Jesus Christ.

ALAMEH, the Association of Lutherans of Arab and Middle Eastern Heritage, is an association in the ELCA with a mandate to minister to an ethnic-specific group, and it is the Arab and Middle Eastern Christian community. ALAMEH in Arabic means “a sign,” or “a distinguishing mark.”

In June 1992, The Division for Outreach and Commission for Multicultural Ministries convened a gathering of 30 Lutherans of Arab and Middle Eastern Heritage with ELCA churchwide staff. The outcome of that gathering was to develop ministry to, and advocacy on behalf of, the Arab/Middle East Christians of the ELCA. In January 1993, about 40 Arab/Middle East Lutherans and their friends were invited to the Lutheran Center to create ALAMEH. Our association refers to the January 1993 meeting as our first and constituting assembly.

In 1995, ALAMEH was endorsed by the Churchwide Assembly as an official organization within the ELCA, and ever since, our association’s mission has been, and continues to be the creation of a ministry of witness and service with and among persons of Arab and Middle Eastern heritage both within the ELCA and in ethnic Arab and Middle Eastern communities in the United States that will affirm the dignity and worth of our people and their cultures.

On October 16, 2015, our association’s Executive Council and Arab/Middle East pastors had the privilege to meet with Presiding Bishop Elizabeth Eaton and had a productive discussion with her about our community and its status and future direction within our Lutheran Church. One of the important points of discussion was the fact that we have over two thousand members within the ELCA who identify as Arab/Middle Easterners, and an increasing number of immigrants into this country who are from the middle east (or near east).

During the Sierra Pacific Synod Assembly of June 5, 2016, representatives of our association worked closely with members of Bright Stars of Bethlehem and Peace Not Walls and offered a workshop on “Christians of the Holy Land,” which included the Palestinian Lutheran Community and our churches and schools in Palestine. The workshop was well-attended and successful.

On April 28, 2017, our association held a joint meeting for the Arab/Middle East pastors and ALAMEH’s Executive Council at the Lutheran Center, during which we had a valuable discussion on further clarifying our association’s objectives and exploring practical next steps on implementing these objectives. Both the Rev. Stephen Bouman and the Rev. Albert Starr of the Domestic Mission unit were with us.

On October 5, 2017, Fuad Nijim, our outgoing association president, met with ELCA Secretary Chris Boerger and had a long and detailed discussion about the association’s bylaws. During the discussion, items that need revision were identified and discussed. A committee of possibly three members will soon be appointed to revise and update our bylaws, in consultation with Secretary Boerger, presented to ALAMEH’s Executive Council, then our General Assembly for final approval.

Please keep our Arab/Middle East Lutheran community in your prayers and that the Holy Spirit continue to guide our work and ministry, as we listen to her voice, open our hearts, and trust her calling. Amen. Thank you.

*“And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.” Romans 8:27*

## **Report of the American Indian Alaskan Native Association**

*Submitted by Joann Conroy, President AIANLC*

The American Indian Alaskan Native (AIAN) Association held an Executive Board meeting on September 14-16, 2017, at the Arkansas-Oklahoma Synod office. Our main agenda points were to review association financial reports and act on AIAN Gathering motions passed. The treasurer gave her report and has an appointment with CPA Brian Spedler to begin Audit/Computation reports for 2016 and 2017. We will set up a Go Fund Me account on the association Facebook page to raise money for supporting our youth who might attend the 2018 ELCA National Youth Gathering, Multicultural Youth Leadership Event, as well as other ministries and future gatherings. Officers reviewed the July AIAN Gathering minutes and the actions that were taken, including a motion to file a 501(C)3 separate from the ELCA. Future meetings were discussed, and action was passed at the AIAN Gathering to have two regional meetings a year as well as a large meeting at the 2019 Churchwide Assembly. Two AIAN officers will attend each meeting. Others who attend the meetings will travel at their own expense.

The logistics of the regional meetings need to be analyzed. The regions are:

- Region 1: Alaska (six ministries); Montana (two ministries); Idaho (a native Pastor serving a non-native congregation); Washington; Oregon (Living Waters Lutheran Church, Burns).
- Region 2: Arizona (one ministry) House of Prayer, Pr. Mary Louise; California (Bishop Guy Erwin)
- Region 3: Minnesota (two ministries) Peoples Church and new development at Red Lake (Pr. B. Kelly); All Nations Indian Church--United Church of Christ (Pr. M. Helgemo) South Dakota – WOYATAN Lutheran Church, Rapid City, Fr. Henrique Fleming (Episcopal); North Dakota--Dakota Oyate, (Pr. L. Thiele); Native American Church Ministries – Fargo (Shieleen Crissley Dir.).
- Region 4: Nebraska – (one ministry) Lakota Lutheran Center & Chapel, Pr W. Voss; Oklahoma – (Eben Ezer Lutheran Church, Oaks).
- Region 5: Wisconsin--Lutheran Church of the Great Spirit, Milwaukee (Pr. E. Bairs); Lutheran Church of the Wilderness (Bowler, Pr. P. Johnson).
- Region 8: Delaware/Maryland—Abiding Saviors Lutheran Church (Pr. C Kline, inquiry for information)
- Region 9: North Carolina--Living Waters Lutheran Church, Cherokee (Pr. J.Russell).

The Executive Officers looked at a regional gathering in 2018 that would include those ministries that did not attend the 2017 AIAN Gathering in Montana. One discussion was to hold a regional meeting in Seattle for regions 1 and 2, while another discussion was to hold a regional gathering for regions 4, 5, and 9. A majority of region 3 attended the 2017 AIAN Gathering, plus Montana from Region 1. It is important that we gather all our ministries, so we can be supportive of them. All ministries would be invited to attend any regional gathering, but not required to attend.

The Ethnic Specific Association presidents were invited to the ELCA 500<sup>th</sup> Reformation Observance Service on Tuesday, October 31, 2017, in Washington, D.C.

The board also reviewed the Native American Liturgical Celebration draft document that Kelly Sherman Conroy sent. The initial kick-off celebration will be November 22, 2017, at Nativity Lutheran Church in Minnesota. It will be live-streamed and recorded for distribution to regions and synods along with the printed Native American Liturgical Celebration Service.

The Ethnic Association Presidents are participating in a group to help develop a task force for authentic diversity within the ELCA. Names for members have been submitted to Pr. Albert Starr.

## **Report of the Latino Lutheran Ministry Association**

*Submitted by the Rev. Martín López Vega, Association President*

*One Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.  
Ephesians 4:5-6*

The Latino Lutheran Ministry Association is pleased to share that the Caribbean Synod is more than grateful for the accompaniment the synod is receiving from the different ministries, bishops, pastors and congregations from around the ELCA. The synod is thankful for the visit of the Rev. Rafael Malpica, the Rev. Albert Starr, and a future visit from the Rev. Steven Bouman and Ms. Evelyn Soto. During the catastrophic havoc of hurricane María, I can say we are one in the Lord, in baptism and in faith.

As the Latino Lutheran Ministry Association, we have held telephone conferences and one-on-one conversations. This year, we had on our schedule a workshop called “Latino Lutheran Identity.” However, it had to be postponed to the first trimester of 2018 due to the many events recognizing the 500<sup>th</sup> anniversary of the Reformation.

The association changed its focus to prepare the promotion of the association. We started the preparation of flyers, banners, t-shirts, and a fresh logo. All these were developed to kickstart the campaign of the chapters. This has been an uphill project for various reasons: the low acknowledgment of the association and needing more support from synods, bishops and pastors. Despite this, we kept on working on the mission of taking care of immigrants and spreading the word of hope.

We are aware of the new changes to the ELCA roster. We have knowledge of the unification of seminaries and universities among the ELCA education. One uncertainty of these changes is how it will impact the Latino community, and if we were considered throughout the process. What are the benefits and advantages for the Latino community? The association wants to see those benefits and would like to see online courses and workshops in Spanish, our main language, with the goal to prepare lay and ordained leadership to impact the community.

The association responded to the derogation of Deferred Action for Childhood Arrivals (DACA) and the White Supremacy incident. We as a church cannot allow the Latino community to be stripped of what we have worked so hard for. As association president, I announced the position of the Latino Lutheran Ministry Association through the ELCA social pronouncements of such racial injustice against humanity.

The Ethnic Association Presidents participated in a group to help develop a task force for authentic diversity within the ELCA. Names of recommended members have been submitted to Pr. Albert Starr.

## Report of the Executive for Administration

### Strategic Planning

Churchwide Organization 2018 – 2019 Operational Plan:

#### FUTURE DIRECTIONS 2025

- |             |                                                                                                                                                                     |
|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Goal One:   | A thriving church spreading the gospel and deepening faith of all people.                                                                                           |
| Goal Two:   | A church equipping people for their baptismal vocations in the world and this church.                                                                               |
| Goal Three: | An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.                 |
| Goal Four:  | A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world. |
| Goal Five:  | A well-governed, connected and sustainable church.                                                                                                                  |

The churchwide organization has drafted its 2018-2019 Operational Plan. This plan has been developed using Future Directions 2025 as its foundation. The accompanying Planning Framework describes the various levels, authority and strategic foci areas of the plan. (Appendix A)

The Administrative Team used input from the Joint Leadership Table meetings (Executive Committee of the Church Council, Executive Committee of the Conference of Bishops, Future Directions Table, and the Churchwide Organization Administrative Team) that occurred in July and September to shape the plan. Following the Joint Leadership Table meeting in September, churchwide organization units held planning workshops with consultant, Lyla Rogan. Furthermore, the Administrative Team will receive input from the Separately Incorporated Ministries at its November meeting.

The Planning and Evaluation Committee of the Church Council met by conference call on October 12, 2017 and discussed the commitments from the Joint Leadership Table that particularly call for implementation by the churchwide organization. (Appendix B) Planning and Evaluation will review the draft plan at this November meeting, and engage in critique and suggestions for prioritizing the objectives and strengthening the headline results. The final version of the 2018-2019 Operational Plan will be presented at the 2018 Spring meeting of the Church Council.

### Budget

The 2018 expenditure authorization for the churchwide organization reflects an approximate \$2,000,000 decrease for current fund and \$1,050,000 for ELCA World Hunger. The decreases in projected income for 2018 necessitated these changes. The churchwide organization plans to manage these adjustments through reductions in travel, realigning some current staff positions, small decreases in grants and program, and by not filling some vacant positions. Attention has been given to budget alignment with Future Directions 2025. The Administrative Team is engaged in on-going discussion and planning for longer term sustainability. We look forward to Church Council's discussion on sustainability at this meeting and following.

Please see the Report of the Treasurer for detailed information regarding the budget and spending in 2017.

### Personnel

The Administrative Team has affirmed the principles and methodology sections of the Lutheran World Federation's Gender Justice Policy for implementation in the churchwide organization. We

commend the entire policy for study and consideration by this church. You will receive a recommendation to this effect at this meeting.

The Administrative Team received reports from an organizational gender justice audit, conducted by Human Resources, at its September and October meetings. The team continues to monitor and evaluate the organization's commitment and implementation to gender and racial justice.

Currently, information about our commitment and expectations related to gender and racial justice are included in new hire orientation. A gender justice learning session for all employees is under development. In September, two Advancing Racial Equity Training sessions were held for all employees. Using a model from Race Forward, the training equips participants with a common framework and lens in identifying the many ways racism and other forms of oppression manifest at the individual, interpersonal, institutional and structural levels. Through presentation and discussion, the participants acquire practical tools for implementing organizational equity. To date, the Domestic Mission and Global Mission units have included this model in unit training events. Additional trainings will be offered in 2018.

### **Staff Demographics**

The total number of churchwide organization employees as of October 15, 2017 was 383. 69 percent of the staff is Chicago-based. There are 307 regular full-time positions, 10 regular part-time and 66 term contracts. In addition, there are 210 missionaries in 42 countries. The distribution of the staff was 58.5 percent female, 41.5 percent male; 38 percent persons of color; 28 percent rostered ministers.

The separately incorporated ministries under the umbrella of the Churchwide Organization personnel policies are: Mission Investment Fund, Women of the ELCA and Lutheran Men in Mission.

**Mission Investment Fund:** The total number of employees as of October 15, 2017 was 54. The distribution of the staff was 67 percent female, 33 percent male; 39 percent persons of color; 11 percent rostered ministers; and 81 percent Chicago-based.

**Women of the ELCA:** The total number of employees as of October 15, 2017 was 13. The distribution of the staff was 100 percent female; 58 percent persons of color; 100 percent Chicago-based.

**Lutheran Men in Mission:** The total number of employees as of October 15, 2017 was 2. The distribution of the staff was: 2 white males; 1 deacon; 1 Chicago-based.

The Human Resources web site can be found at [www.elca.org/humanresources](http://www.elca.org/humanresources); information regarding positions in Global Mission can be found at [www.elca.org/globalserve](http://www.elca.org/globalserve).

### **Research and Evaluation**

The Research and Evaluation section of the Office of the Presiding Bishop provided region/synod maps for each of our 65 synods showing the distribution of race and ethnicity in their territories. The information included a list of congregations in each synod in zip code areas that are 20 percent or more people of color or whose primary language is other than English. This data is intended to assist synods in developing multicultural and ethnic-specific ministry strategies.

Staff also conducted a survey to support the development of the Women and Justice Social Statement draft; data packets for synods holding bishop elections; and worked with the Texas-Louisiana Gulf Coast Synod and Lutheran Disaster Response to map congregations after hurricane Harvey.

### **Resource Servants**

The Resourceful Servants Project for rostered leaders, funded by a Lily grant and in partnership with Mission Investment Fund, the ELCA Credit Union and the employees and trustees of Portico Benefits Services, is well underway. It has launched the Financial Counseling, Financial Wellness, and Congregational Certificate programs. Regarding the savings matching pilot programs--440 ELCA rostered ministers completed the financial wellness assessment. In addition, there were 344 qualified

applicants for the emergency savings program, and 333 qualified applicants for the readiness for retirement savings program. Please see Appendix C for additional information.

### **Task Force on the Structure and Governance of the ELCA Foundation**

You will receive recommendations from the Task Force on the Structure and Governance of the ELCA Foundation at this meeting. The task force is recommending “an expansion of the responsibilities and authorities assigned to the Endowment Fund of the ELCA, effective January 1, 2018.” The Board of Trustees of the Endowment Fund of the ELCA affirmed the task force’s recommendation at its October 2017 meeting.

### **Theological Education Advisory Committee**

The Theological Education Advisory Committee (TEAC) will share a report and recommendations at this meeting. TEAC has continued to work toward systems conversions, assessment tools, and funding strategies for seminaries; greater support for lay theological education; and increased leadership development among leaders of color. The committee is concerned with the stewardship of resources for theological education and how best to create a common enterprise-wide approach for the future.

### **General Administration**

The churchwide organization has implemented new grant-writing software system designed for better coordination and tracking of grant distribution. It is also intended to provide clearer impact information and assist as a management tool going forward. Thanks to all the staff who have worked very hard to launch this enterprise-wide project.

The Office of the Treasurer has relocated to the sixth floor. The Mission Investment Fund will soon occupy the entire 8<sup>th</sup> floor.

# CHURCHWIDE ORGANIZATION OPERATIONAL PLAN 2018-19 - OVERVIEW

Goals, headline results and objectives

## Introduction

In November 2016, the ELCA Church Council approved *Called Forward Together in Christ - Future Directions 2025*. From 2018, churchwide organization operational planning will support the identity, vision and shared purpose of this church as set out in Future Directions 2025 and be framed around the goals and priority action areas identified for the ELCA as one church together in Christ.

The Churchwide Organization Operational Plan Overview sets out the goals, headline results and objectives that the churchwide organization will work toward in 2018-19. They show a strong emphasis on congregational vitality and leadership, the strategic focus areas identified by the Presiding Bishop and affirmed by the Administrative Team, Conference of Bishops and Church Council.

A more detailed plan showing the focus of strategy and programming for each objective and responsibilities for these is under development and will be completed for implementation in 2018-19, with oversight by the churchwide organization Administrative Team.

The authority for and relationship between different levels of planning is detailed in a separate document titled *ELCA Churchwide Organization Planning and Reporting Framework*. The full framework document includes guidance on levels of planning, responsibilities, reporting processes and a glossary of terms. The main map of churchwide organization planning levels is included as an attachment.

The headline results and objectives provide for a more analytic and results oriented approach to reporting to Church Council by the churchwide organization. They also establish the framework for ongoing planning and reporting at an operational level. While management level reporting on major activities will continue, the Administrative Team and senior leaders will aim for analysis and reporting that shows how the churchwide organization's work is contributing toward achievement of objectives, whether the headline results are tracking in the right direction and what the learning is with respect to assumptions, strategy, resources and adjustment of plans.

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal one</b>                  A thriving church spreading the gospel and deepening faith for all people.</p> <p><b>Goal two</b>                  A church equipping people for their baptismal vocations in the world and this church.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Longitudinal study on congregational vitality targeting engaged congregations and synods – evidence of strengthened capacity of congregations/worshipping communities to engage their local communities for the sake of evangelical witness and service (based on agreed indicators)</li> <li>◆ A periodic study of individual lay members and rostered ministers shows strengthened leadership capacity against measures of theological literacy, capacities for evangelical witness and service, access to vocational pathways, and morale and courage as leaders</li> <li>◆ Evidence of being a strongly connected and relational church – narrative information on quality of relationships (three expressions; companion churches; ecumenical and interfaith relationships; LWF communion and other global relationships)</li> <li>◆ Stabilization or reduction in rate of decline in church membership and worship attendance</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Promote understanding of ELCA’s identity – we are church; we are Lutheran; we are church together; and, we are church for the sake of the world - and equip leaders and disciples to communicate our theology and beliefs in accessible and compelling ways.</li> <li>2. Renew and strengthen faith formation and evangelism practices by lay members and rostered ministers, drawing on success stories among ELCA expressions and lessons from global accompaniment with companion churches.</li> <li>3. Work with targeted synods to support renewal and revitalization of congregations and worship communities in ways that deepen spiritual life and faith practice, welcome and retain worshippers and increase engagement in God’s mission, locally and globally.</li> <li>4. Support new congregations and worship communities to start and become vital and viable expressions of this church, with a specific focus on ethnic specific and multicultural ministries.</li> <li>5. Develop a comprehensive strategy that establishes expectations and promotes access to continuing education and development opportunities by lay leaders and rostered ministers, equipping them in theological discernment, evangelism, public witness, ecumenism and vocational pathways in different contexts and ministries.</li> <li>6. Through mutual accompaniment, strengthen the capacity of ELCA synods and their global companion churches for evangelical witness and service, and encourage all expressions of the ELCA to more fully embrace the gifts and knowledge of the companion churches.</li> <li>7. Provide avenues for youth and young adults from diverse backgrounds to participate in domestic and global service, thereby deepening their faith, increasing engagement in the ELCA and enabling their formation as leaders.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal three</b></p> <p>An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Increased participation in the ELCA of people of color and people whose primary language is other than English</li> <li>◆ Changing leadership profile – lay and rostered ministers, bishops and churchwide organization (measures - no. of people of color and no. of people whose primary language is other than English; age profile; and, gender balance)</li> <li>◆ Growth in multicultural and ethnic specific ministries – number and rates of participation</li> <li>◆ Increase in participation of young adults in ELCA networks and evidence of more young adults taking up leadership opportunities</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Develop proactive recruitment and formation strategies to achieve a more diverse leadership profile with a clear focus on ethnic, cultural, gender generational diversity, and social status, and better matching the gifts and experiences of leaders to different communities and ministries.</li> <li>2. With synods, equip congregations with resources and strategies to reach out to people in their neighbourhoods and embrace new ways to facilitate engagement and participation in this church, through worship, evangelical witness and service.</li> <li>3. Develop, empower and support networks among ethnic specific and multicultural ministries and share their experience and knowledge with synods and congregations seeking to welcome and nurture diversity.</li> <li>4. Actively encourage youth and young adults from diverse backgrounds to be agents of generational change and role models for becoming a more culturally diverse church.</li> <li>5. Support congregations and synods to grow in their commitment to and practice of gender justice and racial justice.</li> <li>6. As a church in the public space speak out against discrimination and violence based on race, gender, sexual orientation and social status through advocacy and other forms of public witness.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal four</b>                  A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Report of distribution of ELCA World Hunger funds domestically and globally</li> <li>◆ Narrative evidence of impact achieved through distribution of ELCA World Hunger Program funds, domestically and globally</li> <li>◆ Report of distribution of Lutheran Disaster Response funds domestically and globally (size of response, partners involved, relief provided)</li> <li>◆ Increased engagement with the ELCA World Hunger Program (World Hunger Leaders Network, congregations, synods, companion churches, and ELCA gatherings and events)</li> <li>◆ Growth in engagement and two-way learning between congregations and Lutheran Social Ministry Organizations</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Expand and deepen engagement with God’s Work. Our Hands. as a vehicle for witness and service by congregations, synods and ministries of this church.</li> <li>2. Mobilize and harness resources for local, national and global ministries to alleviate poverty and hunger - including funds, networks, partnerships, ecumenical and interfaith relationships and mutual accompaniment with companion churches and the global church.</li> <li>3. With synods and domestic affiliates, global companions and partners, respond effectively to natural disasters and humanitarian crisis in the U.S., Caribbean and throughout the world, and develop local capacities in disaster preparedness and response, including displacement and migration of crisis affected people.</li> <li>4. Plan and direct ELCA’s international relief and development program to respond to needs identified by our companion churches and our global operating partners.</li> <li>5. Lead and participate in national and global advocacy efforts to advance gender justice, climate justice and human rights, and to alleviate poverty and hunger, engaging church networks and joining with ecumenical partners, leaders of other faiths and the global church.</li> <li>6. Strengthen the churchwide organization’s capacity to monitor the impact of ELCA’s World Hunger Grants - domestic and international - and gather and tell these stories across this church.</li> <li>7. Expand and deepen engagement with dialogue, full communion, conciliar, inter-religious and global partners to enhance capacity for working collaboratively for justice, peace and reconciliation in communities and around the world.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p>Goal five                  A well governed, connected and sustainable church.</p>	<p>Headline results</p> <ul style="list-style-type: none"> <li>◆ Growing capacities of ELCA leadership tables for collaboration and mutual accountability.</li> <li>◆ Achieve or exceed ELCA Campaign targets; and, no decline in overall giving and support of ELCA’s ministries post-Campaign</li> <li>◆ Maintain or grow overall levels of funding for World Hunger and disaster</li> <li>◆ Slowed decline in mission support; and, emergence of new sustainable models of mission support</li> <li>◆ Budget is aligned to results and objectives; responsible stewardship of financial performance based on the budget</li> <li>◆ Engagement and reach of churchwide communication strategies and platforms</li> </ul>
<p>Objectives</p> <ol style="list-style-type: none"> <li>1. Facilitate strong relationships across ELCA’s leadership tables and further build a culture of collaboration and mutual accountability.</li> <li>2. Support and enable effective governance by Church Council and the Churchwide Assembly, in line with the outcomes of the 2017 Church Council retreat.</li> <li>3. Identify and take forward structural redesign and reform opportunities that contribute to more effective stewardship of God’s mission and this church’s resources and assets.  <i>(Roles and structures of synods and the churchwide organization, seminaries, networking of lay schools, repurposing property assets)</i></li> <li>4. Grow resources for mission and ministry in line with ELCA’s shared goals and priorities and the expectations and roles of its three expressions.  <i>(Successfully conclude and wind up the Campaign for the ELCA and develop the next generation of strategies to raise resources for this church, in line with its priorities; Comprehensive Mission Support Strategy).</i></li> <li>5. Ensure the presiding bishop’s strategic focus on common identity, becoming a more relational and connected church, congregational vitality and development of leaders is supported by contemporary and effective communication strategies and platforms for information sharing and learning.</li> <li>6. Improve structures, systems and processes of the churchwide organization, including those relating to deployed staff, synods, congregations, ministries and partners, to ensure they provide for efficient and effective teamwork, management and accountability.  <i>(HR, technology, team structures, internal communication and information sharing)</i></li> </ol>	

**ELCA Churchwide Organization  
 Planning Framework**

**Authority**

**Strategic focus areas and  
 related strategies**

ELCA Church Council approves.  
 Future Directions 2025 is the high level framework for ELCA governance and for Churchwide Organization operational planning.

**Called Forward Together in Christ  
 Future Directions 2025**  
 Speaks to the three expressions of the ELCA on identity, shared vision, purpose and values, goals and priority action areas

**Strategic Foci – 2018-19**  
**Congregational vitality and leadership** - affirmed by ELCA Church Council, Conference of Bishops and Churchwide Organization Administrative Team

Churchwide Organization Administrative Team approves.  
 Headline results and objectives are reviewed by Church Council for their alignment with Future Directions 2025 based on advice of the Planning and Evaluation Committee.

**Churchwide Organization Operational Plan  
 2018-19**  
 Headline results, CWO objectives, major strategy and program commitments, responsibility and resources

**Guiding strategies**

- Congregational vitality
- Leadership initiatives
- Mission Support
- AMMPARO
- ELCA Campaign
- World Hunger

Executive Directors and senior leaders are responsible for implementation of the operational plan and for team plans and work plans for events and projects.

**Work plans  
 Team, project and event plans**  
 Align to the operational plan – set out more specific objectives, activities, targets and timeframes

**Examples**

- Churchwide Assembly 2019
- Youth Gathering
- Women and justice

## Notes to the ELCA Churchwide Organization Planning Framework

### About Future Directions 2025

Called Forward Together in Christ - Future Directions 2025 expresses a strategic intent for joint leadership of the ELCA by the Church Council, Conference of Bishops, the churchwide organization and other expressions of the church. It gives voice to what the ELCA's three expressions said is important through a broadly based process of discernment and conversation across the ELCA. It expresses shared aspirations about what God is calling this church to be in today's world – on who we are as a Lutheran church, and our ministries, goals and priority action areas.

### About the Churchwide Organization Operational Plan 2018-19

The operational plan is framed under the goals and priorities of Future Directions 2025. It is a plan for the whole of the churchwide organization and its units and offices. It establishes the objectives and headline results that the churchwide organization's work is directed to, presents the programs, events and areas of work that are priorities, identifies where responsibilities lie and provides the basis for allocation of resources through the annual budget.

The operational plan is reviewed annually and adjusted as needed in response to lessons learned, changing realities and new opportunities or demands.

### Responsibilities for different levels of planning

#### Church Council

Called Forward Together in Christ - Future Directions 2025 is approved and owned by the ELCA Church Council. The council's expectation is that churchwide organization plans will align to the goals and priorities seen to be important for the whole church. They have requested the Administrative Team recommend high level outcomes for monitoring progress in the two focus areas congregational vitality and leadership and headline results that will be reported on out of the operational plan.

#### Planning and Evaluation Committee

The Planning and Evaluation Committee advises the Church Council in relation to Future Directions 2025, including assessing alignment of churchwide organization operational plan and advising on monitoring and evaluation against outcomes in congregational vitality and leadership development and other headline results identified in the operational plan.

#### Churchwide Organization Administrative Team

The Administrative Team is responsible for deciding and implementing the operational plan and specifically ensuring priorities are clearly identified through the objectives and choice of strategy and programs.

Executive Directors of units and offices ensure their teams are working in line with and are accountable for their areas of responsibility in the Operational Plan. They report every six months to the Administrative Team on results and objectives they have a lead or joint responsibility for. This information is collated for the annual report to Church Council in November each year.

## Glossary of terms

### Terms used in Future Directions 2025

**Vision** - A long term view of the difference this church seeks to make in the world - what the ELCA aspires to achieve or bring about expressed as an end state.

**Values** - Core beliefs that are shared and which shape the LWF's identity as a communion of churches and communion life, relationships, culture, priorities and behaviour.

**Goal** – A long term aim or change that planned strategy and action is directed to.

**Priority action areas** – Areas for focused action that this church sees as important in order to make progress toward the goals. Areas for shared leadership, intentional focus and mutual accountability.

### Terms used in the Operational Plan 2018-19

**Headline results** – the most important performance information that will be systematically used by the Administrative Team to monitor performance of the Churchwide Organization against the goals in Future Directions 2025 and systematically report these results to the ELCA Church Council.

**Objective** – A desired medium term achievement or outcome the Churchwide Organization and its units and offices are working toward. In the operational plan, objectives are for the Churchwide Organization as a whole even though responsibilities may be assigned to specific units and offices or cross unit teams.

**Strategy** - Broad descriptor for planned action and ways of working to achieve the objectives and results identified through planning.

**Program** - A defined group of activities which are planned together for a geographic, thematic or service delivery area, often involving multiple relationships and different funding sources.

**Project** - A time bound, shorter term planned activity or group of activities with specific objectives, activity targets and budget.

**Lead responsibility** – which unit or office has primary oversight and accountability for strategy, programs and activity associated with objectives. In some areas this may be a joint responsibility.

### Other terms

**Authority** – Who has the power to decide or approve.

**Accountability** – Being responsible for actions and outcomes based on formal expectations or a willingness to be held to account.

**Inputs** - The resources used – money, people, equipment, and materials.

**Outputs** - The tangible products and services resulting from an activity or process.

**Target** - An intended level or quantum of service or activity that is aimed for.

**Milestone** - A stage reached for a planned activity or strategy.

**Outcomes** - The changes or impacts that are achieved for a given audience or expression of the church. Outcomes may be short, medium or long-term.

**Performance indicators** - Quantitative and qualitative information used to establish that an outcome or targeted output has been achieved or progress is being made. It is important to identify the source of such information and the processes used to collect it. Some indicators only become useful if a baseline has been established against which progress is reviewed.

**Baseline data** - Facts about the situation or performance prior to an action or intervention.

**Performance monitoring** - A process of systematically gathering data and information over time that provides managers and key stakeholders a picture of progress and setbacks in relation to planned inputs, activities and outputs.

**Evaluation** - A systematic process to identify and analyse the outcomes of strategy, programs or projects against the outcomes, assumptions and strategies used. Evaluation may be longitudinal, periodical or at the conclusion of work.

**Risks** - Factors that may adversely affect operations, relationships, delivery of programs and projects and the results achieved. Some risk factors are outside the direct control of the organisation.

**Risk management** – the process of intentionally identifying, assessing and prioritizing risks so planned action can be taken to minimize, monitor, and control the probability and impact of negative events and/or or maximize the realization of opportunities.

# Joint Leadership Table

September 13-14, 2017

## Who

Church Council Executive Committee  
Conference of Bishops Executive Committee  
Churchwide Administrative Team  
Future Directions Table

## Purpose

Take the next steps in ensuring all 3 leadership tables continue to own Future Directions 2025 and see their part in it.

Live into what collaborative leadership – being church together – means in practice.

Affirm strategies that joint leadership will support on congregational vitality and leadership.

## Congregational Vitality

- CoB to adopt definition of congregational vitality - focus for their leadership (CoB/CC own)
- Congregational vitality project (CWO)
- Extend God's Work. Our Hands. - deepen engagement of ELCA expressions and ministries (CWO)
- Make congregational vitality a primary focus in major ELCA gatherings (good practice, stories of success, learnings) (CC, CoB, CWO, synods)
- Convene symposium on role and function of DEMs – with focus on congregational vitality: what's working/not working (CWO/CoB)
- Strategy for property repurposing - alignment with mission (CoB initiate, CWO, MIF)
- Continue to embrace – We are Church; We are Lutheran; We are Church Together; We are Church for the Sake of the World - key to church vitality and sustainability (all tables)
- Sustainability – begin the conversation/shared framework (CC)

## Leadership

- Continue with TEAC's work (CWO/TEAC)
- Networking lay schools (CWO/TEAC)
- Reimagine the role of pastor and address requirements for continuing education and accountability (CoB)
- Revamp candidacy processes to build leadership this church needs; addressing deficits; support, coaching, when to say no (CWO, CoB, Leadership committee)
- Actively support seminary reform – continue to work on sustainability and economies; theological educators (OPB/CWO, CoB, TEAC, CC)



# Monthly Update – October 2017

	Financial Counseling	Financial Wellness: Savings Matching Pilot Programs	Congregational Certificate
Current Phase	Implementation	Application and Selection	Pilot with ELCA Synods
Progress to date	<p>Presentation given to new Fund for Leaders scholarship recipients on the availability of financial counseling as an important resource</p> <p>Number of financial counseling appointments held in Sept. 2017 was nearly identical to Sept. 2016</p>	<p>440 ELCA rostered ministers completed the Financial Wellness Assessment</p> <p>Emergency Savings Program</p> <ul style="list-style-type: none"> <li>• 398 qualified and 344 completed applications</li> <li>• Sufficient funding to support all who applied for two years</li> <li>• Remaining funding could support a smaller second cohort in 2018</li> </ul> <p>Readiness for Retirement Savings Program</p> <ul style="list-style-type: none"> <li>• 333 qualified and 279 completed applications</li> <li>• Invitations extended to all applicants</li> <li>• Size of second cohort adjusted based on remaining funding</li> </ul>	<p>Email invitation sent to all congregations in New Jersey, North Carolina, Rocky Mountain and Southwestern Minnesota synods</p> <p><a href="http://resourcefulservants.org/congregations">resourcefulservants.org/congregations</a></p> <ul style="list-style-type: none"> <li>• More than 100 congregational leaders have visited the site</li> <li>• 22 congregations have logged in to track their financial behaviors</li> </ul>
Next Phase	Implementation (continued)	Implementation	Pilot with ELCA synods (continued)
General Learnings	<p>Separate Qualification and Application phases led to unnecessary administrative complication and a restricted program promotion timeline. Combining these phases in Year Two should allow for an expanded and simpler timeline, allowing for easier administration and enhanced promotion.</p>		

# Joint Leadership Table Commitments



# Questions to Consider

- What is the Church Council's role in our shared commitments? What does this mean?
- In what ways can Church Council be supportive in embracing a fourfold identity: We are church/Lutheran/church together/church for the sake of the world?
- How can Church Council be supportive in growing leaders for vital congregations in leadership formation and leadership development?]



# Questions to Consider

- Across all five goals, how are we as a church stewarding resources, communication and becoming a multicultural church?
- How can council best align resources with priorities?
- How is this church reinvesting in ethnic-specific communities, rural communities and people in poverty?



## Joint Leadership Table Executive Summary September 13-14, 2017

### **Purpose and Approach**

The Joint Leadership Table meeting was an opportunity for representatives of the Executive Committee of the ELCA Church Council, the Executive Committee of the Conference of Bishops, the Administrative Team of the churchwide organization and the ELCA Future Directions table to gather with one another to discern and shape shared leadership for the implementation of “Called Forward Together in Christ: ELCA Future Directions 2025.” In several facilitated sessions, participants worked collaboratively with the goals of affirming overall strategies for the church’s two strategic foci of congregational vitality and leadership, discerning individual roles and accountabilities in those strategies, and committing to specific action steps for 2018-2019 to move each strategy forward.

### **Outcomes**

The format of the joint meeting was affirmed and appreciated, and participants committed to sustained communication between leadership tables. New areas of potential shared collaboration and new perspectives on existing resources emerged as participants brought their own experiences and contexts to the conversation. The need for three overarching strategies emerged from the discussion: an overall strategy to reinforce the identity and sustainability of this church and its ministries; a strategy for creating, assessing and sustaining healthy, vital congregations; and a strategy for reimagining leadership and resourcing leaders to shepherd this church into God’s future. As hoped, each table made commitments to specific, often interrelated action steps toward the three strategic areas. Where collaborative action steps were established, a lead and a support group were identified. Whenever possible, participants identified dates and measurable outcomes for their actions.

### **List of Commitments by Leadership Table**

#### Shared commitments of all the tables

- **Overall commitments**
  - Continue to embrace our identity: “We are Church; We are Lutheran; We are Church Together; We are Church for the Sake of the World” as key to church vitality and sustainability
  - Clearer, regular, transparent communication among leadership tables.
- **Congregational vitality**
  - Make congregational vitality a primary focus in major ELCA gatherings (communicating best practice, stories of success, learnings)
  - Share the agreed-upon definition(s) of “congregational vitality” in terms that congregations can easily use to recognize vitality in their contexts
  - Communicate best practices of congregational vitality
- **Leadership**
  - Support creative efforts of Theological Education Advisory Committee regarding stewardship of seminary resources; actively support seminary reform and shared work toward sustainability
  - Grow leaders for vital congregations by supporting leadership formation (seminaries, lay schools) and leadership development (continuing education)

### ELCA Church Council

- **Overall commitments**
  - Begin development of a framework for a strategy for sustainability of this church in all three of its expressions
  - Emphasize sustainability conversation at each of its subsequent meetings
- **Congregational vitality**
  - Receive and develop a sense of ownership of the report from Conference of Bishops in Nov. 2017 on definition of congregational vitality (see below)
  - Use this definition to ask churchwide organization for existing and adapted assessment tools to provide regular updates on congregational vitality, based on a longitudinal study with results shared in the form of a dashboard
- **Leadership**
  - Support a one-seminary proposal from Theological Education Advisory Committee at its Nov. 2017 meeting, or request such a proposal

### Conference of Bishops

- **Congregational vitality**
  - Discuss and define “congregational vitality” at Fall 2017 meeting, starting with definition developed by Congregational Vitality Project. Report to Nov. 2017 meeting of Church Council
  - Ask its Domestic Mission (New and Renewing Congregations) Committee, with support from churchwide organization, to take the lead and convene a symposium on how best to assess the Director of Evangelical Mission program across the church
  - At 2019 Bishops Academy, learn more from a New York attorney working with congregations on how they might repurpose property and envision new ministry
  - Develop a strategy for property repurposing in alignment with mission (with support from churchwide organization and Mission Investment Fund)
- **Leadership**
  - Reimagine the role of pastor as leader, and address requirements for continuing education and accountability
  - Domestic Mission (Leadership) Committee works with churchwide organization staff to reassess candidacy processes to build the leadership this church needs; address leadership deficits and provide adequate support and coaching
  - Domestic Mission (Leadership) Committee works with churchwide organization staff to revise Vision and Expectations documents, which will then be considered for approval by Church Council

### Churchwide Organization

- **Congregational Vitality**
  - Continue Congregational Vitality project (Domestic Mission)
  - At direction of Church Council, provide resources for conversations about leadership and vitality in congregations and synods.

- Develop a churchwide assessment of congregational vitality (Research & Evaluation, Office of the Secretary)
- Extend “God’s Work. Our Hands.” Sunday messaging to deepen engagement of ELCA expressions and ministries (Mission Advancement, with support and input from Conference of Bishops). Deepen engagement of ministry partners such as social ministry organizations, colleges and universities, outdoor ministries
- Support symposium on role and function of DEMs (convened by Conference of Bishops)
- Work with Conference of Bishops of strategy for repurposing property for mission (Domestic Mission)
- **Leadership**
  - Continue to support the work of the Theological Education Advisory Committee; support TEAC’s work of seminary reform and in networking lay schools
  - Support Conference of Bishops in reassessing candidacy process and revising Vision and Expectations document (Domestic Mission)
  - Support Conference of Bishops in addressing theological formation and continuing education (Domestic Mission, Office of the Secretary)

## Matrix of Commitments

### Key

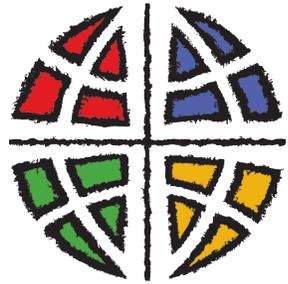
Roles: L = Lead; S = Support; All

CC = ELCA Church Council

COB = Conference of Bishops

CWO = Churchwide organization

Priority Area and Commitments	Table		
Overall Commitments	CC	COB	CWO
*Embrace fourfold identity: We are church/Lutheran/church together/church for the sake of the world	All	All	All
*Communication among leadership tables	All	All	All
*Provide resources for conversations about leadership and vitality in congregations and synods			L
*Develop sustainability framework for church in all three expressions	L		
*Emphasize sustainability framework at every meeting	L		
Congregational Vitality	CC	COB	CWO
*Develop definition, report to CC (Fall 2017)	S	L	
*Support and adopt definition	All	All	All
*Direct CWO to create assessment tools based on definition	L		S
*Communicate definition and best practices of congregational sustainability	All	All	All
*Make congregational vitality a primary focus in major ELCA gatherings	All	All	All
*Continue Congregational Vitality project			L
*Develop a churchwide assessment of congregational vitality			L
*Extend "God's Work. Our Hands." messaging to deepen engagement of ELCA expressions and ministry partners		S	L
*Assess Director of Evangelical Mission program across the church		L	S
*Strategy for property repurposing in alignment with mission		L	S
*At 2019 Bishops Academy, learn more from a NY attorney working with congregations on envisioning new kinds of ministry		L	
Leadership	CC	COB	CWO
*Support creative efforts of Theological Education Advisory Committee (TEAC) in stewardship of seminary resources, seminary reform and shared work toward sustainability	All	All	All
*Support TEAC in efforts to network lay schools			S
*Support (or request) a one-seminary proposal from TEAC at Nov. 2017 meeting	L		
*Reimagine the role of pastor as leader, and address requirements for continuing education and accountability		L	S
*Reassess candidacy processes to build leadership, address deficits and provide adequate support and coaching		L	S
*Grow leaders for vital congregations by supporting leadership formation (seminaries, lay schools) and leadership development (continuing education)	All	All	All
*Revise Vision and Expectations documents		L	



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

Presentation to Church Council

# Lutheran Disaster Response – Global

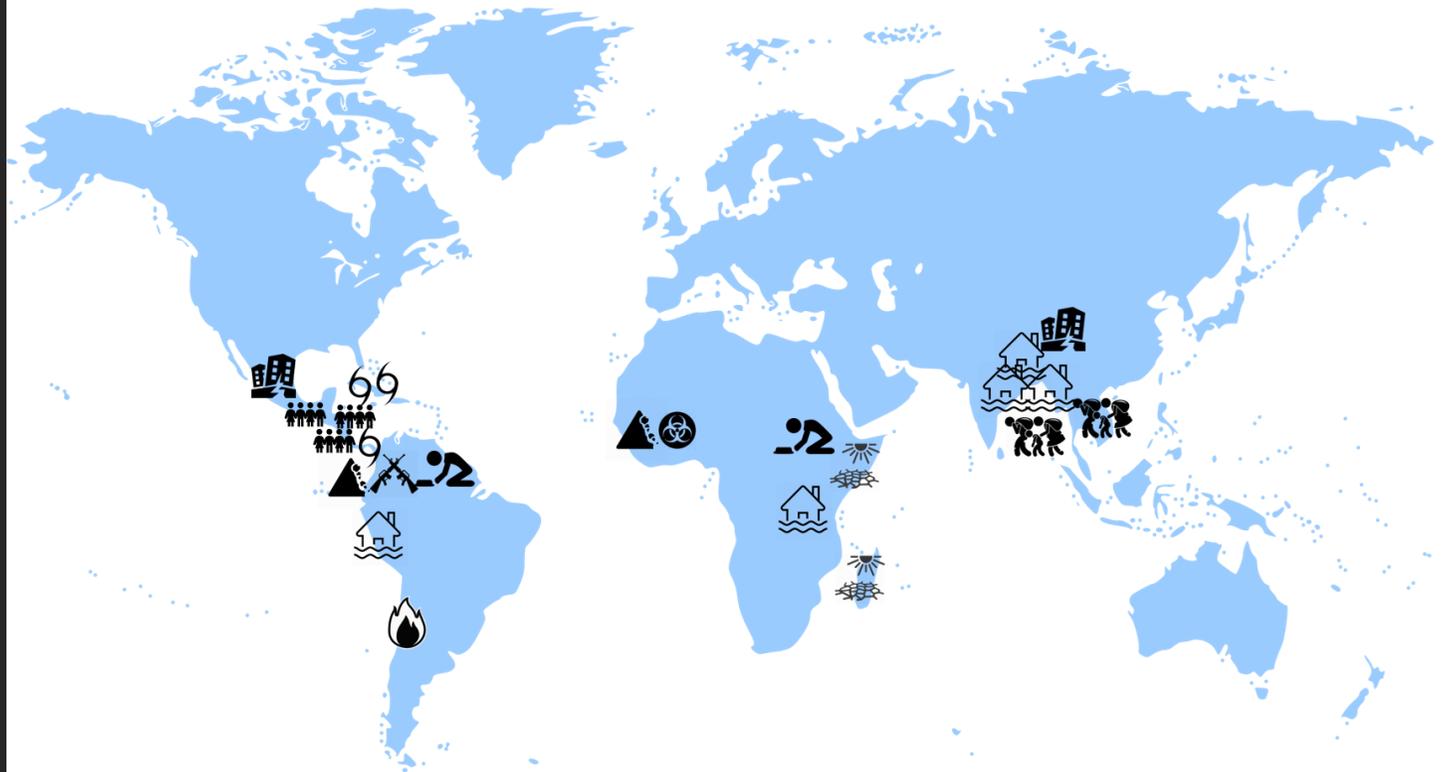
2017 By the Numbers

**19 and 17** – number of disaster responses and countries

**\$639,000** – total amount provided for immediate relief and recovery

**3 and 5**– number of ongoing reconstruction and resilience projects and countries

**\$1.99 M** – total amount provided for reconstruction and resilience projects



# Hurricane Irma Disaster Response in Cuba



LDR provided \$54,075 to procure non-food items to distribute to 350 families affected by hurricane Irma in Cuba.

# Reconstruction Projects in Nepal

- Over 40,000 people affected by the 2015 earthquake in the districts of Lamjung, Dolakha and Dhading were assisted through provisions of immediate relief, shelters (with latrines), reconstructed schools (with latrines), community centers, new potable water sources, new micro-hydro power plants (electricity), livelihood opportunities, and community-rights training for the Dalit communities.

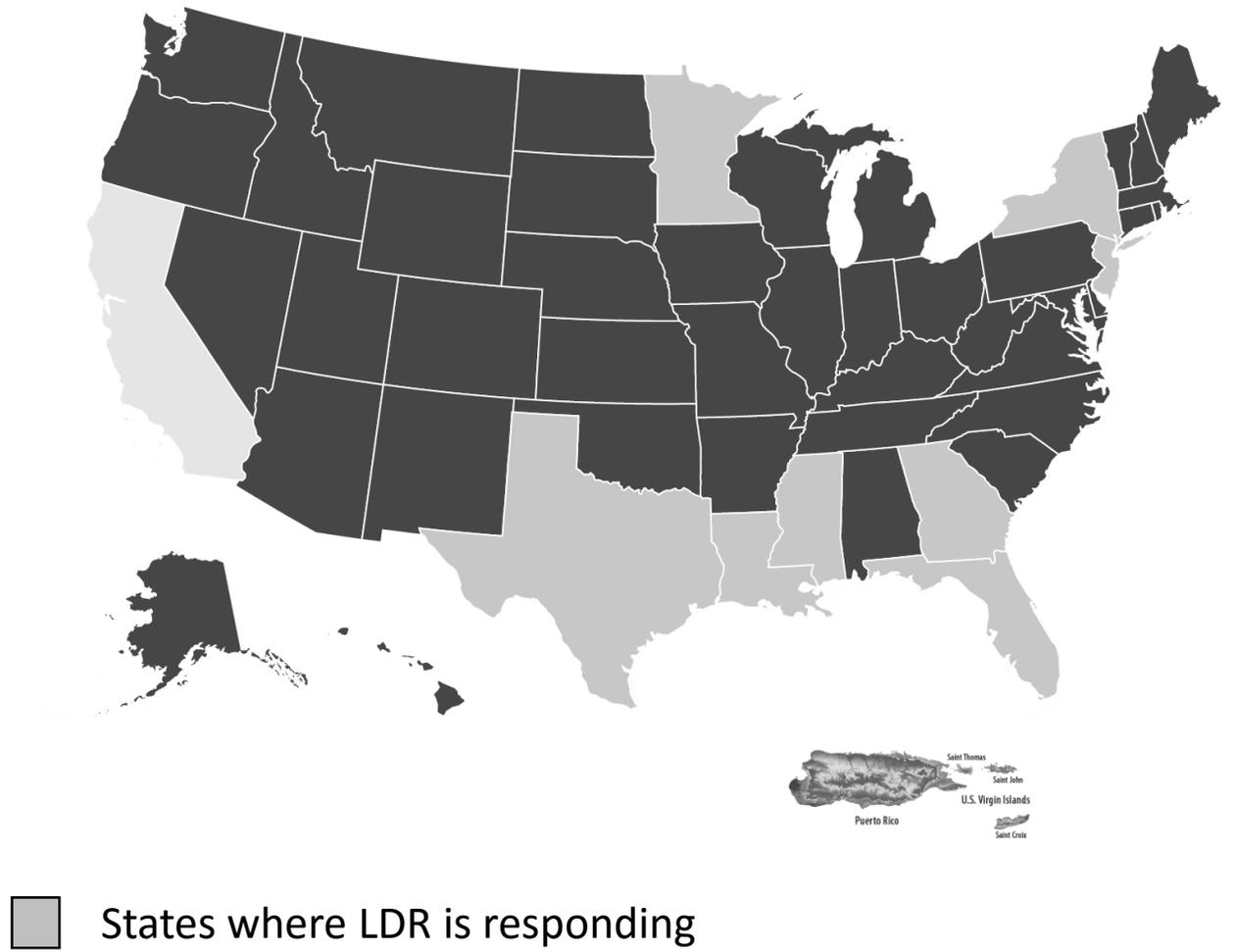


# Lutheran Disaster Response – US

2017 By the Numbers

**11 and 9** – number of disaster responses in the continental U.S. and U.S. territories

**\$653,942.06** – total amount of support provided to affiliates





# Texas – Responding to Hurricane Harvey

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- Through Upbring, we will be hiring a Disaster Coordinator to interface with Synods, Affiliate, LDR Churchwide to:
  - Be the face of LDR in the recovery efforts
  - Help encourage Lutheran participation in Long Term Recovery Groups
  - Help with volunteer team placement
- Sponsor respite retreat
  - In partnership with the synod for leaders and their families

# Florida – Responding to Hurricane Irma

- Lutheran Services Florida is currently implementing the FEMA funded crisis counseling program in more than 20 Florida counties, providing emotional and spiritual care to thousands.
- LDR, in partnership with Community Development Services provided \$50,000 to LSF to assist severely impacted staff
- Both the FB Synod and LSF plan to be actively engaged in the response and recovery efforts.





## Hurricane Irma and Maria Response in Puerto Rico and the U.S. Virgin Islands

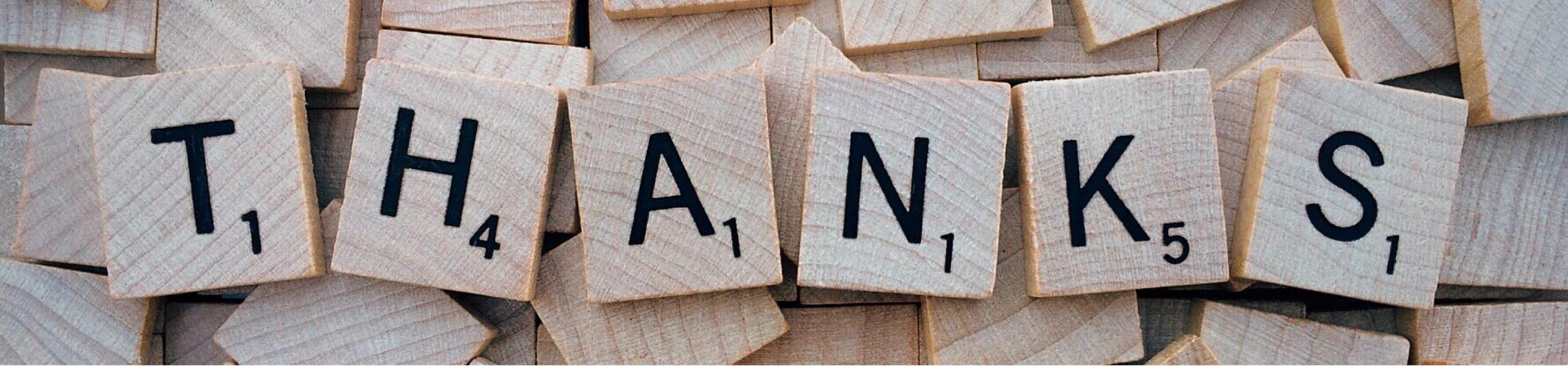
- We designated \$1 million to the initial response
  - About \$300,000 worth of support went to the synod to supplement pastoral salaries due to income losses
  - Provided 11,000 pounds of relief supplies in partnership with United for Puerto Rico, as well as 20 generators and other supplies to Puerto Rico and the US Virgin Islands
  - Provide funding for the synod to implement disaster response programs and projects



# Fires

- Montana
  - Mostly on government land
  - Some 30 homes damaged
- California
  - Over 5,000 homes destroyed in Santa Rosa, some 1,000 others destroyed elsewhere in Northern California.





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## **Lutheran Men in Mission (LMM) Summary**

*Submitted by Doug Haugen*

The vision of Lutheran Men in Mission is for every man to become a bold, daring follower of Jesus Christ. The mission is, by God's grace, to intentionally disciple men by personally modeling the character of Jesus Christ by living and leading a lifestyle intended to help transform them from having an inward focus to a culture of naturally loving and serving our neighbors.

### **Events**

The 2017 Lutheran Men in Mission Assembly and Bold Gathering was held at the Minneapolis Marriott City Center Hotel July 20-21, 2017 and July 21-23, 2017, respectfully. The event featured Jaqueline Bussie, author of *Outlaw Christian*; John Armstrong, author of *Your Church is Too Small* and *Costly Love*; and Robert Johnson, a United Methodist pastor who is having a dynamic impact on his community.

LMM continues to conduct *One Year to Live* retreats on a regular basis. *One Year to Live* is a retreat model developed by Lyman Coleman in cooperation with LMM. 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 and staff members have been participants in earlier retreats. With the 16 retreats conducted in 2016, there are now more than 1,200 men who have experienced the *One Year to Live* weekend. The intent is to eventually bring this to every synod.

LMM sponsors a growing number of local events including *High, Deep and Wide* which features inspirational/educational segments interspersed with times of great fun. *Building Men for Christ* is a one-day seminar for rostered and lay leaders designed to teach how to engage more men in the congregation.

### **Leadership**

LMM is the engine leading an inter-denominational, ecumenical group of men's leaders in establishing a movement that is generating a network that anyone can come to with questions on male issues and the "how-tos" of men's ministry. The group consists of the most creative "out-of-the-box" thinkers on men's ministry from various ethnicities, ages and geographic areas. The group includes ELCA and non-ELCA members as well as representatives of the United Methodist, Episcopal, Disciples of Christ and Mennonite churches. The first initiative of this group is "Project XII" that was rolled out in 2015. This project includes the curation of resources all the participant groups are aware of in personal faith development, and ministry and organizational leadership, and creation of resources to fill areas of need in each of these categories. We are well on our way toward fulfilling our vision through social media, networking within the ELCA and other church bodies, and developing strategies, resources and events that reach all men for Christ.

*Building Men for Christ* is training designed to help rostered and lay leaders, male and female, to see ministry with and to men as an integral part of overall congregational ministry and helps them reach and activate men for the congregation's ministry and outreach. Like *One Year to Live* and *High, Deep and Wide*, this one-day workshop continues to spread to new areas. 500 leaders have now been trained at 27 events. Please go to <http://www.lutheranmeninmission.org> for the updated schedules of *One Year to Live* and *Building Men for Christ*.

### **Resources**

The *Master Builders Bible for Men* continues to be our strongest resource with over 62,000 in circulation. Along with the 20,000 questions for small groups, what makes this resource unique is the thirty-two-page section for men's ministry leaders.

ManTalk is a deck of playing cards designed to help men engage in meaningful (and fun) conversation. Four categories of questions deal with relationships, sports and leisure, lessons and reflections, and ethics and spirituality.

The next issue of the *foundations* newsletter focuses on the Bold Gathering, and future plans for Lutheran Men in Mission.

**Lutheran Men in Mission Digest of Board Actions**

*Submitted by: Doug Haugen, President*

**Date of Board Meeting:** July 20-21, 2017

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**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.)*

Changed the make-up of the Lutheran Men in Mission board from a four-person Executive Committee (President, Vice President, Treasurer and Secretary) and nine members representing each region to a five-person Executive Committee (now including the chair of the Development Council) and four members representing the ministry areas of discipleship, events, networking and communication, and emerging ministries.

**Category 3:** *(Other procedures and board actions.)*

None



# Gender Justice Policy



THE  
LUTHERAN  
WORLD  
FEDERATION

A Communion  
of Churches

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# Foreword

The biblical call to uphold justice is at the very heart of the communion's self-understanding. God's grace liberates us, brings us together in Christ and enables us to live and work together for justice, peace and reconciliation.

The LWF is committed to being inclusive and enabling the full and equitable participation of women and men in church life and society, and in its decision-making processes, activities and programs. It looks back at a history of decisions and actions that express this commitment.

This LWF Gender Justice Policy, approved by the LWF Council in 2013, is a tool to enhance the communion's journey towards inclusiveness. Developed in a participatory process, it has grown out of experiences in member churches, is enriched by the biblical and theological bases of our Lutheran identity, and provides guidance and methodologies for contextualizing action plans and strategies in the regions and integrating gender as a crosscutting priority in all of the communion's work.



LWF General Secretary Rev. Martin Junge  
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Like the LWF's historic commitment to overcome violence against women and its affirmation of women in leadership positions, the Gender Justice Policy is yet another milestone as the LWF moves toward realizing its vision of inclusiveness.

The itinerary developed in this document opens windows of opportunities to engage in movements of change in relationships and structures. It is an invitation to everyone—particularly church leaders, theologians, women and men in leadership and decision-making positions, people managing programs and

projects—to affirm gender justice as a matter of faith. Thus, gender justice points at fundamental dimensions of the being of the church and its prophetic voice in the public space.

The gender justice policy comes to you at a time when women continue to face challenges in church and society and both women and men continue to hear God's call for relationships based on justice. It is published in times during which the LWF communion hears the call for ongoing renewal (*semper reformanda*) as it prepares for the 500<sup>th</sup> anniversary of the Lutheran Reformation in 2017. I commend it to your prayerful study and discernment so that it finds ways of being expressed in the structures and life of the church. Because gender relationships too are subject to God's transforming power they can be renewed to become just and equitable.

Rev. Martin Junge  
General Secretary  
The Lutheran World Federation



# Walking Together on the Road to Gender Justice: A Pedagogical Journey

Set up road markers for yourself, make yourself signposts; consider well the highway, the road by which you went (Jer 31:21).

In the LWF communion, the pedagogical discussion on gender justice

will contribute to the wider reflection on how we intend to teach, learn, accompany, admonish and mutually support one another as we continue to journey together toward being a communion in which inclusiveness is concretely lived out.

The LWF Gender Justice Policy rests on a set of rules and precepts that orient concrete steps toward implementing gender justice. These are to facilitate the process of adapting action plans to different contextual realities.

Thus we read,

The law of the Lord is perfect, reviving the soul; the decrees of the Lord are sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes; the fear of the Lord is pure, enduring forever; the ordinances of the Lord are true and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey, and drippings of the honeycomb (Ps 19:7–10).

The biblical image of the law and precepts reviving the soul and rejoicing the heart helps women and men to recreate justice and dignity in relationship.

The document is divided into two parts: the Gender Justice Policy Principles and the Gender Justice Policy Methodology.

The LWF Gender Justice Policy Principles provide a framework to orient the implementation of gender

justice commitments at all levels of the communion

## Gender Justice Policy Principles

The ten principles are central to expressing the LWF communion's affirmations with regard to gender justice. They are at the heart of what gender justice means for the communion, the lenses through which the communion's actions are to be examined and the guide posts or road markers along the communion's journey to gender justice.

## Gender Justice Policy Methodology

The LWF Gender Justice Policy methodology provides the tools for the implementation of the gender justice principles through the regional expressions and member churches with the expectation that it will be adapted to local contexts.

The process will be monitored through regional platforms connected with the regional expressions.

At the global level, the General Secretary will report on the progress of the implementation of the LWF Gender Justice Policy in the communion in his report to the Council.

Methodologies and instruments will be developed so that programs and processes can be more easily owned and accessed by concerned groups in the member churches.

The goal is to establish learning circles and communities of practice where knowledge is shared and mutual support and accompaniment are effectively carried out.

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# Biblical Foundation and Rationale

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. . . . God saw everything that [God] had made, and indeed, it was very good” (Gen 1:1-2, 31a).

In Genesis, the creation stories are an evocative narration of creation in which all that exists is utterly dependent on God. The story of creation in Genesis 2 is often used to argue not only that humanity exists in opposites, but also that one form of humanity (males) is superior to another (females). However, the creation stories in Genesis may also be understood as expressing the idea that the most important difference exists between God and creation, not between male and female. Creation depends on God; this is the primary theological relationship concerning creation.

This fundamental distinction between God and creation is defined by love, not by an exclusive gender binary among or between humanity. Even though the creation stories have sometimes been read to buttress not only the differentiation of gender but also the devaluation of females in relationship to males, more comprehensive readings show that this is not the case.

Another starting point can be equality (cf. Gen 1:27). God created everyone equally. God also calls humanity equally in a shared vocation of stewardship to care for God's ongoing creation.

The ethics of care and love embodied in this reading of Genesis emphasize an ethics of gender justice because hospitality, love and an embrace of difference prevail from the perspective that humans are always before the eyes or in the presence of God. Together human beings are called to be stewards to one another and all of creation.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image in the image of God he created them; male and female he created them (Gen 1:26–27).

The Holy Scriptures provide a basis for inclusiveness. As we read in the gospels, the ways in which Jesus related to women were open, inclusive, welcoming and restoring. Biblical testimonies affirm that God's Word is the word of abundant life for all—women and men.

As a community of equals, through baptism, the church is called prophetically to announce and practice inclusion. As we read in Galatians 3:27–28,

As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

In terms of gender relations, these biblical and theological readings inspire the communion to be a community in transformative dialogue. The full and equal partnership between women and men is possible as is the breaking down of gender stereotypes that subordinate especially women, but also men, and violate their God-given integrity and dignity. As the communion continues on its journey of faith and hope, the Holy Spirit sets us free to interpret biblical texts in life-giving and life-affirming ways. This is the foundational mandate for actions taken at the decision-making level of the LWF.

### **Mandate**

In October 2009, the LWF Council received the document *"It will not*



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*be so among you!” A Faith Reflection on Gender and Power*<sup>1</sup> and voted “to encourage the member churches to actively participate in the follow-up process leading to the development of an LWF gender policy.”

In 2010, the Eleventh Assembly of the Lutheran World Federation adopted the following two important resolutions:

**LWF principles of inclusivity:**

***Gender balance:***

The LWF Assembly, Council, Officers, and all other committees and task forces, including at all regional levels shall be composed of at least forty percent women and at least forty percent men. And that the gender quota is respected also among youth representatives.

In all activities that it organizes at all regional levels, the LWF shall respect this basic principle, and LWF staff shall encourage those with whom it cooperates to do

likewise.<sup>2</sup> The basic principle also applies to executive staff in the LWF communion office.<sup>3</sup>

**Resolution on gender justice:**

We call on the Assembly to urge member churches to re-commit to genuine, practical and effective implementation of LWF policies and decisions regarding the full participation of women in the life of the church—and of the LWF communion—as well as in society.

We call on member churches to set appropriate legislation and regulatory policies that enable and ensure women in leadership positions—ordained and lay—and the

opportunities to pursue theological education. We ask that churches who do not ordain women prayerfully consider the effect that inaction and refusal on this matter has on those who are precluded from exercising their God-given calling because they are women. The pain of exclusion and the loss of God-given gifts are experienced by the whole church.

We call on member churches and the LWF secretariat to include gender analyses, as biblical and theological tools, in all aspects of the life of member churches in the communion, including diaconal and advocacy work.

We ask for a clear action plan for the development of contextualized gender policies that may be implemented on all levels in the member churches and be mandatory for the LWF secretariat. We call on the Council to develop and approve such a guiding process.

We call for the support of women leaders, lay and ordained, particularly women bishops and presidents, as vital members of the communion.

We call for the LWF and its member churches to make a clear

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<sup>2</sup> Acknowledging the existing challenges, meetings and activities in which the basic principle has not been applied are not to be declared invalid, but their non-compliance with the basic principle shall be formally recognized and actions to improve on this need to be planned.

<sup>3</sup> *Give Us Today Our Daily Bread*, Official Report, LWF Eleventh Assembly, Stuttgart, Germany, 20–27 July 2010 (Geneva: The Lutheran World Federation, 2010), 61.

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<sup>1</sup> At [www.lutheranworld.org/content/resource-it-will-not-be-so-among-you-faith-reflection-gender-and-power](http://www.lutheranworld.org/content/resource-it-will-not-be-so-among-you-faith-reflection-gender-and-power)

stand against domestic violence, acknowledging every person's right to feel safe and respectfully treated, also when in their own homes.

We ask the Council to have the issue of gender justice as a standing item on its agenda. Because there is an imbalance between male and female youth at this Assembly, the Council should pay special attention to this.<sup>4</sup>

Meeting in 2012 in Bogota, Colombia, the LWF Council requested the Communion Office to present a draft LWF Gender Justice Policy to the Council

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<sup>4</sup> Ibid., 56.

in 2013. The LWF Gender Justice Policy was adopted by the Council, meeting in Geneva in June 2013.

## Definition

The LWF Gender Justice Policy outlines a set of principles and provides the basis for the communion to achieve gender justice.

**Gender justice** implies the protection and promotion of the dignity of women and men who, being created in the image of God, are co-responsible stewards of creation. Gender justice is expressed through

equality and balanced power relations between women and men and the elimination of the institutional, cultural and interpersonal systems of privilege and oppression that sustain discrimination.

## *Gender justice: The communion's vision*

Liberated by God's grace, a communion in Christ living and working together for a just, peaceful and reconciled world.<sup>5</sup>

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<sup>5</sup> *LWF Strategy 2012–2017*, 9, at [www.lutheranworld.org/content/core-lwf-documents](http://www.lutheranworld.org/content/core-lwf-documents)



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The communion is called to live and work in Christ to address injustices and oppression and to create transformed realities and communities of good life with gender just relations that nurture and lead to the flourishing of all human beings.

Being in communion entails sharing a spiritual journey, nurtured by the gospel of God's grace, and receiving and living out baptism and joining together in Holy Communion in God and in one another. To be in Christ implies that although our differences remain, they have diverse meanings: our differences are gifts—one is not better than the other. Difference does not lead to inequality.

The perspective of gender is relational and interacts with other social categories. An intersectional approach presupposes that certain aspects of identity are sources of discrimination that are related to one another; such categories as gender, race, ethnicity, age, disability and class are interrelated at the individual and structural levels. There are systems of inequality; these need to be analyzed separately although they

are connected in the axes of domination. Other tools too are helpful to address the realities of oppression according to race, class, caste and age, and it is in the interaction and at the intersection with gender issues that an organization can undertake initiatives leading to transformation.

Human relations and structures are oriented by systems and bodies which ensure that justice is done. Global and international bodies, such as the United Nations (UN), provide universal legal frameworks to regulate countries and groups of individuals. This way of conceptualizing justice in practice is recognized in this LWF Gender Justice Policy. Among faith-based organizations (FBOs) and churches the concept of justice interfaces with biblical and theological understandings. Justice is spelled out in biblical, prophetic and theological language. This understanding provides a critical approach to the context and intends to analyze reality with tools that are in dialogue with human rights perspectives and theological concepts.

The development of an LWF Gender Justice Policy, Principles

and Methodology is an effort to fulfill the above commitments in the area of gender justice and to empower women and men to ensure gender mainstreaming in all activities and structures.

**Criteria:** When determining criteria for gender justice, one of the central questions that needs to be posed is, What do people who are marginalized and discriminated against due to gender oppression need?

Some of the criteria listed below can be used as common indicators to measure general changes in attitudes or organizational structures regarding gender justice.

- **No harm approach:** any violence, loss of life or ability—as defined by the group without social and religious privilege
- **Define indicators:** equal participation of women and men (numbers); relevance of equal participation (quality)
- **Equal participation** in leadership and decision making—quantity and quality

- **Equal access** to and use of resources
- **Use of UN** and human rights standards and treaties.

In each context, specific pointers, facts, numbers, opinions or perceptions should be defined to indicate changes or progress in contextualized action plans for the implementation of the gender justice principles listed in this policy.

## Goal

The LWF Gender Justice Policy seeks to provide political intentions and tools that contribute to fostering gender justice in order to achieve inclusive and sustainable communities and churches.

The LWF Gender Justice Policy is to serve as an instrument for the communion and its member churches, congregations, groups and organizations to achieve gender equality by implementing contextualized measures that promote justice and dignity.

## Purpose: Why a Gender Justice Policy?

The intent is to generate creative impulses that contribute for instance to the transformation of social conditions, norms, values or power relations as well as new actions that help ensure gender justice. It is expected that the adoption of the LWF Gender Justice Policy will lead the member churches and the Communion Office to:

- **Recognize** the policy with its guidelines for implementation as a communion commitment to gender justice
- **Engage** in a participatory self-assessment of the assets for and challenges to the churches as they strive toward achieving gender justice
- **Analyze** the participation of women and men in the life of the church in terms of their presence at decision-making levels and their access to theological education and formation and to

address possible inequalities in these areas

- **Encourage** women and men to discuss and reflect on the roles they have traditionally been socialized to play, moving beyond the traditional culturally assigned tasks in the life of the church and society so that those with the skills and willingness to serve in other capacities enrich the dynamics in congregations and communities
- **Encourage** church leadership to discuss and reflect on the interpretations of the sacred texts that cast a different light on the meaning of the text and, if necessary, new interpretations when referring to women and men's roles and responsibilities. Church leaders have the opportunity to work with religious and secular leaders to support gender equality.

## *What is a policy for the LWF communion?*

Policy is an expression of values, a vision that gives orientation and

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direction to realize gender justice. It provides a framework of intentions.

There are different levels of political engagement within the communion. With regard to the member churches, the communion is structured in such a way that council and assembly decisions are based on mutual accompaniment and accountability.

The Constitution clearly states that the LWF is an instrument of its autonomous member churches and does not have any hierarchical authority.

With freedom comes responsibility. Therefore, Article III of the Constitution, Nature and Functions, states that the member churches “agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.” Furthermore, the Lutheran World Federation,

further the united witness to the Gospel of Jesus Christ ...

further worldwide among the member churches diaconic action, alleviation of human need, promotion of peace and human rights, social and economic justice, care for God's creation and sharing of resources;

further through cooperative study the self-understanding and the communion of member churches.<sup>6</sup>

A policy, then, would be one way in which the LWF expresses the member churches' united witness, their promotion of human rights and justice and their self-understanding. It is one way of expressing in more detail what it means to be in communion, at different levels or in distinct areas of responsibilities.

## Council Resolutions

At its meeting in 2013, the Council voted

to adopt the LWF Gender Justice Policy [Principles] and its recommendations as a framework to orient the implementation of gender justice commitments at all levels of the communion;

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<sup>6</sup> At [www.lutheranworld.org/content/core-lwf-documents](http://www.lutheranworld.org/content/core-lwf-documents)

to receive the LWF Gender Justice Policy Methodology and recommend its implementation through the regional expressions and member churches with the expectation that the methodology be adapted to local contexts;

to request the General Secretary to report to the Council on the progress of the implementation of the LWF Gender Justice Policy in the Communion.

## Levels of Responsibility

In line with the LWF Constitution, the following levels are implied in policy implementation:

### Assembly, Council and Meeting of Officers

- **Will use** the policy to give general direction and organize the work of the Communion Office; the governance bodies are responsible for assessing the implications of the policies and decisions for women and men and ensuring that the organizational structure

and programmatic work are in line with the principles of gender justice.

### **The Communion Office, its programs and projects, as well as the LWF country programs**

- **Should, wherever possible, apply the policy** to develop and evaluate work. Applying the policy to work includes commitment to increasing awareness and skills, providing accompaniment and facilitating processes leading to gender justice. Management is required to conduct systematic reviews of the institution's procedures and commitment to gender analysis, and to ensure

that adequate systems and measures are in place to promote gender equality and justice in its programmatic work and staffing.

### **Member churches**

- **Ensure the implementation** of decisions and resolutions at assembly and council levels and support and accompany each other in exploring the contextualization of the gender policy in mutual accountability.

The autonomy of each member church in its context and reality is honored; member churches have embraced the option of walking together in mutual interdependency

and responsibility. This requires follow up as well as the adaptation and contextualization of these decisions and resolutions.

### **Regional expressions**

- **Provide opportunities** to contextualize the LWF Gender Justice Policy through transcontextual dialogue and experiences.

Regions offer the platforms where mutual accompaniment and accountability can be articulated through agreed upon frameworks, tools and methodologies. They create the space to ensure that local approaches are enriched by transcontextual experiences.



# LWF Gender Justice Policy Principles

The LWF is a communion of churches committed to:

- 1. Promote** gender justice as a theological foundation to proclaim dignity and justice for all human beings and to promote gender equality as a universally recognized human right
- 2. Uphold** values of dignity and justice, inclusiveness and participation, mutual accountability and transparency reflecting respect for all people's gifts
- 3. Apply** at regional and local levels the LWF assembly and council decisions regarding inclusiveness and gender and generational balance, ensuring the equal representation and participation of women and men at all levels in decision-making positions
- 4. Ensure** gender analysis in all humanitarian and development work and intentionally address gender equality in order to reinforce patterns of justice and inclusiveness. For this reason, it is essential to recognize and analyze the effects of all development processes on gender equality
- 5. Support** the empowerment of women as a key strategy toward ending the unequal distribution of wealth and conflict and preventing and responding to gender-based violence
- 6. Actively promote** the involvement of men reflecting on models of transformed masculinities engaged in gender justice
- 7. Address** systemic and structural practices that create barriers to the full participation of women in leadership and at levels of decision making
- 8. Ensure** that key organizational policies, systems, practices, budgets, human resource management, staffing, representation, training, management and decision-making bodies are gender balanced and support the equal participation of women and men
- 9. Ensure** that gender analysis is built into all programs and stages of project cycles: assessment, planning, implementation, monitoring and evaluation
- 10. Engage** all aspects of theology, liturgy and devotional life from the perspective of gender justice.



# LWF Gender Justice Policy Methodology

The LWF Gender Justice Policy methodology orients the process of realizing gender justice.

The guidelines it provides for a pedagogical approach to the reflection on gender justice are based on the threefold methodology of **see**, **judge** and **act**, designed as an itinerary for contextualizing the policy commitments.

All expressions of the communion are encouraged to interact with this methodological approach,

adapting and bringing to their own contexts and languages these fundamental concepts.

- **See** means to observe and read each reality and context
- **Judge/discern** means to use biblical, theological and universally agreed upon human rights concepts to discern this reality and the main issues arising from the context

- **Act** means to practice. After reading and discerning the reality, actions to this specific context are agreed upon.

**See:** Where does the communion stand on the journey to inclusivity? This first part provides starting points for where we are in terms of women's participation and gender analysis. It tells the story of women's participation in the communion and how gender is becoming a theological

tool within it. The exercise of looking at the reality and carefully listening to the different voices in the communion regarding gender and obstacles particularly women have to face is also suggested as a first step in the implementation of this LWF Gender Justice Policy. A process of building gender awareness and policies never starts from a vacuum; rather it is built on the “knowledges” of different groups, communities and concerned individuals.

**Judge/discern:** Biblical and theological foundation. Why does gender justice matter to the Lutheran communion? In the communion, the Bible and the Lutheran tradition are the lenses through which gender is discussed from the perspective of faith. In the language of faith, gender equality is spelled out as gender justice. Justice is the starting point from which to discuss equal relations. Justice is a prophetic announcement and the basis upon which to bring about transformation and ensure the dignity of all. This biblical notion of justice permeates the theological

discussion and highlights this entire section. Fundamental theological concepts in Lutheran identity are analyzed through the lens of gender justice. From this dialogue emerges a theological approach to a gender justice policy.

**Act:** Implementation and contextualization. This third part outlines strategic principles and guidance for implementation. An itinerary for achieving gender justice is developed with seven points—an introduction to values and commitments followed by a list of strategies for implementation. The LWF Gender Justice Policy has been conceptualized as a participatory process to reflect and act on gender justice with the aim of having a vivid and lively policy that can be contextualized and used in different regions. With 142 member churches in seven geographical regions (Asia, Africa, Nordic, Eastern Europe, Western Europe, North America and Latin America and the Caribbean), the communion’s context is a highly complex one. One case in point is

the rich variety of languages experienced throughout the communion while the work of the Communion Office is carried out in English, French, German and Spanish. It is a challenge to express in writing this rich diversity and to articulate arguments in such a way that they become an invitation to continuing the dialogue and to engage with and be open to contextualization in the different realities. How do we structure a text so that it provokes further discussion and leads to transformation?

The LWF Gender Justice Policy is an invitation to engage in movements of change in relationships and structures in the church, society and life. In the understanding that life comes first, this methodological framework offers proposals for how to contextualize some of the principles defined in the policy. Therefore, starting by analyzing the reality into which one is inserted and asking questions and discerningly reading the context are initial steps followed by theological reflection in dialogue with human rights perspectives and critically

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evaluative models of development, structures and cultural traditions. Analysis alone, however, does not suffice; what matters is practice, bringing concepts and values to life. Therefore, implementation and achievement are the expected and necessary final outcome and result.

Contextualizing the different cultures in which the communion is active remains a challenge. Even when culture is defined as the systems of knowledge, integrating behaviors, beliefs, values and symbols accepted and shared by a group of people, it is assumed that this notion is not static but dynamic. The process of contextualization, therefore, must take into account cultural components and dynamics. Each context will then define priorities to be implemented in this specific setting; one reality cannot dictate over the other and define what will be important; mutual learning and sharing will enrich concrete action in all spheres of church and society in achieving gender justice.

What transformation is this policy bringing about in the lives of the

people involved in reflection and action? is the principal question accompanying this process.

Last, but not least, celebrate! Celebrate the possibility of coming together and being able to discuss decisive changes in the life and theology of the church. Celebrate communion, celebrate togetherness. Praying and singing together,

God calls his people now to a new life, walking along together hand in hand; the new time is ripe for changing, the moment is now.

Let's walk together no one can go alone! So, come and join! (Thuma Mina 221, *Deus chama a gente pra um momento novo*).

## Where does the communion stand on its journey to inclusivity?

### *Women's leadership and participation*

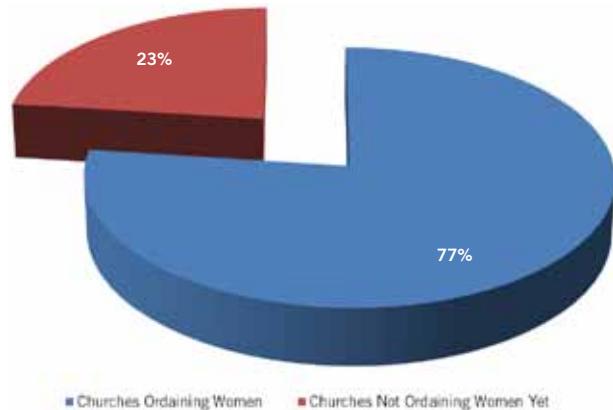
Over decades, the Lutheran World Federation has continued to act in accordance with its theological and

practical commitments to embrace inclusiveness as one of its core values.

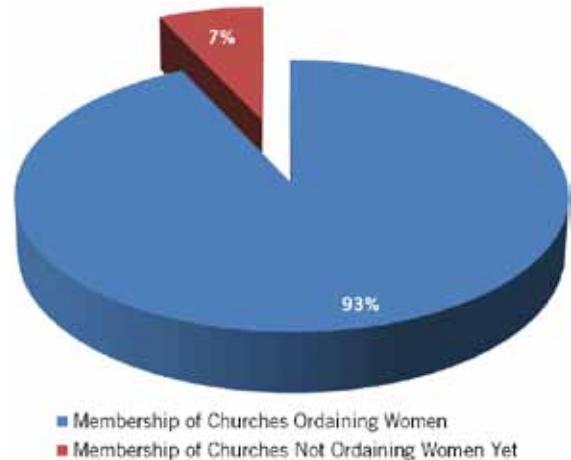
This can be seen in decisions taken in earlier times to ensure women's participation:

- In 1952, at the Second Assembly of the LWF at Hannover, Germany, a women's section was included and maintained as the Women's Commission, the forerunner to the first Advisory Committee to the Women's Desk, appointed in 1975. The decision to create a Women's Desk was taken in 1970 at the Fifth Assembly of the LWF at Evian, France.
- In 1984, landmark decisions on the participation of women and lay persons were made by the Seventh Assembly at Budapest, Hungary, which resolved to institute a "quota system" to ensure the participation at least forty percent women. The Eighth (Curitiba, 1990) and Ninth (Winnipeg, 2003) assemblies reaffirmed these commitments.

**Percentage of LWF Member Churches Ordaining Women**



**Percentage of Members belonging to LWF Member Churches Ordaining Women**



The right-hand pie chart reflects that the vast majority of the 70.5 million Lutherans in the communion belong to an LWF member church that ordains women.

Assemblies and councils, the Communion Office’s main decision-making bodies, resolved that the gift of women in the ordained ministry is a distinctive practice to be pursued in the global communion. One aspect is the theological reflection and ecclesiological implications of integrating women in the ordained ministry. It shows how the church understands itself and bears

public witness to living and announcing the inclusive gospel. The participation of women in the ordained ministry is a vital, albeit not only, step toward building an inclusive communion. The full participation of women and men in decision-making bodies is another crucial step toward inclusiveness. The LWF embodies *ecclesia semper reformanda*, the notion of being in

an ongoing process of reformation in numerous ways.

Within the communion, many positive efforts have been made and changes taken on the basis of thoughtful and concerted decisions which support the full participation of women. For example, the quota system supports and advances shared leadership within the LWF’s institutional structures such as assemblies and councils. The use of

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quotas is a structural mechanism designed to counteract the variety of practical obstacles women face as they strive to reach different levels and positions. Through LWF related women's groups, women and girls contribute to society's well-being by providing diaconal services to their neighbors. However, the church has not fully addressed the ways in which gender systems and relationships generate privilege for some and oppression and pain for others and thus affect our shared life in church and society.

While the quota system is one important tool to ensure the presence of women, frequently serious obstacles remain in the way of full participation. There seems to be a disconnect between decisions taken globally, at an assembly, and what happens locally. Simply fulfilling quotas is not sufficient. While quotas may ensure presence, they do not necessarily guarantee participation. In order to be faithful to previous assembly commitments and achieve the goal of full inclusivity, there is an urgent need to be transformed

as churches and as a global communion by the power that women and youth bring.

One of the landmarks in the life of the LWF communion was the prophetic voice articulated in *Churches Say "No" to Violence Against Women*,<sup>7</sup> that confesses that violence exists within churches and discusses the measures that are being taken to combat such violence.

The work of churches and church-based organizations toward preventing and overcoming violence against women is based on an ethic of resistance to injustice. The churches' practice, diaconal work and theological reflection are part and parcel of the critical approach to faith and religion, which can help to dismantle the frequently dangerous connection between religion and culture that relegates women to the private sphere where violence most frequently occurs. The experience gained from the reflection on and implementation of the LWF action plan, *Churches*

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<sup>7</sup> At [www.lutheranworld.org/content/resource-churches-say-no-violence-against-women-action-plan-churches](http://www.lutheranworld.org/content/resource-churches-say-no-violence-against-women-action-plan-churches)

*Say "No" to Violence Against Women*, clearly shows that faith is a decisive element that needs to be considered in the attempt to overcome violence. One aspect of the Christian vocation is to call the thing what it actually is. It is therefore significant that the communion publicly declared that violence against women constitutes sin, and that churches are called to be a safe haven.

### ***The communion on the way to gender justice***

The LWF continues to develop the means to support and live out its commitment to achieve gender justice at the organizational and structural levels:

- In 1997, at the Ninth Assembly in Hong Kong, the commitment to gender equality was identified as one of the communion's core tasks: to speak on gender and power from a theologically and biblically based faith perspective as a justice and relational issue and to address gender and power as issues of leadership.

- The 2003 Tenth Assembly, at Winnipeg, Canada, focused on the numerous issues discussed and decision taken in previous years and explicitly reaffirmed the promotion of the full inclusion of women and youth in the lives of the church and society.
- The churches' diaconal experience has shown that theological reflection becomes relevant when associated with deep and passionate care for the neighbor. It is in their diaconal work that the churches position themselves in the public space, listening, seeing, touching, discerning and accompanying those who suffer and are being oppressed. In this dynamic movement of interacting with the public space and by offering insights out of the rich treasure of faith churches become citizens or own citizenship. Church citizenship is part of a theological identity; the way in which churches understand themselves as being part of God's eternal and permanent movement toward creation and all of humanity.



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It is part of the missiological self-understanding of being sent into the world, offered first by God's gracious step of moving out of the realm of untouchability and with profound compassion entering into the world's joys and sufferings, pains and hope.

- It is with this understanding of diaconal mission that the LWF works toward promoting the full rights and equality of all human beings and, consequently, engages in promoting women's leadership and full participation. The experience of the diaconal approach to upholding the rights of the poor and oppressed provides the practical basis for the conceptual understanding of justice at all levels and in all relations, specifically in gender relations.
- In 2009, the process of reflection on gender and power was systematized and published in the document, *"It will not be so among you!" A Faith Reflection on Gender and Power*, that was

received by the Council. This is another example of theological reflection on gender analysis and provides the basis on which the development of the policy rests.

- Furthermore, the LWF, as a communion of churches, has based its commitment to adopting a gender justice policy on the experiences and engagement of the member churches in their work toward promoting human rights. The churches' and church organizations' gender policies are the basis for developing a communion-wide policy—it is a spiral movement. Experiences are collected and systematized at the communion level. The new formulation for the communion is based on these agreements and experiences.

Lessons learned from the initiatives and processes are that at all levels — member churches, offices, programs and projects—, the communion is challenged to reflect on a more comprehensive approach, grounded in theological concepts, of how to deal

with the ways in which these systems of privilege and oppression, based on a social and cultural construction, affect the presence of women in leadership. It is moving further and beyond the notion of bringing “women to the table” (presence) toward “equal conditions for women and men at the table” (full participation).

### **Biblical and theological foundation: Why does gender justice matter to the Lutheran communion?**

To develop and adopt a gender justice policy in the LWF communion is part of the process of understanding holistic mission as an embodiment of God's grace in the world. Lutheran theology is rich in resources to deepen the communion's understanding of and mutual accountability to gender justice as an act of faith.

Contextuality is one of the hallmarks of Lutheran theology. Within the LWF, this implies ongoing, regional conversations. According to the LWF Strategy 2012–2017,

Communion relationships are interdependent. There are multiple centers of decision making and action. Being part of the communion helps empower member churches to participate and shape communion life through the networks that connect and bring them together regionally and globally. Their rich cultural diversity is to be celebrated and it provides opportunities of many kinds of shared encounter, mutual challenge, and mutual learning.<sup>8</sup>

Gender justice is an orientation point for these many centers and the dialogue between them.

The biblical image of equality and justice is presented at the beginning of this policy (p. 5) as the biblical foundation of the LWF communion's understanding of gender justice. Human beings are created in God's image—male and female: different, but equals. Women and men share the privilege of and are responsible for caring for all of God's creation.

Human beings depend on God and therefore serve one another.

Using gender tools to interpret the creation stories can lead to such critical questions as: How do men and women accept the primacy of God in relationship to all of humanity? How do women and men live to be God's partners in the ongoing work of creation? How can core biblical concepts of equal creation and equal stewardship be interpreted to promote partnership? What does stewardship of God's grace mean in your cultural context? What are the implications of stewardship for justice for women and men in your cultural context?

The following are some basic Lutheran theological starting points in light of which LWF member churches are encouraged to develop and share with each other their diverse engagements with gender justice. Such processes and dialogues will best occur in full collaboration between women and men.

### *The Holy Scripture: Dialogue between life and text*

Why does the Bible matter? The Bible speaks to the world of God's grace. Luther reminded Christians that what is most important is God's promise of grace through Jesus Christ. Therefore, in the Lutheran tradition, a key question is, What carries Christ? In other words, how is God's grace manifested? This is illustrated in the gospel. When Jesus heals the crippled woman her full humanity is restored (Lk 13:10–17).

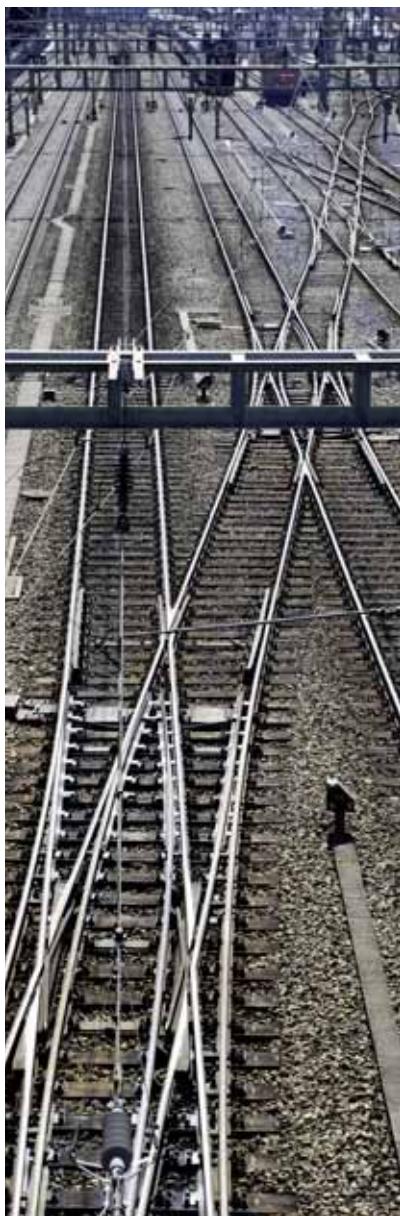
These ideas lead to such questions as, What does God's promise of grace mean for women and men? How might God's grace inform the reading and interpretation of biblical texts from a perspective of gender justice?

The art of interpreting the different messages of the Bible in interaction with today's contexts is called hermeneutics.

The Lutheran tradition is invited by its own best insights to be dynamic, self-critical, and open to the future. Its theological outlook is marked

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<sup>8</sup> Op. cit. (note 5), 9.



by recognition of dialectic tensions, which resist resolution because they illuminate different facets of life with God and in God's world.<sup>9</sup>

There is a distinctive body of teachings that Lutherans find helpful in the interpretation of the Holy Scripture. These include the affirmation that Christians are the priestly people, justification by grace through faith, the distinction of law and gospel, *solus Christus*, *sola gratia*, *sola fide*, *solo verbo* and a theology of the cross and the interpretive principle that Scripture interprets Scripture. As noted above, an important entry point, a hermeneutical key, is to read the text in light of the question, What carries Christ?

To read the Bible individually, or in groups, congregations and communities requires an active engagement with the text—both the historical context and that of the reality of life today. This diversity and richness of life experience is connected in the communal setting between life and

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<sup>9</sup> Ibid., 8.

the Bible. Therefore, language and cultural diversity in written, oral and verbal interpretations as well as reception and audience are elements that need to be taken into account in the exegesis of Scripture. Interpretation of the biblical text in a communal setting in resonance and dissonance with present practices and contextual situations will be enriched.

Within the Lutheran communion there are diverse ways of interpreting the Bible. Among them are the contextual or popular readings wherein context and community are the starting points for dialogue with the text. To help discern the tensions between law and gospel, critical tools are valuable elements with the intention of provoking changes in systems of injustice. This way of reading the Bible can be a light and strength for the empowerment of women and marginalized groups and the promotion of gender justice. Reading biblical texts from a contextualized perspective with marginalized people and groups is an empowerment exercise that articulates locally embodied and contextual theologies.

People begin to see their own daily struggles in connection with the biblical stories. The interaction with the text becomes a motivation to question injustices based on gender. The issue of gender justice has theological foundations in the biblical testimony and Christian tradition. While this theological and biblical tradition can be interpreted as affirming the cooperation between women and men in various aspects of leadership in the world, this conclusion is generally not fully lived out in the context of family, church and public space. Women tend to be overburdened with domestic responsibility, excluded from leadership in ministry and not encouraged to take leadership in the public arena.

Certain biblical texts and church traditions that buttress this marginalization of women may need to be reread in light of the general understanding of the equality of human beings before God, God's mandate for humanity in stewardship and the new identity through baptism.

The related hermeneutical or interpretative challenges are not easily

untangled because of the cultural contextualization that is not only experienced in contemporary society but also evident in the biblical texts and early Christian traditions themselves.

A contextual reading of biblical texts using gender analysis is a helpful methodology to make explicit the disparities among women and men in society and churches today. A critical reading facilitates the deconstruction of ideologies that perpetuate systems which privilege some and oppress others, as is the case in patriarchal structures. A critical reading aims at the active organization of women and men toward transformative and just relationships and an alternative socialization of boys and men, girls and women in partnership. These communitarian relations can be a vivid expression of incarnate justice and dignity.

- What does Scripture say about justice?
- Which biblical texts support gender justice?
- Which texts are contrary to and challenging a just and equitable

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relationship among women and men?

- What meaning may/does God's grace have in reading all of these texts?

### ***Justification and grace: Freedom and dignity for all human beings***

- What does it feel like to be justified?
- What does it feel like to be an individual simultaneously justified and guilty?
- What are the consequences for individuals and the church itself to be simultaneously justified and guilty?

The theological approach proposed in this policy relies on justice as a fundamental concept embedded in the biblical-theological notion of being justified by faith through grace, which grounds Lutheran identity. To be justified is to be freed from that which binds us (cf. Rom 5).

This theological approach rooted in justification also recognizes that

humans are still oriented by hierarchical and unjust systems, often up to the point of being sustained by unjust laws; consequently, to live with the radical notion of being justified by God's grace is to be freed from meritocracy, or the fulfillment of the requirements of patriarchal traditions and values. Thus we are simultaneously justified and sinner—*simul iustus et peccator*. From a Lutheran perspective, this is the paradoxical state of being in which church and society always find themselves. Being guided by the impulse of grace is to affirm that women and men are empowered to resist and engage in actions of transformation.

Humanity is not only equal in creation, but also in sin. Paul states, "as it is written: 'There is no one who is righteous, not even one;' ... since all have sinned and fall short of the glory of God" (Rom 3:10, 23). Although it is common to understand sin in terms of individual deeds or acts, communities and institutions also need to look into themselves.

Sin is harm done to others, to ourselves and to God. Laws, habits,

ideas, attitudes and policies can all be sinful if they harm any part of God's creation. Sin is therefore not only personal but also structural and institutional. Anything that places the value of one group of humans over another is sinful because devaluing others is harmful. In this sense, a system based on subordination and oppression, placing the value of males over that of females, is a sinful system. This understanding of a sinful system of oppression helps avoid oversimplifying the analysis. Living in a system implies that overcoming unjust structures is the responsibility of both women and men. Since a sinful system dehumanizes both women and men it is a shared task actively to engage in movements of change and transformation. Gender justice refers then to both, women and men, together organizing life based on partnership and justice.

Justification by faith and through God's grace changes the Christian's existence in the world and thereby provides the church the basis to address unjust systems. In the story of the workers in the vineyard

(Mt 20:1–16), God’s grace falls equally on all the workers because dignity is restored. Humanity is thus equal in redemption.

- What do you suppose changes in the lives of the workers because they are treated equally?
- What changes in a community because all are justified by God’s grace?

***God's incarnation:  
Embodiment and justice***

- What connections do you see between God’s embodiment in Jesus Christ and justice?
- What connections do you see between human embodiment and justice?

God desired to share human life fully in the flesh of a human being. God meets human beings in Jesus Christ, who shows who God is: a God who wants to liberate people out of slavery, free them from the bondage of a fallen world, empower the poor and oppressed and invite all to lead lives



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in freedom as children of God. This is the experience of the God “listening and coming down” to liberate the people who cry for help (Ex 2:24; 3:7).

Jesus Christ called his followers into a new paradigm of God’s family, one in which the male-ruled biological family systems were transformed (Mk 3:35). The human body, in all of its realities, sufferings and joy is at the center of Christian revelation because of God’s incarnation through Jesus Christ. Thus, through incarnation God establishes a deeper relationship with human beings. The divine Word assumes a human body and inhabits us (Jn 1:14). Empowered by the Holy Spirit, the body of Christ is a new, just community of sisters and brothers. This community, the church, is the body of Christ today (1 Cor 12:26–27).

The Holy Spirit empowers the church to make justice visible in the world. Justice is constitutive of the church’s identity. In the life of the church, humanity catches a glimpse of that which the church and the whole creation will be.

God’s grace creates the space for a liberating justice to unfold; therefore,

it is the church’s prophetic task to discern the form in which justice will take shape with all who suffer discrimination and violence. This moves and energizes the church actively to engage in justice in all relationships.

In your context, what images of God’s incarnation do you see?

- How do images of the incarnation of God relate to justice among women and men? (or, In what ways does God’s incarnation relate to justice among women and men?)

### *The sacraments: Free to serve at an inclusive and round table*

- What kind of freedom does God promise in the sacraments?
- In celebrating Holy Communion, what images of diversity do you recognize in the body of Christ?

Through baptism, every person becomes part of the body of Christ (1 Cor 12). Everybody is important and gifted by the Holy Spirit with different gifts, abilities, capacities and skills.

Jesus shared the table with the excluded, the oppressed and those in need and by breaking bread with them he empowered them. Through bread and wine we share the same table and recognize that we are equal and that our communion depends only on God’s grace. In Jesus Christ all receive forgiveness and new life. Therefore, there is no reason to legitimate any form of supremacy, discrimination or oppression among women and men or among people and the environment. As Paul famously exhorted the church in Galatia and Corinth “... there is no longer male and female” (Gal 3:26–28; cf. 1 Cor 12:13).

Humankind, regardless of gender, biology or other conditions, is transformed in Jesus’ grace, forgiveness and new life. Differences of power based on ethnicity, class and gender are changed and transformed through baptism. All are one in Christ.

Paul further reminds the Galatians, “For freedom Christ has set us free” (Gal 5:1). The priesthood of all believers means that people are not only set free, but that they are also called by the Holy Spirit to care for freedom in

the reign of God. The freedom is to serve, create and live in an equitable community, to care for each other, share gifts and decision-making and to empower those excluded by systems of privilege and oppression. Gender justice is an expression of Christian freedom. With regard to the visible church, there is a shared responsibility between women and men to develop structures of participation, transparency and accountability, which are concrete elements in building gender justice in the lives of people and organizations.

- How do baptism and Eucharist anticipate and open up new ways of living?
- What practices of shared leadership can be developed in your context?

### ***Ecclesiological pillars: Shared leadership and a discipleship of equals***

- In what ways do you think that baptism influences leadership and discipleship?



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- How do we as church respond to contradictory texts about the leadership of women?

Through baptism, both women and men are restored to God. Both are fully accepted by God although we are sinners at the same time. In other words, there is unity of genders before God, both in our sinfulness and in justification. No one has any advantage before God as a result of gender. No one is justified before God due to what he or she has done or what he or she is, but only by God's grace.

This shared image and creativity is assumed in every aspect of human life, even there where the differentiation of roles is shaped by cultural influences. The subjugation of one gender by another does not fully cohere with the spirit of the creation tradition even though some have taken the reference of "a helper fit for him" (Gen 2:18) to imply the subordination of women to men, it could also refer to faithful mutual support because in other texts, the same word "helper" is used in reference to God. For example, "I lift up my eyes

to the hills. From where does my help (*ezer*) come? My help (*ezer*) comes from the LORD, who made heaven and earth" (Ps 121:1–2). Here the word used for woman as man's helper is the same word as is used for God's dependability in Psalms 121. According to this understanding, helper is not understood in terms of subordination but dependable mutual support.

The instruction that women should be "silent in the churches" (1 Cor 14:34) cannot be read in isolation from other adjacent calls to silence. For example, if there is no one to interpret a tongue, let each of the tongue speakers "keep silent in church and speak to [themselves] and to God" (1 Cor 14:28).<sup>10</sup> Also in the case of prophets, only one can speak at a time and if one has a revelation while the other is still speaking "let the first be silent" (1

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<sup>10</sup> Some research points to the fact that this text cannot be attributed to Paul, but it is an interpolation; it is an insertion to build a later argument of exclusion and silence for women. See, for example, several of Elizabeth Schüssler Fiorenza's publications.

Cor 14:30). So, in Corinthians, the silencing of women can be seen in the broader context of ordering worship even though the "law" or creation order are appealed to as a way of emphasizing this local concern. Paul's instruction that women be silent in the congregation's meetings is driven by context. It cannot be understood as a universal rule since Paul approves of women speaking publicly at these meetings (1 Cor 11:5). There is an evident tension between both texts, which clearly illustrates that, in biblical times as well as today, contextuality was and remains a key element in interpretation.

Clearly, due to the historical contexts in which they were written, New Testament texts do not unanimously support gender equality. Texts taking gender hierarchy for granted (e.g., the demand of submission of wives to their husbands in Eph 5:21–24; Col 3:18) should be critically reviewed in light of the teachings in the tradition of Jesus' sayings and Paul's letters.

Can we affirm that the exclusion of any gender from leadership is not

consistent with the Bible and tradition of the church? There were women ministers of God both in Old and New Testament times. There was “Miriam the prophetess” (Ex 15:20) who worked with Aaron and Moses. There was also Deborah, who was both a religious and political leader (Judg 4:4). The prophetess Anna confirmed Jesus’ messiahship and blessed him when he was dedicated in the temple (Lk 2:36). Jesus had many male and female disciples. Many of the female disciples took care of Jesus’ economic needs for example,

Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod’s household manager, and Susanna, and many others, who provided for them out of their means (Lk 8:2–3; also Mk 15:41).

Many of these women were the first witnesses to the resurrection (Lk 24:22; Jn 20:11–18). In Romans 16, many women are mentioned in different functions and ministries, including that of being Paul’s co-

workers, like Prisca (Rom 16:3), and apostles such as Junia (Rom 16:7). These women assumed roles of leadership in the Christian communities in the first centuries. In the history of the church, many women suffered persecution because of their unyielding witness to Christ (e.g., Perpetua and Felicitas).

The church mirrors social identities, prescriptions and culturally influenced interpretations of what “manhood” and “womanhood” mean. The church’s silence and inaction are acts of complicity. At its very heart, the church has so far unused theological assets that can promote the dignity and flourishing of every human being and result in changing practices that exclude women and some men on the basis of social and cultural norms.

- In what ways do we as church allow inconsistent biblical interpretations to influence and perpetuate negative cultural and social norms in church and society?
- Based on the biblical narratives, how and where do you see

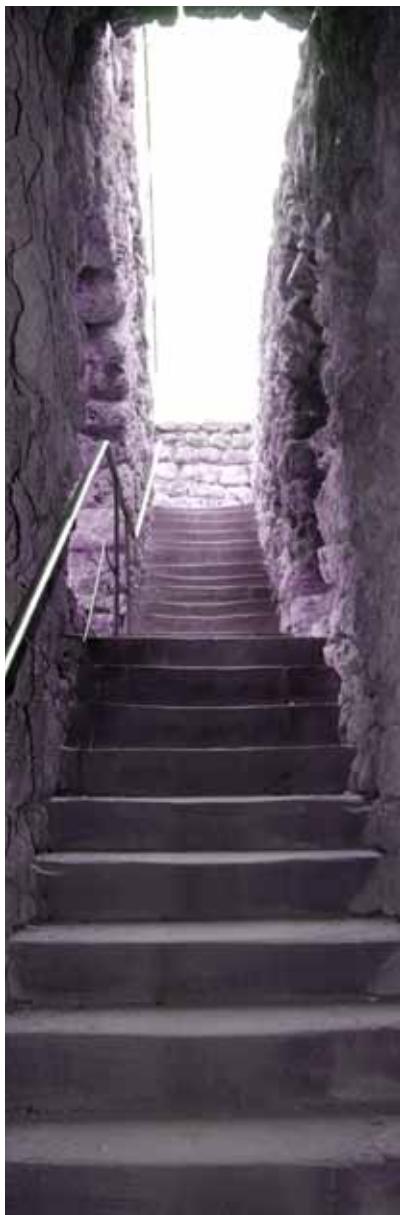
practices of gender justice in the church context?

## Guidelines and tools for contextualized action plans

Monitoring and accountability: The Communion Office will be responsible for the institutionalized follow up and monitoring regarding programmatic work. A progress review is to be submitted to the Council by the General Secretary.

This section of the LWF Gender Justice Policy provides practical tools and guidance to mainstream gender throughout the Lutheran communion. Some practical tools are suggested rather than prescribed. They can be used to promote the sharing of roles and responsibilities at all levels among leaders and groups in the member churches, as well as staff of the Communion Office and World Service country programs.

In order to achieve the goal of gender justice at all levels—as agreed in the *LWF Strategy 2012–2017*—the LWF is committed to



the values of dignity and justice for all, compassion and respect for diversity, inclusion and participation, transparency and accountability that underpin its work and mission.

A list of strategies for implementing gender justice is included below.

### ***Contextual assessment***

Discerning and naming different contexts is the first step undertaken in any theological, humanitarian or development intervention. In order to develop any policy as part of an organizational framework to guide the programmatic work, the methodological approach should be based on a careful listening to the life experiences of women and men, girls and boys, and the socioeconomic, political and cultural contexts that influence them. In this process of contextual assessment, it is crucial to acknowledge that in most of the world gender injustices are largely committed against women. Therefore, the emphasis needs to be on women's empowerment with men's partnership in order to achieve justice. Experiences are culturally

and socially constructed and often marked by unequal power relations. Explicitly naming and scrutinizing these power relations through gender analysis provides information to determine effective strategies in the contextual assessment.

Gender analysis is defined as:

- A tool to understand the disparities between women's and men's realities
- An examination of the differences leading to social, economic, political and religious inequalities and injustices
- A tool to identify the gender-based division of labor and definitions of women and men, taking into account the differences in social status, biological needs, economic situations and racial and/or gender identities, etc. as part of the process of achieving gender equity.

The intended outcome of a gender analysis is to transform unequal

power relations into just relations between women/girls and men/boys. Therefore there is a need to:

1. **Collect** and analyze sex-disaggregated quantitative and qualitative data to identify gender-based inequalities in both the private and public spheres
2. **Base** the design of interventions, projects and programs on the results of statistical analysis
3. **Use** tools of gender analyses and impact assessment to diagnose gender-based patterns of access to and control over resources and benefits to inform policy and management decisions that will eliminate inequality and promote actions of equality.

### *Participatory approach*

Gender-based oppression needs to be addressed urgently. Dialogue that engages in and leads to reflection on gender issues and promotes change leading to gender justice practices challenging patriarchal and

non-inclusive values in the churches and societies should be encouraged.

Establishing new and strengthening existing partnerships are pivotal for dialogue and for change to occur. This conversation is crucial within and between communities, families, member churches, all expressions of the LWF and between expressions of the LWF and ecumenical organizations in order to address gender justice as a fundamental prerequisite for holistic mission.

At the practical level, participation is ensured through programs and projects and the work of member churches to:

1. **Provide** spaces and platforms to bring women and men together and/or separately to listen deeply, reflect carefully and understand each other regarding how they conceive and envision their reality and what they each experience
2. **Orient** work to build alliances and partnership between men and women, including tools and methodologies for conflict resolution

3. **Ensure** that the strategic interests and practical needs of women and men, girls and boys are equitably addressed in program and project cycles; and that both women and men are seen in their productive and reproductive roles.

### ***Cross cutting gender justice***

Declaring gender justice to be a cross cutting priority is primarily a political and strategic decision.<sup>11</sup> It implies that every process, structure, plan, program and project will be accountable to gender justice as well as to methodological shifts in planning, implementation, monitoring, reporting and evaluation of the entire organization's interventions. It also entails an intentional structural realignment where gender analysis is a key element in decision-making processes.

The official UN definition of gender mainstreaming is the definition included in the ECOSOC Agreed Conclusions 1997 where gender mainstreaming is defined as "the process of assessing the implications for women and men of

any planned action ... so that women and men benefit equally and inequality is not perpetuated."

The following are some steps to mainstream gender justice in the communion:

1. **Map** and take stock of programs and projects and review laws and other legal instruments, documents, human resource policies, language policies, etc. using gender justice as an analytical tool
2. **Define** gender sensitive indicators (quantitative and qualitative) to measure the benefit and impacts of programs and initiatives on men/boys and women/girls
3. **Define** focus persons or groups in the organization to be responsible for monitoring the process
4. **Promote** theological reflection on gender justice.

### ***Capacity development***

It is vital that women and men have equal opportunities fully to participate

in leadership and decision making. Equally, valuing women and men implies that the church works toward the sharing of obligations and responsibilities and to represent and embrace women's and men's equal status in church and society. In its values and practices, the church can and must act and set an example, thereby showing that its actions are coherent with its prophetic preaching.

This entails an organizational commitment to building and strengthening the capacities of men and women to enable and empower them to meet the objectives of gender justice practices. Various levels of capacity development should be considered, taking into account the diverse constituencies and communities.

Strategies for building capacities with a gender justice perspective:

1. **Raise** awareness regarding violence against women, domestic violence and gender based violence
2. **Focus** on men and reflect on models of masculinities to raise aware-

<sup>11</sup> Cf. *LWF Strategy*, op. cit. (note 5).

ness on gender issues and equal rights and thus, at the institutional level, view both women and men as engendered creatures

3. **Support** Bible study groups fostering dialogues about gender issues based on the Holy Scripture
4. **Integrate** gender justice into curricula and teaching programs of seminaries and theological institutions
5. **Develop** training at formal and non-formal levels for teachers, volunteers, humanitarian workers, pastors and church workers to empower them to be gender sensitive and to address gender injustice in church and society
6. **Motivate** and facilitate the access of women to theological studies to ensure the full integration of theological trained women in the ordained ministry of the church
7. **Utilize** media as a tool to sensitize to, and to address gender concerns.

8. **Develop** specific and targeted capacity building for young women leaders

9. **Elaborate** systems for mutual and continuous learning among staff members such as coaching and mentorship programs to empower women and men to view gender justice as a common concern

10. **Ensure** equal opportunities for women and men at all levels within the organizational structures.

### ***Organizational arrangements***

An inclusive LWF communion embodies diversity and unity. This means being intentional in developing strategies and implementing action plans which empower women and foster partnerships among diverse groups of men and women—lay and ordained, of various ages and cultures—leading toward altered forms of shared leadership in the church and other expressions of the communion.

Inclusive practices have ecclesiological implications for the communion: it is how the church wants to live out its prophetic task of transforming hierarchical and excluding structures by providing open and hospitable spaces for all God's people. Diversity and inclusivity are key components of a sustainable communion which finds its unity in Christ.

Assembly decisions affirm that measures should be taken and mechanisms created in churches that embrace the gifts of women in leadership and promote inclusivity in all structures of governance. Quotas are a structural mechanism designed to counteract the variety of practical obstacles that mostly women face to reach equal participation on the basis of equal qualification.

Embracing the full participation and equitable representation of women and men in leadership is a sign of the continuous reformation and transformation of the church. The ordination of women is one expression of this theological affirmation. Integrating women

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in the ordained ministry serves as a foundation for building women's citizenship in ecclesial contexts and one vital step in implementing gender justice in the churches.

1. **Promote** behavioral change through dialogue and support to communities, church members, etc.
2. **Maintain** the standards and requirements of the Gender Equal Salary Certificate acquired in 2012 in the Communion Office
3. **Apply** the inclusive participation and representation in LWF staff, events, meetings, committees and groups according to the Eleventh Assembly Resolution on gender balance
4. **Ensure** that the LWF Staff Code of Conduct regarding Abuse of Power and Sexual Exploitation is adhered to by all staff without exception; promote the adaption of the Code of Conduct among member churches and related organizations

5. **Implement** a gender audit for organizations in the communion and partner organizations

6. **Ensure** that the organization's budgets, projects and programs are gender responsive

7. **Establish** a gender focal staff group in the organization (Communion Office, member churches and/or partner organizations) with designated responsibility to monitor and coordinate gender justice policy actions

8. **Ensure** equal participation in leadership and decision-making bodies.

### *Safe places and healing communities*

Each act of gender-based violence injures the creation in God's image and violates the community of believers who are called to live in just relationships. Therefore, the silence needs to be broken. The church's prophetic role is to provide processes for healing and safe places

for victims and survivors in mutual collaboration with multiple partners in healing ministries. Holistic mission and ministry also mean that perpetrators of gender-based violence are held accountable. This implies that also men are part in gender discussions reflecting on how models of masculinities sustain violence and control.

Gender-based oppression and violence, no matter how normative, traditional, or widely accepted they are in various contexts, are crimes and sinful; gender-based oppression and violence stand in contradiction to the gospel.

Strategies for addressing gender-based violence as an issue of faith:

1. **Develop** new practices, laws and public policies which reflect the commitment to gender justice, in cases where the law, public policy, cultural, or ecclesiological practices are not in compliance with gender justice or do not exist
2. **Engage** in activities providing safe spaces to women, men,

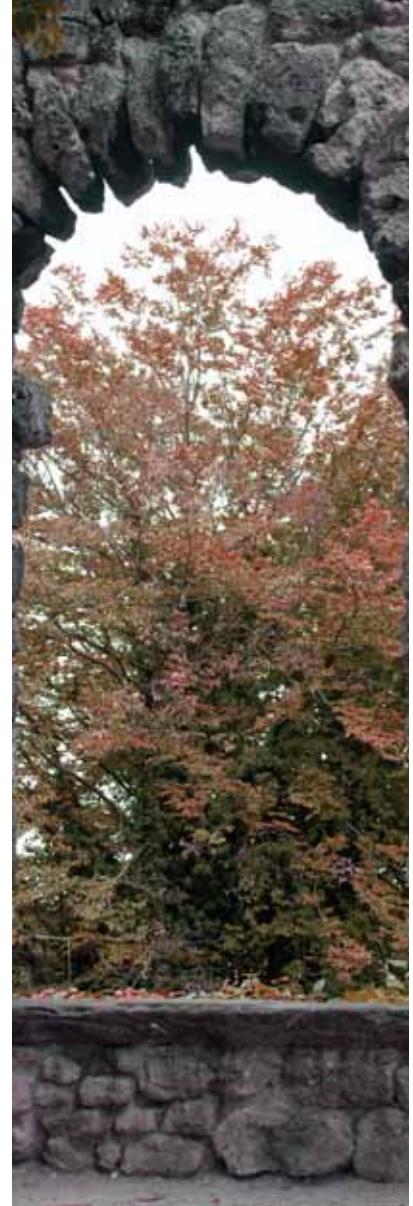
girls and boys to prevent violence against women and gender-based violence, including emergencies, shelters and refugee camps situations

**3. Promote and strengthen** relationships, networks, and leadership with other ecumenical expressions, civil society organizations, relevant United Nations agencies, and also governments to promote gender justice

**4. Integrate action** suggested in the LWF action plan for the churches, *Churches Say No to Violence Against Women*, such as: support diaconal work, elaborate biblical and homiletic resources, make the church a safe place, work collaboratively with civil society and governmental organizations, among others.

### ***Systems and mechanisms of mutual accountability***

Mutual accountability and open communication go hand-in-hand. There where programs and institu-



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tions regularly and clearly identify gender-based oppression transparent mutual accountability follows naturally. A commitment to mutual accountability among all expressions and persons within the LWF communion is necessary to guarantee that practices match theological principles and policies. Accountability principles, procedures and mechanisms should be accessible and transparent to both internal and external partners. Mutual accountability is rooted in the freedom of the Christian to serve the neighbor.

Every person has dignity and is entitled to rights and freedom in accordance with the Universal Declaration of Human Rights. Following Jesus' ministry, the church is commissioned to speak out in favor of the poor, oppressed, excluded and vulnerable. To advocate for and put into practice international human rights law is the way in which the churches can enhance their commitment to human dignity and to be the necessary agents of transformation in society. Human rights derive from human dignity. In countries where

people are living with violence and armed conflicts, the church should advocate for the respect of international humanitarian law; this also refers in particular to sexual and gender-based violence.

Ignoring or neglecting these different needs, interests and rights can have serious implications for the protection and survival of people facing an emergency or humanitarian crisis. The integration of gender issues from the outset of an emergency or disaster is fundamental to guarantee that the humanitarian assistance provided neither exacerbates the situation nor, inadvertently, puts people at risk but reaches the people to be served and has maximum positive impact.

Strategies encompass the following areas:

1. **Raise** awareness regarding legal provisions and relevant UN treaties (Universal Declaration of Human Rights; CEDAW, Yogyakarta principles, UN resolution 1325, Geneva Conventions and additional protocols); and regional instruments such as Belem do Pará

2. **Promote** a rights-based approach (RBA) in development

3. **Adopt** humanitarian principles and codes of conduct that underpin all interventions promoting human dignity and mitigating and/or preventing all forms of sexual exploitation and abuse of power and related this with gender justice approach

4. **Promote** emergencies training with gender approach

5. **Use** a "Do No Harm" approach in programming

6. **Create** opportunities for equal access to and use of resources in projects and programs.



## Glossary

**Gender** refers to socially constructed differences in attributes and opportunities associated with being female or male and to the social interactions and relationships between women and men. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies, there are differences and inequalities between women and men in the roles and responsibilities assigned, activities undertaken, access to and control over resources, as well as in decision-making opportunities.

**Gender analysis** is a tool to understand the disparities between women and men's realities in any context. It is conscious that the same issue affects men and women differently and disproportionately and challenges the notion that everybody is affected by an issue in the same way regardless of their contexts.

**Gender balance** refers to equal representation and participation of men and women.

**Gender disaggregated data:** the qualitative analysis of sex-disaggregated statistical information.<sup>12</sup>

**Gender- and sex-disaggregated data combined:** The collection and differentiation of data and statistical information by gender to enable comparative gender analysis. Data collected and analyzed routinely

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<sup>12</sup> [www.actalliance.org/resources/policies-and-guidelines/gender/ACT%20Gender%20Policy%20approved%20by%20GB%2006%20Sept%202010.pdf](http://www.actalliance.org/resources/policies-and-guidelines/gender/ACT%20Gender%20Policy%20approved%20by%20GB%2006%20Sept%202010.pdf)

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to understand the impact of the humanitarian responses on the total population.<sup>13</sup>

**Gender equality** means equal opportunities, rights and responsibilities for women and men, girls and boys. Equality does not mean that women and men are the same but that women's and men's opportunities, rights and responsibilities do not depend on whether they are born female or male. It implies that the interests, needs and priorities of both women and men are taken into consideration.

**Gender equity** is the means through which gender equality is reached. It refers to the fair treatment of women, girls, boys, and men according to their respective needs and perspectives. To ensure fairness, measures must often be available to compensate for historical and social disadvantages that prevent women

and men from otherwise operating on a level playing field.<sup>14</sup>

**Gender identity** refers to self-identification and one's own view of oneself and self-expression. It's about what is means to be a boy or girl, man or woman. It is also all of the attributes and characteristics that our culture expects to go along with belonging to one or the other of the sexes.<sup>15</sup>

**Gender justice** implies the protection and promotion of the dignity of women and men who, being created in the image of God, are co-responsible stewards of creation. Gender justice is expressed through equality and balanced power relations between women and men and the elimination of the institutional, cultural and interpersonal systems of privilege and oppression that sustain discrimination.

**Gender mainstreaming:** Gender mainstreaming is the process of ad-

ressing gender from the beginning to the end of any planned action.

It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design and implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women can benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality. (Based on 1997 UN Economic and Social Council, ECOSOC.)<sup>16</sup>

**Gender sensitivity:** The proper awareness of the different needs, roles and responsibilities of women and men in design, implementation, monitoring, and evaluation of policy and programmes in all spheres.<sup>17</sup>

**Sex** refers to the biologic differences between women and men. Sex

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<sup>13</sup> Ibid.

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<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

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<sup>16</sup> At [www.un.org/womenwatch/osagi/intergovernmentalmandates.htm](http://www.un.org/womenwatch/osagi/intergovernmentalmandates.htm)

<sup>17</sup> Act Alliance, op. cit. (note 12).

differences are about men's and women's bodies and their biological functions.<sup>18</sup>

**Sex-disaggregated data:** the quantitative statistical or numerical information on the difference between men, women, boys and girls.<sup>19</sup>

**Women's empowerment** is the process of transforming gender power relations, developing awareness of women's subordination and building their collective capacity to challenge it. For historical reasons of exclusion and discrimination, a specific focus on women's work and empowerment is still necessary to support efforts to realize women's individual and collective rights to participate as fully empowered agents of transformation in church and society. The process pays attention to the personal level by helping women to develop self-confidence. Self-esteem is a key element in empowering women actively to participate in decision-

making processes. The inclusion and empowerment of women are essential in order to form sustainable communities, churches and societies. Improving the status of women enhances their decision-making capacity and leadership at all levels and in all spheres of life.

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<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

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# Further online gender policy resources

## *ACT*

[www.actalliance.org/resources/policies-and-guidelines/gender/ACT%20Gender%20Policy%20approved%20by%20GB%2006%20Sept%202010.pdf/view](http://www.actalliance.org/resources/policies-and-guidelines/gender/ACT%20Gender%20Policy%20approved%20by%20GB%2006%20Sept%202010.pdf/view)

## *APRODEV*

[www.aprodev.eu/index.php?option=com\\_content&view=article&id=69&Itemid=29&lang=en](http://www.aprodev.eu/index.php?option=com_content&view=article&id=69&Itemid=29&lang=en)

## *CARE International*

<http://gender.care2share.wikispaces.net/CARE+International+Gender+Policy>

## *International Federation of Red Cross and Red Crescent Societies (ICRC):*

[www.ifrc.org/Global/Governance/Policies/gender-policy-en.pdf](http://www.ifrc.org/Global/Governance/Policies/gender-policy-en.pdf)

## *International Labour Organisation (ILO)*

[www.ilo.org/public/english/region/asro/mdtmanila/training/unit1/harvrdfw.htm](http://www.ilo.org/public/english/region/asro/mdtmanila/training/unit1/harvrdfw.htm)

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

[www.ncccusa.org/pdfs/gender-4web.pdf](http://www.ncccusa.org/pdfs/gender-4web.pdf)

## *UN Habitat*

<http://www2.unhabitat.org/pubs/genderpolicy/role.htm>

## *United Nations Development Programme (UNDP)*

<http://hrba.undp.sk/index.php/assessment-analysis-and-planning/gender-assessment/gender-checklist>

## *World Health*

## *Organisation (WHO)*

[www.who.int/entity/gender/mainstreaming/Gender\\_Manual\\_Glossary.pdf](http://www.who.int/entity/gender/mainstreaming/Gender_Manual_Glossary.pdf)





THE  
LUTHERAN  
WORLD  
FEDERATION

A Communion  
of Churches

## **Mission Investment Fund of the ELCA**

*Submitted by: Eva Roby, President and CEO*

### **Financial Update**

With significant growth in investment obligations, the Mission Investment Fund's (MIF) total assets increased through the eight first months of 2017.

MIF's total assets increased to \$711.0 million at August 31, 2017, from \$677.9 million at December 31, 2016. Investment obligations increased to \$501.4 million at August 31, 2017, from \$473.5 million at December 31, 2016. Net assets, or equity, rose to \$203.3 million at August 31, 2017, up from \$198.1 million at year-end 2016. As a result, our capital ratio remained strong at 28.6 percent.

Loans outstanding declined slightly to \$519.8 million, below \$523.9 million recorded at December 31, 2016. This slight decline reflects the diminishing lending activity throughout the larger economy, likely due to uncertainty with federal policies. The number of MIF loans outstanding is up to 873 from 860 at year-end 2016, but the current number represents smaller-sized loans.

### **Key Initiatives and Partnerships**

MIF is committed to nurturing the relationships we have within the ELCA as well as with our ecumenical partners.

We continue to provide financial support and leadership guidance to the ELCA Federal Credit Union, which is performing admirably at the outset of its second year. The credit union has taken another step toward growth; it is now offering savings accounts and certificates of deposit to ELCA congregations and related ministries—in addition to the deposit products available to individual members of the ELCA.

We were delighted to cooperate with the ELCA to help design, implement and provide financial support to the new Resourceful Servants initiative. We are hopeful that this innovative program will strengthen the financial well-being of rostered leaders and their congregations.

MIF is in the final months of providing service under the Synod Financial Services pilot, which has provided financial services, including the allocation of mission support, to six participating synods. MIF and the synod bishops concurred that the program is not sustainable or scalable. MIF's processing will end on January 31, 2018, and we will conclude our work by preparing fiscal year-end financial statements and overseeing the final audits for the year.

MIF has forged a new relationship with the Episcopal Church Building Fund (ECBF). We are now managing the business operations of this peer ministry, providing underwriting and servicing of loans. MIF's capabilities will allow the ECBF to expand its ability to serve more Episcopal congregations and will open the door for greater lending opportunities for MIF. We believe this will create a strengthened partnership between our two denominations in the spirit of the Call to Common Mission.

### **Looking Ahead**

The Mission Investment Fund's differentiating factors will set us apart from our competition and serve us well for the future—our portfolio of products, our professional consulting services for capital campaigns and church building, our expertise in lending, and our commitment to long-term relationship-building to serve all our constituencies. Our commitment to maintaining a financial position of strength and stability is steadfast.

# CHURCHWIDE ORGANIZATION OPERATIONAL PLAN 2018-19 - OVERVIEW

Goals, headline results and objectives

## Introduction

In November 2016, the ELCA Church Council approved *Called Forward Together in Christ - Future Directions 2025*. From 2018, churchwide organization operational planning will support the identity, vision and shared purpose of this church as set out in Future Directions 2025 and be framed around the goals and priority action areas identified for the ELCA as one church together in Christ.

The Churchwide Organization Operational Plan Overview sets out the goals, headline results and objectives that the churchwide organization will work toward in 2018-19. They show a strong emphasis on congregational vitality and leadership, the strategic focus areas identified by the Presiding Bishop and affirmed by the Administrative Team, Conference of Bishops and Church Council.

A more detailed plan showing the focus of strategy and programming for each objective and responsibilities for these is under development and will be completed for implementation in 2018-19, with oversight by the churchwide organization Administrative Team.

The authority for and relationship between different levels of planning is detailed in a separate document titled *ELCA Churchwide Organization Planning and Reporting Framework*. The full framework document includes guidance on levels of planning, responsibilities, reporting processes and a glossary of terms. The main map of churchwide organization planning levels is included as an attachment.

The headline results and objectives provide for a more analytic and results oriented approach to reporting to Church Council by the churchwide organization. They also establish the framework for ongoing planning and reporting at an operational level. While management level reporting on major activities will continue, the Administrative Team and senior leaders will aim for analysis and reporting that shows how the churchwide organization's work is contributing toward achievement of objectives, whether the headline results are tracking in the right direction and what the learning is with respect to assumptions, strategy, resources and adjustment of plans.

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal one</b>                  A thriving church spreading the gospel and deepening faith for all people.</p> <p><b>Goal two</b>                  A church equipping people for their baptismal vocations in the world and this church.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Longitudinal study on congregational vitality targeting engaged congregations and synods – evidence of strengthened capacity of congregations/worshipping communities to engage their local communities for the sake of evangelical witness and service (based on agreed indicators)</li> <li>◆ A periodic study of individual lay members and rostered ministers shows strengthened leadership capacity against measures of theological literacy, capacities for evangelical witness and service, access to vocational pathways, and morale and courage as leaders</li> <li>◆ Evidence of being a strongly connected and relational church – narrative information on quality of relationships (three expressions; companion churches; ecumenical and interfaith relationships; LWF communion and other global relationships)</li> <li>◆ Stabilization or reduction in rate of decline in church membership and worship attendance</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Promote understanding of ELCA’s identity – we are church; we are Lutheran; we are church together; and, we are church for the sake of the world - and equip leaders and disciples to communicate our theology and beliefs in accessible and compelling ways.</li> <li>2. Renew and strengthen faith formation and evangelism practices by lay members and rostered ministers, drawing on success stories among ELCA expressions and lessons from global accompaniment with companion churches.</li> <li>3. Work with targeted synods to support renewal and revitalization of congregations and worship communities in ways that deepen spiritual life and faith practice, welcome and retain worshippers and increase engagement in God’s mission, locally and globally.</li> <li>4. Support new congregations and worship communities to start and become vital and viable expressions of this church, with a specific focus on ethnic specific and multicultural ministries.</li> <li>5. Develop a comprehensive strategy that establishes expectations and promotes access to continuing education and development opportunities by lay leaders and rostered ministers, equipping them in theological discernment, evangelism, public witness, ecumenism and vocational pathways in different contexts and ministries.</li> <li>6. Through mutual accompaniment, strengthen the capacity of ELCA synods and their global companion churches for evangelical witness and service, and encourage all expressions of the ELCA to more fully embrace the gifts and knowledge of the companion churches.</li> <li>7. Provide avenues for youth and young adults from diverse backgrounds to participate in domestic and global service, thereby deepening their faith, increasing engagement in the ELCA and enabling their formation as leaders.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal three</b></p> <p>An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Increased participation in the ELCA of people of color and people whose primary language is other than English</li> <li>◆ Changing leadership profile – lay and rostered ministers, bishops and churchwide organization (measures - no. of people of color and no. of people whose primary language is other than English; age profile; and, gender balance)</li> <li>◆ Growth in multicultural and ethnic specific ministries – number and rates of participation</li> <li>◆ Increase in participation of young adults in ELCA networks and evidence of more young adults taking up leadership opportunities</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Develop proactive recruitment and formation strategies to achieve a more diverse leadership profile with a clear focus on ethnic, cultural, gender generational diversity, and social status, and better matching the gifts and experiences of leaders to different communities and ministries.</li> <li>2. With synods, equip congregations with resources and strategies to reach out to people in their neighbourhoods and embrace new ways to facilitate engagement and participation in this church, through worship, evangelical witness and service.</li> <li>3. Develop, empower and support networks among ethnic specific and multicultural ministries and share their experience and knowledge with synods and congregations seeking to welcome and nurture diversity.</li> <li>4. Actively encourage youth and young adults from diverse backgrounds to be agents of generational change and role models for becoming a more culturally diverse church.</li> <li>5. Support congregations and synods to grow in their commitment to and practice of gender justice and racial justice.</li> <li>6. As a church in the public space speak out against discrimination and violence based on race, gender, sexual orientation and social status through advocacy and other forms of public witness.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p><b>Goal four</b>                  A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.</p>	<p><b>Headline results</b></p> <ul style="list-style-type: none"> <li>◆ Report of distribution of ELCA World Hunger funds domestically and globally</li> <li>◆ Narrative evidence of impact achieved through distribution of ELCA World Hunger Program funds, domestically and globally</li> <li>◆ Report of distribution of Lutheran Disaster Response funds domestically and globally (size of response, partners involved, relief provided)</li> <li>◆ Increased engagement with the ELCA World Hunger Program (World Hunger Leaders Network, congregations, synods, companion churches, and ELCA gatherings and events)</li> <li>◆ Growth in engagement and two-way learning between congregations and Lutheran Social Ministry Organizations</li> </ul>
<p><b>Objectives</b></p> <ol style="list-style-type: none"> <li>1. Expand and deepen engagement with God’s Work. Our Hands. as a vehicle for witness and service by congregations, synods and ministries of this church.</li> <li>2. Mobilize and harness resources for local, national and global ministries to alleviate poverty and hunger - including funds, networks, partnerships, ecumenical and interfaith relationships and mutual accompaniment with companion churches and the global church.</li> <li>3. With synods and domestic affiliates, global companions and partners, respond effectively to natural disasters and humanitarian crisis in the U.S., Caribbean and throughout the world, and develop local capacities in disaster preparedness and response, including displacement and migration of crisis affected people.</li> <li>4. Plan and direct ELCA’s international relief and development program to respond to needs identified by our companion churches and our global operating partners.</li> <li>5. Lead and participate in national and global advocacy efforts to advance gender justice, climate justice and human rights, and to alleviate poverty and hunger, engaging church networks and joining with ecumenical partners, leaders of other faiths and the global church.</li> <li>6. Strengthen the churchwide organization’s capacity to monitor the impact of ELCA’s World Hunger Grants - domestic and international - and gather and tell these stories across this church.</li> <li>7. Expand and deepen engagement with dialogue, full communion, conciliar, inter-religious and global partners to enhance capacity for working collaboratively for justice, peace and reconciliation in communities and around the world.</li> </ol>	

<p><i>Called Forward Together in Christ Future Directions 2025</i></p> <p>Goal five                  A well governed, connected and sustainable church.</p>	<p>Headline results</p> <ul style="list-style-type: none"> <li>◆ Growing capacities of ELCA leadership tables for collaboration and mutual accountability.</li> <li>◆ Achieve or exceed ELCA Campaign targets; and, no decline in overall giving and support of ELCA’s ministries post-Campaign</li> <li>◆ Maintain or grow overall levels of funding for World Hunger and disaster</li> <li>◆ Slowed decline in mission support; and, emergence of new sustainable models of mission support</li> <li>◆ Budget is aligned to results and objectives; responsible stewardship of financial performance based on the budget</li> <li>◆ Engagement and reach of churchwide communication strategies and platforms</li> </ul>
<p>Objectives</p> <ol style="list-style-type: none"> <li>1. Facilitate strong relationships across ELCA’s leadership tables and further build a culture of collaboration and mutual accountability.</li> <li>2. Support and enable effective governance by Church Council and the Churchwide Assembly, in line with the outcomes of the 2017 Church Council retreat.</li> <li>3. Identify and take forward structural redesign and reform opportunities that contribute to more effective stewardship of God’s mission and this church’s resources and assets.  <i>(Roles and structures of synods and the churchwide organization, seminaries, networking of lay schools, repurposing property assets)</i></li> <li>4. Grow resources for mission and ministry in line with ELCA’s shared goals and priorities and the expectations and roles of its three expressions.  <i>(Successfully conclude and wind up the Campaign for the ELCA and develop the next generation of strategies to raise resources for this church, in line with its priorities; Comprehensive Mission Support Strategy).</i></li> <li>5. Ensure the presiding bishop’s strategic focus on common identity, becoming a more relational and connected church, congregational vitality and development of leaders is supported by contemporary and effective communication strategies and platforms for information sharing and learning.</li> <li>6. Improve structures, systems and processes of the churchwide organization, including those relating to deployed staff, synods, congregations, ministries and partners, to ensure they provide for efficient and effective teamwork, management and accountability.  <i>(HR, technology, team structures, internal communication and information sharing)</i></li> </ol>	

**ELCA Churchwide Organization  
 Planning Framework**

**Authority**

**Strategic focus areas and  
 related strategies**

ELCA Church Council approves.  
 Future Directions 2025 is the high level framework for ELCA governance and for Churchwide Organization operational planning.

**Called Forward Together in Christ  
 Future Directions 2025**  
 Speaks to the three expressions of the ELCA on identity, shared vision, purpose and values, goals and priority action areas

**Strategic Foci – 2018-19**  
**Congregational vitality and leadership** - affirmed by ELCA Church Council, Conference of Bishops and Churchwide Organization Administrative Team

Churchwide Organization Administrative Team approves.  
 Headline results and objectives are reviewed by Church Council for their alignment with Future Directions 2025 based on advice of the Planning and Evaluation Committee.

**Churchwide Organization Operational Plan  
 2018-19**  
 Headline results, CWO objectives, major strategy and program commitments, responsibility and resources

**Guiding strategies**

- Congregational vitality
- Leadership initiatives
- Mission Support
- AMMPARO
- ELCA Campaign
- World Hunger

Executive Directors and senior leaders are responsible for implementation of the operational plan and for team plans and work plans for events and projects.

**Work plans  
 Team, project and event plans**  
 Align to the operational plan – set out more specific objectives, activities, targets and timeframes

**Examples**

- Churchwide Assembly 2019
- Youth Gathering
- Women and justice

## Notes to the ELCA Churchwide Organization Planning Framework

### About Future Directions 2025

Called Forward Together in Christ - Future Directions 2025 expresses a strategic intent for joint leadership of the ELCA by the Church Council, Conference of Bishops, the churchwide organization and other expressions of the church. It gives voice to what the ELCA's three expressions said is important through a broadly based process of discernment and conversation across the ELCA. It expresses shared aspirations about what God is calling this church to be in today's world – on who we are as a Lutheran church, and our ministries, goals and priority action areas.

### About the Churchwide Organization Operational Plan 2018-19

The operational plan is framed under the goals and priorities of Future Directions 2025. It is a plan for the whole of the churchwide organization and its units and offices. It establishes the objectives and headline results that the churchwide organization's work is directed to, presents the programs, events and areas of work that are priorities, identifies where responsibilities lie and provides the basis for allocation of resources through the annual budget.

The operational plan is reviewed annually and adjusted as needed in response to lessons learned, changing realities and new opportunities or demands.

### Responsibilities for different levels of planning

#### Church Council

Called Forward Together in Christ - Future Directions 2025 is approved and owned by the ELCA Church Council. The council's expectation is that churchwide organization plans will align to the goals and priorities seen to be important for the whole church. They have requested the Administrative Team recommend high level outcomes for monitoring progress in the two focus areas congregational vitality and leadership and headline results that will be reported on out of the operational plan.

#### Planning and Evaluation Committee

The Planning and Evaluation Committee advises the Church Council in relation to Future Directions 2025, including assessing alignment of churchwide organization operational plan and advising on monitoring and evaluation against outcomes in congregational vitality and leadership development and other headline results identified in the operational plan.

#### Churchwide Organization Administrative Team

The Administrative Team is responsible for deciding and implementing the operational plan and specifically ensuring priorities are clearly identified through the objectives and choice of strategy and programs.

Executive Directors of units and offices ensure their teams are working in line with and are accountable for their areas of responsibility in the Operational Plan. They report every six months to the Administrative Team on results and objectives they have a lead or joint responsibility for. This information is collated for the annual report to Church Council in November each year.

## Glossary of terms

### Terms used in Future Directions 2025

**Vision** - A long term view of the difference this church seeks to make in the world - what the ELCA aspires to achieve or bring about expressed as an end state.

**Values** - Core beliefs that are shared and which shape the LWF's identity as a communion of churches and communion life, relationships, culture, priorities and behaviour.

**Goal** – A long term aim or change that planned strategy and action is directed to.

**Priority action areas** – Areas for focused action that this church sees as important in order to make progress toward the goals. Areas for shared leadership, intentional focus and mutual accountability.

### Terms used in the Operational Plan 2018-19

**Headline results** – the most important performance information that will be systematically used by the Administrative Team to monitor performance of the Churchwide Organization against the goals in Future Directions 2025 and systematically report these results to the ELCA Church Council.

**Objective** – A desired medium term achievement or outcome the Churchwide Organization and its units and offices are working toward. In the operational plan, objectives are for the Churchwide Organization as a whole even though responsibilities may be assigned to specific units and offices or cross unit teams.

**Strategy** - Broad descriptor for planned action and ways of working to achieve the objectives and results identified through planning.

**Program** - A defined group of activities which are planned together for a geographic, thematic or service delivery area, often involving multiple relationships and different funding sources.

**Project** - A time bound, shorter term planned activity or group of activities with specific objectives, activity targets and budget.

**Lead responsibility** – which unit or office has primary oversight and accountability for strategy, programs and activity associated with objectives. In some areas this may be a joint responsibility.

### Other terms

**Authority** – Who has the power to decide or approve.

**Accountability** – Being responsible for actions and outcomes based on formal expectations or a willingness to be held to account.

**Inputs** - The resources used – money, people, equipment, and materials.

**Outputs** - The tangible products and services resulting from an activity or process.

**Target** - An intended level or quantum of service or activity that is aimed for.

**Milestone** - A stage reached for a planned activity or strategy.

**Outcomes** - The changes or impacts that are achieved for a given audience or expression of the church. Outcomes may be short, medium or long-term.

**Performance indicators** - Quantitative and qualitative information used to establish that an outcome or targeted output has been achieved or progress is being made. It is important to identify the source of such information and the processes used to collect it. Some indicators only become useful if a baseline has been established against which progress is reviewed.

**Baseline data** - Facts about the situation or performance prior to an action or intervention.

**Performance monitoring** - A process of systematically gathering data and information over time that provides managers and key stakeholders a picture of progress and setbacks in relation to planned inputs, activities and outputs.

**Evaluation** - A systematic process to identify and analyse the outcomes of strategy, programs or projects against the outcomes, assumptions and strategies used. Evaluation may be longitudinal, periodical or at the conclusion of work.

**Risks** - Factors that may adversely affect operations, relationships, delivery of programs and projects and the results achieved. Some risk factors are outside the direct control of the organisation.

**Risk management** – the process of intentionally identifying, assessing and prioritizing risks so planned action can be taken to minimize, monitor, and control the probability and impact of negative events and/or or maximize the realization of opportunities.

# Planning & Evaluation Committee

Reid Christopherson  
November 2017



**Evangelical Lutheran Church in America**

God's work. Our hands.

# Actions that Require Church Council Action

## Recommended Action:

To receive the progress report from the Domestic Mission unit regarding the implementation of the Strategy Toward Authentic Diversity within the ELCA (Motion B);

To appoint Abraham Allende, Rani Abdulmasih, Abel Arroyo, Priscilla Austin, Joseph Castaneda, Cheryl Chatman, Grace El-Yateem, Moses Penumaka, Jennifer Kirby, Maribel Lorenzana, Vickie Murph, Surekha Nelavala, Joann Conroy, Larry Thiele, Kevin Vandiver and Lamont Wells to the task force tasked with providing benchmarks, accountability and support for attaining diversity goals in all expressions of this church towards becoming an authentic diverse church; and

To request a progress report be submitted to the Church Council at its April 2018 meeting.



# Actions that Require Church Council Action (*action already taken*)

## Recommended Action:

To approve the proposed governance structure and organizational structures by functions as outlined in the “Report of the Task Force on the Structure and Governance of the ELCA Foundation.



**Unit:** Portico Benefit Services  
**Submitted by:** The Rev. Jeffrey D. Thiemann, President and CEO  
**Date:** November 5, 2017  
**Meeting Dates:** August 3-4, 2017 and November 2-3, 2017

**Category I: Policies with an impact beyond the unit which require Church Council approval.**

August 2017 Resolutions/Actions

**Adopted** resolution proposing the nomination of Dr. Helen I. Doerpinghaus as Trustee to be elected at the ELCA Churchwide Assembly in November 2017, and directing staff to forward same to the Office of the Secretary of the ELCA.

**Category II: Policies related to the day-to-day functioning of the unit or to the specific mandate of the unit.**

August 2017 Amendments

**Approved** amendments to:

**ELCA Medical and Dental Benefits Plan – effective January 1, 2018**

- Sections 3.02, 7.03, 7.05, 9.04, 10.02, 10.04, 10.11, 12.05, 12.06, 12.07, 12.08, 12.11, 12.13, 12.14, 15.01, 15.02, 15.05, 17.06, 17.21, 18.23, 20.02, 20.07, 20.14, 12.16 and 20.17 are administrative corrections.
- Sections 10.09, 12.07, 12.08 and 12.13 are recommended by Quantum to clarify plan provisions.
- Sections 14.05, 19.05 and 20.02 are in support of biometric screening.
- Section 6.06 aligns the plan with the ELCA Flexible Benefits Program.
- Appendix, Section 15.05(a), aligns with the new pharmacy benefits design.

**ELCA Disability Benefits Plan – effective January 1, 2018**

- Section 5.01 clarifies the timing, related to sponsorship, to satisfy the definition of Total Disability.

**ELCA Retirement Plan – effective January 1, 2018**

- Appendix A to facilitate the Lilly Grant match.

**ELCA Supplemental Retirement Trust for Government Chaplains – effective August 4, 2017**

- This new trust is established to hold assets in trust for the ELCA Supplemental Retirement Plan for Government Chaplains. Assets to fund this plan are currently in the ELCA Supplemental Retirement Benefits Trust, which is expected to terminate before year-end.

August 2017 Resolutions/Actions

**Approved** the resolution relating to the Execution of Instruments pursuant to Section 9.4 of the Bylaws of this Corporation.

**Approved** the resolution approving the 2018 Contribution Rates for the Survivor, Disability and Medical and Dental Benefits Plans, and Retiree Support.

**Elected** the following Board of Trustees Officers for 2017-2019:  
Peter J. Enko, Chairperson  
Leon J. Schwartz, Vice Chairperson  
Sr. Elizabeth-Ann (Becky) Ingersoll Swanson, Secretary

**Approved** the resolution relating to the Appointment of the Treasurer to be Stacy A. Kruse, Chief Operating and Financial Officer.

**Elected** the following At-Large Members for 2017-2019:  
At-Large Member #1: Diana G. Haywood  
At-Large Member #2: John R. Hoffman

**Elected** Committee Chairs for 2017-2019:  
Diana G. Haywood, Appeals Committee  
James B. Vos, Audit Committee  
Pr. Paul W. Stumme-Diers, Board Development Committee  
John R. Hoffman, Finance Committee  
Pamela S. Moench, Investment/Corporate Social Responsibility Committee  
Dr. Bruce E. Johnson, Products & Services Committee

**Received** amendments approved by the President to:

Signed/dated: June 6, 2017

**ELCA Disability Benefits Plan** – Section 5.07 (Amending to change annual enrollment to open enrollment).

**ELCA Medical and Dental Benefits Plan** – Sections 3.02, 3.06 4.01 4.08 5.03 5.04, 5.06 and 11.06 (Amending to change annual enrollment to open enrollment).

**ELCA Retirement Plan for the Evangelical Lutheran Good Samaritan Society** – Sections 4.06, 4.07 and 5.05 (Amending the effective date to August 1, 2017 and amending to provide consistency with Fidelity's procedures regarding Roth accounts.

Signed/dated: July 24, 2017

**ELCA Disability Benefits Plan** – Sections 1.01, 2.01, 2.02, 2.03, 2.04, 3.01, 3.02, 3.03, 5.01, 5.02, 5.06, 5.07, 5.10, 5.12, 5.13, 7.01, 7.02, 7.05, 8.01, 8.02, 8.03, 8.04, 8.06, 8.14, 8.24, 8.25, 8.26, 9.05, 10.02, 10.04, 10.05 and 10.08 (these amendments are administrative corrections).

**ELCA Flexible Benefits Plan** – Sections 2.09, 3.03, 3.05, 4.03, 4.05, 4.06, 4.08, 5.02, 5.05, 5.06, 7.18, 9.02 and 9.03 (these amendments are administrative corrections).

November 2017 resolutions/actions

**Adopted** the 2018 Budget.

**Approved** the resolution establishing the annuity adjustment (4.0%), dividend (20.80%) and interest-crediting rate (8.7%) for 2018 for the ELCA Participating Annuity of the ELCA Retirement Plan.

**Approved** resolution designation a portion of 2018 remuneration as rental/housing allowance for the following Portico Benefit Services employees:

Pr. Paul E. Aebischer	Pr. Jeffrey D. Thiemann
Pr. Shelley K Cunningham	Pr. Harold L. Usgaard
Pr. Catherine Schibler-Keegan	

**Approved** resolution designation retirement and disability payments as rental/housing allowance for 2018.

November 2017 Amendments

**Approved** amendments to:

**ELCA Medical and Dental Benefits Plan** – *effective January 1, 2018*

- Sections 12.07, 12.08, 12.13, and 15.05 clarify eligible medical and mental health expenses, and modify the definition of cost-share for prescription drugs.

**ELCA Retirement Plan** – *effective January 1, 2018*

- Sections 9.07, 9.11 and 10.01 provide consistency with the Investment Memorandum of the ELCA Participating Annuity Trust.

**ELCA Survivor Benefits Plan** – *effective January 1, 2018*

- Section 5.01 eliminated the requirement to accrue and pay interest on the Lump Sum Survivor Benefit.

**ELCA Disability Benefits Plan** – *effective January 1, 2018*

- Section 5.07 is a modification to meet industry standards.

**Category III. Other procedures and board actions.**

May 2017 Electronic Vote

**Approved** the retention of PricewaterhouseCoopers as the independent auditor for the year ending December 31, 2017.

August 2017 Resolutions/Actions

**Received** Portico's August 2017 Management Report and all Committee Reports, en bloc.

October 2017 Electronic Vote

**Approved** the change to the retention of RSM as the Independent Auditor for the audit ending December 31, 2017.

November 2017 Resolutions/Actions

**Approved** resolution relating to the Augustana Annuity Trust.

**Approved** Board of Trustees amended committee assignments for 2017-2019.

**Approved** changes to Charters and Calendars for Executive Committee, Board Development Committee, and Audit Committee, en bloc.

**Received** Portico's November 2017 Management Report and all Committee Reports, en bloc.

## **Portico Benefit Services**

*Submitted by: The Rev. Jeffrey D. Thiemann, President and CEO*

This summary from Portico Benefit Services provides a brief overview of several topics, including: 2018 rate and plan design changes, financial wellness tools and support, and a legal update.

### **2018 Rate and Plan Changes**

In August, Portico announced adjustments to contribution rates and ELCA Health Plan changes for 2018. Despite uncertainty in the health insurance marketplace and rapidly rising prescription drug prices, we were able to hold rate increases to single digits. While we recognize that any increase can be challenging for employers and plan members, we are looking to strategies like Portico Care Coordinators by Quantum Health and programs that offer more personalized support, like Livongo for Diabetes, to help guide members through health care complexities and contain costs. So far this year, more than 2/3 of plan members who have ELCA-Primary health benefits have spoken with a Care Coordinator, and more than 1/3 of eligible members have signed up for Livongo. Next year we are looking to expand personalized health support through the 2018 Live Well Challenge, new programs for members living with asthma or COPD, and a 16-week weight-loss program for members at risk for diabetes or heart disease.

### **Pilot Flexible Benefits Program Update**

We continue to learn from and adapt our pilot program designed to give congregations a more flexible way to offer benefits to non-rostered lay employees. We are currently in the second year of the pilot. To date, we have a modest number of congregations participating, with some opting to offer their lay employees retirement benefits only and others making the full benefit package available.

### **Expanded Retirement Planning Tool and Financial Planning Support**

As a next step in fostering and supporting financial wellness, Portico is extending our retirement planning services — provided by our own in-house, credentialed financial planners — to retired members this fall. In addition, Portico is developing a personalized online planning tool designed to help retired members as they manage and draw from their assets in retirement. It will be launched in the near future. This tool is a counterpart to the Retirement Planning Tool launched earlier this year. More than 3,000 ELCA Retirement Plan members have already gained financial confidence as they've used these resources to create a personalized retirement plan.

### **Resourceful Servants Initiative**

We are excited about the ELCA's Resourceful Servants Initiative, which aligns strongly with Portico's emphasis on financial well-being. To encourage our rostered ministers to take steps to improve their personal financial health, the initiative offers matching contributions to eligible leaders who increase their pretax contribution to their ELCA retirement account by \$50 per month. We're grateful to our Portico employees and Board of Trustees who are, collectively, donating \$100,000 towards the retirement savings matching grant.

### **Serving Our Moravian Brothers and Sisters**

We are pleased to share that we have expanded our relationship with the Northern Province of the Moravian Church in America, one of the ELCA's full communion partners. This fall, their clergy began participating in the Master Institutional Retirement Plan, one of the group retirement plans administered by Portico.

### **Seminary Financial Wellness Day**

To help our church's younger leaders feel more financially confident, Portico is hosting an in-person half day seminar designed to equip them with the tools and knowledge they need to build a strong financial foundation. Seminary Financial Wellness Day was held on Oct. 6 at Luther and Wartburg seminaries and on Nov. 3 at Lutheran School of Theology at Chicago (LSTC). We anticipate additional sessions will be held at Pacific Lutheran Theological Seminary, Trinity, Lutheran Theological Southern Seminary, and United's Gettysburg and Philadelphia campuses early next year. Current seminary students and staff, and leaders under age 40 who are already serving in the church, have been invited. This program was piloted at LSTC and Wartburg Seminary in 2016 and is made possible this year by a grant from the Stewardship for Life Institute.

### **Legal Update**

We are currently responding to the plaintiffs' request for discovery in the case of *Bacon v. Portico Benefit Services*.

Background: On March 5, 2015, a lawsuit was filed against Portico in Minnesota State Court (Hennepin County) alleging and seeking remedies related to the fees for investment and administration of the plans and selection of ELCA Retirement Plan investment funds. Portico filed a motion to dismiss this lawsuit under the Federal and Minnesota State Constitutions, asserting that the court's evaluation of the claims would constitute government entanglement in the free exercise of religion. This motion was granted on Oct. 13, 2015. On Dec. 14, 2015, plaintiffs Pastor David Bacon, Pastor Timothy Hepner, Ruth Dold, and Sharon Hvam appealed the case dismissal to the Court of Appeals of the State of Minnesota. The Court of Appeals ruled in favor of the plaintiffs. The Minnesota Supreme Court and the United States Supreme Court declined to hear the case.

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# Presiding Bishop Elizabeth Eaton



**Evangelical Lutheran Church in America**

God's work. Our hands.

# 500<sup>th</sup> Anniversary of the Reformation



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# 500<sup>th</sup> Anniversary of the Reformation event

- 350+ people attended the event on Tuesday, Oct. 31<sup>st</sup> at Church of the Reformation in D.C.
- 21 presenters
- 25+ staff from CWO created and executed the event
- 3,500+ = current number of views of the livestream
- 500,000+ people = social media reach



# Reformation Sunday @ The National Cathedral



# Reformation Sunday @ The National Cathedral

- 2,000+ people attended the Reformation Sunday service at The National Cathedral
- The event was hosted by the Metro DC synod
- 10,000+ = current number of views of the livestream



# Future Directions

Your churchwide staff is working hard on prioritizing its work around the agreed upon goals in Future Directions 2025 with an emphasis on congregational vitality and leadership.

In your Church Council materials is the Churchwide Organization Operational Plan for 2018-19.

The Planning and Evaluation Committee will be looking more closely at the plan and sharing more with you during its committee report.



# Future Directions Toolkit

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## Future Directions

### ELCA Future Directions 2025

Small group discussion for congregations

The following questions are shared as a basis for discussion among your congregation's various leadership, ministry, education, youth and service groups. Feel free to use the discussion guide as is or modify it for the needs of a group. Depending on available time, you may want to discuss all parts in one session or break your discussion into separate meetings. Hopefully, the resulting discussion will help shape a collective understanding of how each of your members and congregational groups play an important role in our future directions.

**Pre-meeting assignment**  
Prior to meeting as a group, ask everyone attending to familiarize themselves with the five goals of Future Directions 2025 detailed in this document.

**Overview of the five goals:**

1. A thriving church spreading the gospel and deepening faith for all.
2. A church equipping people for their baptismal vocations in the world and this church.
3. An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.
4. A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.
5. A well-governed, connected and sustainable church.

**Meeting – Part 1**  
Break into groups of two to four and go through each goal answering these questions:

1. In what ways does the work of my group touch the goal as expressed in this particular priority area for action?
  - a. What does that look like within our congregation? Within our synod and churchwide organization?
  - b. What resources would we need?
2. Whom do you hope to collaborate with to make this work a success?
3. What partnerships are critical for long-term success?
4. If we dream big and think about the church in 2025, what could the church look and feel like if we all went above and beyond this goal?

Come back together as a larger group and share your answers with each other.

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## Future Directions

### ELCA Future Directions 2025

Frequently Asked Questions

**Introduction**  
This Q & A aims to provide the information needed to understand where the Evangelical Lutheran Church in America is headed with ELCA Future Directions 2025. It is framed around questions we know are being asked by our synods, congregations, the churchwide organization, and agencies and institutions of this church. The answers to some of the questions are still being shaped and confirmed with the ELCA Church Council, Conference of Bishops and other partners. However, the churchwide Administrative Team wants to offer some shared understandings.

**Questions**

1. What has been decided? And what does ELCA Future Directions 2025 look like as an ongoing process for the ELCA?
  - The ELCA Church Council adopted Future Directions 2025 in November on behalf of the whole church. Future Directions 2025 includes five goals and priorities for action. It also includes a shared purpose, vision and values statements.
  - As an ongoing process, the Church Council and Conference of Bishops will make their work in the coming years. Their agenda will be framed by the implementation and evaluation of the future directions. The Churchwide Organization's Operational Plan will be built from the future directions. The whole church is invited and expected to live into these directions.
  - The Future Directions Table will continue to advise and assist the Church Council in this work for the next 2-3 years.
  - We hope leaders across this church will continue to champion the goals and help us to live into the directions as one church with many interdependent and related parts.
2. Why did the Church Council identify 2025 as an end date?
  - The date was chosen because the directions needed an end point – it represents the time span for three Churchwide Assemblies – 2019, 2022 and 2025.
  - The time frame allows for a strategic and evolutionary implementation that better connects the ELCA around a common identity and shared goals over time.

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## Future Directions

Propelled by a commitment to Lutheran traditions and to being a community of faith that is always forming and being renewed, ELCA Presiding Bishop Elizabeth Eaton, the Church Council and the Conference of Bishops initiated "Called Forward Together in Christ" in fall 2015. The process sought to engage the ELCA in conversation about future directions so that the Church Council could reach decisions that help this church journey faithfully and effectively together in the years ahead. This conversation informed the development of ELCA Future Directions 2025.

**The five goals**  
ELCA Future Directions 2025 goals and priority areas are for the ELCA as a whole church: congregations, synods and churchwide organization. These are based on a shared trust and hope that the future is in God's hands. And they express what this church has collectively said is important in its future:

1. A thriving church spreading the gospel and deepening faith for all.
2. A church equipping people for their baptismal vocations in the world and this church.
3. An inviting and welcoming church that reflects and embraces the diversity of our communities and the gifts and opportunities that diversity brings.
4. A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation in communities and around the world.
5. A well-governed, connected and sustainable church.

Within these goals, emphasis areas of congregational vitality and leadership for this church have been identified. We invite you to learn more and see how you and your congregation can be a part of implementing these important goals. Together, our congregations, synods and churchwide organization look to the future of this church.

**Learn more at: [ELCA.org/future](http://ELCA.org/future).**

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## Future Directions



Acts 1:8, 1 Peter 2:9-10, Matthew 28:14-20, Romans 1:14

**GOAL**

**A thriving church spreading the gospel and deepening faith for all people.**

**AREAS FOR ACTION:**

- Church identity
- Church leaders
- Renewal and formation of congregations and worship communities
- Ecumenical dialogue and relationships
- Renew and strengthen evangelism



# Future Directions

We need to answer this question:

How do we make this come alive in our congregations, synods, agencies and institutions?



# Lutheran Disaster Response

Lutheran Disaster Response formed a rapid response team to address the humanitarian crisis in Puerto Rico & the U.S. Virgin Islands.



# Rostered Ministers Gathering

- Attendance: 900+ pastors, deacons and bishop
- Keynote speakers: James Forbes, Rachel Held Evans & Bishop Eaton
- Bible studies led by our seminary faculty: Shauna Hannan, Troy Troftgruben and Jay Alanis
- 56+ workshops for attendees
- Fund for Leaders Beer and Hymns that raised over \$24,000
- 45 of the 65 synod bishops attended



# Media - Regional

THE BALTIMORE SUN

**StarTribune**

**Chicago Tribune**

**CHICAGO  
SUN-TIMES**

*a plus*

FACE  
TO  
FAITH  
A religious experience

**KICY**  
AM-850 & ICY 100.3 FM  
Nome, Alaska

**domradio.de**

**10 NBC**  
NBCPHILADELPHIA.COM

**KSAT**  
**abc 12**  
Expect more.

**WDAY 6 abc**  
**XTR**  
93.1FM AM870  
**WDAY**  
EVA-2012



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# Media – National & Global



*The Atlantic*



Catholic News Service



**GOOD  
HOUSEKEEPING**

**RNS**  
RELIGION NEWS SERVICE

all things considered

*The Washington Post*

**domradio.de**



Evangelical Lutheran Church in America  
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# Always Being Made New: The Campaign for the ELCA

## **SIZZLE REEL**



**Evangelical Lutheran Church in America**  
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## Report of the Presiding Bishop

This church has been engaged in several significant initiatives and projects during 2017. At the risk of inadvertently omitting any, I will name some of them here: Observances of the 500<sup>th</sup> anniversary of the Reformation, Rostered Ministers Gathering, disaster response – both ongoing and new efforts following this fall's hurricane season, the Campaign for the ELCA, ecumenical and inter-religious work including the preliminary draft of a statement on inter-religious engagement, Future Directions 2025, the Bishop's Leadership Initiative, Theological Education Advisory Committee, expanded missionary and Young Adults in Global Mission work, a study and pilot for congregational vitality, a search for a new treasurer, reorganization of the Endowment/Foundation, working toward becoming authentically multicultural, responding to memorials from the 2016 Churchwide Assembly, and much more. I will highlight some of these in my oral report.

Now that we have arrived at "October 32," and using the extensive work done in the Called Forward Together in Christ process, I want us to consider how we, as Church Council, Conference of Bishops and the churchwide organization can work toward weaving us all together as the ELCA.

There is a beautiful prayer appointed for All Saints Day:

*Almighty God, you have knit your people together in one communion in the mystical body of your Son, Jesus Christ our Lord. Grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those you, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.*  
*Amen*

Like the United States, being Lutheran is not defined by race or ethnicity. I understand that at this time people of European descent are a majority in the ELCA, and that we trend older than the general population. Nevertheless, we have committed ourselves to bring the Lutheran movement's witness to the gospel to everyone. In a diverse church, how will we hold together? I believe that relationships are key, but how do we create space for genuine relationships to develop across demographic, economic, generational, and piety lines?

Here is where my emphasis on being Lutheran might help us be Church Together. If culture and cuisine do not define or unite us, our theology must. And how will our people or the rest of the world know if we are not equipped and eager to tell them? Continued study of the Small Catechism is essential. Luther said he needed to study it his whole life, and he wrote it! And we need to find a way to balance the contexts in which we serve and the catholicity of the whole church.

We have been entrusted with this ministry, in earthen vessels, surely, and only for a season but God has called us. I invite your best thinking as we live into the church God beckons us to be.

## Office of the Treasurer

### **15.14. OFFICE OF THE TREASURER**

**15.14.01.** The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

#### **15.14.A10. *Responsibilities of the Office of the Treasurer***

- a. *This office shall be related to the treasurer, who shall be its full-time executive officer.*
- b. *This office shall have the sole authority and responsibility to establish and maintain banking relationships for the churchwide organization.*
- c. *This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*
- d. *This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- e. *This office shall provide for internal audit procedures of the churchwide organization.*
- f. *This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- g. *This office shall be authorized, within policies established by the Churchwide Assembly and the Church Council, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and otherwise to act on behalf of the churchwide organization regarding real property.*
- h. *This office shall provide for a common system of financial reporting from synods and regions.*
- i. *This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process.*
- j. *This office, in consultation with the Endowment Fund of the Evangelical Lutheran Church in America, shall recommend:*
  - 1) *policy for the valuation process for noncash gifts;*
  - 2) *the management of assets of its life-income agreements;*
  - 3) *gift acceptance policies for the establishment and management of memorial funds administered by the Endowment Fund of the ELCA in cooperation with the Mission Advancement unit; and*
  - 4) *the distribution of earned-income payments to remainder beneficiaries as regulated by the life-income, trust, and other fiduciary donor agreements held by the churchwide organization.*
- k. *This office shall provide for the management of capital funds.*
- l. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- m. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*
- n. *This office shall be responsible for building management and the coordination of central services for the churchwide organization.*

#### **15.14.B10. *Responsibility for Information Technology***

*The treasurer shall provide for information technology in support of the work of the churchwide organization. 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.*

## Endowment Fund

- 15.15.** This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.
- 15.15.01.** The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.
- 15.15.02.** The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.
- 15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 16.11.01. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.
- 15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.
- 15.15.A17** The Endowment Fund of the ELCA shall:
- a. offer, promote, administer, and oversee endowment, deferred giving, life income, and similar planned giving programs for individual donors, congregations, synods, the churchwide organization and related institutions and agencies in support of ELCA ministries;
  - b. offer pooled investment services for endowment funds of this church and its congregations, synods, churchwide organization and related institutions and agencies;
  - c. manage assets of endowment, deferred giving, life-income agreements, donor advised funds, and funds held for external participants;
  - d. oversee the administration of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements;
  - e. determine annual endowment fund distribution rate;
  - f. set fees associated with endowment and deferred giving programs;
  - g. hire and oversee such managers, service providers, consultants, advisors, and sub-advisors as it deems appropriate;
  - h. develop and approve an annual budget that will be financed through revenue from its gift planning and investment activities and programs; and
  - i. coordinate programs and ministries with the priorities of the ELCA and other stewardship and financial-resource development activities of this church.
  - j. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06. and 14.21.07. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America
- 15.20.** STAFF
- 15.21.** The churchwide organization shall employ staff according to churchwide policies.

- 15.21.01.** The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization. Such policies shall be binding unless exceptions are granted by the Church Council or specified in the constitution, bylaws, and continuing resolutions.
- 15.21.02.** In consultation with the executive for administration, the presiding bishop shall authorize all staff positions in the churchwide organization.

Provisions and bylaws that apply (see above, 15.15.03)

**16.12. Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.**

**11.34.01.** Proxy and absentee voting shall not be permitted in the actions of boards, committees, task forces, or other decision-making bodies.

**14.21.02** The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.

a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.

b. All other policies shall be submitted to the Church Council for approval.

**14.21.03.** The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.

**16.11.01.** In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and rostered ministers.

# Mission Advancement and Foundation

## Chapter 16.

### UNITS OF THE CHURCHWIDE ORGANIZATION

#### 16.10. CHURCHWIDE UNITS

**16.11. A unit of the churchwide organization is assigned leadership responsibility for major, identified portions of the mission and ministry of this church.**

**16.11.01.** In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and rostered ministers.

#### 16.11.A16. *Identity of Units*

*Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:*

- a. Domestic Mission unit;*
- b. Global Mission unit;*
- c. Mission Advancement unit.*

**16.12. Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.**

**16.12.01.** The responsibilities of the units shall be described in continuing resolutions.

#### 16.12.C15. *Mission Advancement Unit*

*The Mission Advancement unit shall be responsible for planning, coordinating and executing this church's strategic communications activities and for its fundraising and development efforts, in coordination with the Endowment Fund of the ELCA.*

**16.12.D11.** *The Mission Advancement unit shall:*

- a. guide churchwide strategic communications through publications, digital media, social media, direct mail, and other communication tools;*
- b. oversee brand, messaging and content development and management;*
- c. provide for Mission Support interpretation and consultations;*
- d. develop and execute programs to seek current, major, and deferred gifts, bequests, and endowment funds to support ministries of this church;*
- e. engage members, congregations, synods, agencies, and institutions of this church in efforts to raise financial support for the ministries of the ELCA;*
- f. provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for gift acceptance and management;*
- g. manage ELCA constituent data; and*
- h. coordinate its programs with other stewardship and financial-resource development activities of this church and in alignment with its mission objectives.*

## Office of the Treasurer

### **15.14. OFFICE OF THE TREASURER**

**15.14.01.** The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

#### **15.14.A10. *Responsibilities of the Office of the Treasurer***

- a. *This office shall be related to the treasurer, who shall be its full-time executive officer.*
- b. *This office shall have the sole authority and responsibility to establish and maintain banking relationships for the churchwide organization.*
- c. *This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*
- d. *This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- e. *This office shall provide for internal audit procedures of the churchwide organization.*
- f. *This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- g. *This office shall be authorized, within policies established by the Churchwide Assembly and the Church Council, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and otherwise to act on behalf of the churchwide organization regarding real property.*
- h. *This office shall provide for a common system of financial reporting from synods and regions.*
- i. *This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process.*
- j. *This office, in consultation with the Endowment Fund~~Foundation~~ of the Evangelical Lutheran Church in America, shall recommend:*
  - 1) ~~approved~~ *policy for the valuation process for noncash gifts;*
  - 2) *the management of assets of its life-income agreements;*
  - 3) *gift acceptance policies for the establishment and management of memorial funds administered received by the Endowment Fund of the ELCA~~foundation~~ in cooperation with the Mission Advancement unit; and*
  - 4) *the distribution of earned-income payments to remainder beneficiaries as regulated by the life-income, trust, and other fiduciary donor agreements held by the churchwide organization.*
- k. *This office shall provide for the management of capital funds.*
- l. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- m. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*
- n. *This office shall be responsible for building management and the coordination of central services for the churchwide organization.*

#### **15.14.B10. *Responsibility for Information Technology***

*The treasurer shall provide for information technology in support of the work of the churchwide organization. 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.*

## Endowment Fund

- 15.15.** This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.
- 15.15.01.** The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.
- 15.15.02.** The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.
- 15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 16.11.01. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.
- 15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.

**15.15.A17** The Endowment Fund of the ELCA shall:

- a. offer, promote, administer, and oversee endowment, deferred giving, life income, and similar planned giving programs for individual donors, congregations, synods, the churchwide organization and related institutions and agencies in support of ELCA ministries;
- b. offer pooled investment services for endowment funds of this church and its congregations, synods, churchwide organization and related institutions and agencies;
- c. manage assets of endowment, deferred giving, life-income agreements, donor advised funds, and funds held for external participants;
- d. oversee the administration of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements;
- e. determine annual endowment fund distribution rate;
- f. set fees associated with endowment and deferred giving programs;
- g. hire and oversee such managers, service providers, consultants, advisors, and sub-advisors as it deems appropriate;
- h. develop and approve an annual budget that will be financed through revenue from its gift planning and investment activities and programs; and
- i. coordinate programs and ministries with the priorities of the ELCA and other stewardship and financial-resource development activities of this church.
- j. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06. and 14.21.07. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America

**15.20.** STAFF

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# Mission Advancement and Foundation

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16.12.01. The responsibilities of the units shall be described in continuing resolutions.

#### 16.12.C15. *Mission Advancement Unit*

~~*The Mission Advancement unit shall be responsible for planning, coordinating and carrying out this church's communications through publications and other tools. It shall also be responsible for mission support interpretation and consultations, the management of constituent data and shall lead its fundraising and development efforts including current, major and planned gifts.*~~

~~*The Mission Advancement unit shall be responsible for planning, coordinating and executing this church's strategic communications activities and for its fundraising and development efforts, in coordination with the Endowment Fund of the ELCA.*~~

#### 16.12.D11. *The Mission Advancement unit shall:*

- ~~*a. guide churchwide strategic communications through publications, digital media, social media, direct mail, and other communication tools;*~~
- ~~*b. oversee brand, messaging and content development and management;*~~
- ~~*c. provide for Mission Support interpretation and consultations;*~~
- ~~*d. develop and execute programs to seek current, major, and deferred gifts, bequests, and endowment funds to support ministries of this church;*~~
- ~~*e. engage members, congregations, synods, agencies, and institutions of this church in efforts to raise financial support for the ministries of the ELCA;*~~
- ~~*f. provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for gift acceptance and management;*~~
- ~~*g. manage ELCA constituent data; and*~~
- ~~*h. coordinate its programs with other stewardship and financial-resource development activities of this church and in alignment with its mission objectives.*~~

~~*ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:*~~

- ~~*a. conduct on behalf of this church, its congregations, synods, churchwide units, and related institutions a program of major gifts and deferred giving.*~~

- ~~b. provide educational materials and resources in the area of deferred giving.~~
- ~~c. provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life income agreements and endowment funds, and the distribution of earned income payments to donors and to remainder beneficiaries as regulated by life income, trust, and other fiduciary donor agreements.~~
- ~~d. engage in cooperation with congregations, synods, agencies, and institutions of this church in efforts to:
  - ~~1) identify and cultivate prospective major and deferred gift donors;~~
  - ~~2) seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America;~~
  - ~~3) seek gifts, bequests, and investments for endowment funds that support ministries of this church; and~~
  - ~~4) coordinate its programs and ministries with the objectives and programs of other stewardship and financial resource development activities of this church.~~~~

# A SOCIAL MESSAGE ON HUMAN RIGHTS

Revised Proposed as recommended by Program & Services Committee

## I. Why is a social message on human rights necessary?

The movement for human rights has made significant progress over the last century. The Universal Declaration of Human Rights<sup>1</sup> and the means to monitor those rights did not exist prior to 1948. Genocides have been named and condemned for what they are. Slave labor has been outlawed in much of the world. Women in many societies have achieved greater degrees of autonomy, education and public influence than anyone could have imagined even 100 years ago.

Yet staggering numbers of God's children have not experienced this advancement. Governmental oppression, war and famine send historic numbers of people streaming via dangerous routes into nearby countries that are overwhelmed and often reluctant to accept them.<sup>2</sup> People are treated as "suspicious" or are brutalized simply because of their gender, race, ethnicity or religious beliefs. Impoverished citizens have no access to clean water and live in environmental degradation. Many multinational corporations invest heavily in and benefit from the conditions in countries with egregious human rights violations.

Bad news from around the globe brings deep discouragement about prospects for human society.<sup>3</sup> Our church, however, lives in abiding hope because of God's promises and has resources for bold witness. This message draws together commitments from the Lutheran tradition and the Scriptures, and a strong foundation of social teaching developed by the ELCA and its predecessor church bodies.<sup>4</sup> This message summons God's people to courage, confession and engagement to promote and protect human rights.

### Called by God

Concern for the well-being of others lies at the very heart of Christian faith (Matthew 22:36-40).<sup>5</sup> Christians have a variety of social identifications through their nation of origin, race, ethnicity or political affiliation, but all Christians have a common identity as children of a loving creator who became vulnerable as Emmanuel, God with us. The One in whom there is no Jew or Greek

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<sup>1</sup> Accepted by the U.N. General Assembly on Dec. 10, 1948.

<sup>2</sup> The U.N. has announced that there were more displaced people in 2016 than in any other year of recordkeeping. [nytimes.com/2017/06/19/world/middleeast/displaced-people-united-nations-global-trends.html? r=0](http://nytimes.com/2017/06/19/world/middleeast/displaced-people-united-nations-global-trends.html? r=0).

<sup>3</sup> The U.N. High Commissioner for Human Rights, speaking at the U.S. Institute of Peace in Washington, D.C., in February 2017, expressed his alarm: "To many of us it appears the international system could become dangerously unstable ... [raging conflicts] are accompanied by an intensifying breakdown in the basic consensus, embedded in key international and regional institutions, a consensus which has for decades maintained, supported and regulated the relations between states and their behavior."

<sup>4</sup> This message does not initiate new teaching but articulates in one place themes and commitments from the disparate sources in which the ELCA has affirmed or mentioned human rights; it makes explicit what is implicit and addresses contemporary questions.

<sup>5</sup> The "double love commandment" found in Matthew 22:36f represents this core commitment. It orients how all Christians are to live: We express our thanks and trust in God in loving our neighbor.

34 (Galatians 3:28) teaches that we should treat all people in need as we would treat Christ among  
35 us (Matthew 25).

36  
37 In the name of the God who creates every human being out of love, this church teaches human  
38 dignity is God's gift to every person and that the commitment to universal rights protect that  
39 dignity. In adopting this social message, the Evangelical Lutheran Church in America (ELCA)  
40 Church Council gives renewed attention to addressing human rights as a church.<sup>6</sup> It also  
41 believes the time is right for more Christians to enter public conversation and take action to  
42 safeguard the dignity due to all children of God. ELCA social teaching is clear: "The God who  
43 justifies expects all people to do justice."<sup>7</sup>

## 44 45 **II. What are the ELCA's basic convictions about human rights?**

### 46 47 God's creative action as the basis for dignity

48 In the Scriptures, God surveys creation and deems it good.<sup>8</sup> This good creation is a rich, varied  
49 and bountiful one in which all of God's creatures have integrity and value.<sup>9</sup> The ELCA teaches  
50 that this gracious God grants humankind the gifts of agency, reason and spirit, directing it to  
51 help order and shape creation so that all may continue to flourish.<sup>10</sup> The God-given purpose for  
52 humankind (the *imago Dei*) imbues each human being with a shared dignity.<sup>11</sup>

53  
54 In addition to establishing this dignity, the biblical teaching about *imago Dei* illustrates that  
55 relationship is an essential aspect of personhood. Just as the Scriptures reveal that the Holy  
56 Trinity is a God always in relationship, so are humans always meant to be in life-giving  
57 relationship – with God and with each other.

58  
59 As Christ on the cross did not lose his dignity, but in fact revealed himself fully in vulnerability,  
60 every human who is being mistreated retains the image of God that confers dignity. A society  
61 should not deny a person's dignity for any reason. This is true even if that person has acted  
62 maliciously and treated others inhumanely.<sup>12</sup> God's gift of dignity is immutable, indivisible and  
63 inseparable from our being.

64  
65 Through Jesus, our relational God took on the vulnerable and finite human form of a Jewish  
66 man, a group oppressed by the Roman Empire. The Word's embodiment in concrete, finite form

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<sup>6</sup> The need for renewed attention is clear. ELCA leadership continually receives requests for advocacy that will benefit from judicious criteria. As an example, the 2016 Churchwide Assembly adopted a social policy resolution calling for an investment screen related to human rights, whose writing this message will support and inform.

<sup>7</sup> ELCA "Church in Society: A Lutheran Perspective," p. 3. All official ELCA teaching and policy documents referenced in these footnotes can be found at [www.ELCA.org/socialstatements](http://www.ELCA.org/socialstatements).

<sup>8</sup> Genesis, Chapter 1.

<sup>9</sup> See ELCA "Genetics, Faith and Responsibility," p. 9: "God's creative action brings forth a dynamic, varied, evolving, interdependent community of abundance and life. In this creation, each participant has a relationship to God and has a God-given integrity and value."

<sup>10</sup> "Genetics," p. 2.

<sup>11</sup> ELCA "Sufficient, Sustainable Livelihood for All," p. 9: "Human beings are created in God's image (Genesis 1:27) as social beings whose dignity, worth, and value are conferred by God."

<sup>12</sup> ELCA "The Death Penalty," footnote 9: An important strand of ethical thought insists that each human being should be treated as an "end," not a "means," because of human dignity. Punishing an offender solely as a means to greater social safety (e.g., "making an example" of someone) can violate this principle.

67 teaches that recognizing the multidimensional needs of human bodies is one means of honoring  
68 God's creation. Working to uphold rights is a concrete way to respond to the neighbor's need.

69  
70 Sin breaks in

71 While God's continuing intention for creation is that it should flourish, individual and systemic sin  
72 breaks in. This is evident to Christians from the Scriptures and from human experience itself.  
73 The very cry for rights and justice signals that sin abounds because dignity and value are not  
74 being honored.

75  
76 God orders society through justice

77 In the presence of sin, God preserves creation, orders society and promotes justice through the  
78 law.<sup>13</sup> When the laws of a society do not order society for the good of all or promote justice, the  
79 members of this church are compelled in their faith to address those shortcomings. Conversely,  
80 God's people participate in God's will for society when they seek just laws that safeguard  
81 human dignity and promote the common good.

82  
83 This church teaches: "Along with all citizens, Christians have the responsibility to defend human  
84 rights and to work for freedom, justice, peace, environmental well-being, and good order in  
85 public life."<sup>14</sup> All people of good will, not just Christians, contribute to the common good in  
86 seeking to promote and protect human rights.

87  
88 Key convictions about rights

89 Human beings are a dynamic oneness of body, mind and spirit.<sup>15</sup> Human rights, therefore,  
90 address more than just physical or biological needs. "Human rights are there to identify, address  
91 and change conditions under which God's will for humans is violated."<sup>16</sup> No person inherently  
92 has more rights or fewer rights than another.

93  
94 As Lutherans, we do not believe that God's intention for abundance and flourishing is fully  
95 described by human rights. The biblical picture of God's intention is much richer, relational,  
96 inclusive and communal. The recognition of fundamental human rights, however, serves as a  
97 safety net of critical, baseline commitments. The ELCA affirms the Universal Declaration of  
98 Human Rights as "a common universal standard of justice for living with our differences, and  
99 they give moral and legal standing to the individual in the international community."<sup>17</sup>

100  
101 A right is what justice requires in response to a particular human need.<sup>18</sup> Adapted from this  
102 church's historical body of social teaching, the ELCA affirms the following broad categories of  
103 human rights:<sup>19</sup>  
104

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<sup>13</sup> "Church in Society," p. 3.

<sup>14</sup> Ibid., p. 5.

<sup>15</sup> ELCA, "Caring for Health: Our Shared Endeavor," p. 3.

<sup>16</sup> *Faith and Human Rights, Voices from the Lutheran Communion*, Copyright 2006 Lutheran University Press and The Lutheran World Federation, Geneva. p. 79. ([lutheranworld.org/sites/default/files/Documentation%2051-EN.pdf](http://lutheranworld.org/sites/default/files/Documentation%2051-EN.pdf)).

<sup>17</sup> See "For Peace in God's World," p. 14 for the primary discussion. Other social documents mention human rights or presume them.

<sup>18</sup> From "Human Rights: Doing Justice in God's World," Lutheran Church in America (1978), p. 3.

<sup>19</sup> While adapted significantly, similar categories are found in statements by ELCA predecessor churches, the Lutheran Church in America's "Human Rights: Doing Justice in God's World" and the American Lutheran Church's "Peace, Justice and Human Rights." Many of these categories, likewise are addressed through ELCA social statements.

- 105 1. Humans have been created for divine relationship and have the right to engage in that  
106 relationship through such means as worship and devotional practices.
- 107
- 108 2. Humans are creatures and creators of symbol and meaning and have the right to think  
109 and communicate freely and to be educated.
- 110
- 111 3. Humans are communal beings and have the right to the protection of foundational  
112 relationships, such as marriage and family. No one has the right to sunder or violate  
113 fundamental communal relationships or turn them into a commodity.
- 114
- 115 4. Humans are political and civic beings and have the right to equal access and  
116 participation in legal, civic and political decisions affecting them.
- 117
- 118 5. Humans are economic<sup>20</sup> beings and have the right to participate fully in an economy  
119 where resources are justly allocated with a view to sustainability. Humans may not be  
120 treated as commodities.
- 121
- 122 6. Humans are physical beings and have the right to sufficient and sustainable levels of  
123 physical goods such as water, food, shelter and health care. This includes treating  
124 creation sustainably so the next generation may have sufficient physical goods.
- 125

### 126 III. Given these convictions, what do we do?

127  
128 The ELCA social statement “Church in Society: A Lutheran Perspective” calls upon our church  
129 to enter into the world because God is already there at work.<sup>21</sup> Individually, Christians bear the  
130 responsibility of working for human rights, justice and peace, and corporately the church is  
131 called to do the same.

#### 132 Confession

133 This church acknowledges that God's people, too often, have failed to join God's work in society  
134 to protect rights and to work for the good of all. Most mainline churches in the United States  
135 were slow to support the civil rights movement and have been slow to address the ongoing  
136 rights violations experienced by people of color. It was not until 2016 that the ELCA took action  
137 to repudiate the Doctrine of Discovery, which has been used for centuries to justify the murder,  
138 enslavement, and colonization of indigenous native peoples.<sup>22</sup> Christian churches have rarely  
139 been in the forefront to gain civil rights for people who are lesbian, gay, bi-sexual,  
140 transgendered or queer. As a public institution, the Church possesses a moral status and  
141 economic means in public sectors that often it has not used readily in support of human rights.  
142  
143

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<sup>20</sup> “Economic” in this case is used in the sense of the Greek word “oikos,” which encompasses the concerns of everyone in a household.

<sup>21</sup> “Church in Society,” p. 2: “The Gospel does not take the Church out of the world but instead calls it to affirm and to enter more deeply into the world. Although in bondage to sin and death, the world is God’s good creation, where, because of love, God in Jesus Christ became flesh. The Church and the world have a common destiny in the reign of God. The Church acts for the sake of the world in hope and prayer: ‘Your kingdom come, your will be done on earth as in heaven.’”

<sup>22</sup> A description of the effects of the Doctrine of Discovery may be found here:

<https://www.oikoumene.org/en/resources/documents/executive-committee/2012-02/statement-on-the-doctrine-of-discovery-and-its-enduring-impact-on-indigenous-peoples> . The ELCA action of repudiation is found at <http://www.elca.org/en/Resources/Faith-and-Society> in social resolution entitled Repudiation of the Doctrine of Discovery.

144 Even now Christian people are slow to shoulder responsibility to address human rights abuses  
145 at home and abroad. Citizens of any country with a representative political system (such as the  
146 United States) bear some responsibility for consistent rights violations committed by their  
147 government. Many in the ELCA must confess we have benefited from what has been done in  
148 the name of the United States and its allies. This includes torture, mistreatment of civilians and  
149 combatants, repression of political rights, and support of unscrupulous regimes. We also are  
150 consumers who buy everyday items from computers to underwear that are produced in  
151 dangerous and inhumane conditions.

152  
153 Given the availability of information today, most people know far more about human rights  
154 abuses than in the past. We cannot claim ignorance; we can only admit we chose not to see or  
155 saw and chose not to act when God's will for dignity was thwarted.

156  
157 Living in one of the world's wealthiest and most powerful nations, we must acknowledge that the  
158 United States bears a special responsibility for world events. This church recognizes that, along  
159 with important contributions to the movement for human rights, the United States has kept  
160 company with repressive governments by its failure to ratify rights instruments<sup>23</sup> of the  
161 international community.

162  
163 We also are accountable for how our neighbors from other faiths are treated by wider society.  
164 People of faith should be allowed to practice their faith openly and without fear, and yet  
165 residents of the United States are accosted and abused simply for practicing distinctive  
166 expressions of faith.

167  
168 In acknowledging these failures and the people harmed, this church repents to a gracious God  
169 and prays for courage and power to rise up anew.

#### 170 Individual Christians engage in human rights work

171  
172 Perhaps the most important aspect of this social message is a call to engagement. Too often,  
173 we, as members of this society, are buried under the concerns of everyday life. The human  
174 rights abuses of people we don't know or understand are too remote to stir us to action.

175  
176 Christians, having been freed from the anxiety that their salvation depends on obeying every  
177 law perfectly, find power to fulfill their responsibilities in the world through seeking justice for the  
178 neighbor.<sup>24</sup> The ELCA social statement "For Peace in God's World" illustrates some of the  
179 responsibilities of the Christian citizen when it comes to the international order. These include  
180 prayer for governments and efforts to hold them accountable, as well as supporting international  
181 cooperation and paying careful attention to the actions of the U.S. government.<sup>25</sup>

182  
183 Every member of this church can find ways to pray for and stand in solidarity with the  
184 oppressed. Individuals can read the news, connect with organizations concerned with fostering  
185 awareness of human rights abuses and contact their elected officials to exert pressure.

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<sup>23</sup> Rights "instruments" indicate documents relating to human rights that have authority in human rights law.

<sup>24</sup> For example, the Large Catechism teaches in the Eighth Commandment that: "The first application of this commandment, [You should not bear false witness] then, is that all people should help their neighbors maintain their legal rights. One must not allow these rights to be thwarted or distorted but should promote and resolutely guard them, whether this person is judge or witness, no matter what the consequences may be." LC I.260; Kolb/Wengert, p. 421.

<sup>25</sup> ELCA, "For Peace in God's World," pp. 9-10.

186 Following the principles of deliberation outlined later in this message, individuals also are  
187 encouraged to make space for all voices to be heard. Individuals are encouraged to examine  
188 their personal investments and spending habits in light of supporting human rights.  
189

190 Christians cannot be satisfied simply with responding to injustice that has already occurred. We  
191 also are called to take actions that prevent rights abuses from happening in the first place,  
192 whether by personal intervention in injustice or publicly addressing rights abuses. Support for  
193 legal protections and means of enforcement is also our responsibility.  
194

195 The ELCA's domestic corporate witness

196 This church participates in society and teaches that social structures such as government,  
197 family and the economy are ways in which God's good intentions for the world can be realized.  
198 This church participates in social structures hopefully but critically as a public institution, as an  
199 advocate for the poor and vulnerable, and as a financial institution. As an institution, this church  
200 has a public voice at the state, federal and international level.  
201

202 That advocacy holds the U.S. government accountable for rights violations at home and abroad.  
203 In particular, it is important to defend and promote the human rights and dignity of those most  
204 vulnerable to their curtailment or denial. This church also has a responsibility to exercise its  
205 financial power as an investor prudently and for the sake of our neighbor and all of creation.  
206 This power can be used to focus attention on egregious violations of human rights and to press  
207 corporate responsibility to respect human rights, whether through dialogue, advocacy or  
208 investment screens.  
209

210 The ELCA's global corporate witness

211 This church affirms the work of the international community in protecting and promoting human  
212 rights. This includes support for international human rights institutions, non-governmental  
213 organizations, and for those engaged in defending human rights.  
214

215 The United States occupies a pre-eminent position on the world stage, and its failure to accept  
216 instruments of international human rights law isolates the United States and undermines the  
217 work of the international community. The failure of the U.S. government to ratify many treaties  
218 and agreements of the United Nations calls for action on the part of U.S. citizens.<sup>26</sup>  
219

220 In its pre-eminent role, the United States has the opportunity to provide economic and  
221 diplomatic leadership in the human rights work of the United Nations. All international  
222 agreements to which the U.S. becomes a party should be held accountable to internationally  
223 recognized human rights standards.  
224

225 Without illusions about the shortcomings and failures of the work of the United Nations, this  
226 message expresses the ELCA's continued support for that body's mission. It also expresses the  
227 support of this church for ratification of important international human rights conventions and

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<sup>26</sup> The International Covenant on Economic Social and Cultural Rights was adopted by the U.N. General Assembly on Dec. 16, 1966. The Rome Statute of the International Criminal Court is a treaty adopted by the United Nations on July 17, 1998. The Convention on the Elimination of all Forms of Discrimination Against Women was adopted by the U.N. General Assembly on Dec. 18, 1979. The Convention on the Rights of the Child was adopted by the U.N. General Assembly on Nov. 20, 1989. The International Convention for the Protection of all Persons from Enforced Disappearance was adopted on Dec. 18, 1992, by the U.N. General Assembly. All documents can be found at [ohchr.org](http://ohchr.org).

228 encourages peacemaking and peacekeeping. It urges members to lift their voices and prayers  
229 for effective monitoring and compliance.  
230

231 The ELCA as a church also supports human rights around the globe in its work with global  
232 partners. In response to God's call to comfort God's people (Isaiah 40), our church seeks to  
233 accompany those among our global partners who suffer human rights violations through the  
234 strategy of accompaniment.<sup>27</sup> Along the way, we share their pain and fear and hear their cry for  
235 rights.  
236

#### 237 The need for deliberation and discernment

238 As the concepts and vocabulary of human rights have evolved, citizens continually re-evaluate  
239 how human dignity is challenged or affirmed by a given political, cultural or economic system.  
240 History teaches that as societies change, understanding of the nature of rights belonging to  
241 groups and people can also change. Christians are called to participate in God's work in society,  
242 and we should expect to participate in history as rights are discerned, defined and defended.  
243

244 Reason and human experience impart the capacity to appraise a situation, even if it is complex.  
245 Human rights are protected and promoted in the context of physical realities, such as availability  
246 of resources, and in the context of sociopolitical systems. A person's social position (i.e., male,  
247 female, White/Black male, Black/White female, heterosexual, gay, bisexual, transgender, living  
248 in wealth or in poverty) influences the resources available within a social and political structure.  
249

250 There are many times when different groups of people make conflicting claims about rights. For  
251 example, one group's environmental rights may impinge on another group's chosen livelihood.  
252 One group may find its right to privacy sacrificed to a larger group's right to safety. To resolve  
253 those claims requires the interaction of the principles below, with careful attention to the  
254 complexity of each group's position in the social and political structure. In such deliberation, this  
255 church's teaching holds that the needs of the vulnerable and marginalized must be represented  
256 and given particular and vigorous attention.<sup>28</sup>  
257

258 Faith-based principles of evaluation can aid in discernment in a complex situation. The ELCA  
259 has consistently articulated the principles of sufficiency, sustainability, participation and  
260 solidarity as means to discerning the path of justice.<sup>29</sup> To summarize:  
261

- 262 • The principle of *sufficiency* means meeting the basic needs of all humanity and all  
263 creation.
- 264 • The principle of *sustainability* means providing an acceptable quality of life for  
265 present generations without compromising that of future generations.
- 266 • The principle of *participation* means all are entitled to be heard and to have their  
267 interests considered when decisions are made.
- 268 • The principle of *solidarity* means that we stand together with all of God's creation.  
269

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<sup>27</sup> The ELCA's Global Mission Unit identifies five principles as guides to the strategy of accompaniment: mutual, inclusive, vulnerable, empowering and sustainable.

<sup>28</sup> This concern is evident in various social teaching documents of the ELCA, but see, for example, page 6 of "Sufficient, Sustainable Livelihood for All."

<sup>29</sup> See, for example, "Caring for Creation," "Sufficient, Sustainable Livelihood for All" and "Genetics, Faith and Responsibility," pp. 6-7, 10-17, and 20-26 respectively.

270 In a world that is marred by sin, not all rights are available to all people at all times. However,  
271 the expectation is that the most basic rights<sup>30</sup> will never be denied and the highest level of rights  
272 will be available to the greatest number of people, such as elaborated in the International  
273 Covenants on Civil and Political Rights and Economic, Social and Cultural Rights.

#### 274 275 **IV. Concrete commitments of this church**

276  
277 On the basis of ELCA teaching and in light of contemporary needs, the ELCA will:

- 278 • advocate for the U.S. government to protect and promote the equal rights of all people,  
279 as enshrined in the U.S. Constitution and Bill of Rights;
- 280 • uphold and foster human rights as described in the Universal Declaration of Human  
281 Rights;
- 282 • support international organizations such the United Nations, including its Security  
283 Council and Human Rights Council, and the International Labor Organization in working  
284 to develop and safeguard human rights;
- 285 • encourage the United States to fund the United Nations in proportion to its economic  
286 strength;
- 287 • support the Responsibility to Protect<sup>31</sup> movement when it anticipates and protects  
288 against serious rights violations;
- 289 • support the aims of the Right to Development<sup>32</sup> as expressed in the U.N. General  
290 Assembly Resolution of December 1986;
- 291 • encourage governments and corporations to uphold the U.N.'s Protect, Respect and  
292 Remedy framework and guiding principles;
- 293 • advocate for the United States to ratify international treaties and agreements that protect  
294 human rights;
- 295 • be sensitive to the needs of indigenous peoples,<sup>33</sup> whose understandings of ownership,  
296 culture and community may be at odds with corporate notions of ownership.  
297 Corporations and governments do not possess the absolute right to ignore those  
298 perspectives;
- 299 • practice accompaniment in its advocacy on human rights; and
- 300 • provide members, congregations and other ELCA entities the resources needed to  
301 deepen their understanding of and commitment to promoting human rights.

#### 302 303 **V. CONCLUSION**

304  
305 Christians are realistic about rampant abuses of human rights, which give evidence to the reality  
306 of sin. Yet they remain convinced that God's creative activity both bestows human dignity on  
307 every person and urges courage and action in times such as these.

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<sup>30</sup> By basic rights, this message means non-derogable rights. Non-derogable rights are those that cannot be revoked by a state. A listing of them may be found at [nhri.ohchr.org/EN/IHRS/TreatyBodies/Page%20Documents/Core%20Human%20Rights.pdf](http://nhri.ohchr.org/EN/IHRS/TreatyBodies/Page%20Documents/Core%20Human%20Rights.pdf).

<sup>31</sup> Responsibility to Protect (R2P) is a global political commitment to end genocide, ethnic cleansing, war crimes, and crimes against humanity. It is described in paragraphs 138 and 139 of the 2005 United Nations World Summit outcome. That document is available here: <http://www.un.org/womenwatch/ods/A-RES-60-1-E.pdf>.

<sup>32</sup> The right to development declares development to be an inalienable human right, and places humans at the center of development. The text of the resolution is available here: <http://www.un.org/documents/ga/res/41/a41r128.htm>.

<sup>33</sup> The United States voted against the adoption of the U.N. Declaration on the Rights of Indigenous Peoples in 2007.

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Empowered by hope in the God who raised the crucified Jesus from the dead as a sign of God's ultimate victory, this church is freed to acknowledge failures and take up responsibility as individuals and in corporate witness. By means of this message, the ELCA recommits itself to the cause of human rights. The ELCA will support domestic and international human rights institutions, foster deliberation, and engage in sustained action that seek rights for any neighbors – especially the vulnerable – who are not being treated with the dignity that is God's gift.

Proposed

## Responses to Churchwide Assembly Actions

### A. Increase Suicide Prevention Research Funding

*Churchwide Assembly action [CA16.02.03h]*

To receive with gratitude the memorial of the Southeastern Synod regarding Increased Funding for Suicide Prevention Research;

To affirm the commitment of the Evangelical Lutheran Church in America in its social message on “Suicide Prevention” to call upon this church to advocate for efforts to prevent suicide;

To request that the presiding bishop communicate to the U.S. President and members of Congress the support of the ELCA for doubling, over five years, the federal funding to the National Institutes of Health for suicide prevention research; and

To encourage ELCA synods, congregations, members and the ELCA Advocacy Office in Washington, D.C., to add their voices in support of such action.

*Response from the Domestic Mission unit (November 2016)*

ELCA Advocacy has taken the lead for the Domestic Mission unit by consulting with the authors of the memorial to discuss the scope of work and opportunities for engagement. Advocacy staff are reaching out to the National Foundation for Suicide Prevention in Washington, D.C., to examine coalition engagement and funding priorities in the 115th Congress that begins January 2017. Presiding Bishop Elizabeth A. Eaton will be communicating the intent of the memorial to the Administration and members of Congress in consultation with the advocacy staff for the most effective timing. The authors of the memorial, in collaboration with ELCA Advocacy, are currently compiling a list of existing ELCA suicide prevention stakeholders to update for their website to support advocacy efforts of congregations and members. A final report will be made in November 2017 following activity in the 115th Congress and engagement with the relevant congressional committees and leaders.

*Church Council Action (CC16.11.46r)*

To receive the response from the Domestic Mission unit on the timeline and to request a report be received by the November 2017 Church Council meeting.

*Response from Domestic Mission Unit (November 2017)*

On September 28, 2017, Presiding Bishop Eaton sent a letter to President Trump and congressional leaders on the importance of suicide prevention work in church and society. It concludes, “It is the intent of the ELCA to contribute to our role in preventing the preventable by calling on our congregations, Synods and Churchwide ministries to a commitment on education, understanding and action. On behalf of the ELCA, I strongly urge you to consider doubling the funding for suicide prevention over the next five years to ensure that both public and private institutions can commit to preventing suicide in our communities.”

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

#### **Recommended:**

**To receive the response from the Domestic Mission unit on “Increase Suicide Prevention Research Funding”; and**

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

### B. Time of Prayer and Worship Resources on Human Trafficking

*Churchwide Assembly action [CA16.02.03k]*

To receive with gratitude the memorials of the Northwest Synod of Wisconsin, East-Central Synod of Wisconsin and La Crosse Area Synod calling for a dedicated time of prayer to end human trafficking and to create resources to support congregations in this endeavor;

To encourage congregations to incorporate attention to the issue of human trafficking in their communication and resource development plan and to foster ecumenical and inter-religious cooperation, including dedicated times of prayer each year, such as January 11, Human Trafficking Awareness Day; and

To refer to the worship team within the Office of the Presiding Bishop for its deliberation and discretion the creation of worship resources surrounding the issue of human trafficking and the creation of prayers and litanies for the dedicated time of prayer.

*Response from the Office of the Presiding Bishop (November 2016)*

In early November, the Worship Team in the Office of the Presiding Bishop will be meeting with colleagues in Global Mission, Domestic Mission, Theological Discernment and Women of the ELCA to discuss the creation of worship resources regarding human trafficking. We intend to provide a report on the activities by the end of 2017.

*Church Council Action (CC16.11.46aa)*

To receive the response from the Office of the Presiding Bishop and to anticipate a report by the November 2017 Church Council meeting.

*Response from the Office of the Presiding Bishop (November 2017)*

The executive for worship met with colleagues from Domestic Mission, Global Mission, Theological Discernment, Women of the ELCA, and Cherish all Children in November 2016. Following that meeting and conference calls that followed, we created a worship resource, bible study, and Sunday bulletin insert for January 11, National Human Trafficking day. These resources are on the [worship page](#) and the [Justice for Women page](#) on ELCA.org. Ongoing, the Worship Team and Theological Discernment Team will work together to make sure these resources are updated.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the response from the Office of the Presiding Bishop on “Time of Prayer and Worship Resources on Human Trafficking”;**

**To commend the resources created for National Human Trafficking Day to congregations; and**

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

**C. Examining the implications of becoming a sanctuary denomination**

*Churchwide Assembly action [CA16.02.03j]*

To receive with gratitude the memorial of the Oregon Synod regarding the sanctuary movement;

To reaffirm the ELCA’s partnership with Lutheran Immigration and Refugee Service in calling for fair and compassionate immigration policies and practices that keep families together;

To encourage ELCA synods, congregations and members to advocate for legislation that welcomes the stranger to this country and to their communities;

To refer the request to the Domestic Mission unit to examine the opportunities and implications of endorsing the practice of congregations offering sanctuary and of the ELCA declaring itself a sanctuary denomination and request a report and recommendations be provided to the Church Council.

*Response from the Domestic Mission unit and Office of the Secretary (November 2016)*

The Domestic Mission unit, the general counsel of the ELCA, and Lutheran Immigration and Refugee Service (LIRS) discussed next steps for the Domestic Mission unit to examine the endorsement of congregations offering sanctuary and to consider the ramifications of the ELCA declaring itself a sanctuary denomination. The group intends to pursue additional conversations with leaders from the Oregon Synod to further understand the purpose and to define terms in the memorial. This conversation may lead to consultation with other denominations

and will be followed by research and analysis. The unit expects to bring a report and possible recommendations to the November 2017 meeting of the Council.

*Church Council Action (CC16.11.46ee)*

- To receive the response from the Office of the Secretary and the Domestic Mission unit; and
- To anticipate a report with possible recommendations by the November 2017 Church Council meeting.

*Response from Domestic Mission in consultation with Office of the Secretary (November 2017)*

Based on the [research analysis](#) in “Sanctuary Background,” Domestic Mission in consultation with the Office of the Secretary does not recommend that the ELCA go through the process of becoming a sanctuary denomination. We recommend that the ELCA have a clear position supporting the protection of migrants through sanctuary under the umbrella of the AMMPARO strategy. The churchwide organization is committed to giving synods and congregations guidance regarding the new sanctuary movement.

The ELCA already has several pathways for churches and congregants to provide services, advocate, and welcome migrants through synod immigration task forces, AMMPARO and LIRS. Synod task forces, LIRS, AMMPARO and formal churchwide actions already call on churches to walk alongside migrants and become part of a Lutheran network working with migrant communities in different capacities. To compliment these networks, the ELCA should verbalize its support for the spirit of the sanctuary movement while calling churches to be involved in activities to protect migrants through our existing networks.

Language addressing the sanctuary movement should:

1. Verbalize support for the sanctuary movement, which is often manifest as an ecumenical or interfaith effort;
2. Provide educational and practical resources and information for congregations as they consider their part in providing sanctuary, including ways for congregations to understand possible legal risks;
3. Encourage synod immigration task forces to be engaged with the sanctuary movement in their area;
4. Call on all congregations, including current sanctuary congregations, to support the spirit of the new sanctuary movement by serving the migrant communities around them, becoming [Welcoming Congregations](#) and/or joining the [AMMPARO movement](#).

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Office of the Secretary and the Domestic Mission unit for its responses to “Examining the Implications of Becoming a Sanctuary Denomination”;**

**To decline the request for the ELCA to declare itself a sanctuary denomination;**

**To support the spirit of the sanctuary movement by encouraging congregations to serve and support the protection of migrants in their communities;**

**To request the churchwide organization to provide guidance and information regarding the new sanctuary movement under the umbrella of the AMMPARO strategy; and**

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

#### **D. Report on Criminal Justice Social Statement**

##### *Churchwide Assembly Action (CA13.05.19)*

To adopt the following implementing resolutions as amended:

1. To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of God's love in Jesus Christ as they hear the cries, offer hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;
2. To call upon members, congregations, synods, social ministry organizations, and churchwide ministries to advocate intentionally and creatively for system reform consistent with the principles and recommendations set forth in this social statement;
3. To encourage ELCA congregations to work with victims, victim advocates, and victim support organizations, to grow in sensitivity and response to the harm caused by crime, and to grow in awareness of restorative justice practices;
4. To encourage ELCA congregations to become intentional sites of ministry and action for the incarcerated and their families, possibly in ecumenical collaboration, and with special attention to re-entry ministries and to preferential hiring for ex-offenders, as appropriate;
5. To hold in prayer the ministry of ELCA chaplains and pastors serving in all correctional facilities, or serving with law enforcement agencies around the country, and to encourage all expressions of the ELCA and its affiliated institutions to provide greater support to prison ministry;
6. To request the ELCA's Congregational and Synodical Mission unit to enlist the aid of leaders in conferences, synods, seminaries, social ministry organizations, or other appropriate groups in creating and maintaining a resource database to which members, pastors, seminarians, or other professionals can turn for information about activities, models, and training modules that support ministry to people and action toward reform of the criminal justice system;
7. To call upon the ELCA's Worship and Liturgical Resources Team to develop additional liturgical resources for those involved in the criminal justice system, such as services and prayers for victims and their families, for those incarcerated, for those employed in the system, or rites of blessing for those engaging in visitation ministries;
8. To direct the staff of the ELCA's advocacy ministries to coordinate efforts to develop, on behalf of this church, a social investment screen on private prison operations, along with developing education materials to use within the ELCA for understanding these actions.
9. To direct the ELCA's Theological Discernment Team in the fall of 2015 to bring to the Church Council an assessment of the feasibility of developing a social message on U.S. national drug policy, in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (Chicago: ELCA, 1997, revised 2006, 2011);
10. To encourage the three expressions of this church to utilize the recommendations of the Addressing Social Concerns Review Task Force in the process of disseminating and implementing this social statement; and
11. To call upon appropriate staff in the ELCA's Congregational and Synodical Mission unit and the Office of the Presiding Bishop to establish and oversee a process of implementation and accountability for this social statement that provides a report on implementation to the Church Council in the fall of 2017.

##### *Response from the Domestic Mission unit (November 2017)*

In recent social statements, an implementing resolution has been included that directed or called upon units of the churchwide organization to provide for accountability and report on implementation. Resolution 11 of "The Church and Criminal Justice: Hearing the Cries" (2013) called for such a report to the Church Council in the fall of 2017.

#### **Christian Education**

Presiding Bishop Elizabeth A. Eaton called this church into deeper conversations about race and racism in "[Confronting Racism: A Holy Yearning](#)" – a live webcast aired on January 14, 2016. This was Bishop Eaton's second live webcast on the topic of racism. The January webcast raised the question of the

racial disparity in the U.S. criminal justice system, emphasizing the ELCA's commitment to pray for the incarcerated, their families and communities, and those wrongly convicted, as well as to pray for law enforcers and those who work in the system. The webcast underscored the [denomination's declaration](#) to name racism as a sin and highlight the ELCA's ongoing work to eliminate racial, ethnic discrimination in the church and society.

Mr. William B. Horne II, a member of St. Paul's Lutheran Church in Clearwater, Florida and Vice President of the ELCA, served as webcast host. ELCA members Judge Yolanda Tanner, an associate judge for the Baltimore City Circuit Court addressed racial disparities within the justice system; seminarian Leonard Duncan, shared his experience of incarceration, poverty and homelessness; and seminarian Charlene Guiliani, a former police sergeant joined Eaton and Horne. Links to the ELCA social statement, "The Church and Criminal Justice: Hearing the Cries" along with the congregational study guide, "[Called to Hear](#)" were made available during the webcast.

### **Congregational Engagement**

ELCA congregations are actively and creatively developing resources to connect with formerly incarcerated individuals. For example, Redeemer Lutheran in the Metro Chicago Synod supports Under the Door (prison ministry) and Inside-Out Connections (ex-offender ministry). They are a visible, viable, valuable alternative to the current way of doing prison and ex-offender ministry. They have also produced a resource, **Spiritual Survival Guide for Prison** and a **Re-Entry Directory (RED)** for the Chicago area. [RED Chicago](#) aids in finding housing, clothing, food, legal, mental, physical, educational, employment, financial, transportation and spiritual support services.

In June 2015, Grace Lutheran in the New England Synod launched Fresh Start Pallet Products. Used pallets are turned into chairs, tables, planters, stools, window boxes, and knickknack shelves. The endeavor provides homeless men, many whom are formerly incarcerated with work skills to build furniture and resources to rebuild their lives.

### **Leadership Development**

In 2015, Domestic Mission unit entered into a formal agreement with [Prison Congregations of America, Inc.](#) (PCA) a 501(c)(3) nonprofit organization whose mission is to collaborate with Christian denominations and prison officials to establish prison congregations in state prisons and correctional facilities across the United States. The PCA model is built on establishing relationships between churches on the outside and the congregation on the inside of prisons. PCA is a primary resource to ELCA synods in establishing prison congregations. PCA is a consultant for new start congregations—assisting them with launching new ministries, provide training for pastors of this unique ministry style and to provide on-going mentoring for pastors and prison congregation boards.

In 2016, Domestic Mission developed a Mission Developer Training Curriculum in partnership with PCA. In February 2017, the ELCA offered a PCA Congregations Mission Developer Training Track. The partnership with ELCA Domestic Mission New Congregations, PCA and many key ELCA leaders is bearing fruit. In August 2017, the ELCA offered another 350 people Mission Developer Training and Congregational Development Training with an expanded Prison Congregations Mission Developer Track, which now includes Recovery Congregations as well. These recovery congregations expand life-changing ability of prison congregations to gather people for worship outside of prisons for setting hundreds and hopefully more people free with the Gospel of Jesus Christ. In 2015, two new ELCA Prison Congregation New Starts were approved and one ELCA Recovery Congregation New Start was approved. In 2016, seven new ELCA Prison Congregation New Starts were approved and one ELCA Recovery Congregation New Start was approved. In 2017, four new ELCA Prison Congregation New

Starts were approved and one ELCA Recovery Congregation New Start was approved. Currently there are 31 prison congregations and worshipping communities in 14 states, 15 ELCA synods, representing nine denominations. Many PCA congregations are of our ELCA full communion partner denominations. About one-third of PCA congregations are ELCA.

### **Worship**

The Worship Team through the Office of the Presiding Bishop has developed many liturgical resources and worship services in response to the many forms of racial injustice in our country and the ongoing violence that ensues. In March 2017, the Executive for Worship, Publisher for 1517 Media, Director for Federal Chaplains and the Director for the Federal Bureau of Prison Ministry met with an eclectic group from around the country. The consultation discussed the areas of ministry resources named in this social statement. The recommendation from the consultation was to look at the possibility of publishing a Prayer book/Worship Resource(s) for Prison Ministry. The cost, staffing, and accessibility with the legality of the Federal Prison System are still under consideration for resource development. Further planning and conversation will take place with 1517 Media and the ELCA Program Director for Worship Resource Development in December 2017. Future development of materials would occur in Fall 2018.

### **Advocacy**

Sentencing reform is a judicial imperative at the federal and state public policy level for ELCA advocacy. Supported by the social statement *The Church and Criminal Justice: Hearing the Cries*, this work happens in coalition with interfaith and full-communion partners in Washington, D.C. and in cooperation with our State Public Policy Offices. ELCA Advocacy has demonstrated leadership by engaging house and senate leaders and encouraging the development of legislation that:

- Restores judges' discretion in the sentencing decisions of those convicted of non-violent drug crimes—which disproportionately affect people of color;
- Lowers mandatory minimum sentences in certain offenses and retroactively in some cases;
- Encouraging rehabilitation programs for the incarcerated in preparation for re-entry into society.

ELCA Advocacy's efforts have been successful in both the 114<sup>th</sup> and 115<sup>th</sup> Congress beginning January 2015 and 2017 respectively with the introduction of bi-partisan legislation addressing sentencing reform in both chambers of Congress. Efforts included direct engagement with lawmakers, grassroots advocacy and the engagement of an ELCA bishop co-writing an Op-Ed piece in the strategically important state of Iowa that was printed, which prompted a response from the Chairman of the Senate Judiciary Committee as well as a pro-reform Editorial in the Chairman's home state. This work continues and will remain a priority in 2017 and 2018.

In 2015, hundreds of Christian advocates gathered in Washington, D.C. from April 17-20, for the 13<sup>th</sup> National Gathering of Ecumenical Advocacy Days (EAD) for Global Peace with Justice. The theme, "Breaking the Chains: Mass Incarceration and Systems of Exploitation," focused on the difficult issues and injustices in domestic U.S. and international criminal justice and immigrant detention system. The gathering provides participants with tools to be effective Christian witnesses to justice and peace. ELCA members participated in a series of interactive plenary sessions, workshops addressing aspects of the criminal justice system, skills training and denomination networking time. ELCA members lobbied with their members of Congress to support federal criminal justice reform legislation.

## **Ministry of Presence**

Cases of police brutality and extrajudicial killings of unarmed black and brown people by majority white law enforcement has sparked mass demonstrations in support of #BlackLivesMatter across this country. The slaying of police officers has fueled further divisions along racial lines. This church, in all three expressions, sent for the sake of the world, is committed to showing up. In response to racial tensions, the ministry of presence was initiated to accompany communities from chaos to building right relationships. Congregations, synods and churchwide staff have been present in walking with the community. This ministry encourages this church to work together in all three expressions by listening to voices and stories from those most affected, praying with and for the community and discerning where and how God is calling us to respond. Thus far, this church has participated in prayer vigils for slain victims; hosted ecumenical dialogues on race; walked neighborhoods; worshipped ecumenically; spoken out against injustices; joined with others in peaceful solidarity for equality; and prayed with and for law enforcement officers.

Currently, Domestic Mission's Stewardship and Faith Practices Teams are in the early stages of beginning a ministry in ELCA congregations to promote enhanced Community-Police relations. This ministry would encourage congregations to build relations with local law enforcement within their community. Congregations will serve as central locations for law enforcement and the community to come together for conversations; congregations will extend hospitality to law enforcement and rostered leaders will provide pastoral care. Thrivent Financial has expressed an interest in supporting this ministry.

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

### **Recommended:**

**To receive the report from the Domestic Mission unit in response to the 2013 Churchwide Assembly action related to the implementing resolutions for the social statement "The Church and Criminal Justice: Hearing the Cries" (2013).**

## **E. Peace with Justice in the Holy Land**

*Churchwide Assembly action [CA16.05.15]*

To receive with gratitude the memorials of the Northwest Washington, Sierra Pacific, Southwest California, Rocky Mountain, Minneapolis Area, Southwestern Texas, Southeastern Iowa, South-Central Wisconsin, Southeast Michigan, Indiana-Kentucky, Metropolitan New York, Northeastern Pennsylvania, Upper Susquehanna and West Virginia-Western Maryland synods related to Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Take steps to assist the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and other Christians in sustaining their endangered presence in the Holy Land;
3. Promote the economic empowerment of Palestinians, including investment in Palestinian projects and businesses;
4. Promote the protection of the human rights of Palestinians and Israelis and oppose all violence and actions which discriminate against or deny any people their basic freedom, dignity or human rights;
5. Embrace the principles of restorative justice as part of the ELCA's advocacy and engagement for the just resolution of the Israeli-Palestinian conflict and actively seek ways to support Palestinians and Israelis engaging in restorative justice dialogue and other projects; and
6. Continue to pray for the ELCJHL and the work of The Lutheran World Federation Jerusalem program;

To encourage this church's members, congregations, synods and agencies as well as the presiding bishop to call on the U.S. President, in coordination with the United Nations Security Council, to offer a new, comprehensive and time-bound agreement to the governments of Israel and Palestine, resulting in a negotiated final status agreement between Israel and Palestine leading to two viable and secure states with a shared Jerusalem;

To urge this church's members, congregations, synods, agencies and presiding bishop to call on their U.S. Representatives, Senators and the Administration to take action requiring that, to continue receiving U.S. financial

and military aid, Israel must comply with internationally recognized human rights standards as specified in existing U.S. law, stop settlement building and the expansion of existing settlements in East Jerusalem and the West Bank, end its occupation of Palestinian territory and enable an independent Palestinian state; and

To encourage this church's members, congregations, synods and agencies to call on the U.S. President to recognize the State of Palestine and not prevent the application of the State of Palestine for full membership in the United Nations.

*Response from the Office of the Presiding Bishop (November 2016)*

The churchwide organization's communication with this church's members and congregations regarding Israel and Palestine matters is handled through our Peace Not Walls network. Ecumenical and Inter-Religious Relations in the Office of the Presiding Bishop has provided communication and interpretation of the 2016 Churchwide Assembly's actions with inter-religious partners as foundational work in support of communications within and beyond this church. Concerning the three requests for communications to the President and Congress, we intend to monitor political developments closely in order to discern the most propitious time for such communications, but we will wait at least until after the election season is completed. We expect to provide a response to the Churchwide Assembly action by the November 2017 Church Council meeting.

*Church Council action (CC16.11.46u)*

To receive the response from the Office of the Presiding Bishop and to request a report be provided by the November 2017 Church Council meeting.

*Response from the Office of the Presiding Bishop (November 2017)*

Three requests for communications to the President and Congress were included in the 2016 Churchwide Assembly action for "Peace with Justice in the Holy Land." ELCA Advocacy have been closely monitoring the political developments in order to discern the most propitious time for the communications.

In addition, Presiding Bishop Elizabeth Eaton sent a letter to then-President Barack Obama in late November 2016 on full membership of Palestine in the United Nations. In June 2017, Bishop Eaton joined an ecumenical letter to President Donald Trump encouraging a negotiated resolution and a just peace for both peoples and an end to the occupation. She joined the National Interreligious Leadership Initiative for Peace in the Middle East in a letter sent to President Trump in July 2017. The letter asked for a meeting to discuss how the interreligious group could help support efforts to resolve the Israeli-Palestinian conflict. The meeting request has yet to be granted. As an organization, the ELCA joined the Faith Forum on Middle East Policy on a briefing paper that was sent to U.S. Congress in February 2017.

Through the Peace Not Walls network, several advocacy action alerts were sent regarding Israel and Palestine. They were as follows:

- November 2016 - Call on the president to act now for a just peace in Palestine and Israel (specifically ask him to support Palestine at the United Nations and take firm action to stop Israeli settlements)
- January 2017 - Tell Congress: Support peace, don't undermine it (opposed the "Safeguard Israel Act" that would stop U.S. contributions to the U.N. "until the President certifies to Congress that United Nations Security Council Resolution 2334 has been repealed.")
- February 2017 - Urge Congress: Speak out against settlements, speak up for peace (asking Congress to speak out on these issues)
- March 2017 - Urge Congress: Support peace, justice and equality in Israel and Palestine (referencing a February briefing paper sent to Congress calling for U.S. policies that promote peace, justice and equality for Israelis and Palestinians)
- April 2017 - Tell Congress: Freedom of speech must remain guaranteed! (concerning the "Israel Anti-Boycott Act" and a similar piece of legislation)
- May 2017 - Urge members of Congress to attend a briefing on life for Palestinian children under Israeli military occupation

- June 2017 - Tell Congress: Support Palestinian refugees! (urging Congress to continue to fund UNRWA)
- July 2017 - Urge Congress: Support urgent humanitarian assistance to Gaza; end the blockade! (calling for immediate humanitarian relief assistance for Gaza, U.S. pressure on Israel and the Palestinian Authority to end the urgent electricity crisis and an end to the blockade on Gaza.)
- August 2017 - Tell Congress: Freedom of speech must remain guaranteed! (similar to April alert)
- September 2017 - Call on Congress to put an end to Israel's demolition of Palestinian homes and schools (ask U.S. Congress to urge the State Department to firmly appeal to the Israeli government to stop demolishing Palestinian property and ask Congress to insist that U.S. military aid be conditioned on Israel's compliance with U.S. law and policy, including respect for human rights.)

The timing has not been strategic for some of the memorial requests. The staff notes that sending a letter in a non-strategic time would be more symbolic than effective and could have the unintended consequence of causing conflict with our inter-religious partners as a result. Therefore, the staff intends to continue to look for strategic moments to send letters to the President and Congress regarding the memorial requests.

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

#### **Recommended:**

**To receive the Office of the Presiding Bishop response on “Peace with Justice in the Holy Land”;**

**To encourage the staff to continue to find strategic moments to address the specific Israel and Palestine issues noted in the 2016 Churchwide Assembly action CA16.05.15 with the U.S. President and members of Congress; and**

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

## **F. Gender Identity**

### *Churchwide Assembly action [CA16.02.03q]*

To receive with gratitude the memorial of the Sierra Pacific Synod regarding Gender Identity;

To refer this memorial to the Church Council for study of gender identity;

To ask the Church Council, the Office of the Presiding Bishop and the Office of the Secretary to review existing definitions and policies in light of the council's study; and

To report to the 2019 Churchwide Assembly of the ELCA actions and proposals for additional actions as may be required.

### *Response from the Office of the Secretary (November 2016)*

The Office of the Secretary will be working with Theological Discernment in the Office of the Presiding Bishop to recommend how the council might engage this study process. The hope is that this will start by Spring 2017.

### *Church Council Action (CC16.11.46x)*

To receive the response from the Office of the Secretary and to anticipate a progress report by the November 2017 Church Council meeting.

### *Response from Office of the Secretary (November 2017)*

Motion D and CA16.02.03q both dealt with the issue of gender identity and specifically call for a review of the “representational principles” in light of a study of the issue by the Church Council. The Office of the Secretary staff is in conversation with Theological Discernment staff in the Office of the Presiding Bishop about how to provide materials or a presentation to the council on this topic. It is hoped that the April 2018 meeting of the council will have time set aside for work on this issue.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the progress report from the Office of the Secretary regarding “Gender Identity”; and  
To anticipate a further response by the April 2018 Church Council meeting.**

**G. Compensation for the Council Vice President**

*Churchwide Assembly action [CA16.06.34]*

To adopt Motion E: Resolution on Compensation for the Council Vice President.

RESOLVED, that the Churchwide Assembly requests the Church Council study the removal of constitutional bylaw 13.32.02., which prohibits compensation for the vice president except for reimbursements; and be it further

RESOLVED, that the Churchwide Assembly requests the Church Council study compensation or reimbursement for child or elder care and salary or stipend for service related to the duties of the vice president; and be it further

RESOLVED, that the Church Council bring a report and recommendation to the 2019 Churchwide Assembly.

*Response from the Office of the Secretary (November 2016)*

The Office of the Secretary will be working with Research and Evaluation in the Office of the Presiding Bishop to recommend how the council might engage this study process. The hope is that this will start in Spring 2017.

*Church Council action (CC16.11.46z)*

To receive the response from the Office of the Secretary and to anticipate a progress report by the November 2017 Church Council meeting.

*Response from Office of the Secretary (November 2017)*

Motion E asks the Church Council to study the removal of **13.32.02**, relating to the prohibition of compensation for the Vice President. In looking at the required duties of the vice president, there does not appear to be the work load that would call for compensation. The bylaw does permit reimbursement for expenses incurred by the vice president in doing this work.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the response from the Office of the Secretary regarding “Compensation for the Council Vice President.”**

**H. Resolution on call process (Motion F)**

*Churchwide Assembly action [CA16.06.35]*

To adopt Motion F: Resolution on Call Process.

RESOLVED, that the assembly asks the ELCA Church Council, in consultation with the Conference of Bishops, to initiate a conversation including synod leadership regarding rostered minister vacancies throughout this church; and be it further

RESOLVED, that the assembly encourages the Conference of Bishops to continue their work of facilitating and always reforming the call process for congregations and institutions in our changing contexts; and be it further

RESOLVED, that regions, institutions, synods, and congregations be encouraged to raise up leaders in this church for rostered leadership with the encouragement and oversight of the Theological Education Advisory Committee of the Church Council; and be it further

RESOLVED, that the Conference of Bishops communicate with the ELCA Church Council and mutually review the status of this work every year and a half for three years.

*Response from the Conference of Bishops (November 2016)*

The Executive Committee of the Conference of Bishops has not yet had a chance to consider a response to “Resolution on Call Process” (Motion F) [CA16.06.35], which was passed at the 2016 Churchwide Assembly and for which the Conference of Bishops has been designated to take the lead. In consultation with the Office of the Presiding Bishop, Domestic Mission and the Church Council, we will establish a working group at the Spring 2017 meeting of the Conference of Bishops with the expectation of an initial report, including a plan for addressing the resolution, at the Fall 2017 Conference of Bishops meeting to be presented, in turn, to the November 2017 Church Council meeting.

*Church Council action (CC16.11.46ff)*

To receive the response from the Conference of Bishops and to anticipate a report with possible recommendations by the November 2017 Church Council meeting.

*Response from the Conference of Bishops (November 2017)*

The Executive Committee of the Conference of Bishops discussed Motion F further at its meeting in the fall of 2017. Rather than establish a working group to address this motion, the Conference of Bishops Executive Committee reports and recommends the following:

- Recommendation 1: The Conference of Bishops (CoB) has regular conversations “regarding rostered minister vacancies throughout this church” as part of its work as a conference. Unless the Church Council desires to initiate a different conversation, we believe this aspect of the resolution is being addressed and will continue to be addressed in the course of Conference of Bishops meetings as well as other meetings of bishops with one another and with churchwide and synodical leadership.
- Recommendation 2: Again, the continuation of the CoB’s “work of facilitating and always reforming the call process for congregations and institutions in our changing contexts” is an on-going conversation and task of the CoB. We are also working on related concerns in our intentional partnership with seminary leaders. All conversations about call processes are rooted in an understanding that local context plays a significant role in evoking different forms of reform of call processes across the synods.
- Recommendation 3: Members of the Conference of Bishops regularly encourage the raising up of rostered leaders. The call to prayer issued last spring is one aspect of this encouragement. Most bishops and other synod leaders encourage the raising up of rostered leaders in many other ways in their local contexts. The remainder of this aspect of the resolution seems to be directed to Theological Education Advisory Committee.
- Recommendation 4: The Executive Committee of the COB will welcome conversation, even guidance, from the Church Council about what communication with the Church Council and mutual review of the status of this work every year and a half for three years would look like or what form would be most helpful and fruitful.

**CC ACTION** [EN BLOC]

**Recommended:**

**To receive the report from the Conference of Bishops Executive Committee regarding “Resolution on Call Process”;**

**To encourage the Conference of Bishops to continue to engage in conversation regarding rostered minister vacancies throughout this church as part of its work as a conference;**

**To encourage the Conference of Bishops to continue to engage in conversation regarding the work of facilitating and always reforming the call process for congregations and institutions in changing contexts;**

**To commend the Conference of Bishops for its call to prayer and ongoing work in raising up leaders for this church; and**

**To ask the Executive Committee of the Church Council and the Executive Committee of the Conference of Bishops to discuss how and in what form a mutual review of the status of this work every year and a half for three years would be most helpful and fruitful.**

## **I. African Descent Lutherans**

*Churchwide Assembly action [CA16.05.17]*

To receive with gratitude the memorials of the Arkansas-Oklahoma, Metropolitan Chicago, Southeast Michigan, New Jersey, Metropolitan New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Metropolitan Washington, D.C., North Carolina and Southeastern synods regarding African Descent Lutheran Lives Matter;

To direct the Office of the Presiding Bishop, the Domestic Mission unit and the Global Mission unit to assist in connecting, supporting and involving ELCA representation (particularly though not exclusively) of the people of African descent with the observance of the 500th anniversary of the Lutheran Reformation and the initiatives of the U.N. International Decade for People of African Descent; to be intentional in the inclusion of the contributions of African descent Lutherans as part of these observances;

To confess and repent of the Lutheran church's complicity in 400 years of enslavement, oppression and marginalization of African descent people and other marginalized populations;

To acknowledge with regret that the ELCA as an institution has and continues to contribute to racial harassment and discrimination against people of African descent through corporate action, policy and practices and to request the Office of the Secretary, in consultation with appropriate churchwide organization units, to review and report on current governing documents in light of these concerns;

To encourage synods and ELCA related institutions to do the same in its review and report of current governing documents related to setting policy and procedures on workplace harassment and discrimination, including racial harassment and discrimination;

To request the Domestic Mission unit through its African Descent Ministries desk, in consultation with the African Descent Lutheran Association, to create a "Declaration of the ELCA to the African Descent Community" and to bring this declaration with recommendations of how to include the declaration in this church's governing documents by the April 2018 meeting of the Church Council;

To urge the seminaries, colleges, universities and other academic institutions of this church to work with the Conference of International Black Lutherans (CIBL) to recognize and dismantle white hegemony by lifting up, encouraging and incorporating the academic exploration of Black Liberation Theology and Womanist Theologians;

To urge the seminaries, colleges, universities and other academic institutions of this church to develop anti-racism resources;

To reaffirm the Church Council action to call upon the seminaries, in collaboration with churchwide organization units and partners, to develop networked theological education programs, resources and opportunities for ethnic-specific communities;

To reaffirm the commitment of this church to create, sustain and reinvest in African descent communities, congregations and ministries including an update of the African Descent Ministry Strategy;

To request the Domestic Mission unit, in partnership with the African Descent Lutheran Association, to find ways to increase the number of African descent leaders, congregations and communities served by at least 10 percent; and

To recommit this church to growing its ethnic and racial diversity.

*Response from the Domestic Mission unit (November 2016)*

There are numerous resolves within this assembly action. The initial response from the Domestic Mission unit is to address the ones that directly impact the churchwide organization.

Part of the action of the assembly represents two separate though intersecting initiatives: the 500th anniversary of the Lutheran Reformation and the United Nations International Decade for People of African Descent 2015-2024. Other parts are related to: review of governing documents, creation of a 'Declaration of the ELCA to the African Descent Community,' and an increase in the number of African Descent leaders, congregations and communities served....

Regarding a "Declaration of the ELCA to the African Descent Community"

The African Descent Ministries desk and the director for racial justice ministries will consult with the African Descent Lutheran Association regarding the work to create a "Declaration of the ELCA to the African Descent Community." (The resolution originated at the 2015 biennial assembly for the African Descent Lutheran Association.) A progress report on the development of the declaration will be presented to the Church Council at its November 2017 meeting.

Regarding a review and report on current governing documents

The assembly action requested that this church's governing documents be reviewed regarding its contribution to racial harassment and discrimination against people of African descent. Within the next six months, the director for ethnic specific, multicultural and racial justice ministries will schedule a conversation with a representative from the Church Council, the Office of the Secretary, the Office of the Presiding Bishop, the African Descent Lutheran Association, the director for racial justice ministries and the African Descent Ministries desk. A report will come to Church Council at its November 2017 meeting.

Regarding ways to increase the number of African descent leaders, congregations and communities served

In consultation with the Conference of Bishops, Domestic Mission unit leadership team, the African Descent Lutheran Association, executive for administration, director for leadership and candidacy and Mission Advancement unit, the Domestic Mission unit will create a plan to assess current and proposed work as first steps toward implementation. A report will come to Church Council by its November 2017 meeting.

*Church Council action (CC16.11.46gg)*

To receive the response from the Domestic Mission unit on a proposed timeline to address the implementation of the African Descent Lutherans assembly action;

To anticipate a report on actions related to the 500th anniversary of the Lutheran Reformation and the U.N. International Decade for People of African Descent by the April 2017 Church Council meeting; and

To anticipate a report on actions related to the "Declaration of the ELCA to the African Descent Community," review on current governing documents and ways to increase the number of African Descent leaders, congregations and communities served at the November 2017 Church Council meeting.

*Response from Domestic Mission unit (November 2017)*

**Regarding a "Declaration of the ELCA to the African Descent Community"**

The African Descent Lutheran Association held its biennial association gathering in August 2016. The assembly, through resolution, requested further engagement with Church Council, the Office of the Presiding Bishop and the Domestic Mission unit regarding a process for relationship building and systemic analysis in response to a public apology. Recommendations include:

- In preparation for creating a substantive declaration, engage in a series of cleansing consultative conversations aimed at awakening moral conscience to how and where both polity and practice the ELCA has been, and is complicit in, perpetuating system racism.
- The Office of the Presiding Bishop, Church Council, the Office of the Secretary and the Office of the Treasurer engage in these conversations convened by the Domestic Mission unit executive.

- Representatives from the African Descent Lutheran Association, the Ethnic Specific Multicultural Ministries and Racial Justice team participate in these conversations.

A letter with recommendations for this process to be sent to the Rev. Stephen Bouman, executive director for the Domestic Mission unit.

### **Regarding a review and report on current governing documents**

The director for ethnic specific multicultural ministries and the staff of the Office of the Secretary have met on multiple occasions to discuss a process to review the current governing documents.

### **Regarding ways to increase the number of African descent leaders, congregations and communities served**

In consultation with the program director for seminaries, the seminary presidents designated Dr. David Ratke and Dr. Theresa Latini to represent the seminaries in facilitating action called for by the 2016 Churchwide Assembly. Dr. Quentin Roberts (United Lutheran Seminary) and Dr. James Thomas (Lenoir- Rhyne) have been identified as seminary staff for work with Domestic Mission staff in response to the 2016 Churchwide Assembly action.

The seminary network provided support and was represented by staff at the African descent young adult discernment/leadership development event in October (Elisha's Call 2017). The African Descent Ministries Desk and Strategy Team will collaborate with seminary representation to design and convene in 2018 a series of two-to-three similar relationship building events aimed at increasing the number of African descent leaders and communities served by 1) deepening relationships between seminaries and African descent community in the ELCA, 2) identifying barriers to African descent candidates entering and successfully navigating seminary process, and 3) equipping African descent young adult leaders for engaging their own circles of influence to identify, encourage and engage candidates for seminary and rostered leadership.

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

#### **Recommended:**

**To receive the progress report from the Domestic Mission unit regarding African Descent Lutherans;**

**To affirm the recommendations adopted at the African Descent Lutheran Association biennial gathering related to a process for relationship building and systematic analysis in response to a public apology;**

**To urge the Office of the Secretary and the Domestic Mission unit to continue its work in reviewing current governing documents to address contributions to racial harassment and discrimination against people of African descent;**

**To request a further response be brought to the April 2019 meeting of the Church Council; and**

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

## Responses to Synod Resolutions

### A. Dakota Access Pipeline protest

#### Western North Dakota Synod (3A) [2017]

WHEREAS, the events of the Standing Rock protest have been of great concern to all the citizens of North Dakota, the Western North Dakota Synod and the ELCA churchwide organization; and

WHEREAS, North Dakota leaders, such as the Western North Dakota Synod bishop, assisted by providing a framework for peaceful discourse and encouragement of lawful nonviolent activity during the Dakota Access Pipeline protest; and

WHEREAS, the Western North Dakota Synod bishop courteously and openly offered opportunities for ELCA leaders who wanted to learn about what was happening in North Dakota; and

WHEREAS, the protest area at Standing Rock was dispersed peacefully, with no loss of human life, due to the exemplary performance and cooperation of state law enforcement and the Standing Rock tribal government; and

WHEREAS, the Standing Rock tribal government kept the protest camp as peaceful as possible, and state law enforcement enforced its perimeter with respect and minimum force; and

WHEREAS, the location of the protest site was erected in a low-lying flood plain and the garbage left behind would cause an environmental issue [to the area] and to those involved in the clean-up effort, led by the Standing Rock Sioux; and

WHEREAS, there remains a deep lament concerning all sides of the Dakota Access Pipeline protest issue; therefore, as Christ Jesus initiated his Church in a land that had been conquered and reconquered and was rent by conflicting claims to possession, repossession and reparation, Jesus preached peace, never bowing to any part of any faction as he ministered toward reconciliation in justice, be it

RESOLVED, that the Western North Dakota Synod Assembly acknowledge, with tears in our hearts, the suffering endured by all who were involved, and pray for the earth and all those who suffered during this time of distress, anger and fear; and be it further

RESOLVED, that the Western North Dakota Synod Assembly praises God and those who served, including the leaders of the State of North Dakota, local agency leaders, the Standing Rock Sioux and all who engaged in the act of upholding the law and protecting all people; and be it further

RESOLVED, that the Western North Dakota Synod Assembly highly approves of the wisdom of its bishop and also commends the actions of the Standing Rock Council who kept the peace; and be it further

RESOLVED, that any and all statements made in support for one side or another on behalf of the ELCA, publicly, would be done only after thorough and prayerful discussion of the issues with tribal, local, state, national and religious leaders, including those affected, while making diligent efforts to become fully informed, to learn and reflect, before a national proclamation is made; and be it further

RESOLVED, that the Western North Dakota Synod and the Evangelical Lutheran Church in America now take the opportunity to better understand the historical, environmental and other issues; and be it further

RESOLVED, that we now strive to learn more about the issues from the leaders — including tribal, local, state, national and religious — so that we can begin to heal the wounds resulting from the events and to work together for a better relationship among the citizens of North Dakota; and be it further

RESOLVED, that the Western North Dakota 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 or office of the churchwide organization in accordance with the bylaws and continuing resolutions of this church.

#### *Executive Committee Action (EC17.08.19c)*

To receive the resolution from the Western North Dakota Synod on the Dakota Access Pipeline protests;

To refer the resolution to the Domestic Mission unit for a report or for a timeline on when this resolution will receive further action; and

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

#### *Response from Domestic Mission Unit (November 2017)*

In a face to face conversation, Western North Dakota Synod Bishop Mark Narum shared the intention of the "Dakota Access Pipeline protest" resolution with Presiding Bishop Elizabeth Eaton and the Rev. Stephen Bouman, executive director for the Domestic Mission unit. He said the intention of the resolution is to seek a wider conversation with others, including those affected, before a statement from the churchwide organization is released, and together they discussed what might be helpful as we move forward. It was noted that both the Western North Dakota Synod and the churchwide organization are

both still processing the events of the Dakota Access Pipeline protest. In the midst of this work, there continue to be issues to wrestle with as we learn about people's experiences. The churchwide organization's intention is to continue talking with the American Indian Alaska Native community about our learnings from the various responses to the Dakota Access Pipeline protests. In addition, the churchwide organization will consider sending the ELCA Advocacy staff to listen and hear from ranchers, farmers, American Indians and energy conservationists as we strive to become fully informed, to learn and reflect on issues, such as the upcoming work for the 2018 Farm Bill.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Western North Dakota Synod for its resolution regarding “Dakota Access Pipeline Protest”;**

**To receive the report from the Domestic Mission unit and to encourage the staff's continued efforts to better understand the historical, environmental and other issues; and**

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

**B. The Role of the Church in Combating Antimicrobial Resistance**

**Southeastern Synod (9D) [2017]**

WHEREAS, the Southeastern Synod has designated 2017 as the year for Care for Creation, noting that the improper use of resources is a factor in exacerbating already difficult circumstances for millions that contribute to wide disparities in wealth as well as poverty, hunger and social inequity; and

WHEREAS, we are reminded throughout Scripture that we are called to love and to care for all of creation in a manner similar to how God loves and cares for us, promoting stewardship of all the resources with which we have been blessed; and

WHEREAS, the ELCA affirmed a commitment to the care for creation and the call to be good stewards of all of creation through the social statement “Caring for Creation: Vision, Hope, and Justice” (1993); and

WHEREAS, the ELCA affirmed the role of the church to “pioneer new ways of addressing emerging social problems...” through the social statement “The Church in Society: A Lutheran Perspective” (1991); and

WHEREAS, the ELCA affirmed the call of the church to be active in advocating for quality and sustainable healthcare for all through the social statement “Caring for Health: Our Shared Endeavor” (2003); and

WHEREAS, the ELCA supports a comprehensive approach to health care as a shared endeavor among individuals, churches, government, and the wider society and equitable access for all people to basic health care services and to the benefits of public health efforts; and

WHEREAS, the role of the church and faith-based organizations have repeatedly been cited as playing a crucial role in the successful response to public health emergencies; and

WHEREAS, most recently faith-based organizations were cited by the U.S. government in multiple after-action reports as being key to response to the Ebola crisis in East Africa; and

WHEREAS, proper stewardship of resources is not limited simply to things like fuel and water but is inclusive of the proper stewardship of medicines and of doing what we can to ensure not only our own health and well-being but the health and well-being of our brothers and sisters; and

WHEREAS, the growing prevalence of drug-resistant diseases will increasingly impede progress on ELCA commitments to work for and support health care for all people; and

WHEREAS, while currently 700,000 people per year die from drug-resistant diseases — and that number is expected to rise to 10 million by 2050 — the overall impact of drug-resistant disease goes beyond fatalities to include long-term impacts on the ill individual, the larger family unit, and the community; and

WHEREAS, drug-resistant diseases can result in longer illness, more complex illness, more doctor visits, and the need for more — and more costly — medicines, often with more severe side effects; and

WHEREAS, drug-resistant diseases also put at risk modern medical advances such as surgery, transplants, and chemotherapy, due to the threat of infection; and

WHEREAS, the total cost for antimicrobial related illnesses is expected to rise to \$100 trillion by 2050 (<http://www.who.int/mediacentre/factsheets/fs194/en/>); and

WHEREAS, while the impacts of drug-resistant disease will be felt by all people, rich and poor alike, the burden of infections and the greatest economic impacts will be largely borne by the most vulnerable in society, exactly the people whom Christ calls the church to care for and to stand with; and

WHEREAS, the World Health Organization finds that improper usage of medication, over-prescribing of medication, lack of access to medicine or access to poor quality medicine contribute to the development of drug-resistant disease; and

WHEREAS, addressing the inadequate access to sanitation (lack of clean water and electricity) in community and healthcare settings would reduce the infectious disease burden, lessen the demand for medicines, and ultimately help preserve the long-term efficacy of medicines; therefore, be it

RESOLVED, that the Southeastern Synod Council request that the ELCA Church Council work to engage with its ecumenical partners, particularly the Roman Catholic Church, to identify areas of mutual interest and future collaboration on this issue [combating antimicrobial resistance]; and be it further

RESOLVED, that the Southeastern Synod Council request that the ELCA Church Council include information regarding the fight against antimicrobial resistance in existing churchwide efforts to eliminate health disparities (e.g., clean water initiatives, malaria prevention, etc.); and be it further

RESOLVED, that the Southeastern Synod Council request that the synod's Health Ministry Task Force work through the bishop's office to engage its partner synods, domestically and internationally, to promote awareness and share ideas concerning best practices to combat antimicrobial resistance.

*Executive Committee action [EC17.08.19e]*

To receive the resolution from the Southeastern Synod on Combating Antimicrobial Resistance;

To refer the resolution to the Office of the Presiding Bishop for a report or for a timeline on when this resolution will receive further action; and

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

*Response from the Office of the Presiding Bishop (November 2017)*

The staff in the Office of the Presiding Bishop consulted with colleagues in the Global Mission unit as that unit staff has more expertise on antimicrobial resistance. The churchwide organization does not have specific programs addressing antimicrobial resistance. The program director for diakonia and the program director for health and sustainable development in Global Mission will look at other support that the churchwide organization provides more broadly for testing and capacity-building. Global Mission will take the lead on this response. Ecumenical and Inter-Religious Relations in the Office of the Presiding Bishop will offer consultation as needed with respect to engaging ecumenical partners on the issue. A further response to the Southeastern Synod resolution will be submitted by the April 2018 Church Council meeting.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Southeastern Synod for its resolution regarding “The Role of the Church in Combating Antimicrobial Resistance”;**

**To receive the report from the Office of the Presiding Bishop and to request a further response from the Global Mission unit by the April 2018 Church Council meeting; and**

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

**C. Mission Support and Benevolence**

**Southeastern Minnesota Synod (3I) [2017]**

WHEREAS, congregations of the Evangelical Lutheran Church in America (ELCA) have a history of benevolent service to the community and world; and

WHEREAS, the three expressions of the ELCA — churchwide, synods and congregations — receive support for their common mission from individual members and from one another; and

WHEREAS, to some the word “benevolence” implies that giving is in one direction failing to see that benevolence involves both giving and receiving; and

WHEREAS, the strength in this uncertain world is that, in the ELCA, all expressions — churchwide, synods, congregations and individuals — collaborate under common mission support for service to community and world; and

WHEREAS, in most current documents, the ELCA has officially adopted the use of “mission support” in place of “benevolence”; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod, in assembly, encourage the use of “mission support” instead of “benevolence” in all congregational, synodical and churchwide communications; and be it further

RESOLVED, that the Southeastern Minnesota Synod, in assembly, request the ELCA Church Council to change the wording of the *Model Constitution for Congregations* in C12.05.e. to read: “The Congregational Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the regular forwarding of ~~benevolence~~ **mission support** monies to the synodical treasurer.”

*Executive Committee action (EC17.06.16)*

To receive the resolution from the Southeastern Minnesota Synod encouraging the use of “mission support” instead of “benevolence”;

To refer the resolution to the Office of the Secretary for a report or for a timeline on when this resolution will receive further attention; and

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

*Response from Office of the Secretary (November 2017)*

Secretary Boerger, at the June 2017 Executive Committee meeting, informed the committee that replacing “benevolence” with “mission support” will be among the constitutional amendments recommended to the 2019 Churchwide Assembly.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Southeastern Minnesota Synod for its resolution regarding “Mission Support and Benevolence”;**

**To anticipate proposed constitutional amendments replacing “benevolence” with “mission support” that may be recommended to the 2019 Churchwide Assembly; and**

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

**D. Lutheran Immigration and Refugee Service**

**Indiana-Kentucky Synod (6C) [2017]**

WHEREAS, according to the office of the United Nations High Commissioner for Refugees, “we are now witnessing the highest levels of displacement on record. An unprecedented 65.3 million people around the world have been forced from home. Among them are nearly 21.3 million refugees,” people who have left the country of their nationality due to well-founded fear of being persecuted ; and

WHEREAS, God’s love for the stranger and our calling to love and serve the neighbors God gives to us are central to the biblical narrative:

- “You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt” (Exodus 22:21);
- “For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me” (Matthew 25:35); and

WHEREAS, individuals and communities in the United States are struggling with the tension between their desire to welcome newcomers and fears for the change this brings in local communities; and

WHEREAS, immigrants and refugees have always been a part of the Lutheran church in the United States; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod will encourage all congregations of the synod to support and engage in the ongoing work of welcoming refugees through Lutheran Immigration and Refugee Service and various partner organizations and ministries of this synod; and be it further

RESOLVED, that the Indiana-Kentucky Synod recommits to being an advocate and justice seeker for refugees, requests that the synod bishop communicates its concerns to its members of Congress and other federal, state and local elected officials, and encourages all congregations and their members to express their concern for refugees to their elected officials; and be it further

RESOLVED, that all congregations of the Indiana-Kentucky Synod be encouraged to pray for the displaced and refugees around the world, for aid and resettlement organizations, for just and humane government policies that reflect

this nation's core values of welcome and inclusivity, and for a world where no one need flee their home for fear of violence, oppression or economic hardship; and be it further

RESOLVED, that each congregation and synod leaders be encouraged to celebrate and give thanks for the rich and diverse gifts that refugees bring to our communities, our states and our nation by annually hosting a Refugee Sunday ([www.lirs.org/refugeesunday](http://www.lirs.org/refugeesunday)); and be it further

RESOLVED, that the Indiana-Kentucky Synod Council request the Church Council to direct the presiding bishop to communicate this church's resolute commitment to the resettlement of refugees in the United States and encourage steadfast support for this program to the President and members of Congress.

*Executive Committee action (EC17.08.19d)*

To receive the resolution from the Indiana-Kentucky Synod on the ongoing work of the Lutheran Immigration and Refugee services and their commitment to aiding refugee;

To refer the resolution to the Domestic Mission unit for a report or for a timeline on when this resolution will receive further action; and

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

*Response from the Domestic Mission unit (November 2017)*

The Domestic Mission (DM) unit is invested in supporting and protecting immigrants, refugees and asylum seekers. This year 56 percent of new start ministries are among immigrant communities and we are creating a stronger network to connect our work with immigrants though the [Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities](#) (AMMPARO) strategy, which is in its first implementation year. In addition, DM and Global Mission (GM) continues to strategize and work together with Lutheran Immigration and Refugee Service (LIRS) to communicate this church's resolute commitment to the resettlement of refugees and protection of migrants. In fact, the ELCA is the largest core supporter of LIRS.

In January, LIRS initiated and facilitated communication between Presiding Bishop Elizabeth Eaton and U.S. President Donald Trump's Administration to express and detail this church's support for resettling refugees. Bishop Eaton made this communication [public in a letter issued on January 30, 2017](#), asking congregations to also engage publicly in support of refugees. In March 2017, Bishop Eaton, ELCA synod bishops and other Lutheran leaders, in cooperation with LIRS, participated in joint advocacy efforts in Washington, D.C., visiting members of Congress to express support for the U.S. refugee program and efforts to welcome refugees. In June, Bishop Eaton co-authored a letter with Ms. Linda Hartke, President and CEO of LIRS, [to celebrate World Refugee Day](#) and encourage ELCA congregations to welcome refugees and observe Refugee Sunday. In July, Bishop Eaton, the Rev. Mark Beckwith, bishop of the Diocese of Newark, and Ms. Hartke, along with staff from both churches, visited the Elizabeth Detention Center for immigrants at the invitation of Pastor Ramon Collazo, an ELCA pastor and chaplain at the center. Throughout the year, ELCA Advocacy has engaged its public communications and advocacy to send messages from LIRS in support of refugee resettlement. Bishop Eaton sent private communications to the Trump Administration as the President was considering the ceiling he would set on refugee admissions for 2018. Bishop Eaton has also released statements on immigration issues, [including one when the Deferred Action for Childhood Arrivals \(DACA\) program was rescinded](#) earlier this year. Her disappointment for the end of the program as well as a call for Congress to pass a bill that permanently protects young Americans without legal status was shared on social media and sent to all Congressional offices. The ELCA continues to promote resources for congregational engagement available at [www.lirs.org](http://www.lirs.org), and expects to lend support to the Circle of Welcome initiative that provides an opportunity for congregations to engage directly in welcoming refugees.

It is expected that the ELCA and Bishop Eaton, in cooperation with LIRS, will choose the most strategic opportunity to formally communicate the church's support of refugee resettlement to the President and all members of Congress.

LIRS, GM and DM continue to intentionally plan together to protect Central American refugees through the AMMPARO strategy.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Indiana-Kentucky Synod for its resolution regarding “Lutheran Immigration and Refugee Service” and to receive the report from the Domestic Mission unit;**

**To thank ELCA Advocacy and Lutheran Immigration and Refugee Service for its ongoing strategic work in support of refugees and protection of migrants;**

**To thank the presiding bishop for her continued communications to the U.S. President and members of Congress regarding this church’s commitment and support for the resettlement of refugees;**

**To encourage the staff of the churchwide organization and Lutheran Immigration and Refugee Service to continue to choose strategic opportunities to communicate to the U.S. President and members of Congress of this church’s resolute commitment; and**

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

**E. Ministry Support and Protection for Immigrants, Refugees and Asylum Seekers**

**Northwest Washington Synod (1B) [2017]**

WHEREAS, today there are more than 65 million people displaced from their homes by war, violence, persecution, economic and social dislocations and other factors — more than at any time since the end of World War II [statistics provided by Lutheran Immigration and Refugee Service (LIRS)]; and

WHEREAS, more than 21 million of those who are displaced have been forced to cross a border seeking safety and are considered refugees under humanitarian international law [statistics provided by LIRS]; and

WHEREAS, the Lutheran Church throughout its history has been a church comprised in part of immigrants and refugees, and Lutherans in North America have worked together for more than seven decades as champions of immigrants and refugees from around the globe; and

WHEREAS, the political and social climate of our nation has become increasingly hostile toward immigrants and refugees, endangering the safety of many members of our communities and compromising our life together as community; and

WHEREAS, the Bible exhorts us to not oppress the “aliens” in our midst, but to regard them as citizens among us, loving the alien as we love ourselves (Leviticus 19:33-34) and further urges protection of the stranger and those in need (Matthew 25:31-46), because “if one member suffers, all suffer together” (1 Corinthians 12:26), and among the greatest commandments is: “You shall love your neighbor as yourself” (Matthew 22:39); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has ministries extensively involved with immigration and refugee relief and resettlement, including LIRS, Lutheran Services in America and its member social ministry organizations, Lutheran Community Services Northwest (LCSN), as well as many synodical and congregational ministries and programs and ecumenical organizations such as the Faith Action Network in the State of Washington; and

WHEREAS, these ministries and organizations also advocate for an end to family detention, progress in compassionate immigration reform, and safety for those fleeing violence and persecution; and

WHEREAS, the ELCA at its 2016 Churchwide Assembly adopted the AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation, and Opportunities) Strategy that seeks to uphold and guarantee basic human rights of migrant children and their families, as this church bears witness to the conditions affecting so many communities, and works to find solutions that will acknowledge the humanity in all of God’s children; and

WHEREAS, the ELCA Northwest Washington Synod serves a region with thousands of people who are recent immigrants, refugees or asylum seekers and already is committed to assist “refugees and immigrants to access resources and gain skills to successfully transition to their new communities, attain self-sufficiency, and begin lives of new hope and promise” (LCSN); therefore, be it

**RESOLVED**, that the Northwest Washington Synod give thanks for and affirm the importance of ministry to and among immigrants and refugees and endorse and support the work of Lutheran Immigration and Refugee Service, Lutheran Services in America and its member organizations, Lutheran Community Services Northwest, the Faith Action Network, and other ELCA-related and affiliated programs and organizations in this work; and be it further

**RESOLVED**, that the Northwest Washington Synod — mindful of its identity as a public church for the sake of the world and committed in baptism to strive for justice and peace in all the earth — encourage its members, rostered

ministers and bishop to prophetic speech that advocates compassionate immigration reform and refugee relief and resettlement, promotes family unity and further encourages bold actions that will offer safety, companionship and protection for people without regard to immigration status; and be it further

RESOLVED, that the Northwest Washington Synod request the ELCA Church Council, and memorialize the 2019 ELCA Churchwide Assembly, to request that the presiding bishop communicate this church's resolute commitment to the resettlement of refugees in the United States and encourage steadfast support for this program to the President and Members of Congress.

*Executive Committee Action (EC17.08.19a)*

To receive the resolution from the Northwest Washington Synod on Ministry Support and Protection for Immigrants, Refugees and Asylum Seekers;

To refer the resolution to the Domestic Mission unit for a report or for a timeline on when this resolution will receive further attention; and

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

*Response from Domestic Mission (November 2017)*

The Domestic Mission (DM) unit is invested in supporting and protecting immigrants, refugees and asylum seekers. This year 56 percent of new start ministries are among immigrant communities and we are creating a stronger network to connect our work with immigrants through the [Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities](#) (AMMPARO) strategy, which is in its first implementation year. In addition, DM and Global Mission (GM) continues to strategize and work together with Lutheran Immigration and Refugee Service (LIRS) to communicate this church's resolute commitment to the resettlement of refugees and protection of migrants. In fact, the ELCA is the largest core supporter of LIRS.

In January, LIRS initiated and facilitated communication between Presiding Bishop Elizabeth Eaton and U.S. President Donald Trump's Administration to express and detail this church's support for resettling refugees. Bishop Eaton made this communication [public in a letter issued on January 30, 2017](#), asking congregations to also engage publicly in support of refugees. In March 2017, Bishop Eaton, ELCA synod bishops and other Lutheran leaders, in cooperation with LIRS, participated in joint advocacy efforts in Washington, D.C., visiting members of Congress to express support for the U.S. refugee program and efforts to welcome refugees. In June, Bishop Eaton co-authored a letter with Ms. Linda Hartke, President and CEO of LIRS, [to celebrate World Refugee Day](#) and encourage ELCA congregations to welcome refugees and observe Refugee Sunday. In July, Bishop Eaton, the Rev. Mark Beckwith, bishop of the Diocese of Newark, and Ms. Hartke, along with staff from both churches, visited the Elizabeth Detention Center for immigrants at the invitation of Pastor Ramon Collazo, an ELCA pastor and chaplain at the center. Throughout the year, ELCA Advocacy has engaged its public communications and advocacy to send messages from LIRS in support of refugee resettlement. Bishop Eaton sent private communications to the Trump Administration as the President was considering the ceiling he would set on refugee admissions for 2018. Bishop Eaton has also released statements on immigration issues, [including one when the Deferred Action for Childhood Arrivals \(DACA\) program was rescinded](#) earlier this year. Her disappointment for the end of the program as well as a call for Congress to pass a bill that permanently protects young Americans without legal status was shared on social media and sent to all Congressional offices. The ELCA continues to promote resources for congregational engagement available at [www.lirs.org](http://www.lirs.org), and expects to lend support to the Circle of Welcome initiative that provides an opportunity for congregations to engage directly in welcoming refugees.

It is expected that the ELCA and Bishop Eaton, in cooperation with LIRS, will choose the most strategic opportunity to formally communicate the church's support of refugee resettlement to the President and all members of Congress.

LIRS, GM and DM continue to intentionally plan together to protect Central American refugees through the AMMPARO strategy.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Northwest Washington Synod for its resolution regarding “Ministry Support and Protection for Immigrants, Refugees and Asylum Seekers” and to receive the report from the Domestic Mission unit;**

**To thank ELCA Advocacy and Lutheran Immigration and Refugee Service for its ongoing strategic work in support of refugees and protection of migrants;**

**To thank the presiding bishop for her continued communications to the U.S. President and members of Congress regarding this church’s commitment and support for the resettlement of refugees;**

**To encourage the staff of the churchwide organization and Lutheran Immigration and Refugee Service to continue to choose strategic opportunities to communicate to the U.S. President and members of Congress of this church’s resolute commitment; and**

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

**F. “Human Sexuality: Gift and Trust” (2009)**

**Northwest Washington Synod (1B) [2017]**

WHEREAS, in the time since the passing of the 2009 social statement “Human Sexuality: Gift and Trust” marriage in the United States has become legally inclusive of same-sex couples; and

WHEREAS, Lutheran practice throughout the centuries has been to appreciate and support as gifts from God the life-enhancing actions of secular governments; and

WHEREAS, in the time since the passing of the 2009 social statement “Human Sexuality: Gift and Trust” there has been rapid and widespread growth in understanding and support for people of all gender identities, gender expressions and sexual orientations in the United States, especially evident in negative public responses when discriminatory legislation is proposed or enacted (such as so-called “religious liberty” laws and bathroom bills), or when violence is visited upon members of the LGBTQ+ community (such as the disproportionate numbers of rapes and murders of transgender people of color); and

WHEREAS, such discriminatory legislation and violence do remain significant factors in the lives and deaths of people in the LGBTQ+ community in the United States; and persecution and violence toward the LGBTQ+ community in other parts of the world remain widespread and devastating (including, at the time of this writing, numerous countries with laws against same-sex sexual contact punishable by public whipping, long prison sentences and/or death, and reports in the press of the recent development of concentration camps for gay men in Chechnya); and

WHEREAS, such discrimination, persecution and violence remain largely grounded in the language, practices and traditions of faith communities; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is a faith community that has found its way to a different perspective on the LGBTQ+ community that is grounded in love for the neighbor, and therefore can serve as a faith-based antidote to other faith-based messages that support discrimination, persecution and even violence; therefore, be it

RESOLVED, that the Northwest Washington Synod requests that the Church Council of the ELCA initiate a review and edit of “Human Sexuality: Gift and Trust” to reflect changes in laws and language, as well as the changing faith and secular perspectives on the wide variety of family structures included in this church and society, especially in relation to LGBTQ+ individuals and families; and be it further

RESOLVED, that the Northwest Washington Synod requests that the Church Council of the ELCA bring a reviewed and edited version of “Human Sexuality: Gift and Trust” to the floor of the 2019 Churchwide Assembly for a vote; and be it further

RESOLVED, that the Northwest Washington Synod urges rostered and lay leaders throughout this church, including the bishop of the Northwest Washington Synod and the presiding bishop, to continue to publicly speak and act against legislation that discriminates against the LGBTQ+ community in this country, and practices that persecute the LGBTQ+ community globally.

*Executive Committee action (EC17.08.19b)*

To receive the resolution from the Northwest Washington Synod on the proposed updates to “Human Sexuality: Gift and Trust” (2009);

To refer the resolution to the Office of the Presiding Bishop for a report or for a timeline on when this resolution will receive further action; and

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

*Response from Office of the Presiding Bishop (November 2017)*

The resolution from the Northwest Washington Synod brings into focus the landmark shift in U.S. law regarding marriage rendered by the decision of the Supreme Court of the United States of June 26, 2015, (*Obergefell v. Hodges* 576 U.S.); that decision made marriage possible for same-sex couples in all 50 states. The synod resolution references the rapid and widespread growth in understanding and support for people of all gender identities, gender expressions and sexual orientations as well as other efforts toward discriminatory legislation and violence. It claims that discrimination and persecution remain grounded in the language, practices and traditions of faith communities and that the ELCA has “found its way to a different perspective on the LGBTQ+ community that can serve as a faith-based antidote to other faith-based messages...”

For these reasons, the synod’s resolution requests three actions. The first requests that the Church Council of the ELCA *initiate* a review and edit of the 2009 “Human Sexuality: Gift and Trust” (Human Sexuality) while the second requests that the Church Council *bring* a reviewed and edited version of Human Sexuality to the floor of the 2019 Churchwide Assembly for a vote. The third resolve urges leaders of this church to continue to publicly speak and act against discriminatory legislation violent practice.

The first two resolves are directed as a request for Church Council action in relation to the churchwide assembly while the third resolve is a general appeal to ELCA leadership.

While the concerns prompting this request of the Church Council are clearly stated, the actions requested of Church Council are not possible for them to consider. [Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns](#) (Policies and Procedures) maintain that only a “Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly.” (p. 17) It is possible, then, only for a churchwide assembly, by a two-thirds vote, to consider authorizing the review and edit of “Human Sexuality: Gift and Trust.” If an assembly did authorize a review and edit, the effort to do so would be referred to the Office of the Presiding Bishop and, in accord with Policies and Procedures, would bring proposed changes and reasons for those changes to the next assembly for consideration.

It is important to explain that this protocol regarding social statements safeguards the status of ELCA social statements as the fundamental teaching authority expressed in documents prepared by this church. In other words, since only a churchwide assembly, as the highest legislative body, can establish a statement, only another churchwide assembly can initiate its editing, revision or removal. All actions, likewise, require two-thirds support.

The synod’s third resolve is a fresh expression of support for existing policy of this church (see, for instance, the 2013 social policy resolution on [Gender Identity Discrimination](#)), and the efforts by ELCA leaders to continue to publicly speak and act against legislation and practices that persecute the LGBTQ+ community globally. It does not specify any legislative action.

**CC ACTION** [EN BLOC]

**Recommended:**

**To thank the Northwest Washington Synod for its resolution regarding “Human Sexuality: Gift and Trust;” and**

**To ask the Secretary of this church to communicate to the Synod that the actions it requests of the Church Council are not possible for it to consider according to the protocol of “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns.”**



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- The first event will be held on February 16<sup>th</sup> and 17<sup>th</sup>, 2018, with a focus on membership to discipleship.
- A coach will be available to provide assistance between meetings.

Each congregation is asked to provide \$200 for the year for resources, travel, and food at the events and for coaching expenses.

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## From 2017 Cohort participants

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“Having a coach for ‘Rooted in Christ’ has been encouraging. ‘Worker bees’ in churches often have acquaintances in church but few deep relationships, we get busy and isolated. [The coach] was super helpful.”

- Christy Williams, Sitka Lutheran Church

“We at St. Mark were inspired by what we’ve been learning about the importance of discipleship on the Rooted journey. We added “Rooted in Christ” to our new mission statement to remind us that effective mission is a natural outgrowth of discipleship.”

- Rev. Carol George,  
St. Mark Lutheran Church, Anchorage

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## For more information

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Rev. Lisa Smith Fiegel  
Director for Evangelical Mission  
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907-272-8899

## **Overview of the Sanctuary Movement**

Christians have offered sanctuary for 2000 years, continuing an ancient biblical practice in which cities and houses of worship provide refuge and asylum for people fleeing injustice. Beginning in the 1980s, the Sanctuary Movement was a faith-based initiative to protect Central American refugees fleeing civil war and seeking safety in the U.S. Today, the New Sanctuary Movement is a revived movement to protect undocumented migrants from deportation. In contrast with the historic sanctuary movement, many of the migrants protected under sanctuary have lived in the U.S. for an extended period. While there is no uniform definition of “sanctuary,” its overall purpose is to protect people from immigration laws that lead to the deportation of undocumented people who are part of our communities and may have U.S. citizen children. The ways in which sanctuary is provided varies by congregation, but it can include providing a physical shelter, inviting and welcoming all to worship regardless of immigration status, providing services to migrants, aiding all regardless of immigration status, and actively advocating for migrants. While many of these activities are completely legal, knowingly concealing, harboring, or shielding (or attempting to conceal, harbor, or shield) an undocumented immigrant from detection by the authorities is not. Likewise, knowingly transporting or moving (or attempting to transport or move) an undocumented immigrant from one place to another, where the transportation helps the immigrant remain in the United States unlawfully is illegal. Each congregation has their own theological reasons for taking part in the Sanctuary Movement, but it is universally seen as a way to protect human dignity in an unjust system, as guided by our faith.

The ELCA, in all its expressions, has a long-documented history of standing alongside migrants and refugees. Recognizing that our confidence in God’s grace leads us to engage immigration issues differently, and that in a political climate where migrants and refugees are aggressively targeted for deportation and depicted often as security threats, it is imperative for all faith communities to be vocal about our belief that people are created in God’s image, worthy of dignity and safety. The sanctuary movement has been an interfaith expression of the commitment of faith communities to welcome the stranger.

## **ELCA Sanctuary Timeline**

Lutherans have a long history of standing alongside immigrants and refugees through church ministries or by connecting with Lutheran Immigration and Refugee Service (LIRS). ELCA churches were essential in the sanctuary movement in the 1980s. Today, ELCA churches, including Angelica Lutheran Church in Los Angeles, California and Lutheran Church of the Good Shepard in Brooklyn, New York have joined the new sanctuary movement independently through their local networks. Notably, Augustana Lutheran Church in Portland, Oregon gave sanctuary in 2014 to Francisco Aguirre, a migrant from El Salvador facing deportation

In 2016, in response to the increasing numbers in unaccompanied children arriving to this country starting in 2011, the ELCA Churchwide Assembly passed the [AMMPARO \(Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities\)](#) strategy. AMMPARO re-commits the church to accompanying migrant children and families in the U.S., in the countries of origin and in transit. Through AMMPARO, ELCA congregations can become Welcoming Congregations by committing themselves to accompanying migrants in their community through service and advocacy. While there is no central database of individual churches that have joined the sanctuary movement, sanctuary churches wanting to tap into the AMMPARO network have been welcomed to do so by joining the list of Welcoming Congregations without having to take additional steps.

In May 2016, shortly before the Churchwide Assembly adopted the AMMPARO strategy, the Oregon Synod introduced and passed a resolution declaring itself the first sanctuary synod in the ELCA. This resolution, which called on the whole ELCA to become a sanctuary denomination, was memorialized at the 2016 Churchwide Assembly. The churchwide assembly memorial action instructed the “Domestic Mission unit... to examine the opportunities and implications of endorsing the practice of congregations offering Sanctuary and of the ELCA declaring itself a Sanctuary denomination, and to provide a report to the Church Council.”

### **Sanctuary Synods and Congregations in the ELCA**

During the 2017 synod assembly season, four additional synods have declared themselves sanctuary synods: Sierra Pacific, Southwest California, New England, and Metro New York (through its synod council). All four of these synods, together with the Oregon Synod, relate to AMMPARO. Further, there are ELCA congregations that have declared themselves sanctuary congregations and consider themselves to be part of the AMMPARO network. Since this kind of close relationship already exists between sanctuary synods and congregations with AMMPARO, there would be a need to define what added value a declaration of the ELCA as a sanctuary denomination would bring.

### **Research on Sanctuary in Other Denominations: Summary of Findings**

To understand the realities and implications of sanctuary, ELCA Advocacy interviewed staff responsible for articulating sanctuary and equipping churches in their contexts. ELCA Advocacy interviewed staff from The United Methodist Church, The Episcopal Church, and the Presbyterian Church USA. These interviews took place in June 2017. The findings of those interviews can be found below.

Overall, we found that none of the three churches are sanctuary denominations, but they all allow their congregations to make their own decisions regarding their involvement with sanctuary. For the United Methodist Church (UMC), any policies and laws attempting to limit or restrain the church’s work of responding to the needs of others, are contrary to its most fundamental beliefs as stated in the Gospel. The UMC is an open-door church, where every person is invited to come in, get closer to God, and become a part of a community of faith. According to UMC’s Resolution 6028 (adopted in 2008), the response of the church to migration assistance includes “to recognize the right of sanctuary in any UMC local church for migrants subject to detention or deportation by government security forces.” The UMC urges churches and members to commit to opposing these types of laws and encourages congregations to prayerfully choose to affirm the sanctuary movement. In practice, this means disseminating resources to congregations that want to know how to become sanctuaries and continuing the UMC Immigration Task Force, that works on action and analysis of the policy realities affecting migrants.

The General Assembly of the Presbyterian Church (U.S.A.) has supported congregations and members participating in the Sanctuary Movement since its inception in the 1980s. The church states it will open congregations and communities as sanctuary spaces for those targeted by hate, to ensure the human rights of all people. The denomination has not declared sanctuary status, but supports congregations in doing so as witness on immigrants’ behalf. In 2016, they passed a resolution reaffirming the ministry of sanctuary and the support of congregations that have provided sanctuary for immigrants and refugees. The resolution also calls for congregations and individuals to advocate and organize “for humanitarian, just immigration policies on the local, state, and federal levels.” Through this, the Presbyterian Church provides resources, including legal resources, to help individuals be informed on how to assist. Most of the pushback received on the resolution language has been a minority voice.

The Episcopal Church's most recent resolution (2015-D057) reads: "That the 78th General Convention recommit to the spirit of the New Sanctuary Movement by supporting congregations, so they can assist immigrant individuals, unaccompanied minors, families, and communities by being centers of information, services and accompaniment, and by supporting families facing separation in the absence of comprehensive, humane immigration reform." The Episcopal Church encourages dioceses and congregations to commit to protecting migrants but, similarly to the UMC and Presbyterian Church, does not declare itself as a sanctuary denomination. In practice, the extent to which the dioceses commit to the recent resolution vary, but the Los Angeles and New Jersey dioceses, for example, have declared themselves sanctuary dioceses.

In conclusion, none of the ELCA's full communion partners in this report have become a sanctuary denomination. All three churches support the Sanctuary Movement overall, but still leave the decision of how the congregations and individuals would like to participate to the individual congregations in it. This is the same guidance the churchwide staff encourages.

# Report of the Secretary

Church Council  
November 11, 2017

Wm Chris Boerger, Secretary



**Evangelical Lutheran Church in America**

God's work. Our hands.

# 2019 Churchwide Assembly

- August 5-10, 2019
- Voting Members have been allocated
  - Appendix A in written report
  - Deacons are counted as laypersons
  - Requesting 9 additional members be allocated so that all synods have at least 6 voting members
- Note the proposed Continuing Resolution related to the election of the Secretary. (action will be requested in April)



# Church Council Elections

- In 2019 24 current members of Council will complete their terms
- Paired Synods will nominate for 16 positions.
- At least 5 at large positions need to be elected.
- The Nominating Committee begins its work next Tuesday with a conference call.



# Legal Department

- As of November 1, 2017
  - Thomas Cunniff is the ELCA General Counsel
  - Phil Harris is Of Counsel
  - Phil will continue to work until Dec. 31



# Annual Report

- 13.41.2.d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church
- Kenneth Inskip report is Appendix B in my written report.

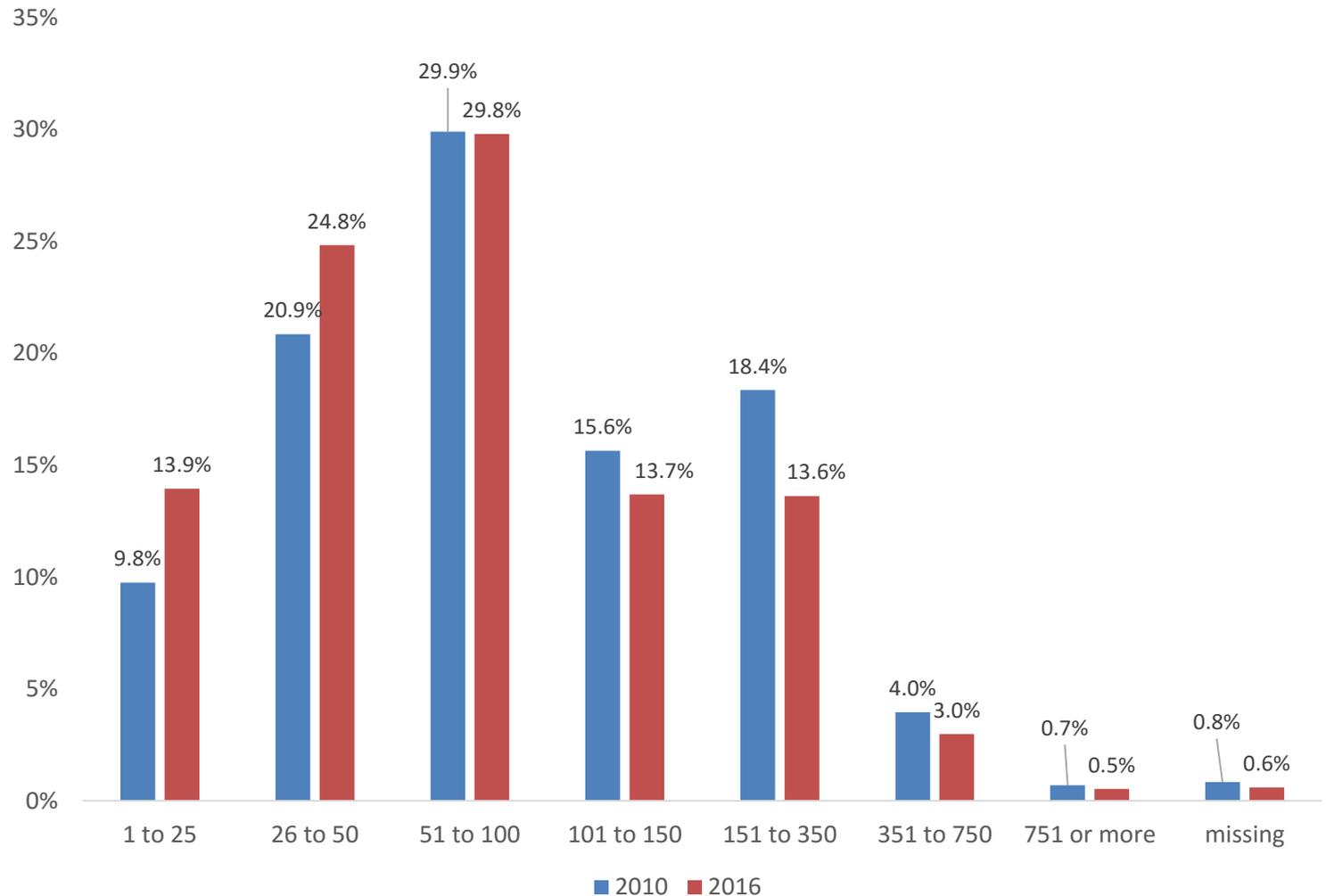


# Statistics

- Baptized members
  - 3,563,842
    - Decrease of 2.8% (104,192)
- 9,252 Congregations
  - Decrease of 0.7% (68)
- Active Participants - 2,261,946
  - Decrease of 2.8%



## Congregations in the ELCA by Worship Attendance in 2010 and 2016



# Financial Statistics

- Congregational Receipts
  - \$2.48 Billion
    - Up from \$2.46 Billion
    - Congregations reduced debt from \$1.6 Billion to \$1.3 Billion
    - Mission support was 4.8% of total giving
      - 2010 it was 5.1%
      - Congregations gave 5.2% of total giving to other benevolences.



# Congregational Vitality

1 (Weak), 5 (Strong)		
	2015	2016
Worship Nurtures Faith	4.5	4.5
Clear Sense of Mission	3.8	3.8
Excitement about Future	3.8	3.8
Positive Force in Community	4.5	4.1
Ready to Try Something New	3.5	3.5
Works for Social Justice/Advocacy	3.2	3.3
Helps Deepen Relationship w/ God	4.1	4.1
Building Member Relationships	3.9	3.9
Incorporating Newcomers	3.6	3.7
Seeking/Using Member Gifts	3.6	3.6
Equipping Members to Share Faith	3.2	3.2
Addressing Social Concerns	4.0	4.0
Managing Disagreements	3.6	3.6
Interacting with Local Community	3.9	3.9
Live Out Faith in Daily Lives	3.8	3.9



# Churchwide Assembly Memorials Assigned to the Office of the Secretary

- Gender Identity
- Vice President Compensation
- Reviewing governing documents with eye towards what contributes to structural racism



# Time to Review the Governing Documents

- Review of the internal consistency of the three constitutions.
- Possible changes to the entrance rite for ministers of Word and Service and response to memorials related to ministers of Word and Service and the representational principles.
- Review of calling of rostered ministers by parishes or coalitions of congregations
- Allowing congregations to elect replacement voting members if a special synod assembly is called, where permitted by law.
- Possible removal of the required approval of the Conference of Bishops for non-stipendiary calls.
- Questions related to **7.46.01**. (Lodge membership)
- Review of requirements for Synodically Authorized Ministers.



Thank you



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## Report of the Secretary

My report to the Church Council last November was focused on the follow up to the 2016 Churchwide Assembly. One year later, I can report that we continue work on the actions of that assembly even as we start planning for the 2019 Churchwide Assembly in Milwaukee, Wisconsin. Over the next year, there will be important decisions that this council will need to make as we prepare for that assembly. We will be addressing some issues in the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The staff of the Office of the Secretary and the Conference of Bishops have identified the following for our review and possible amendments:

- a. Review of the internal consistency of the three constitutions.
- b. Possible changes to the entrance rite for ministers of Word and Service and response to memorials related to ministers of Word and Service and the representational principles.
- c. Review of calling of rostered ministers by parishes or coalitions of congregations.
- d. Allowing congregations to elect replacement voting members if a special synod assembly is called, where permitted by law.
- e. Possible removal of the required approval of the Conference of Bishops for non-stipendiary calls.
- f. Questions related to **7.46.01**. (Lodge membership)
- g. Review of requirements for Synodically Authorized Ministers.

I will be going into greater detail on these areas with the Legal and Constitutional Review Committee. I want the whole council to know that now is the time for us to begin this work. At the November 2018 Church Council meeting, the council will be acting on any amendments to the constitution that will be proposed to the 2019 Churchwide Assembly. As we have discussed, the constitution can be amended to fit the needs of the church. The process for amendment is very specific and now is the time to do the necessary work if changes are needed. If you have specific concerns or ideas, please communicate them to me, Sue Rothmeyer, Tom Cunniff or a member of the Legal and Constitutional Review Committee.

I have earlier said that I would propose that the council adopt a continuing resolution related to the election of the Secretary of this church. My suggestion is that we add the secretary to what is currently **19.01.A15**. My proposed language would be:

**19.01.A15** **18**. *In a year when the vice president or the secretary shall be elected, ....*

There is no action for this meeting, but this gives you some time to further discuss this before our meeting next April. The work that we did after 2013 made it very clear that there is no desire to change the process of electing the Presiding Bishop. Because both the vice president and secretary's positions can be filled by a lay person, the idea of some form of identification of potential nominees was seen as important. Questions of how long the names identified would be available to voting members can be addressed in the Rules of Procedure that you will be proposing to the 2019 Churchwide Assembly. The council will act on the proposed rules at the April 2019 meeting.

### 2019 Churchwide Assembly Member Allocation

In Appendix A to this report, you will find the allocation of voting members to the 2019 Churchwide Assembly in Milwaukee, Wisconsin. The dates of this assembly are August 5-10, 2019. This is the second time that we have used the formula described in **12.41.11**. In 2016, there was some confusion about how the representational principles applied to each synod's voting members. As I said then, I say again that those members elected by the synod according to the formula need to reflect **5.01.g.**, sometimes referred to as the representational principles. In addition to these members, synods are to elect one additional voting member who is a person of color or whose primary language is other than English and one additional voting member who is youth or young adult as defined by **6.02.A09**.

**12.41.11.** also allows the Church Council to allocate up to ten additional voting members among the synods. I am requesting that the council allocate nine additional voting members so that each synod will have at least six voting members. Those members would be allocated to the following synods:

Alaska	2
Arkansas-Oklahoma	2
Slovak Zion	2
West Virginia-Western Maryland	1
Caribbean Synod	2

Synods will be electing their voting members at their 2018 synod assemblies. Two synods are not having assemblies and elected their members at their 2017 synod assembly. I am encouraging synods that are moving away from an annual synod assembly to be sure to hold an assembly the year before the Churchwide Assembly so that they can elect their voting members.

### **2019 Church Council Elections**

Using the pairings of synods in **19.02.C05**, I am recommending that the following synods nominate two persons for possible election at the 2019 Churchwide Assembly. These nominations need to be made at the synod assembly in 2018. The preliminary assignments are:

Northwest Washington	Minister of Word and Sacrament
Montana	Lay* Female
Southwestern California	Lay* Female
Grand Canyon	Minister of Word and Sacrament
Northeastern Minnesota	Lay* Male
Central States	Lay* Female
Northern Texas Northern Louisiana	Minister of Word and Sacrament
Southwestern Texas	Lay* Male
East Central Wisconsin	Lay* Female
Northern Illinois	Minister of Word and Sacrament
Northwest Lower Michigan	Minister of Word and Sacrament
Northeastern Ohio	Lay* Male
Upstate New York	Minister of Word and Sacrament
Southwestern Pennsylvania	Lay* Male
Upper Susquehanna	Lay* Female
North Carolina	Lay* Male

The Church Council and the Nominating Committee need to look at the election of potential “at-large” members of the council in 2019. We know that we will need at least five at-large members as we finish the transition from the two-year to three-year cycle of churchwide assemblies. We will also be electing two youth to three-year terms on the council. I will be recommending that we look at those synods whose “paired” elections are delayed for these nominations. The Nominating Committee will be meeting by conference call on November 14. Synods will be officially notified after that meeting.

### **Congregational Reports**

In Appendix B you will find Kenneth Inkeep’s analysis of the 2016 Congregational Reports. Rather than my summarizing this information, I give it to you for your information and reflection. These reports are a snapshot of

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\* For this assembly, ministers of Word and Service are counted as laypersons. That may be changed at this assembly, but would not be effective until after the 2019 Churchwide Assembly.

who we are and what we look like at a given moment in time. The trends are essentially the same as the past. Our membership is declining. He notes that in 2016, we essentially lost what would be two synods in terms of baptized membership.

The Congregational Vitality numbers are still new to our process, so I want to be careful not to draw conclusions that may not be supported over time. It is interesting to me that the two lowest items in the survey are working for social justice/advocacy and helping members share their faith. Our focus on Congregational Vitality and Leadership comes at an important time in the life of this church.

It is still my hope that we will achieve at least an 80 percent return rate on these reports. We dropped by 1.3 percent to 76.9 percent this year. The good news is that two synods had 100 percent of their congregations complete and file their reports. Northern Great Lakes did so for the second year in a row and Southwestern Texas achieved this goal. My thanks to the bishops and staffs of these two synods.

### **Digital Records and the Digital Directory**

I announced at the 2016 Churchwide Assembly that this year would be the last year that we, with 1517 Media, publish a yearbook. Starting next year, we will have a digital directory. The staffs of Information Technology (IT), the Office of the Secretary, the Mission Advancement unit and the Office of the Presiding Bishop have done significant work to make this project become a reality. Patrick Nagaro and Mary Short have kept the team on task and on time. I am excited as this directory becomes available to the church.

Related to this is the fact that the directory will be in “real time.” This change will mean that as rostered ministers take new calls, that information will be reflected in the directory as quickly as the information is reported by the synods to the Office of the Secretary.

The printed directories have served us well in the past. With any change, there will be growing pains. We think we have sorted out most of the major issues. We know that there will be changes moving forward and would ask you and those who might talk to you to make constructive comments on the directory as it is used. Internally we have talked about additional functionality in the future. For now, we are focused on getting the information that is currently available in the print version into a digital format. There will be a registration process for each user of the directory, but there will not be a fee to use the directory. In the coming months, we will communicate the process for accessing the directory to each synod office and to you.

Another project that IT and the Office of the Secretary are implementing is the digitization of roster files sent to this office for storage when a rostered minister resigns from or is removed from the roster of this church. We are about to begin a process with nine pilot synods. The goal of this project is to transfer current roster files into a digital format that can be easily transmitted between offices. While we cannot mandate that synods digitize all their records, I believe that an intentional phased in process will lead us to that result. So, we will begin with the records that are sent to the Office of the Secretary when there is a removal from the roster. As the pilot synods work with this we will gradually introduce it to the rest of the synods.

### **Separately Incorporated Ministries**

As part of the work in preparing the recommendations related to the ELCA Foundation and the ELCA Endowment Fund, the question of relationship between the separately incorporated ministries and the ELCA became a topic of the discussion. In researching this relationship, I noted that each separately incorporated ministry is under **14.21.02**. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America*. **14.21.02** says that,

“The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.”

How the Church Council does this review is not delineated. I am not suggesting that there is a problem that the council should address. I am noting that this is a responsibility of the council and that some discussion with the separately incorporated ministries on how this review is done would be appropriate.

### **Assembly Resolutions**

Two resolutions from the 2016 Churchwide Assembly were assigned to the Office of the Secretary for further work and ultimately a recommendation for response. Motion E asks the Church Council to study the removal of **13.32.02**, relating to the prohibition of compensation for the Vice President. In looking at the required duties of the vice president, there does not appear to be the work load that would call for compensation. The bylaw does permit reimbursement for expenses incurred by the vice president in doing this work.

We have been blessed by vice presidents who have gone far beyond their constitutional responsibilities in serving this church. It should be quickly pointed out that this service is not required or expected. It might be appropriate to further spell out the reimbursement policy for the vice president in either a policy or continuing resolution. I welcome further input from the council as we continue this study.

Motions D and CA16.02.03q both dealt with the issue of gender identity and specifically calls for a review of the “representational principles” in light of a study of the issue by the Church Council. I am in conversation with the Theological Discernment staff in the Office of the Presiding Bishop about how to provide materials or a presentation to the council on this topic. I anticipate that part of the April 2018 meeting of the council will have time set aside for work on this issue.

### **Closing Thoughts**

The role of the Church Council appears to be in transition. I welcome the renewed energy in defining how the council does its work. It is a sign of commitment and thoughtful leadership. I also want to caution that the roles given the council in the constitution are not intended as busy work. The tending of relationships among the expressions, agencies, schools and separately incorporated ministries is an important role for the council. At times this can seem mechanical tinkering, but it is important that the Church Council steward these relationships and steward them into the future.

It is true that the council is the board of directors of the ELCA corporation. It is also true that the council is the interim legislative authority between meetings of the churchwide assembly. This dual role does contain some tensions. From my perspective, that is a good thing. It helps us pay attention to the work of the churchwide organization and it forces us to look to God’s future for this church. There should be time for housekeeping issues and there should be time to dream dreams. From my chair, that is what you have been called to do. I give thanks to God for your wisdom and work. I know that the whole church is blessed as you come together as the Church Council.

### Appendix A

	N				<i>Formula</i>	Additional	Church	<b>Total</b>
Synod	Congs	Baptized	/50	6,000	<i>Members</i>	Members	allocated	<b>Members</b>
							members	
1A Alaska Synod	30	8,459	1	1	<b>2</b>	2	2	<b>6</b>
1B Northwest Washington Synod	96	34,037	2	6	<b>8</b>	2		<b>10</b>
1C Southwestern Washington Synod	82	27,243	2	5	<b>7</b>	2		<b>9</b>
1D Eastern Washington-Idaho Synod	87	21,812	2	4	<b>6</b>	2		<b>8</b>
1E Oregon Synod	112	31,586	2	5	<b>7</b>	2		<b>9</b>
1F Montana Synod	126	34,067	3	6	<b>9</b>	2		<b>11</b>
2A Sierra Pacific Synod	182	40,067	4	7	<b>11</b>	2		<b>13</b>
2B Southwest California Synod	112	26,868	2	4	<b>6</b>	2		<b>8</b>
2C Pacifica Synod	107	29,003	2	5	<b>7</b>	2		<b>9</b>
2D Grand Canyon Synod	89	44,554	2	7	<b>9</b>	2		<b>11</b>
2E Rocky Mountain Synod	156	56,880	3	9	<b>12</b>	2		<b>14</b>
3A Western North Dakota Synod	171	57,672	3	10	<b>13</b>	2		<b>15</b>
3B Eastern North Dakota Synod	208	92,234	4	15	<b>19</b>	2		<b>21</b>
3C South Dakota Synod	205	102,004	4	17	<b>21</b>	2		<b>23</b>
3D Northwestern Minnesota Synod	228	87,818	5	15	<b>20</b>	2		<b>22</b>
3E Northeastern Minnesota Synod	134	58,723	3	10	<b>13</b>	2		<b>15</b>
3F Southwestern Minnesota Synod	241	111,254	5	19	<b>24</b>	2		<b>26</b>
3G Minneapolis Area Synod	145	171,131	3	29	<b>32</b>	2		<b>34</b>
3H Saint Paul Area Synod	106	118,211	2	20	<b>22</b>	2		<b>24</b>
3I Southeastern Minnesota Synod	173	117,259	3	20	<b>23</b>	2		<b>25</b>
4A Nebraska Synod	235	97,428	5	16	<b>21</b>	2		<b>23</b>
4B Central States Synod	171	47,858	3	8	<b>11</b>	2		<b>13</b>
4C Arkansas-Oklahoma Synod	51	8,066	1	1	<b>2</b>	2	2	<b>6</b>
Northern Texas-Northern								
4D Louisiana Synod	98	21,983	2	4	<b>6</b>	2		<b>8</b>
4E Southwestern Texas Synod	125	35,522	3	6	<b>9</b>	2		<b>11</b>
4F Texas-Louisiana Gulf Coast Synod	107	35,059	2	6	<b>8</b>	2		<b>10</b>
5A Metropolitan Chicago Synod	175	81,593	4	14	<b>18</b>	2		<b>20</b>
5B Northern Illinois Synod	146	66,912	3	11	<b>14</b>	2		<b>16</b>
5C Central/Southern Illinois Synod	127	38,984	3	6	<b>9</b>	2		<b>11</b>
5D Southeastern Iowa Synod	136	88,442	3	15	<b>18</b>	2		<b>20</b>
5E Western Iowa Synod	130	49,766	3	8	<b>11</b>	2		<b>13</b>
5F Northeastern Iowa Synod	151	70,861	3	12	<b>15</b>	2		<b>17</b>
5G Northern Great Lakes Synod	80	25,609	2	4	<b>6</b>	2		<b>8</b>
5H Northwest Synod of Wisconsin	197	85,163	4	14	<b>18</b>	2		<b>20</b>
5I East-Central Synod of Wisconsin	123	76,264	2	13	<b>15</b>	2		<b>17</b>
5J Greater Milwaukee Synod	127	71,849	3	12	<b>15</b>	2		<b>17</b>

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5K	South-Central Synod of Wisconsin	138	94,742	3	16	<b>19</b>	2		<b>21</b>
5L	LaCrosse Area Synod	74	32,765	1	5	<b>6</b>	2		<b>8</b>
6A	Southeast Michigan Synod North/West Lower Michigan	113	41,021	2	7	<b>9</b>	2		<b>11</b>
6B	Synod	115	34,577	2	6	<b>8</b>	2		<b>10</b>
6C	Indiana-Kentucky Synod	183	49,681	4	8	<b>12</b>	2		<b>14</b>
6D	Northwestern Ohio Synod	161	69,413	3	12	<b>15</b>	2		<b>17</b>
6E	Northeastern Ohio Synod	169	51,699	3	9	<b>12</b>	2		<b>14</b>
6F	Southern Ohio Synod	190	61,701	4	10	<b>14</b>	2		<b>16</b>
7A	New Jersey Synod	167	51,961	3	9	<b>12</b>	2		<b>14</b>
7B	New England Synod	178	50,090	4	8	<b>12</b>	2		<b>14</b>
7C	Metropolitan New York Synod	189	59,285	4	10	<b>14</b>	2		<b>16</b>
7D	Upstate New York Synod	167	50,862	3	8	<b>11</b>	2		<b>13</b>
7E	Northeastern Pennsylvania Synod	268	114,934	5	19	<b>24</b>	2		<b>26</b>
7F	Southeastern Pennsylvania Synod	150	69,180	3	12	<b>15</b>	2		<b>17</b>
7G	Slovak Zion Synod	21	3,426	1	1	<b>2</b>	2	2	<b>6</b>
8A	Northwestern Pennsylvania Synod	80	19,353	2	3	<b>5</b>	2		<b>7</b>
8B	Southwestern Pennsylvania Synod	169	61,324	3	10	<b>13</b>	2		<b>15</b>
8C	Allegheny Synod	117	32,446	2	5	<b>7</b>	2		<b>9</b>
8D	Lower Susquehanna Synod	232	86,136	5	14	<b>19</b>	2		<b>21</b>
8E	Upper Susquehanna Synod	125	30,015	3	5	<b>8</b>	2		<b>10</b>
8F	Delaware-Maryland Synod Metropolitan Washington, D.C.	165	57,516	3	10	<b>13</b>	2		<b>15</b>
8G	Synod West Virginia-Western Maryland	74	27,911	1	5	<b>6</b>	2		<b>8</b>
8H	Synod	60	10,550	1	2	<b>3</b>	2	1	<b>6</b>
9A	Virginia Synod	153	33,609	3	6	<b>9</b>	2		<b>11</b>
9B	North Carolina Synod	190	55,848	4	9	<b>13</b>	2		<b>15</b>
9C	South Carolina Synod	151	45,049	3	8	<b>11</b>	2		<b>13</b>
9D	Southeastern Synod	144	40,233	3	7	<b>10</b>	2		<b>12</b>
9E	Florida-Bahamas Synod	177	52,295	4	9	<b>13</b>	2		<b>15</b>
9F	Caribbean Synod	33	3,979	1	1	<b>2</b>	2	2	<b>6</b>
		<b>9,122</b>	<b>3,563,842</b>	<b>186</b>	<b>598</b>	<b>784</b>	<b>130</b>	<b>9</b>	<b>923</b>

2016 Congregational Report Form data is used.

Appendix B  
Prepared by Kenneth Inskeep  
A Review of the Annual Report of Congregations for 2016  
Evangelical Lutheran Church in America

**Congregations and Participation**

The number of congregations in the ELCA in 2016 was 9,252. This is a decline of 0.7 percent when compared to 2015 (N=9,320). This rate of decline in the number of congregations at 0.7 percent has been consistent since 2012.

Baptized membership in the ELCA in 2016 was 3,563,842. This is a decline of 2.8 percent (-104,192) from 2015 and a decline of 16.6 percent (708,846) from 2010. For perspective, the average size of a synod in 2016 was 54,828 baptized members, so the decline in baptized members from 2015 to 2016 was roughly the equivalent of two synods.

The rate of membership decline is faster than the rate of decline in the number of congregation. In 2015, the average size of a congregation, based on baptized members, was 394. In 2016, the average size of a congregation was 385 baptized members.

Child baptisms declined by 5.8 percent from 2015 (41,055) to 2106 (38,659). Adult baptisms or affirmations of faith also declined by 5.8 percent from 2015 (39,809) to 2016 (37,515). As a percent of baptized membership, losses due to death has remained remarkably consistent from 2010 at about one percent of baptized membership per year. In 2016, 38,473 baptized members died.

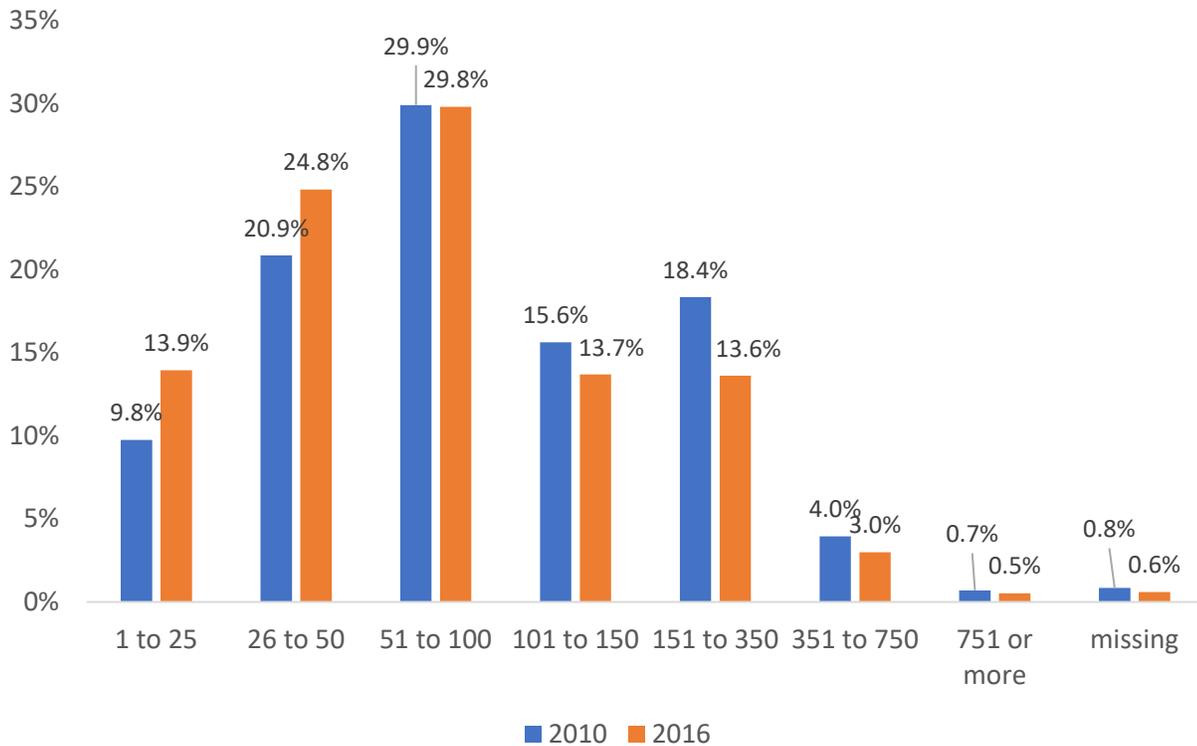
In 2016, about 5 percent of the baptized membership of the ELCA was reported lost by transfer, or by some “other” source, or through statistical adjustment.

In 2016, the number of active participants in the ELCA, including children and non-members (anyone who actively participates in worship, Bible study, choir, youth events, Christian education, service opportunities, etc.) was 2,261,946. This is a decline of 2.8 percent from 2015. The number of active participants has regularly decline since 2010.

In 2016, the number of worship attendees was 93,583. This is a decline of 38,226 from 2015 to 2016. Worship attendance, since 2010, has declined at a faster rate than baptized membership. Baptized membership since 2010 has declined by 16.6 percent compared to a decline of 21.1 percent for worship attendance. Just over a quarter (26.3%) of baptized members are regular worship attendees.

The decline in worship attendance has increased the number of small congregations. In 2010, 9.8 percent of ELCA congregations (976) averaged 25 or fewer worship attendees. In 2016, 13.9 percent of ELCA congregations (1,291) averaged 25 or fewer. See Figure 1.

### Congregations in the ELCA by Worship Attendance in 2010 and 2016



### Congregational Finances

Congregational receipts in 2016 totaled \$2.48 billion. This is up from \$2.46 billion in 2015. In contrast, total disbursements were down from \$2.46 billion in 2015 to \$2.44 billion in 2016. This created a surplus of \$41 million. Congregations appear to be focused on reducing indebtedness which decreased from \$1.6 billion in 2015 to \$1.3 billion in 2016.

Designated and undesignated giving account for 82.4 percent of all receipts. This is down from 83.1 percent in 2015 and 84.8 percent in 2010. This means, congregations are relying less on giving, though they still rely heavily on giving, for covering their expenses. In 2016, undesignated giving, at \$1.76 billion, was essentially flat, when compared to 2015. However, when compared to 2010, undesignated giving has declined by 4.1 percent (unadjusted for inflation).

Undesignated giving, which made up 16.2 percent of all giving in 2016, was \$284 million. This rate of undesignated giving, at about 16 percent of all giving, has not increased since 2012.

As membership has declined, so has total giving (undesignated and designated). In 2010, total giving was \$2.11 billion. In 2016, it was \$2.04 billion. This decline, however, is not as precipitous as one might expect given the decline in membership. Fewer members are giving more. In 2010, a typical worship attendee gave \$1,781 on an annual basis. In 2016, a typical worship attendee gave \$2,180. Adjusted for inflation, the amount for 2016 was only slightly higher at \$1,979.

In 2016, mission support, which is the money contributed by congregations for the work of synods and the churchwide organization of the ELCA, was \$97.5 million. (This figure reported by congregations is higher than the \$96.1 million synods and the churchwide organization actually received.) Based on \$97.5 million, mission support is 4.8 percent of total giving. In 2010, mission support was 5.1 percent of total giving.

In 2016, congregations reported giving \$106.9 million to other benevolent causes. This is 5.2 percent of total giving. This percent given to other benevolent causes has remained the same since 2010.

**The Congregational Vitality Questions**

Questions about the vitality of congregations were included on both the 2015 and 2016 annual report forms. These 15 items are intended to provide congregations with an alternative to membership and finances to describe the work of their congregation. Scores were very similar from 2015 to 2016. (See Table 1.) Congregations scored themselves highest (above 4) on worship that nurtures faith, being a positive force in the community (4.5 in 2015 and 4.1 in 2016), helping members deepen their relationship with God, and addressing social concerns. The two items with scores the lowest scores were working for social justice/advocacy and equipping members to share their faith.

Table 1: Vitality Scores

1 (Weak), 5 (Strong)	2015	2016
Worship Nurtures Faith	4.5	4.5
Clear Sense of Mission	3.8	3.8
Excitement about Future	3.8	3.8
Positive Force in Community	4.5	4.1
Ready to Try Something New	3.5	3.5
Works for Social Justice/Advocacy	3.2	3.3
Helps Deepen Relationship w/ God	4.1	4.1
Building Member Relationships	3.9	3.9
Incorporating Newcomers	3.6	3.7
Seeking/Using Member Gifts	3.6	3.6
Equipping Members to Share Faith	3.2	3.2
Addressing Social Concerns	4.0	4.0
Managing Disagreements	3.6	3.6
Interacting with Local Community	3.9	3.9
Live Out Faith in Daily Lives	3.8	3.9

Seminary	Location(s)	President	Supp. Synods. Enrollment (2016-17)	
			(by Region) <sup>1</sup>	(ALL/ELCA/MDIV/TEEM) <sup>2</sup>
Luther Sem.	St. Paul, MN	Robin Steinke	Regions 1&3	523/377/238
PLTS/Calif Luth U	Berkeley, CA	Raymond Pickett	Regions 1&2	80/64/30/32
LSTC	Chicago, IL <i>(also partner in LSPS in Austin, TX)</i>	James Nieman	Regions 4&5	209/132/91
Trinity	Columbus <i>(soon to reunite with Capital U)</i>	Stan Olson (int)	Region 6	79/60/44
WTS	Dubuque, IA <i>(also LSPS in Austin, TX)</i>	Louise Johnson	Regions 4&5	150/145/88/37
ULS (LTSG & LSTP) (two campuses)		Theresa Latini	Regions 7&8	
LSTG (to 6/30/17)	Gettysburg, PA			129/110/65
LTSP (to 6/30/17)	Philadelphia, PA			254/118/67/2
LTSS/LR Univ	Columbia, SC	David Ratke	Region 9	77/47/40
	<i>(also supports educational programing in Hickory and Asheville, NC and the Lutheran Theological Center in Atlanta, GA)</i>			
<b>TOTAL</b>				<b>1501/1053/663/71</b>

<sup>1</sup> Supporting synods provide budget support to the seminaries (in the fiscal year that ended 6/30/16, this totaled \$3,469,270). They also elect roughly 80% of seminary board members (the remainder are elected by the ELCA Church Council).

<sup>2</sup> This is the most recent set of complete enrollment statistics. The complete statistical report for the current academic year should be available by early December. The four numbers reported here are 1. All students enrolled in all programs; 2. All ELCA students enrolled in all programs; 3 All ELCA MDiv students 4. All TEEM students (all of whom are ELCA). Currently three schools operate TEEM programs—one for each seminary cluster (Eastern, Covenant, Western).

In addition to this 2016-2017 information, the members of the Church Council may be interested in some systemwide statistics:

1. While we can't report complete 2017-18 enrollment data until we have gathered all that information in the next month we do have one statistic that the Fund for Leaders staff requested that the seminary registrars supply in time to be shared at the fall meeting of the FFL Leadership Table. That one statistic is the number of ELCA M.Div. candidates who first began their studies this fall. The 2017 systemwide total is 197. The good news is that this is a 20% increase over the 2016 fall total of 164. It appears that a number of efforts by the CWO, synods and the seminaries to step up our work in identifying, encouraging and supporting candidates for rostered ministry are starting to bear fruit.

With the Bishop's Initiative underway along with the 2018 Campaign focus on leadership and the seminaries' new common work to enroll and prepare more—and more diverse-- leaders supported by a grant from inFaith and the set-aside of approximately \$160,000 of the churchwide grant to seminaries, there are good reasons to believe that we can expect stronger gains in 2018 in entrance to candidacy and seminary enrollment.

2. Tuition for full-time students at ELCA seminaries for the 2017-18 academic year averages \$16,580. While we won't have data on how much of this is being covered by scholarships until the academic year is over, based on recent patterns (and the new scholarship dollars available through the Bishop's Initiative and increased focus on scholarships by seminary donors), we can expect that considerably more than half of that gross tuition figure will be covered by scholarships.

A bit more detail that some may find helpful: The most recent annual comparative report of seminary finances (2015-2016) shows that the seminaries received a total that year of \$14,124,174 in gross tuition. Of this total, \$7,502,771 (53%) was covered by scholarship dollars from a mix of seminary endowment funds, current donors, and the FFL. The FFL contributed \$1,427,201 (19%) of that scholarship total. I expect that, given increased attention given to scholarships already last year, when we get the 2016-2017 figures, we'll see that scholarships already played a bigger role than in previous years. It certainly looks like our efforts in 2018 will be building on what is already positive momentum.

## Joint Leadership Table Executive Summary September 13-14, 2017

### **Purpose and Approach**

The Joint Leadership Table meeting was an opportunity for representatives of the Executive Committee of the ELCA Church Council, the Executive Committee of the Conference of Bishops, the Administrative Team of the churchwide organization and the ELCA Future Directions table to gather with one another to discern and shape shared leadership for the implementation of “Called Forward Together in Christ: ELCA Future Directions 2025.” In several facilitated sessions, participants worked collaboratively with the goals of affirming overall strategies for the church’s two strategic foci of congregational vitality and leadership, discerning individual roles and accountabilities in those strategies, and committing to specific action steps for 2018-2019 to move each strategy forward.

### **Outcomes**

The format of the joint meeting was affirmed and appreciated, and participants committed to sustained communication between leadership tables. New areas of potential shared collaboration and new perspectives on existing resources emerged as participants brought their own experiences and contexts to the conversation. The need for three overarching strategies emerged from the discussion: an overall strategy to reinforce the identity and sustainability of this church and its ministries; a strategy for creating, assessing and sustaining healthy, vital congregations; and a strategy for reimagining leadership and resourcing leaders to shepherd this church into God’s future. As hoped, each table made commitments to specific, often interrelated action steps toward the three strategic areas. Where collaborative action steps were established, a lead and a support group were identified. Whenever possible, participants identified dates and measurable outcomes for their actions.

### **List of Commitments by Leadership Table**

#### Shared commitments of all the tables

- **Overall commitments**
  - Continue to embrace our identity: “We are Church; We are Lutheran; We are Church Together; We are Church for the Sake of the World” as key to church vitality and sustainability
  - Clearer, regular, transparent communication among leadership tables.
- **Congregational vitality**
  - Make congregational vitality a primary focus in major ELCA gatherings (communicating best practice, stories of success, learnings)
  - Share the agreed-upon definition(s) of “congregational vitality” in terms that congregations can easily use to recognize vitality in their contexts
  - Communicate best practices of congregational vitality
- **Leadership**
  - Support creative efforts of Theological Education Advisory Committee regarding stewardship of seminary resources; actively support seminary reform and shared work toward sustainability
  - Grow leaders for vital congregations by supporting leadership formation (seminaries, lay schools) and leadership development (continuing education)

### ELCA Church Council

- **Overall commitments**
  - Begin development of a framework for a strategy for sustainability of this church in all three of its expressions
  - Emphasize sustainability conversation at each of its subsequent meetings
- **Congregational vitality**
  - Receive and develop a sense of ownership of the report from Conference of Bishops in Nov. 2017 on definition of congregational vitality (see below)
  - Use this definition to ask churchwide organization for existing and adapted assessment tools to provide regular updates on congregational vitality, based on a longitudinal study with results shared in the form of a dashboard
- **Leadership**
  - Support a one-seminary proposal from Theological Education Advisory Committee at its Nov. 2017 meeting, or request such a proposal

### Conference of Bishops

- **Congregational vitality**
  - Discuss and define “congregational vitality” at Fall 2017 meeting, starting with definition developed by Congregational Vitality Project. Report to Nov. 2017 meeting of Church Council
  - Ask its Domestic Mission (New and Renewing Congregations) Committee, with support from churchwide organization, to take the lead and convene a symposium on how best to assess the Director of Evangelical Mission program across the church
  - At 2019 Bishops Academy, learn more from a New York attorney working with congregations on how they might repurpose property and envision new ministry
  - Develop a strategy for property repurposing in alignment with mission (with support from churchwide organization and Mission Investment Fund)
- **Leadership**
  - Reimagine the role of pastor as leader, and address requirements for continuing education and accountability
  - Domestic Mission (Leadership) Committee works with churchwide organization staff to reassess candidacy processes to build the leadership this church needs; address leadership deficits and provide adequate support and coaching
  - Domestic Mission (Leadership) Committee works with churchwide organization staff to revise Vision and Expectations documents, which will then be considered for approval by Church Council

### Churchwide Organization

- **Congregational Vitality**
  - Continue Congregational Vitality project (Domestic Mission)
  - At direction of Church Council, provide resources for conversations about leadership and vitality in congregations and synods.

- Develop a churchwide assessment of congregational vitality (Research & Evaluation, Office of the Secretary)
- Extend “God’s Work. Our Hands.” Sunday messaging to deepen engagement of ELCA expressions and ministries (Mission Advancement, with support and input from Conference of Bishops). Deepen engagement of ministry partners such as social ministry organizations, colleges and universities, outdoor ministries
- Support symposium on role and function of DEMs (convened by Conference of Bishops)
- Work with Conference of Bishops of strategy for repurposing property for mission (Domestic Mission)
- **Leadership**
  - Continue to support the work of the Theological Education Advisory Committee; support TEAC’s work of seminary reform and in networking lay schools
  - Support Conference of Bishops in reassessing candidacy process and revising Vision and Expectations document (Domestic Mission)
  - Support Conference of Bishops in addressing theological formation and continuing education (Domestic Mission, Office of the Secretary)

## Matrix of Commitments

### Key

Roles: L = Lead; S = Support; All

CC = ELCA Church Council

COB = Conference of Bishops

CWO = Churchwide organization

Priority Area and Commitments	Table		
Overall Commitments	CC	COB	CWO
*Embrace fourfold identity: We are church/Lutheran/church together/church for the sake of the world	All	All	All
*Communication among leadership tables	All	All	All
*Provide resources for conversations about leadership and vitality in congregations and synods			L
*Develop sustainability framework for church in all three expressions	L		
*Emphasize sustainability framework at every meeting	L		
Congregational Vitality	CC	COB	CWO
*Develop definition, report to CC (Fall 2017)	S	L	
*Support and adopt definition	All	All	All
*Direct CWO to create assessment tools based on definition	L		S
*Communicate definition and best practices of congregational sustainability	All	All	All
*Make congregational vitality a primary focus in major ELCA gatherings	All	All	All
*Continue Congregational Vitality project			L
*Develop a churchwide assessment of congregational vitality			L
*Extend "God's Work. Our Hands." messaging to deepen engagement of ELCA expressions and ministry partners		S	L
*Assess Director of Evangelical Mission program across the church		L	S
*Strategy for property repurposing in alignment with mission		L	S
*At 2019 Bishops Academy, learn more from a NY attorney working with congregations on envisioning new kinds of ministry		L	
Leadership	CC	COB	CWO
*Support creative efforts of Theological Education Advisory Committee (TEAC) in stewardship of seminary resources, seminary reform and shared work toward sustainability	All	All	All
*Support TEAC in efforts to network lay schools			S
*Support (or request) a one-seminary proposal from TEAC at Nov. 2017 meeting	L		
*Reimagine the role of pastor as leader, and address requirements for continuing education and accountability		L	S
*Reassess candidacy processes to build leadership, address deficits and provide adequate support and coaching		L	S
*Grow leaders for vital congregations by supporting leadership formation (seminaries, lay schools) and leadership development (continuing education)	All	All	All
*Revise Vision and Expectations documents		L	

**EVANGELICAL LUTHERAN CHURCH  
IN AMERICA**

**Leadership Tables**

**MINUTES**

**September 13-14, 2017**

**Prepared by the  
Office of the Secretary**

# EVANGELICAL LUTHERAN CHURCH IN AMERICA

## LEADERSHIP TABLES

### MINUTES

September 13-14, 2017

A combined meeting of the Executive Committee of the Church Council of the Evangelical Lutheran Church in America (ELCA), the Executive Committee of the Conference of Bishops, the Administrative Team of the churchwide organization and the Future Directions Table was convened on Wednesday, Sept. 13, 2017, in the Augsburg Conference Room of the Lutheran Center in Chicago, Ill.

#### ORGANIZATION OF THE MEETING

The following people were present for all or part of the meeting:

*\* Member of multiple tables*

#### Members of the Leadership Tables:

##### *Executive Committee of the Church Council:*

The Rev. Elizabeth A. Eaton, presiding bishop\*  
Mr. William B. Horne III, vice president  
The Rev. Wm Chris Boerger, secretary\*  
The Rev. Linda O. Norman, treasurer\*  
The Rev. William O. Gafken, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops\*  
Mr. Allan J. Bieber\*  
Mr. Reid A. Christopherson (*excused*)  
Ms. Cynthia M. Gustavson  
Ms. Maren Hulden  
Mr. James M. Hushagen  
Mr. Clarence M. Smith

##### *Executive Committee of the Conference of Bishops:*

The Rev. James A. Arends, bishop of the La Crosse Area Synod  
The Rev. Tracie L. Bartholomew, bishop of the New Jersey Synod and vice chair of the Conference of Bishops (*by telephone*)\*  
The Rev. R. Guy Erwin, bishop of the Southwest California Synod  
The Rev. Shelley R. Wickstrom, bishop of the Alaska Synod

##### *Administrative Team:*

The Rev. Stephen P. Bouman, executive director, Domestic Mission  
The Rev. M. Wyvetta Bullock, executive for administration\*  
Ms. Christina Jackson-Skelton, executive director, Mission Advancement  
The Rev. Rafael Malpica Padilla, executive director, Global Mission

##### *Future Directions Table:*

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod  
The Rev. Irma B. Bañales  
Mr. Matthew Y. Bishop  
The Rev. Tiffany C. Chaney  
Mr. Randall S. Foster  
The Rev. Vicki T. Garber  
The Rev. Daniel W. Gerriets  
The Rev. Stephen R. Herr  
The Rev. Connie A. Miller  
Mr. David Trost

#### Resource People:

*Facilitator:* Ms. Lyla Rogan

*Office of the Presiding Bishop:* Mr. Kenneth W. Inskip, executive for research and evaluation  
Ms. Mary Ann Schwabe, natural systems coordinator  
Ms. Jodi L. Slattery, assistant to the presiding bishop for governance

*Office of the Secretary:* Mr. Frank F. Imhoff, manager for official documentation

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### Wednesday, September 13, 2017

#### Plenary Session I

#### OPENING PRAYER AND DEVOTION

The Rev. Elizabeth A. Eaton, presiding bishop of the ELCA, called the first plenary session to order at 9:05 a.m. She read Isaiah 43:1-3a and led the gathering in prayer. The presiding bishop described the significance of this meeting in the history of the ELCA, especially in the context of her “church together” emphasis. Leadership and congregational vitality are the priorities for 2018-2019. The future directions of this church that were identified by the Called Forward Together in Christ process include five goals. The two foci cut across the goals and do not replace them. She gave examples of those priorities in each expression of this church and expressed hope for this meeting to affect positive change in those areas.

#### FOCUSING THE CONVERSATION AND WORK

Ms. Lyla Rogan, facilitator, welcomed the participants and invited them to introduce themselves. She outlined the purposes of the meeting: to provide collaborative leadership toward the goals identified in “Called Forward Together in Christ: ELCA Future Directions 2025,” to clarify broad strategies regarding congregational vitality and leadership, and to determine actions that may be taken in 2018-2019 regarding each priority individually or collectively by the Church Council, by the Conference of Bishops or in the operational planning of the churchwide organization. Determining actions to be taken would involve recognizing the roles of the various actors, their interrelationships and accountability, and from where the resources would come to support their decisions. In retreat, the Church Council had asked for measurable outcomes that could be monitored and evaluated. She identified several “givens” for the meeting:

- “ELCA Future Directions 2025” was formally adopted by the Church Council.
- Congregational vitality and leadership are foundational for reaching all stated goals.
- The leadership tables understand the significance of working collaboratively.
- For the short term, it is important to focus on a few areas for action.
- Focusing on congregational vitality and leadership does not ignore the other goals.

Ms. Rogan also outlined an agenda for the meeting.

##### Congregational vitality

- Presentations to prompt discussion
- Discussion of assumptions about change
- Working session to identify strategies and actions
- A small number of areas to work on more closely

##### Leadership

- Begin the discussion
- Working session to identify strategies and actions
- Future Directions Table meets separately from other tables
- Conclude with proposals for action

Mr. William B. Horne II, vice president of the ELCA and chair of the Church Council, also brought greetings on behalf of the council. He noted that the Church Council had taken ownership of “ELCA Future Directions 2025” and needed this meeting with other leadership groups to add clarity to the goals it presented. He spoke of attending synod assemblies and getting the impression that this church was ready for change. Now is the time to talk about what that change is to be. This meeting was an opportunity to speak candidly and collaborate about the future of this church.

Ms. Rogan presented a table of the goals in “ELCA Future Directions 2025” and some of the priority actions identified regarding congregational vitality and leadership.

Goals	Congregational Vitality	Leadership
1: A thriving church, spreading the gospel and deepening faith for all people.	<ul style="list-style-type: none"> <li>• Renew and strengthen evangelism</li> <li>• Renewal and formation of congregations and worship communities</li> </ul>	<ul style="list-style-type: none"> <li>• Equip leaders to communicate our theology and beliefs</li> <li>• Formation, education and continuing development of leaders</li> </ul>
2: A church equipping people for their baptismal vocations in the world and this church	<ul style="list-style-type: none"> <li>• Faith formation and practice</li> <li>• Youth and young adults</li> </ul>	<ul style="list-style-type: none"> <li>• Youth and young adults in mission (equipping for leadership)</li> </ul>
3: An inviting and welcoming church that reflects and embraces diversity	<ul style="list-style-type: none"> <li>• A welcoming and outwardly focused church</li> <li>• Congregations reaching out in their communities</li> </ul>	<ul style="list-style-type: none"> <li>• Theological and cultural competence (welcoming church)</li> <li>• Church leadership profile</li> </ul>
4: A visible church deeply committed to working ecumenically and with other people of faith for justice, peace and reconciliation	<ul style="list-style-type: none"> <li>• Public witness and action on poverty, hunger and disasters</li> </ul>	<ul style="list-style-type: none"> <li>• Equipping leaders - discrimination and justice work</li> </ul>
5: A well-governed, connected and sustainable church	<ul style="list-style-type: none"> <li>• Communication (proclamation, evangelism, connecting the church, shared experience and learning)</li> </ul>	<ul style="list-style-type: none"> <li>• Good governance</li> <li>• Aligning resources to priorities (e.g., commitment to leaders)</li> </ul>

She asked the participants to keep the priority actions in mind during the meeting’s discussions. A second table displayed the major initiatives of the churchwide organization that are already addressing congregational vitality and leadership.

Current Major Initiatives - Churchwide Organization View	
<u>Congregational Vitality</u> <ul style="list-style-type: none"> <li>• Congregational vitality project (DM)</li> <li>• Directors for Evangelical Mission</li> <li>• New and renewing congregations (ELCA Campaign)</li> <li>• God’s Work. Our Hands.</li> <li>• Comprehensive Mission Support Strategy</li> </ul>	<u>Leadership</u> <ul style="list-style-type: none"> <li>• Theological Education Advisory Committee - TEAC</li> <li>• Bishop’s Leadership Initiative</li> <li>• Young Adults in Global Mission</li> <li>• Ethnic specific and multicultural ministry initiatives</li> <li>• International Leaders Program (ELCA Campaign)</li> </ul>

Ms. Rogan invited the participants to stand in groups of about three people to consider actions to achieve congregational vitality or to develop church leaders. What major strategy or idea, if implemented, could be transformational in the next few years?

In plenary session, participants mentioned coaching congregations before they have problems, incorporating the gifts of Young Adults in Global Mission once they return to this church, training ministers to be trainers of congregation members and of other ministers, convening meetings of congregation presidents, taking a renewed look at the catechism, offering more scholarships through the Fund for Leaders to immigrants or members of other diverse communities, differentiating the roles of each expression of this church in addressing congregational vitality and leadership, investing in campus ministry, and recognizing that leadership is different in each context.

Ms. Rogan invited the participants to stand in different groups of about three people to discuss, if this meeting is to achieve its purpose, what must be addressed and what, if anything, must be avoided.

In plenary session, participants said they must avoid discounting any ideas as well as never voicing an idea. They said they must discuss how congregations can take ownership of the decisions, what will not be done to take on new directions, what to do differently to be more effective, what the church does to be “church” before addressing what is needed, who is responsible for what and when, and money.

## CONGREGATIONAL VITALITY

Ms. Lyla Rogan introduced the subject of congregational vitality by recognizing that elements of congregational vitality were interrelated with the priority of leadership. She outlined the presentations to be provided in this session of the meeting, asking participants to think about the ideas and assumptions about change (paradigm shifts) that may influence the strategy or actions regarding congregational vitality. It was important to identify what change is to be effected. Resources needed to achieve a goal must also be named.

The Rev. Stephen P. Bouman, executive director of the Domestic Mission unit, described an assessment of the process used to award grants for congregational renewal. It was too cumbersome; its focus was too small; it was often too late to be effective; and its core was survival instead of renewal. To quickly change focus of the renewal grant process from renewal to vitality, a Congregational Vitality Project was launched to bolster and build networks, share what was learned across this church, and embrace concepts of adaptive change. Instead of trying to have an impact on a few hundred congregations, its energies were leveraged through the work of directors for evangelical mission and pilot synods. The renewal grant process was suspended and will be redesigned through 2018 to focus in 2019 on strategies that will address congregational vitality in all ELCA congregations. The Domestic Mission unit is using the priorities of congregational vitality and leadership to rethink all it does.

The Rev. Tracie L. Bartholomew, bishop of the New Jersey Synod, vice chair of the Conference of Bishops and a member of the Future Directions Table, presented a synod perspective on nurturing congregational vitality. Change, congregational vitality and sustainability were already part of the synod’s values. The synod staff made decisions about where to devote resources, and it decided not to put time and energy into 10-member congregations. Congregations showing signs of vitality could be given a boost to grow healthier or more vibrant. Staff, colleagues and ecumenical partners were engaged in using grants and other resources to help congregations. Some frustration was experienced with congregations that did not want the help. One survey showed that the biggest stress for congregation leaders was whether the congregation would still exist in a couple years. That anxiety takes a toll on imaginations and a willingness to experiment.

A discussion ensued about the synod’s role in closing a congregation, the legacy process and resources, trying to engage the congregation while it still has options, an attorney in New York working with congregations on how they might envision new ministry in that place even if the congregation closed, sharing the stories of congregations that closed well, sustainability and vitality in marginal communities, and sharing the stories of congregational vitality.

Ms. Maren Hulden, a member of the Church Council, summarized a discussion about the meaning of congregational vitality as a shift from the view of Christians being “claimed, gathered and sent” to one where they are “sent, gathered and claimed.” A vital congregation is one in which Christ is alive, Christ is vital. Individuals may find Christ alive in their personal God-given passions, bringing the living Christ to the church and other Christians who also have God-given passions. Vital congregations find where Christ is alive in their communities.

Ms. Cynthia M. Gustavson, a member of the Church Council, said this “paradigm shift” has promises and challenges. Promises include that it involves passionate people already doing God’s work, but they do not call it that; Millennials who are generally not joiners are often doers; and it asks what God wants and not what the church wants. Challenges include that long-time members often feel marginalized.

Ms. Gustavson and Ms. Hulden left discussion questions with the participants.

- Can we think about vitality or life/aliveness with regard to Christ, rather than the congregation? Does that make a difference?
- How can congregations adopt a new way of framing the future without getting stuck in the language of a new model?
- Does “gathered” mean they have to join a church (with a building)? What are some alternatives?

- Does every congregation have to follow one or the other of these models? What about gathered/claimed/sent or gathered/sent/claimed?
- What are some examples of the sent/gathered/claimed model that are not politically divisive?
- How fluid is this “trinity” of actions? How do we break down the walls?

The Rev. Irma B. Bañales, a member of the Future Directions Table, and Mr. Allan J. Bieber, a member of both the Church Council and the Future Directions Table, led participants in table discussions to identify assumptions and ideas that may shape strategies and actions for 2018 and 2019.

Mr. Bieber recalled learning that God is unchanging and suggested that the church may be trying to mirror that attribute. Change may be uncomfortable because there is a loss of control, so the ultimate act of faith may be to let God change us. Perhaps the church needs to develop a culture that embraces change as a faithful act of ministry, an opportunity for service and a constant blessing, something to be celebrated. The church would not be dissatisfied because there are not enough members or dollars but because the hungry are not fed, the homeless have no shelter and the gospel is not heard and lived in their communities.

Pastor Bañales gave several examples of change in the context of the church during the past 20 years. She said that the church must understand the demographics, geography, language, economics, traditions, cultures and technology of its context. Congregational vitality and strong leadership put this understanding into practice, and it must be recognized in congregational leaders to build trust and relationships. The Northern Texas-Northern Louisiana Synod has concentrated that work in its Parish Lay Mission Academy, nine new mission starts and four renewal projects, and helping new leaders understand their own Lutheran identity. Rostered ministers must understand that they are accountable to God, to the community they serve, to the synod and to the ELCA. As the synod’s director for evangelical mission, she meets with mission developers, the bishop and bishop’s associate for leader formation and congregational care — not that one reports to the other but to collaborate on things that must be done and to work in mission together.

Ms. Rogan asked the participants to reflect at their tables about the presentations, writing down a few key ideas and assumptions about change that should shape this church’s strategy toward congregational vitality in 2018-2019.

## RECESS

The meeting of the leadership tables recessed at 11:13 a.m. for worship and for lunch. It reconvened at 1:00 p.m.

## FIRST MAJOR WORKING SESSION

Ms. Lyla Rogan shared the notes gathered at the end of the previous session with key ideas and assumptions about change that should shape this church’s strategy toward congregational vitality:

- Vitality is where Christ is alive in our world
- Change is a faithful act of ministry
- God’s Spirit is driving change, all about trust and God’s Spirit, not about fear that often motivates people
- Theology matters for change, God pulling us into the future, an apostolic church is sent
- Create space for diversity over expectation of normalcy
- What do we need to do to be “church”
- Change is, expect change
- Change will look different in each context
- Celebrate and play
- It is all right to be sent, gathered and claimed
- Qualitative measurements instead of quantitative
- Difficult to change congregations doing well, those not doing well least able to change
- Instead of winners and losers, change transforms reality
- Change and control, who gets to decide, how does this work for marginalized communities
- With any change comes pain
- Is it fear, change or exhaustion
- If change is a substitute for lack of discernment, how can we resist a fix-it culture
- Centralization is not a model, embraced in current context

One idea not written down was that, if we accomplish change successfully, the leadership cadre will be different by 2025. We are planning ourselves out of leadership.

Ms. Rogan outlined several characteristics of integrated change leadership, saying that successful and enduring change combines the advantages of top down and bottom up approaches.

Top down leadership

- offers vision and hope
- breaks up traditional patterns
- implements difficult structural or resource adjustments

Bottom up leadership

- builds capacity for sustainable change
- allows for contextual interpretation / difference
- generates capability and learning
- inspires others who are ready
- generates the stories that keep us inspired and hopeful

It was noted that social movements bring about change by a combination of “the top” being willing to restructure and of empowering and creating space for change by everyone. It may be helpful to think of creating a culture of change as a social movement within this church.

Ms. Rogan described the work of this session as developing proposals for continuing and new initiatives. At assigned tables, participants centered discussions around two questions:

- What major initiatives are already in place that should continue?
- Is there any adjustment or rethinking needed in how these are taken forward in 2018-2019?

She invited them to propose one or two strategies that the group considered “no brainers” for action in the next two years and be ready to say why.

Among the initiatives already in place that should continue, participants named “God’s work. Our hands.” Sunday, the Rostered Ministers Gathering, the four emphases (we are church; we are Lutheran; we are church together; we are church for the sake of the world), sustainable new and renewing congregations in communities of color and communities of poverty, poverty ministries, the AMMPARO strategy [Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities], Young Adults in Global Mission, ELCA World Hunger, Lutheran Disaster Response, the Connection program of the Indiana-Kentucky Synod, the directors for evangelical mission initiative, and area mission strategies.

Participants also talked about clearly defining certain words while avoiding jargon. “Vitality” means more than survival, membership and money. “Sustainability,” in rural and in inner city communities alike, is more than about finances. The terms are not about identifying churches for closing. These words may help define this church.

New initiatives that the participants proposed included building relationships of trust, casting vitality as the norm in this church, a congregational vitality conference for vitality coordinators, more opportunities for youth to consider leadership roles, a directors for evangelical mission symposium to assess the program, leadership coaching in congregations, communicating the vital best practices of congregations, a congregational vitality gathering or using synod assemblies to discuss congregational vitality, conferences and clusters for congregations to talk about vitality as well as any mistakes, continuous discernment about what it means to be Lutheran, and repurposing property for ministry.

There was also a comment about doing more to discern what God is calling this church to become.

Ms. Rogan noted that the session had raised several general concepts that needed attention, such as framing congregational vitality and sustainability as a hopeful message, bringing people together and equipping leaders at all expressions for change.

## **BREAK**

The meeting of the leadership tables recessed at 2:36 p.m. and reconvened at 2:59 p.m.

## **NARROW DOWN THE TOPICS**

Ms. Lyla Rogan noted that the initiatives identified in the previous session were embedded in the current work of the churchwide organization, finding pathways and connections with what was going on now toward congregational vitality. There was a strong call to talk about congregational vitality in ways that invite participation and engagement. She organized the initiatives into six topic areas. She invited participants to select one topic and discuss it with others interested in that topic, writing down what the group thinks should happen in the next two years.

1. Casting and spreading the vision of congregational vitality, what is meant by congregational vitality, and how we communicate what it is and is not
2. Repurposing property for ministry
3. How we further expand / embed “God’s work. Our hands.”
4. Conference or gathering on congregational vitality / use of existing gatherings
5. Directors for evangelical mission as change agents / leaders / nexus of relationships and symposium
6. How we talk about and understand sustainability

## **BRING THE STRATEGY INTO VIEW**

### **1. CASTING AND SPREADING THE VISION OF CONGREGATIONAL VITALITY, WHAT IS MEANT BY CONGREGATIONAL VITALITY, AND HOW WE COMMUNICATE WHAT IT IS AND IS NOT**

The group suggested that the Conference of Bishops could define “congregational vitality.” A simple resource could then be developed that will challenge congregations to name signs of vitality and what could be done to cultivate them.

Participants noted that a definition of “congregational vitality” already existed. The Conference of Bishops could use that definition as a starting point.

### **2. REPURPOSING PROPERTY FOR MINISTRY**

The group said that property aligns with mission and the use of property could be a measure of vitality. The Conference of Bishops could look at the New York attorney’s model of asking all congregations to have business plans (work of the Office of the Secretary and directors for evangelical mission). Congregations individually or in clusters could assess their property use in mission to their communities (work of Conference of Bishops, directors for evangelical mission and conference deans). An easy-to-use assessment tool could be developed (work of the Domestic Mission unit, for the churchwide organization, with the Conference of Bishops), and the tool could be used in pilot settings (work of synods with support from the churchwide organization’s Congregational Vitality Project).

Participants affirmed that the group had related property to mission. It was suggested that the assessment tool may have already been developed by the Southeastern Pennsylvania Synod. Regional and traditional sensitivities to property would need to be taken into account.

### **3. HOW WE FURTHER EXPAND / EMBED “GOD’S WORK. OUR HANDS.”**

The group considered “God’s work. Our hands.” to be a brand that could be expanded as a shared responsibility of congregations, synods and the churchwide organization. Expansion would not require additional resources and would provide high visibility for congregations in their communities. Expansion could be accomplished through social media and local organizing with Lutheran Disaster Response, camps, social ministry organizations and companion synods. The brand could be associated with vocation and daily life. Related stories could be shared at annual meetings.

Participants affirmed the group’s ideas and noted that the Congregational Vitality Project was already considering many of them.

### **4. CONFERENCE OR GATHERING ON CONGREGATIONAL VITALITY / USE OF EXISTING GATHERINGS**

The group suggested planning a gathering for 2020 by a congregational vitality coordinator to build relationships and inspire congregations to pursue congregational vitality. In 2018-2019 the churchwide organization could develop a job description for, fund and hire the coordinator. The coordinator could develop a toolkit to help synods introduce the gathering to their congregations. The synods would share stories of vitality with their congregations. The coordinator would report to the 2019 Churchwide Assembly and tour the synods.

Participants named existing resources that could be used instead of developing new ones and noted that the Congregational Vitality Project had a coordinator already. They affirmed the idea of having a conversation about congregational vitality at the Churchwide Assembly and added that every gathering of this church should include such a conversation.

#### **5. DIRECTORS FOR EVANGELICAL MISSION AS CHANGE AGENTS / LEADERS / NEXUS OF RELATIONSHIPS AND SYMPOSIUM**

The group wanted this church to develop a better understanding of the current focus of directors for evangelical mission on congregational vitality and to leverage that understanding for additional capacity. An action step could be hosting a gathering of directors for evangelical mission, bishops and other appropriate staff of the churchwide organization. It was noted that directors for evangelical mission serve as staff of both the synods and the churchwide organization. The gathering could explore variations in how the synods address congregational vitality, related paperwork and training.

#### **6. HOW WE TALK ABOUT AND UNDERSTAND SUSTAINABILITY**

The group asked for conversations about sustainability, with the understanding that all three expressions are church together. Consider a paradigm shift away from the idea that sustainability for a congregation is having a building and a rostered minister. Sustainability will look different in each context. Young adults seek to belong but not join. Other models of ministry — parish, circuit rider, grassroots or emerging — could be sustainable. A governance shift would require a constitutional review. Leaders could be trained to think about sustainability differently. New ministries could be started or renewed without the goal of becoming congregations.

Participants recommended involving large membership congregations in defining sustainability and noted that the Congregational Vitality Project was studying sustainability by anchoring new ministry starts with congregations.

#### **BREAK**

The meeting of the leadership tables recessed at 4:40 p.m and reconvened at 4:54 p.m.

#### **LEADERSHIP**

The Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops, noted that, of the two priorities (congregational vitality and leadership), one had an adjective and the other did not. Perhaps it would be helpful to draw out the strategic intent of the leadership priority by coming up with an adjective for “leadership.” About 15 years earlier, this church developed strategic directions that included: “Assist this church to bring forth and support faithful, wise, courageous leaders whose vocations serve God’s mission in a pluralistic world.” Since then adjectives in addition to faithful, wise and courageous, such as entrepreneurial, have come up. “Leadership” has often been equated with rostered ministry, yet this church develops a wide variety of leaders for God’s mission in the world. The leadership of this church does not look like it did 30 years ago and will not look like it does 30 years from now. The current challenge is to rethink leadership while hearing God’s promise, “I am about to do a new thing” (Isaiah 43:19). Coming up with adjectives for “leadership” involves considering who those leaders will be, how diverse their backgrounds will need to be, and how to find and equip them. Project Timothy in the Indiana-Kentucky Synod gathers pastors who are 40 years of age and younger to share lessons learned especially about ministry among young adults. Bishop Gafkjen joked that Project Methuselah would gather pastors older than 40 to support and help them reform their ministries with new realities. The changing definition of “leadership” will also have an impact on the role of bishops and leadership teams in this church. Conversations about leadership and the future of this church must be surrounded by the promise that God provides leaders.

Ms. Lyla Rogan invited participants to reflect individually on adjectives that could be assigned to leadership as a priority of this church. Participants then shared several possible adjectives for leadership: enthusiastic, faithful, passionate, confessional, hope-filled, courageous, spiritually-led, secularly-equipped, adaptive, committed, visionary, empowering, empathetic, compassionate, innovative, creative, transformable, authentic, bold, thoughtful, connected, faithful, fruitful, culturally competent, neighbor-loving, multiplying, resolute, scriptural, theological, confessional,

liturgical, entrepreneurial, accountable, prophetic, self-motivated, deep-and-wide, justice-oriented, Spanish-speaking, humble, wise and evangelical. They also listed several positive attributes of leaders: open and willing to change, strategist and good listener. Participants discussed the meanings of a few of the adjectives as they relate to leadership. Ms. Rogan noted that the adjectives reveal the ambition of the participants for the leadership of this church. The Future Directions Table had talked about the adjectives as its expectations of leaders.

Ms. Rogan led the participants in a discussion of whether their ambition was to evolve new or different roles for pastors and bishops. If so, where should this church's resources be invested?

- candidacy and mobility
- initial training
- continuing education and learning
- standards and greater performance, accountability of leaders

Participants added deacons to the conversation about pastors and bishops, and they talked about the variety of skills expected of leaders while understanding that all leaders do not possess all skills, all the baptized as leaders and leaders who see all the baptized as leaders, changing this church's focus from ordination to baptism, holding rostered ministers accountable for engaging in continuing education and faith formation as part of preparing for a baptismal vocation.

Ms. Rogan closed the session by reminding participants to concentrate on what could realistically be done during the 2018-2019 time period. She asked them to specifically consider what would be helpful for Conference of Bishops and Church Council members to take away from this meeting.

## **REFLECTION AND PRAYERS**

The Rev. Stephen R. Herr, a member of the Future Directions Table, led the participants in Responsive Prayer.

## **RECESS**

The combined meeting of the Executive Committee of the Church Council, the Executive Committee of the Conference of Bishops, the Administrative Team of the churchwide organization and the Future Directions Table recessed for the day at 5:51 p.m.

**Thursday, September 14, 2017  
Plenary Session II**

**OPENING PRAYER**

The Rev. Shelley R. Wickstrom, bishop of the Alaska Synod, opened the second plenary session at 8:01 a.m. with Morning Prayer.

**REVIEW DAY ONE**

Ms. Lyla Rogan outlined adjustments to the agenda. She posed three questions about the previous day.

- Where did you feel the energy?
- Did we get to some strategies that may take further shape?
- Where did you sense some unfinished business?

On the first two questions, participants expressed a sense of making progress, moving from broad thoughts to tactics, several leadership tables working as one, active listening, and beginning to identify who will do what and how the tables will continue to work together. There was energy around defining “congregational vitality” and “leadership” and how strategies could reach the desired outcomes.

Describing desired outcomes and setting metrics to evaluate them were identified as unfinished business, and discussion ensued about who would do that and when those things would happen. Elements of evaluations being qualitative and quantitative were addressed, but nothing was conclusive about the weight given each. Participants talked about current statistical trends and what they project — negative and positive — for the future, major outside forces (e.g., global economics) that may make planning moot, Christian churches having a positive effect on negative outside forces (e.g., improving the economy), and shifting from current programs to learn and to support what makes ministry strong.

Ms. Rogan said the leadership tables continued to define and bring understanding to “congregational vitality,” work that the Congregational Vitality Project had begun, embedding congregational vitality in existing initiatives and programs: gatherings, “God’s work. Our hands.,” directors for evangelical mission, AMMPARO, ethnic-specific ministries and mission plans. In the short term, it was possible to reshape existing strategies. Even the discussion of property was linked to an existing conversation. Work on “sustainability” as part of congregational vitality may require more thought.

**DESCRIPTORS FOR LEADERSHIP IN THIS CHURCH**

Ms. Lyla Rogan presented the list of adjectives that had been developed earlier in the meeting, noting they included attributes, capabilities and expectations. She recalled that “faithful, wise and courageous” was the way the Plan for Mission had described its intent for future leaders. She asked the participants to discuss the list at their tables and select two or three of the best descriptors for leadership in this church.

**FOCUSING THE CONVERSATION AND WORK**

Ms. Lyla Rogan invited those participants most familiar with current major initiatives regarding leadership to provide an introduction of the program to others.

<b>Current Major Initiatives - Churchwide Organization View</b>	
<u>Congregational Vitality</u> <ul style="list-style-type: none"><li>• Congregational vitality project (DM)</li><li>• Directors for Evangelical Mission</li><li>• New and renewing congregations (ELCA Campaign)</li><li>• God’s Work. Our Hands.</li><li>• Comprehensive Mission Support Strategy</li></ul>	<u>Leadership</u> <ul style="list-style-type: none"><li>• Theological Education Advisory Committee - TEAC</li><li>• Bishop’s Leadership Initiative</li><li>• Young Adults in Global Mission</li><li>• Ethnic specific and multicultural ministry initiatives</li><li>• International Leaders Program (ELCA Campaign)</li></ul>

Participants added information and asked questions as each leadership initiative was presented. The future and sustainability of the programs were themes of the discussions. Among the leadership initiatives not previously mentioned were the development of a young adults network, the Youth Gathering, and the network of colleges and universities.

Bishop William O. Gafkjen described the processes by which the Conference of Bishops identified congregational vitality and leadership as the two priorities raised by the Called Forward Together in Christ process. The conference is working to discover its governance role and how to function in the ELCA. The conference is an advisory group, yet this church seems to be calling for it to be more — a cadre of leaders. It called this church's "worshiping communities to pray for raising up leaders for this church," drafted prayers and incorporated prayers for leaders into installations, ordinations and consecrations. He mentioned that the Fall 2017 meeting of the Conference of Bishops would include talks about the entrance rite for ministers of Word and Service, leadership, the church and its seminaries, closing congregations, congregations and leadership, as well as the definition of "congregational vitality" which will likely return to a conversation about leadership.

At their tables, Ms. Rogan invited the participants to record two major areas of action on leadership while considering the following question with related foci.

- Given the breadth of leadership roles and the opportunities and challenges associated with different roles, what should the orientation be in 2018-2019, beyond the current initiatives?
- Who / which leaders and why (consider what will give greatest traction; multiplier benefits; gaping hole or problem to be addressed)
- What strategy or action (less is more here)
- Who is responsible (who needs to lead and support the strategy)

## **LEADERSHIP BEYOND THE CURRENT INITIATIVES**

Ms. Lyla Rogan asked the group at each table to summarize its conversation.

One group suggested retooling the candidacy process to make it centralized (presenting churchwide expectations for leadership), to extend candidacy through the first call or first three years of ministry, to provide in-depth support, mentors and coaching, and to deny a call when the person does not fit the expectations.

Another group proposed developing a more open system for moving people into and out of leadership, especially lay leadership that does not involve a graduate degree and a lifetime commitment. It could be designed to address the leadership needs of a vital congregation.

Leadership development could target certain deficits of current leadership, such as preaching, change management or public administration. Seminaries or synods could provide training in a variety of settings. A rostered ministers academy could provide assistance with personal development and transformational skills.

A discussion ensued about holding ministers accountable for continuing their educations, the types of skills that ministers could use to enhance their work, the institutions available to provide such education and the creation of a culture of accountability with the wider church.

Another group had talked about leadership formation in the contexts of campus ministry, outdoor ministry, Young Adults in Global Mission, Lutheran Volunteer Corps and the Youth Gathering. It also considered the costs related to a seminary education and the impact an unhealthy congregation may have on a prospective leader.

The synods and churchwide organization must agree on a common method of developing and using lay preachers and presiders. The process of agreement could also be used to address other professional positions that are common in congregational life.

That group also suggested that the synods and churchwide organization, with the Church Council making decisions, must steward seminary resources more effectively. It discussed a number of related topics, such as personnel, the churchwide budget, donor fatigue and a single governing board for all seminaries.

Participants discussed the examples set by global companion churches and ecumenical partners in providing formal educations for their leaders.

A network system of lay schools could map where resources are needed, equip lay and rostered ministers for ethnic-specific ministry, and exchange congregational best practices.

That group also named teaching theologians — educated educators — as needed to raise up the next generation of educators and speak to new theological issues confronting this church. It proposed there be an assessment of the current context of resources for this work.

There was a discussion of the relationships between academics and ministry, as well as the educational requirements of certain types of ministry and the work of the Theological Education Advisory Committee.

Ms. Rogan posted notes from each group's presentation and the general discussions, and she invited each participant to mark the one or two issues considered most urgent.

## **BREAK**

The meeting of the leadership tables recessed at 10:33 a.m and reconvened at 11:06 a.m.

## **WHAT NEEDS TO HAPPEN AT THIS POINT?**

Ms. Lyla Rogan reviewed the remainder of the agenda and asked several participants to voice concerns they had raised during the break.

Participants noted that the discussion had been more about technical issues and less about discerning what God is calling this church to become. Some were eager to get to tangible ways to make changes together. Some pointed out that seminary presidents were not present, although many of the topics being discussed directly affected seminaries. Most changes being considered would require constitutional changes for this church and a shifting of resources. Some expressed a disconnection between the goals for 2025 and the possible actions being considered for 2018-2019, while some saw the two-year approach as taking incremental steps to discern God's will for this church in all its expressions. Participants talked about expanding the conversation about congregational vitality to one about synod vitality and management.

Ms. Rogan mentioned that the Called Forward Together in Christ process had involved this church in a wide ranging conversation about many of these issues. Change could be dramatic or gradual.

Participants discussed the need to continue discerning, having deep and difficult conversations, and being open to change. Some supported making small changes now as part of the discernment process.

Presiding Bishop Elizabeth A. Eaton stated that she had seen congregational vitality and leadership emerging as priorities from the Called Forward Together in Christ process. She tested those priorities with the Administrative Team and with the Conference of Bishops and found agreement. She advocated for continuing the process toward change.

## **THINKING ON SHARED AND DIFFERENTIAL LEADERSHIP**

Ms. Lyla Rogan invited the participants to consider several questions at their tables.

1. In an integrated strategy, within which there are shared responsibilities, how will the strategic focus on congregational vitality and leadership development be maintained and held together?
  - What is needed from the Conference of Bishops and Church Council?
  - How will these tables continue to engage with the broad strategies?
  - What is expected from the churchwide organization and Administrative Team?
2. How should the roles of the churchwide organization and synods be different in relation to work on congregational vitality?
3. Is there value in future joint meetings of the leadership tables? If so, how might this be organized?

Once the participants returned to plenary session, they discussed the shared and different roles of the Church Council, Conference of Bishops and churchwide organization, what it would mean and who would decide to shift resources from one initiative to another, the differences between cultural changes and legislative changes when it comes to making decisions, who the stakeholders are in systemic change, the unprecedented level of communication among the leadership tables and the urgency to capitalize on it, the Church Council and Conference of Bishops reflecting on their own being more effective may slow the pace of work on other matters, and the possibility of all the leadership tables developing a roadmap of commitments toward next steps that reflect the tables' relationships.

On the question of the roles of the churchwide organization and synods in relation to the work on congregational vitality, participants talked about synods taking the lead because they were closer to congregations, framing the work

as a cooperative effort of the churchwide organization and synods, congregation members wanting their congregations to be vital without caring who took the lead, deciding who was in the best position to address certain matters effectively and to resource congregational vitality as an outcome, the best position possibly being interrelated (church together), and the importance of the Conference of Bishops telling the churchwide organization how it can help.

Ms. Rogan presented the structure and purpose of lunch meetings, which were to determine what each leadership table was willing to commit to do to achieve specific ends in the next couple years.

## LUNCH MEETINGS

The meeting of the leadership tables recessed at 12:15 p.m. The Executive Committee of the Church Council and the Executive Committee of the Conference of Bishops met together with members of the Administrative Team. Presiding Bishop Elizabeth A. Eaton described the purpose of the session was to determine what each group was willing to commit to do on its own and together regarding the priorities of congregational vitality and leadership.

For congregational vitality and leadership

- What are we ready to commit to?
- What needs to happen with the work we've done together
  - What can be taken up in the churchwide organization operational plan (2018-2019)?
  - How will the Conference of Bishops use the outcomes? What will be their focus?
  - How will this come back to the Church Council?
- Can this give us a pathway / roadmap for relationships?

A member of the Conference of Bishops said it should be ready to commit to re-imagining the role of the pastor as leader and to building in stronger accountability for continuing education.

Members of the Administrative Team talked about committing to expand "God's work. Our hands." with support and input from the Conference of Bishops. Participants discussed strengthening existing communication networks (videos, synod assemblies, Lutheran Disaster Response) and involving social ministry organizations, colleges, universities and camps more strategically.

Bishop William O. Gafkjen said he was hearing the participants make a general commitment to clearer, regular, transparent communication among the leadership tables.

Presiding Bishop Eaton added that such a commitment to communication would inspire more open conversation among the tables about who takes the lead on an action without crossing lines of authority.

The Rev. Stephen P. Bouman, executive director of the Domestic Mission unit, asked for clarity about how the Congregational Vitality Project would be overseen and directed by the leadership tables. What is the role of Domestic Mission with that project in the common pursuit of congregational vitality?

The participants gathered the topics on congregational vitality identified earlier to organize their discussion.

1. Casting and spreading the vision of congregational vitality, what is meant by congregational vitality, and how we communicate what it is and is not
2. Repurposing property for ministry
3. How we further expand / embed "God's work. Our hands."
4. Conference or gathering on congregational vitality / use of existing gatherings
5. Directors for evangelical mission as change agents / leaders / nexus of relationships and symposium
6. How we talk about and understand sustainability

### ***What is meant by congregational vitality***

The Conference of Bishops committed to discussing and defining "congregational vitality," using the definition developed by the Congregational Vitality Project as its starting point, at its Fall 2017 meeting. The conference would report to the November 2017 meeting of the Church Council, which would use the definition to ask the churchwide organization for existing and adapted assessment tools to provide regular updates (dashboard) on congregational vitality. The Conference of Bishops, Church Council and churchwide organization would together communicate the definition in terms that congregations could easily use to recognize vitality in their contexts. The churchwide organization (research and evaluation, Office of the Secretary) would develop a churchwide assessment of congregational vitality.

Participants discussed whether a similar process could be used to define, communicate and assess this church's priority of "leadership."

### ***Repurposing property***

The Conference of Bishops committed to possibly learning more at the 2019 Bishops Academy from a New York attorney working with congregations on how they might envision new ministry. Participants discussed the need to use all available communication networks to normalize the idea that the church building is a tool for the congregation's ministry and not the defining characteristic of a congregation. They talked about communicating best practices, such as the Mission Investment Fund's work with the Episcopal Church, synod real estate committees and other synod efforts to stabilize congregation property. They also addressed differences between closing congregations and repurposing property for the continuation of ministry.

### ***Conference or gathering on congregational vitality / use of existing gatherings***

Participants proposed that existing gatherings, especially the 2019 Churchwide Assembly, synod gatherings and assemblies, discuss congregational vitality and leadership. The churchwide organization could provide resources for the conversations in congregations and synods, letting them decide how to use them.

### ***Role of directors for evangelical mission as change agents / leaders / nexus of relationships and symposium***

Participants discussed the prospects of gathering bishops, directors for evangelical mission and other interested parties to assess the director for evangelical mission program as it addresses congregational vitality, the related costs and commitments, possibly conducting an assessment without a formal gathering and assessments already happening.

The Conference of Bishops committed to ask its Domestic Mission (New and Renewing Congregations) Committee, with the support of the Domestic Mission unit, to take the lead on how best to assess the director for evangelical mission program across this church.

### ***How we talk about and understand sustainability***

Participants recalled conversations during the meeting about defining "sustainability" as more than financial but involving the ecology of this church, where Christ is alive.

The group asked that the Conference of Bishops consider defining "sustainability" while creating a working definition of "congregational vitality." A vital congregation would be sustainable.

The Church Council members committed to concentrate on the sustainability of this church, its ecology and all its expressions, at each meeting (dashboard). Criteria of sustainability would need to be developed, including synod vitality and sustainability. While more than financial, financial sustainability must be addressed. Making ethnic-specific ministries and congregational renewal sustainable would require the whole church's ownership.

### ***Leadership***

The participants gathered the primary topics on leadership identified earlier to organize their discussion.

- Network system of lay schools, not churchwide structure
- Exercise repentance in stewardship of seminary resources
- Continuing education, accountability
- Retool candidacy
- Leadership development, leadership deficits, preaching, change management
- Leadership formation, extend beyond congregation
- Develop greater directional agreement in development of lay preachers and presiders
- Teaching theologians, training trainers

### ***Network system of lay schools, not churchwide structure***

It was noted that the Theological Education Advisory Committee was taking the lead for networking lay schools. The Rev. Stephen P. Bouman stated that the appropriate staff members of the Domestic Mission unit would report to that committee about networking lay schools.

A discussion ensued about combining the remaining topics into one “How we grow leaders” topic. It was pointed out that “leaders” were still equated with rostered ministers, while the church of the future may require leaders who are called to service only for a chapter of their lives. Historically, pastors trained apprentices who were then examined and approved for ordination; a system of candidacy could be developed that did not involve seminary education.

***Exercise repentance in stewardship of seminary resources***

The Theological Education Advisory Committee was considering a one-seminary proposal for the Church Council regarding this church’s theological education network. Among many purposes, seminaries train the trainers — teaching theologians — in this church and in companion church bodies. Participants talked about growing donor fatigue for the seminaries and the Conference of Bishops statement that the status quo was no longer sustainable. The Baker Tilly report to the Theological Education Advisory Council [a predecessor of the Theological Education Advisory Committee] included several possible models of governance, including one design that had a single governing board for all seminaries. Seminary presidents would be meeting with the presiding bishop prior to the Fall 2017 meeting of the Conference of Bishops to discuss the seminaries’ sustainability.

There was a general commitment to support the creative efforts of the Theological Education Advisory Committee regarding the stewardship of seminary resources. The seminaries have interpreted those efforts in as many ways as there are seminaries.

The Theological Education Advisory Committee will report to the Church Council in November 2017. Members of the Church Council committed to support a one-seminary proposal or to request such a proposal.

***Continuing education, accountability***

***Retool candidacy, some get and others taught***

***Leadership development, leadership deficits, preaching, change management***

Participants again discussed combining several topics into a commitment to “grow leaders” that would include a continuing education requirement, an apprenticeship process and the leadership initiative. The Future Directions Table had already talked about creating a culture of accountability among rostered ministers that would work outside of the institutional seminaries. There was a request to think beyond the one-pastor one-congregation model about alternate models for ministry.

A single governing board for seminaries could also govern a network of lay education.

Revamping candidacy and addressing the leadership deficit would help the current cadre of church leaders determine their skills and why they are where they are. Strong leadership development would help the current and future church.

On the continuing education requirement, there was a commitment that appropriate staff of the Domestic Mission unit would work with the Domestic Mission (Leadership) Committee of the Conference of Bishops to revise the Vision and Expectations documents that would eventually be considered for approval by the Church Council.

Planning for alternate models for ministry will need to happen as they emerge. Current planning, especially for seminaries, could lay the foundation for a more flexible system that would allow alternates.

There was a call for a more general commitment to grow leaders for vital congregations.

Bishop William O. Gafkjen described the process the Indiana-Kentucky Synod used to establish priorities for synod ministry, finding a starting place to initiate a variety of reforms.

Retooling candidacy and leadership development were described as two ways of addressing leadership. Candidacy was about training new leaders while development was about training current leaders. A focus on seminaries would detract from leadership development. Some synods are addressing both leadership deficits and continuing education. The seminaries were seen as key to all aspects of leadership formation — current and future leaders — in seminaries and lay schools. There was general support for both ways of addressing leadership.

The discussion returned to supporting the Theological Education Advisory Committee in its proposals regarding seminary education. It also touched on growing leaders for vital congregations.

Bishop Gafkjen said the discussion had linked continuing education accountability, the leadership deficit and building a culture of accountability among existing leadership. It separated revamping candidacy.

The Rev. M. Wyvetta Bullock, executive for administration, summarized the commitments identified for the Administrative Team:

- expanding “God’s work. Our hands.” — Mission Advancement
- congregational vitality — Domestic Mission
- repurposing property — Conference of Bishops, Domestic Mission (New and Renewing Congregations) Committee, with Domestic Mission
- sustainability — Church Council will champion
- leadership — Theological Education Advisory Committee
- revamping candidacy — Domestic Mission
- seminaries — TEAC and presiding bishop with presidents, then Church Council
- continuing education and leadership deficit — Conference of Bishops, Domestic Mission (Leadership) Committee, with Domestic Mission and Office of the Secretary

She concluded by supplying the participants with some information about the churchwide organization’s current financial obligations.

The plenary meeting reconvened at 2:38 p.m.

### **DRAWING THE THREADS TOGETHER**

Ms. Lyla Rogan invited the Future Directions Table to report from its lunch meeting.

The Rev. Vicki T. Garber said the Future Directions Table had discussed its possible future roles. The priorities of congregational vitality and leadership were moving forward, and the table may play some role in evaluating their progress. The Future Directions Table was well positioned to further conversations around sustainability and structures of this church. It could also review communication related to the priorities.

The Rev. Stephen R. Herr added that the Future Directions Table had reviewed its charter and affirmed continuing in its support role for the presiding bishop. It could stimulate and review conversations around congregational vitality and leadership, gathering information for the leadership tables, while looking for other possible priorities from “ELCA Future Directions 2025.”

Ms. Rogan mentioned that the Future Directions Table began discussing how to fund its work and was considering other methods of meeting than face-to-face. After the table received affirmation for its work, Ms. Rogan invited the members of the Executive Committee of the Church Council, the Executive Committee of the Conference of Bishops and the Administrative Team to report from their lunch meeting.

Presiding Bishop Elizabeth A. Eaton and Bishop William O. Gafkjen presented the discussion of topics related to congregational vitality. Expanding “God’s work. Our hands.” was a commitment of the churchwide organization. There was a commitment for better, mutual, regular and transparent communication among the leadership tables. The Conference of Bishops will begin working on a definition of “congregational vitality” at its next meeting and propose that definition to the Church Council; the council’s definition will be used to align the tools being used to assess congregational vitality; there would be a commitment to set aside resources to help congregations discuss and explore congregational vitality. There was a commitment for clear, effective communication with congregations and members, avoiding insider language. The Conference of Bishops would consult with the Mission Investment Fund to develop strategies regarding best practices and repurposing property. There was a commitment to bring discussions of congregational vitality to existing gatherings rather than convening a separate gathering on the topic. The Domestic Mission (New and Renewing Congregations) Committee of the Conference of Bishops will work with the Domestic Mission unit to convene a symposium on the role and functions of directors for evangelical mission. Members of the Church Council committed to regularly address sustainability comprehensively as a council.

Bishop Gafkjen presented the discussion of topics related to leadership. The Theological Education Advisory Committee and the churchwide organization will take the lead on networking lay schools. He noted that the reform of seminary structures was already the topic of several conversations among the Theological Education Advisory Committee, seminary presidents and Presiding Bishop Eaton; there was a commitment to support those conversations and the concept of “one seminary.” There was a commitment to address continuing education accountability and leadership development through the Domestic Mission (Leadership) Committee of the Conference of Bishops with the Domestic Mission unit and Office of the Secretary. The Domestic Mission (Leadership) Committee and the Domestic Mission unit will also address revamping the candidacy process.

A discussion ensued that affirmed the use of “commitment” language and the idea that more directions will emerge, considered ways to involve synod vice presidents in the Conference of Bishops discussions on defining “congregational vitality” and other aspects of the future directions conversations, questioned how to integrate congregational vitality and leadership as priorities into the continuing work of congregations, synods and the churchwide organization, and suggested creating a “roadmap” of shared responsibilities and relationships that could assist with communication. Several participants talked about the probability that the Conference of Bishops would welcome the commitments being communicated from this setting. The value of communication was emphasized for involving other members of the groups that the participants represented to build and maintain trust. Participants spoke favorably about holding another meeting of the leadership tables present.

### **CLOSING REMARKS**

Ms. Lyla Rogan drew attention to the publication, “ELCA Future Directions 2025,” and recommended its distribution. She invited the participants to stand and share with one another what they will take from this meeting.

Participants mentioned the collegiality they experienced, the level of policy discussions, the concrete steps taken toward the two priorities, the importance of involving Future Directions Table members and engaging their visions, and the process of moving from broad topics to specific actions.

Presiding Bishop Elizabeth A. Eaton referred to “Declaration on the Way” as the result of 50 years of dialogue between Lutherans and Roman Catholics, comparing it to this meeting being a significant point along the way for the ELCA and the result of various conversations throughout this church. She thanked Ms. Rogan for facilitating this process.

### **CONCLUDING DEVOTION AND PRAYER**

Ms. Christina Jackson-Skelton, executive director of the Mission Advancement unit, led the gathering in concluding devotions and prayers.

### **ADJOURNMENT**

The combined meeting of the Executive Committee of the Church Council, the Executive Committee of the Conference of Bishops, the Administrative Team of the churchwide organization and the Future Directions Table adjourned at 3:30 p.m. on Thursday, Sept. 14, 2017.

### **Status Update on Commitments Made at Spring 2017 Church Council Retreat**

At its Spring 2017 retreat, the Church Council affirmed several commitments on how Future Directions 2025 (formerly referred to as Strategic Directions) would be taken forward including areas the council saw as highly important for the remainder of the triennium. In addition, Church Council agreed to work on enhancements to its governance practice during the current triennium. This report is a status update on the work that has been achieved thus far and the work that still needs to be accomplished.

Following are the categories that encompass the major matters of discussion at the retreat:

1. Strengthening Church Governance and Leadership
2. Boundaries in Authority and Decision Making
3. Building and Strengthening Relationships

Below is the activity that has occurred within each category:

#### **Strengthening Church Governance and Leadership**

1. Changing up the November 2017 Church Council agenda
  - a. Reduced the number and length of reports. For example, the executive director and executive for administration updates were combined into one Report of the Administrative Team. Each officer report time was reduced to 20 minutes each.
  - b. Provided more time to big issues facing the church. For example, significant time is provided for the Task Force on ELCA Foundation Governance and Structure and an update from the Ad Hoc Working Group on Post-Retirement Medical Benefits.
  - c. Balanced information sharing, reports and time for decisions on substantive matters. Placed more administrative or non-controversial actions in *En Bloc*. Created space for generative conversations.
  - d. More intentional in identifying the most important agenda items. In addition to this, Vice President Bill Horne continues to ask council members for their discussion items. Based on that feedback, this meeting includes updates on Lutheran Disaster Response, Campaign for the ELCA and Women and Justice social statement.
  - e. Still need to work on:
    - i. Structuring and/or linking key reports to the goals and priorities in Future Directions 2025 (FD2025).
    - ii. Beginning Church Council meetings with a status update on the five goals.
    - iii. Focusing more on outcomes or results and developing a dashboard for reporting progress.
    - iv. Reviewing what decisions are required by Church Council under the Constitution. It is expected that Executive Committee will pick up this task.
2. Developing a governance policy for how Church Council should operate
  - a. Board Development Committee is taking the lead on this matter.
  - b. Lyla Rogan has offered her services to assist the committee in its policy development work.
3. Using FD2025 as the framework to review Churchwide Organization's operational plan
  - a. Planning and Evaluation Committee is taking the lead on this matter.
  - b. Churchwide Organization has developed their 2018-19 operational plan based on the goals outlined in FD2025. There has been good progress on high level results that could form the framework for reporting on the goals to Church Council. Planning and Evaluation will review these results at its meeting.
4. Assessing Church Council committee processes and its alignment to FD2025
  - a. Committee chairs held a conference call in October 2017 to discuss committee processes. Each committee has scheduled time in its agenda to discuss alignment of its work with FD2025.

- b. Still need to work on:
  - i. Finding more efficient ways to bring committee reports to the Church Council meeting. A template was developed to assist committee chairs in communicating the work to council. After the November 2017 meeting, discussion will be needed as to whether this was helpful or if more efficient ways can be developed.

### **Boundaries in Authority and Decision Making**

1. Readiness to explore clearer boundaries and more collaborative leadership; how can relationships be further strengthened and boundaries in authority clarified
  - a. Generative discussion is scheduled on this topic at the November 2017 Church Council meeting. FD2025 could provide a framework within which governance, administrative and leadership responsibilities could be reassessed.

### **Building and Strengthening Relationships**

1. Plan a joint meeting of executive committees of Church Council and Conference of Bishops and Churchwide Organization Administrative Team to come together this year.
  - a. Joint Leadership Table convened Sept. 13-14, 2017, to discuss strategies and implementation of congregational vitality and leadership among the five goals. Each leadership table either took a leading or supporting role in implementing the commitments made at that meeting.
2. Continue to build strong relationships and effective collaboration
  - a. Joint Leadership Table will be looking for a date in 2018 to meet again.

While the Church Council, Conference of Bishops and Churchwide Organization have made significant strides in moving forward the commitments, there is more discussion needed to keep certain matters front and center. After the November 2017 meeting of the Church Council, the council can evaluate how it is doing and what more could be done.

# Discussion on Sustainability and Church Structures



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# Sustainability – Questions to Consider

- What does sustainability mean in our changing context?
- What is the criteria to determine sustainability?
- How could the Future Directions Table assist council in developing a process or framework for sustainability?
- In what ways could council emphasize a sustainability framework at every meeting?



# Church Structures – Questions to Consider

- What are the most important factors contributing to the effective governance of the ELCA by the Church Council?
- What are the boundaries in authority and decision making among Church Council, the Presiding Bishop and other officers, and the Churchwide Organization Administrative Team?
- How can we continue to strengthen the way the Church Council, Conference of Bishops and Administrative Team share leadership of this church?



# Church Structures – Questions to Consider

- How can we strengthen Conference of Bishops advice and input to Church Council?
- What does a culture of willing accountability mean in the way leadership and relationships are conducted? (Goal 5)
- Are there alternatives to typical governance right for our context and time – permission giving, exploration, action, reflection rather than command and control?



# Theological Education Advisory Committee Report

ELCA Church Council  
November 2017

Reported by John Lohrmann, TEAC Chair



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# TEAC Overarching Objectives

- **Objective #1 – Systems Conversion**
  - Networked theological offerings
  - Common/system-wide theological education strategy
  - Funding strategy
  - Ethnic specific leadership development
  - Experiential, immersive leadership opportunities for young adults
- **Objective #2 – Institutions – Seminaries**
  - Support for mission vibrancy and future leader development
  - Improved fiscal condition
  - Funding for innovation
- **Objective #3 – Institutions – Lay Schools and Training Sites**
  - Link vocational discernment and theological education for targeted audiences
- **Objective #4 – Assessment and Best Practice Criteria**
  - Adapt flexible and measurable assessment criteria to direct resources and efforts toward highest impact initiatives (FRAMEWORK COMPLETE)



# TEAC Workgroups & Charge (CC Implementation plan)

## Seminary Health & Sustainability

- Create Common Enterprise approaches
  - Identify optimal areas for sharing and linking efforts
- 3A, 3B & 3C

## Funding Revisions & Benchmarks

- Develop process to make available funds for innovation (synodical and churchwide)
  - Address required modifications to funding formulas and identify benchmarks
- 3D, 1B

## Young Adult Leadership & Discernment

- Inventory (asset map) resources and programs currently in place
  - Enhance a linked approach to vocational discernment
  - Highlight successful approaches and programs which enhance leadership development
- 1B, 2A

## Ethnic Specific Education & Alternative Pathways

- Develop networked theological education programs for ethnic-specific communities
  - Develop common global theological strategy
  - Identify new ways of identifying and authorizing leaders
- 2B

## Assessment Criteria

- Identify clear goals, outcomes and metrics of assessment
  - Develop clear criteria for prioritizing resource alignment
- 1A, 1B

## Communications

- Integrated communications plan – impact of education
  - Clarity and transparency for TEAC efforts
- 1B & Overall Transparency

# Noteworthy Efforts to Date

## Seminary Health & Sustainability

- **Common Enterprise**
  - Combined seminary efforts for recruitment and discernment incorporating 5% set aside and inFaith Community Foundation grants and developing a common strategy across all ELCA seminaries for collaboration with church partners in these efforts
  - Discussions regarding shared faculty
  - Completion of United merger
- **Fiscal Performance**
  - Enterprise Metrics recommended for execution - assess results this fiscal year 2017 (report out Spring 2018)



# Shared Approach to Recruitment - Fall 2017

## System-wide Results

- ❖ 20% increase in first year M.Div. students (164 to 197)

### Shared Activities:

- Joint discernment event for YAGM alumni
- Combined efforts to attract larger and more diverse enrollment through a common proposal for multi-year inFaith grant and 5% churchwide set aside
- Common way to analyze seminary inquiry data and candidacy data
- Shared resources for common marketing efforts and website
- Potential for common inquiry form
- Working more collaboratively across seminaries with synods to identify and form candidates



# Enterprise-wide Fiscal Metrics

## Fiscally Sound Seminaries

- Liquidity
- Positive operating budget
- Cost per student
- Cash flow

## Ample Leaders Developed & Deployed

- Candidacy pool
- System-wide enrollment

## Responsible Stewardship of ELCA Resources (Common Enterprise)

- Shared infrastructure toward learning innovation and effectiveness (shared faculty, academic program content, collaborative pilots, congregational feedback)



# Noteworthy Efforts to Date

## Funding Formula & Benchmarks

- 5% set aside for shared recruitment of leaders
- Increased synod awareness of constitutional requirement to fund seminaries
- Increased the number of funding level consultations between Synods and Seminaries
- Synods review of funding commitments and discussing potential changes to levels given gaps

## Ethnic Specific & Alternative Pathways

- Discussing strategies for alternative approaches to leader authorization
- Identified need to study and focus on effective models for target audiences



# TEAC Key Next Steps

## Seminary Health & Sustainability

- Outline specifics for a common seminary enterprise (i.e., governance/organizational structure)
- Identify shared components of a matrixed organization with an emphasis on shared faculty
- Determine legal and accreditation considerations
- Determine options for common strategy and technology platform for CE offerings
- Execute and report out on FY17 fiscal metrics and indicate required action



# TEAC Key Next Steps

## Funding Formula & Benchmarks

- Review plan for recruitment set aside funds (5% set aside)
- Recommend changes to synod funding of seminaries

## Ethnic Specific & Alternative Pathways

- Collaborate with Theological roundtable to identify current programs and study impactful components for optimal model(s)



# Church Council Action Required

- Direct TEAC to define single seminary governance structure
- Adopt enterprise-wide seminary fiscal metrics and Request report on results in Spring 2018

Church Council to discuss TEAC focus and collaboration with Theological Roundtable to define optimal model(s) for alternative pathways to leadership



# Theological Education Advisory Committee Report



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ELCA Church Council  
November 2017

Reported by John Lohrmann, TEAC Chair



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# TEAC Workgroups & Charge (CC Implementation plan)

Seminary Health & Sustainability	<ul style="list-style-type: none"><li>• Create Common Enterprise approaches</li><li>• Identify optimal areas for sharing and linking efforts</li></ul>	3A, 3B & 3C
Funding Revisions & Benchmarks	<ul style="list-style-type: none"><li>• Develop process to make available funds for innovation (synodical and churchwide)</li><li>• Address required modifications to funding formulas and identify benchmarks</li></ul>	3D, 1B
Young Adult Leadership & Discernment	<ul style="list-style-type: none"><li>• Inventory (asset map) resources and programs currently in place</li><li>• Enhance a linked approach to vocational discernment</li><li>• Highlight successful approaches and programs which enhance leadership development</li></ul>	1B, 2A
Ethnic Specific Education & Alternative Pathways	<ul style="list-style-type: none"><li>• Develop networked theological education programs for ethnic-specific communities</li><li>• Develop common global theological strategy</li><li>• Identify new ways of identifying and authorizing leaders</li></ul>	2B
Assessment Criteria	<ul style="list-style-type: none"><li>• Identify clear goals, outcomes and metrics of assessment</li><li>• Develop clear criteria for prioritizing resource alignment</li></ul>	1A, 1B
Communications	<ul style="list-style-type: none"><li>• Integrated communications plan – impact of education</li><li>• Clarity and transparency for TEAC efforts</li></ul>	1B & Overall Transparency

# Noteworthy Efforts to Date

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# TEAC Key Next Steps

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- Outline specifics for a common seminary enterprise (i.e., governance/organizational structure)
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# TEAC Key Next Steps

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- Recommend changes to synod funding of seminaries

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- Collaborate with Theological roundtable to identify current programs and study impactful components for optimal model(s)



# Church Council Action Required

- Direct TEAC to define single seminary governance structure
- Adopt enterprise-wide seminary fiscal metrics and Request report on results in Spring 2018

Church Council to discuss TEAC focus and collaboration with Theological Roundtable to define optimal model(s) for alternative pathways to leadership



# Theological Education Advisory Committee Report



**TEAC Recommendation 1A: To create a new advisory committee to the Church Council (hereafter the Advisory Committee) whose charge it is to sustain a robust network of theological education for the ELCA and to prioritize and oversee the implementation of the TEAC recommendations.**

*Implementing Strategies:*

- To establish an Advisory Committee as a committee of the Church Council, consisting of nine members. Representational principles of this church ELCA Constitution 5.01.f. are to be used in determining the membership of this committee. Committee members shall be appointed by the Executive Committee of the Church Council.
- Committee members shall serve a term of three-years with no term limits. The initial appointment of members shall stagger terms so that three members would be appointed or reappointed each year.
- To identify the responsibilities of the Advisory Committee as such:
  - Identify clear goals, outcomes and metrics of assessment to fulfill the TEAC recommendations.
  - Advise the Church Council on the mission, shape and scope of theological education in this church.
  - Monitor and report to the council on the implementation of the TEAC recommendations.
  - With the Office of the Presiding Bishop, the Conference of Bishops and the Congregational and Synodical Mission unit [now known as Domestic Mission unit], monitor and encourage the maintenance of a robust network of theological education in the ELCA.
  - Monitor and report to the Church Council the work of the seminaries in developing “a common theological education enterprise” and the work of developing a common learning platform.
  - Report to the Church Council with recommended actions needed to sustain theological education and the theological education networks in this church.
  - With existing seminaries and the other partners in our theological education network, report areas or resources that need to be developed to meet the current and emerging needs of this church.
  - With the Office of the Presiding Bishop, the Conference of Bishops and the [Domestic Mission unit], identify changes needed for theologically trained leaders for the future of this church.
  - Work with the churchwide organization, the Conference of Bishops, seminaries and lay schools to review and recommend appropriate modification to the funding formula used by the churchwide organization and synods.
  - Work with the Office of the Presiding Bishop and the Conference of Bishops on issues of lifelong learning and rostered leader continuing education.
  - Cooperate with the Executive Committee of the Church Council in an annual review of the committee’s responsibilities, with an assessment after two years whether this Advisory Committee should continue.

**TEAC Recommendation 1B: To direct the Office of the Presiding Bishop to call on synods and congregations to join the churchwide organization in staffing and resourcing the ELCA theological education network in ways that recognize its centrality to the church’s mission and future vitality.**

***Implementing Strategies:***

- To direct the Office of the Presiding Bishop to organize an integrated communication plan that aligns all expressions of this church (churchwide, synodical and congregational) in a clear and compelling campaign to lift up how our teaching and learning ministry is central to the life of faith in the world. This campaign would involve all vehicles available (including print media, social media and personal testimonies by church leaders – rostered and lay) to express the clear message that the baptized are called to hear the Word, ask “What does this mean?”, and live as God’s faithful people in the world – the organizing themes of our tradition and the heart of theological education.
- To direct the presiding bishop to work with the Conference of Bishops and the Church Council to develop clear criteria for prioritizing resource alignment within the churchwide and synodical organizations (and by extension, congregations) aimed at enhancing and extending the network of theological education across this church.
- To direct the Advisory Committee to monitor the impact of these alignment efforts for communications and resources, looking for opportunities to enhance these efforts.

**TEAC Recommendation 1C: To strongly encourage the seminaries in leading the development of a common learning platform that can serve to integrate and make widely accessible resources for theological education.**

***Implementing Strategies:***

- To commend the work already underway in crafting a learning exchange and securing funding to operate the learning exchange for at least the first three-year start-up period.
- To request that the seminaries provide a progress report to the fall 2016 meeting of the ELCA Church Council.
- To request that the seminaries share an update on the learning exchange at the 2016 ELCA Churchwide Assembly.

**TEAC Recommendation 1D: To direct the ELCA Research and Evaluation team to support the development of an ongoing robust asset-mapping process that identifies all theological education activity across this church, catalogs it, explores synergies and opportunities for scaling good practices and undoing redundancies, and makes possible an interactive and widely accessible web-based depository of theological education resources across this church.**

***Implementing Strategies:***

- To direct the [Domestic Mission unit], in consultation with the Office of the Treasurer, Information Technology, to identify potential web-based, interactive models for creating interactive asset maps of program offerings. The requirements of these models will guide information gathering as the maps are developed.
- To direct the [Domestic Mission unit] to work with the Global Mission unit for resources related to Latino theological education and with the Global Mission unit, the Network of ELCA Colleges and Universities, seminaries and synods for resources related to young adult faith formation to identify relevant resources for including in asset maps aimed at each audience.
- To request that the relevant churchwide, synodical and congregational entities use the asset maps for Hispanic and Young Adult theological education resources to engage constituents in the efficacy of such maps for meeting the needs of their communities.
- Based on the results of these “pilot” asset maps, to direct the [Domestic Mission unit] to explore similar maps for other key constituencies for theological education, with the aim of expanding the asset-mapping to include a comprehensive roster of theological education resources for this church and an interactive web-based model for use across this church to identify and use those resources.

- To direct the Office of the Treasurer to work with the [Domestic Mission unit] to explore the resources required to create and sustain the asset maps.

**TEAC Recommendation 2: To link vocational discernment and theological education for specific target audiences within and beyond this church, with a focus on those whose leadership will strengthen the missional future of the ELCA.**

**TEAC Recommendation 2A: To direct the churchwide organization to call on synods, congregations and the ELCA theological education network to join it in encouraging young adults in vocational discernment by expanding model programs such as Project Connect and Youth Theology Institutes at the synodical level to serve as pathways for future leaders in the church.**

***Implementing Strategies:***

- To direct the Office of the Presiding Bishop through Research and Evaluation to, in conjunction with the asset-mapping pilot, take stock of the churchwide resources directed to leadership and discernment and assess their respective impact on calls to church leadership. Among other things, this effort should consider the impact of this church's investment in Young Adults in Global Mission, Campus Ministry, Outdoor Ministry and other young-adult focused programs.
- To direct the [Domestic Mission unit] to work with the Conference of Bishops to explore and develop a proposal to fund and coordinate experiential, immersive church leadership opportunities for young adults across this church. To request that the [Domestic Mission unit] provide a proposal to the fall 2017 meeting of the ELCA Church Council.
- To direct the Advisory Committee, in conjunction with seminaries, synods and the Office of the Presiding Bishop through Research and Evaluation, to identify congregations across this church that regularly and effectively invite and encourage young people to consider church leadership and develop resources and tools that synodical bishops and staff can use to support congregations and rostered leaders to better invite and encourage young people to consider church leadership. The Advisory Committee should consider how sharing or receiving these resources could fit into the pilot project for continuing education requirements.
- To ask synods to designate a staff member or volunteer to serve as a coordinator for young adult discernment and leadership work in the synod, collaborating with partners to explore and regularly offer vocational discernment retreats for young people.
- To ask each of the seminaries to designate one seminary staff member to serve as a regional coordinator and connector for the young adult discernment and leadership work in a given region. This person would, informed by the asset mapping pilot project, seek to connect the various church and extra-church groups doing discernment and leadership for young people, including synods, congregations, ELCA colleges, ELCA seminaries, the Youth Ministry Network, Campus Ministry, Outdoor Ministries, Lutheran Volunteer Corps and intentional young adult living communities.
- To direct the Office of the Presiding Bishop and the [Domestic Mission unit] to convene a leadership and discernment convocation, inviting those across this church identified through the asset-mapping project to come together to explore, vision and plan how this church in all its expressions can more intentionally invite young people into leadership in the church.
- To direct the Advisory Committee to investigate the factors potential candidates consider with regard to the practical realities of church leadership, such as finances, assignment and placement, in order to consider what changes could be made to make church leadership a more welcoming calling.

**TEAC Recommendation 2B:** To call upon the seminaries, in collaboration with the [Domestic Mission unit], the Global Mission unit, The Lutheran World Federation and ecumenical partners, to develop networked theological education programs, resources and opportunities for ethnic-specific communities (for example, a Latino theological education network with the capacity to reach a wide range of geographic locations with growing Latino populations).

***Implementing Strategies:***

- To direct the Global Mission unit to convene the [Domestic Mission unit], The Lutheran World Federation and the seminaries to develop a common global theological education strategy and report back to the fall 2016 meeting of the ELCA Church Council.
- To direct the Global Mission unit to convene the Conference of Bishops' representatives and the seminary leadership to develop a strategy to deploy some companion synod funds in service to theological education with our global partners and report back to the fall 2016 meeting of the ELCA Church Council.
- To direct the [Domestic Mission unit] to convene the Conference of Bishops' representatives and seminary leadership to create a strategy on coordinating ethnic-specific leadership training with measurable and realistic goals and report back to the fall 2016 meeting of the ELCA Church Council.

**TEAC Recommendation 2C:** To call upon the theological education network to organize and make available a variety of opportunities for education, training and certification of lay leaders for missional service in congregations and communities.

***Implementing Strategies:***

- To direct the Office of the Presiding Bishop to convene key providers of Life Long Learning opportunities to share, re-imagine and coordinate the learning outcomes of their programs so that they can better advance the mission of the gospel by creating integrated curricular paths for lay leaders. This will serve both individual growth needs and help to link communities of learning.
- To direct the Office of the Presiding Bishop to work with the Conference of Bishops to design appropriate ways to recognize and credential lay leaders who complete a curricular program in theological education so that the various gifts of these leaders – gifts of teaching, preaching, service and so on – might be lifted up and put to work in ways that honor the leaders, build up the church in service to the world and serve the gospel mission.
- To direct the Office of the Presiding Bishop through Research and Evaluation to explore the creation of a social media tool (a la “Linked-In”) that would enable lay leaders to create virtual communities of practice in their work on behalf of the church and the world. Such a tool would allow these lay leaders to communicate with each other; to share good practices, helpful resources and common experiences; and to invite others committed to this work to become part of the community of practice.

**TEAC Recommendation 2D:** To authorize the Advisory Committee, in collaboration with the Conference of Bishops and the leaders of theological education network partners, to develop recommendations for how continuing education for rostered leaders can become the norm, widely recognized as essential if rostered leaders are to lead and exercise their teaching office faithfully and effectively in a changing church in a rapidly changing culture.

***Implementing Strategies:***

- To direct the Office of the Presiding Bishop to work with the Conference of Bishops, in consultation with the [Domestic Mission unit], to develop consistent requirements for all rostered leaders of this church for continuing theological education – requirements that are communicated as part of the call process, supported by both synods and congregations, and enforced through an annual reporting process monitored by synod bishops and councils (through the appropriate synodical committees).

- To direct the [Domestic Mission unit] to work with the Advisory Committee, the Network of ELCA Colleges and Universities, seminaries and related organizations – with the assistance of Research and Evaluation – to develop a web-based catalog of theological education opportunities – delivered in person, online and in hybrid formats – that are available to meet the continuing theological education requirements for rostered leaders.
- To ask the Conference of Bishops to implement the continuing theological education requirement for rostered leaders on a three-year trial basis across the church, at the conclusion of which the experience of the trial period will be evaluated by the Advisory Committee and revised as appropriate.
- To direct the Office of the Treasurer to determine the human and financial resources needed – through churchwide, synodical and congregational sources – to undertake this recommendation.

**TEAC Recommendation 3: To ensure the mission vibrancy and financial stability of the seminaries of the ELCA as they serve their crucial roles in our theological education network.**

**TEAC Recommendation 3A: To call upon the seminaries of the ELCA in the next three years to form a common theological education enterprise that has the necessary planning structures and appropriate decision-making authority to (1) enable regular strategic sharing of the faculty resources of the seminaries along with other qualified teachers; (2) organize common recruitment and a common application process; (3) generate a common research agenda that serves the flourishing of the church; and (4) enable operational efficiencies that free up the resources needed for expanded work and new experiments in theological education.**

**TEAC Recommendation 3B: To encourage the seminaries, as they pursue the development of a common online learning platform (as stated in Recommendation 1C) that could bring together the theological education resources of seminaries, lay schools, colleges, universities and other partners, to include an experimental online portfolio that could support lifelong learning for all the baptized and a continuing education requirement for rostered leaders.**

**TEAC Recommendation 3C: To support the efforts of the seminaries to balance their budgets and increase reserves while also reducing seminarian student debt by exploring alternative organizational models, exploiting underutilized property assets, sharing administrative infrastructure, testing alternative degree models and expanding coordinated scholarships and degree-accelerating arrangements that can make theological education more affordable for more people.**

**TEAC Recommendation 3D: To develop a process for making available synodical and churchwide funds for innovation in both academic and administrative practices as incentives to strengthen the work and financial condition of seminaries.**

***Implementing Strategies:***

- To commend to the presiding bishop the convening of seminary presidents, board chairs and representation from the bishops on seminary boards on a regular basis to seek common ground in implementing specific strategies that lead to a more integrated, strategic, faithful and effective theological education system across the eight seminaries of this church. Regular reports on these conversations should be made to the Advisory Committee and concrete plans for collaboration and integration should be documented and supported. Among the key themes for these consultations are:
  - How the concept of an integrated system of theological education can be implemented and governed among the seminaries.
  - Ways in which curricular reform can be integrated and supported across the system.
  - Ways in which student registration (common registrar) can be centrally coordinated/integrated among the schools.

- o Ways in which a common application for all ELCA seminaries might streamline the enrollment process.
  - o How enrollment in online educational offerings can be maximized through expanded offerings made available to other campuses.
  - o How to establish a cross-bridge between the TEEM certificate and the M.Div. degree through a common program for assessment of demonstrated competencies.
  - o How to create and sustain a system-wide research agenda for theological education.
  - o How to prioritize faculty sharing (dually appointed), common back office management, distributed-learning and other forms of seminary/seminary and seminary/college collaboration that serves intentional movement toward system-wide coordination.
  - o How to establish common accounting and general ledger modules for use by all seminaries.
- To ask seminary leadership, as they develop the shared learning exchange, to include creation of a personal portfolio that can be developed and accessed by each rostered leader in support of his or her lifelong learning goals, and encourage the continuation of rostered leader learning cohorts and the formation of cohorts which may emerge out of using the portfolio.
  - To call on each of the seminaries to share with the Advisory Committee by September 2016 (a) a progress report on its efforts to move toward meeting the fiscal benchmarks identified in the TEAC report; and (b) a plan of action to advance this work in the next two years, including measures to:
    - o Improve liquidity and operating results (Net Income, Net Operating Revenue, Viability and Composite Ratios, student enrollment and student debt)
    - o Maximize use of property assets (achieving efficiencies from rental/lease agreements and/or sale of unused property).
    - o Coordinate and integrate systems across the seminaries with proposed Common Platform (identify level of involvement, investment and short- and long-term benefits)
    - o Establish educational partnerships to reduce costs and improve efficiencies while anticipating increased affordability for students.
  - To request that the Advisory Committee bring the following proposals to the fall 2016 meeting of the Church Council: (a) a proposal for developing a new pattern of establishing benchmarks for synodical support to seminaries, including the designation of some portion of this support for innovative work that the seminaries and their supporting synods together identify as ways to strengthen their partnership in theological education; and (b) a proposed revision of the ELCA churchwide funding formula for seminaries which would be effective at the beginning of the 2017-2018 academic year, designating a portion (10-15 percent) of the total grant to be directed to promote and facilitate measures undertaken by the seminaries to move toward a common theological enterprise that enables operational efficiencies and innovation that free up resources needed for expanded work and new experiments.

# ELCA Churchwide Organization Financial Overview

Church Council  
November 11, 2017

results through September 30, 2017  
(preliminary and unaudited)



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# Financial Highlights

## Revenue/Expense

- ▼ Current fund revenue: five categories behind budget
- Current fund expenses: spending at 91% of budget
- ▼ Mission support: on budget and tracking to achieve \$44.1M goal; behind prior year by 2%
- ▼ Campaign for the ELCA: raised 65% of total campaign goal
- ▼ World Hunger: monitoring income behind budget and prior year, but strong LDR response
- Investment Performance: positive actual and relative return

● Green = on target

▼ Yellow = monitor

◆ Red = requires action



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# Current Fund Results



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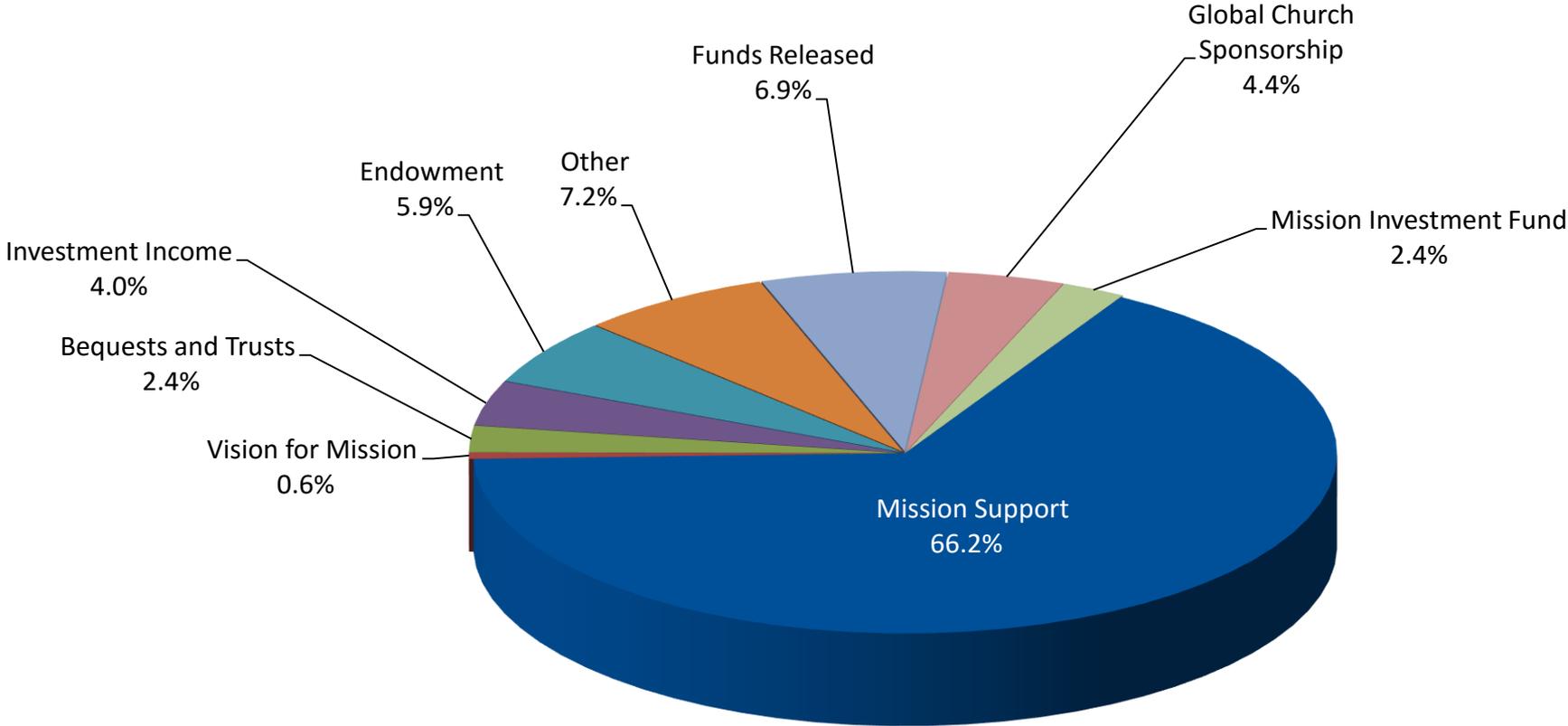
# 2017 Current Fund Summary

(In Thousands)

		<b>Variances From:</b>	
	<b>Actuals</b>	<b>Budget</b>	<b>Prior Year</b>
<b>Revenue</b>			
Mission Support	\$27,640	\$158	(\$422)
Other	11,236	(168)	(1,938)
<b>Total Revenue</b>	<b>\$38,876</b>	<b>(\$10)</b>	<b>(\$2,360)</b>
<b>Des/Res Funds Released</b>	<b>\$2,902</b>	<b>(\$186)</b>	<b>\$311</b>
<b>Expenses</b>	<b>\$41,927</b>	<b>\$3,918</b>	<b>\$110</b>
<b>Net Operating</b>	<b>(\$149)</b>	<b>\$3,721</b>	<b>(\$1,939)</b>



# 2017 Current Fund Revenue and Support \$41.8M



# 2017 Current Fund Expenses

<b>Units/Offices</b>	<b>ACTUALS</b>	<b>VARIANCE</b>	<b>SPENDING RATE</b>
Domestic Mission	\$16,042,588	\$1,256,502	92.74%
Global Mission	\$8,722,786	\$1,022,098	89.51%
Mission Advancement	\$2,654,468	\$583,077	81.99%
Office of the Presiding Bishop	\$3,582,428	\$248,795	93.51%
Office of the Treasurer	\$5,765,854	\$251,544	95.82%
Office of the Secretary	\$2,524,255	\$301,054	89.34%
General Treasury	\$2,634,128	\$254,475	91.19%
<b>TOTAL</b>	<b>\$41,926,507</b>	<b>\$3,917,546</b>	<b>91.45%</b>



# ELCA World Hunger



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# 2017 ELCA World Hunger Summary

## (In Thousands)

	Actuals	Variances From:	
		Budget	Prior Year
<b>Beginning Balance</b>	<b>\$5,266</b>		
<b>Revenue</b>			
Direct Giving	\$8,342	(\$1,372)	(\$313)
Endowments & Donor Requested Pmts.	462	61	30
Bequests, Miscellaneous	1,024	(442)	(806)
<b>Total Revenue</b>	<b>\$9,829</b>	<b>(\$1,753)</b>	<b>(\$1,089)</b>
<b>Expenses</b>	<b>\$11,840</b>	<b>\$1,877</b>	<b>\$1,254</b>
<b>Net Revenue</b>	<b>(\$2,011)</b>	<b>\$124</b>	<b>\$165</b>
<b>Ending Balance</b>	<b>\$3,254</b>		





# *Always Being Made New:* The Campaign for the ELCA



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# Campaign Financial Summary

## (In Thousands)

	Revenue	Revenue & Commitments	Campaign Goal	Percent of Goal
Where Needed Most	\$4,132	\$5,563	\$1,250	445.1%
Congregations	2,277	2,419	16,000	15.1%
Leadership	12,380	13,887	19,000	73.1%
Global Church	15,305	16,850	31,750	53.1%
Hunger and Poverty	88,464	89,518	130,000	68.9%
<b>TOTAL</b>	<b>\$122,557</b>	<b>\$128,238</b>	<b>\$198,000</b>	<b>64.8%</b>



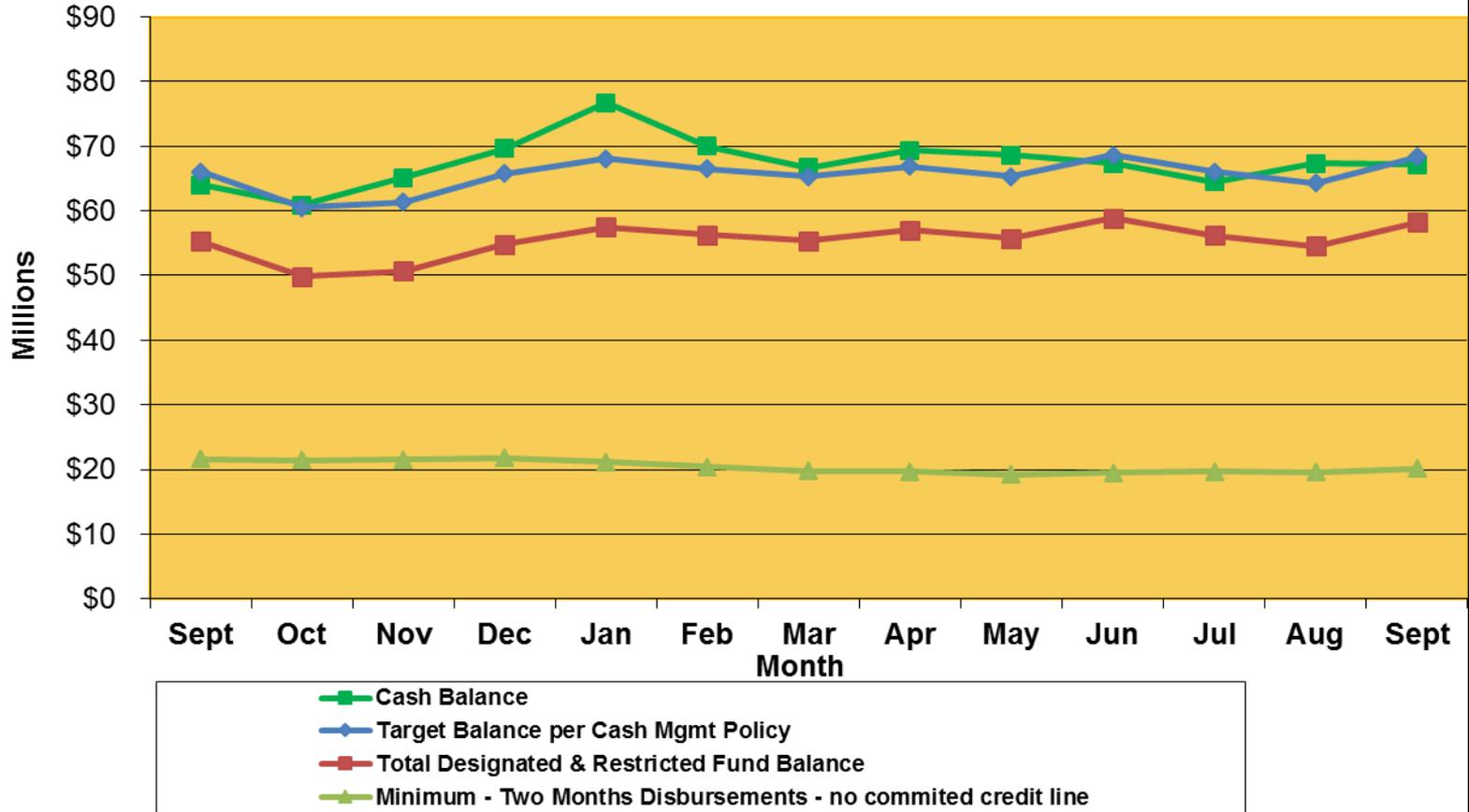
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# ELCA Asset Management

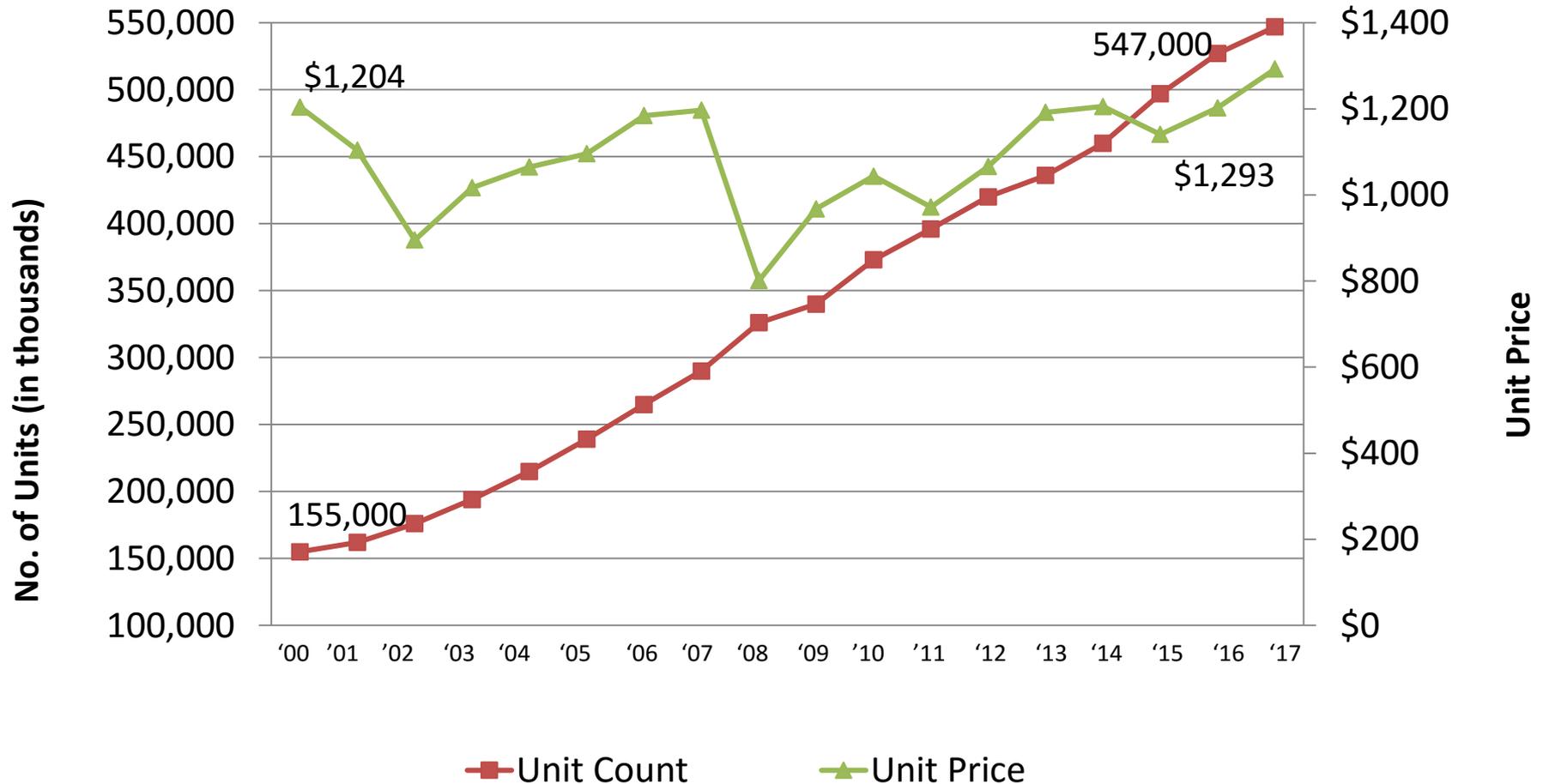


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## Cash Management Policy Comparison vs. Actual Sept 2016 through Sept 2017

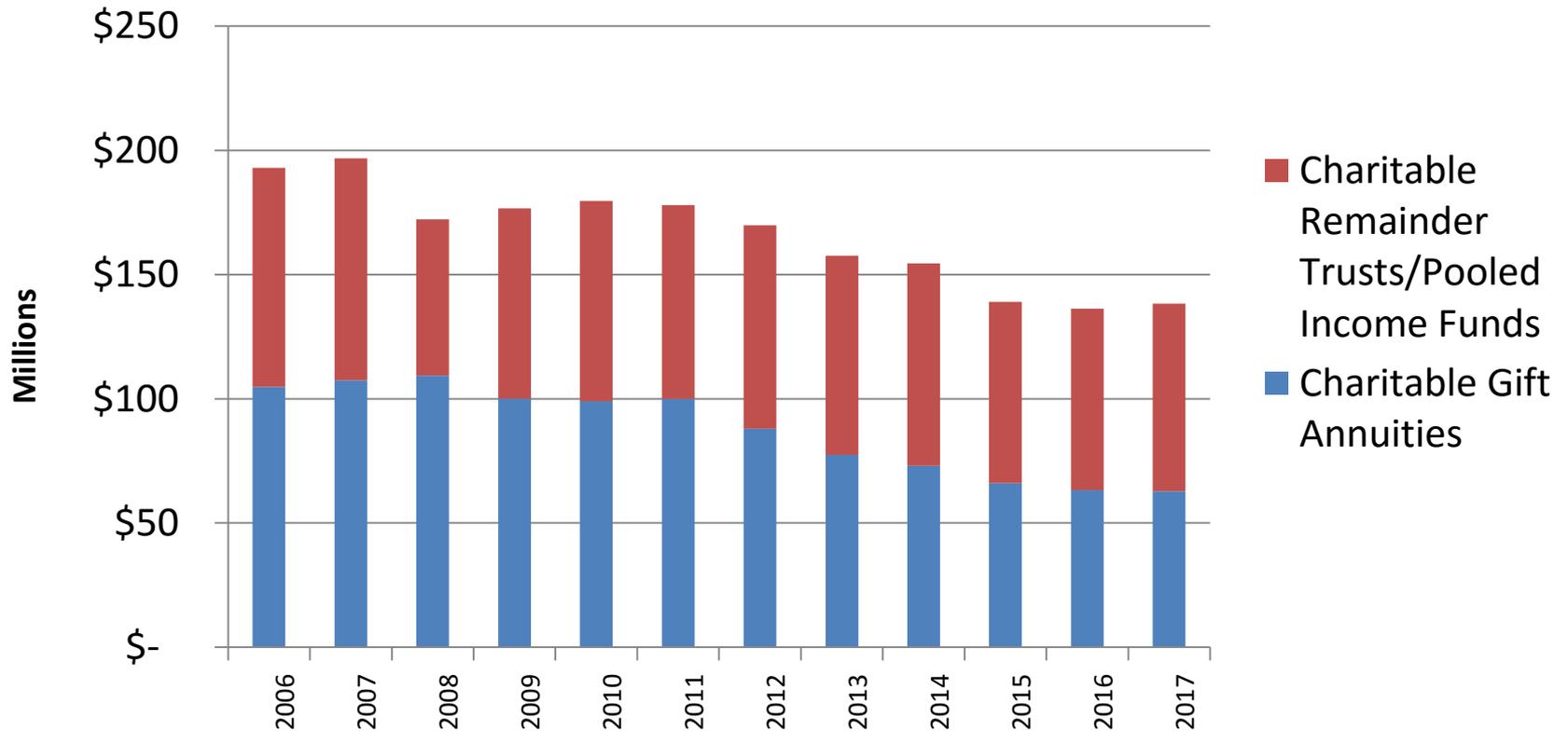


# Endowment Fund Pooled Trust - \$707M



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# ELCA Deferred Gift Programs Comparative Market Values



# Questions/Comments



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## Report of the Treasurer

The churchwide organization of the Evangelical Lutheran Church in America had total operating revenue and support of \$41.8 million for the eight-month period ending September 30, 2017, \$0.1 million lower than expenses of \$41.9 million. Operating results were favorable to the period budget by \$3.7 million.

Revenue totaled \$38.9 million for the eight-month period compared with \$41.2 million the previous year, a decrease of \$2.4 million or 5.7 percent. In addition, \$2.9 million in support was released from restriction or designation during the period. Total revenue and support for the eight-month period of \$41.8 million was unfavorable to the budget by \$0.2 million and unfavorable to the prior year by \$2.0 million. Expenses related to the current operating fund of \$41.9 million were below the authorized unit spending plans by \$3.9 million, and constituted a decrease of \$0.1 million from the previous year.

Income from congregations through synods in the form of Mission Support income for the eight months was \$27.6 million, favorable to the budget by \$0.2 million and unfavorable to the prior year results by \$0.4 million. The Mission Support budget for 2017 of \$44.125 million is \$1.05 million or 2.3 percent lower than the amount received in fiscal 2016.

Other unrestricted and temporarily restricted revenue and support available for the budgeted operations of the churchwide organization amounted to \$11.2 million, compared with \$13.2 million in the previous year. Income from Vision for Mission amounted to \$0.2 million. Income from Global Church Sponsorship (including missionary sponsorship) was \$1.8 million, slightly favorable to the prior year results. Endowment distributions of \$2.5 million, income from bequests and trusts of \$1.0 million, and investment income of \$1.7 million were received. The Mission Investment Fund provided grant support of \$1.0 million to the churchwide organization. Additionally, other income of \$3.0 million was received during the period.

Total contributions to ELCA World Hunger for the eight months was \$9.8 million, unfavorable to budget by \$1.8 million and unfavorable to the prior year by \$1.1 million. ELCA members and partners have contributed \$7.6 million for Lutheran Disaster Response in the eight-month period, primarily in support of U.S Hurricane and Flood Response, South Sudan Conflict Relief, and for general undesignated programs.

*Always Being Made New: The Campaign for the ELCA* has raised \$128.2 million in revenue and commitments to date in our five-year, comprehensive campaign. This amount represents 64.8 percent of the total goal of \$198 million by January 31, 2019. In addition to results reported above, strong response to date continues to be in the areas of New Congregations, Fund for Leaders, and Global Church-International Leaders: Women. Global Church is the 2017 ministry emphasis for *The Campaign for the ELCA*.

**Reid A. Christopherson  
ELCA Church Council  
9 November 2017**

Let us pray.

Gracious God, we pray today for the men and women that wear the uniforms of our nation's military forces.

For the Marine that stands guard at an embassy in a country, the name of which we cannot pronounce or find on a map.

For the Sailor who experiences loneliness of a degree we will never understand, in a submarine at the bottom of the cold, dark waters of the North Atlantic Ocean.

For the Soldier who pauses to give a piece of candy to a young child on the streets of Fallujah, while never losing focus upon the dangerous world that surrounds her.

For the Airman that respectfully directs the loading of flag-draped caskets for their last trip home.

For the Coast Guardsman that searches the swells of a violent ocean, in the pitch black night for the lost crew of a commercial fishing vessel.

For the National Guardmembers that answer the call to step away from their civilian employment to assist a small community in danger of being washed away by rising flood waters.

We pray in loving thanksgiving for the sacrifices of our ancestors, family members and friends that answered the calls of past wars: World Wars I and II, Korea, Vietnam, the Persian Gulf and those who serve today in the Global War on Terror.

Might we be able to distinguish our political beliefs from the support that is so richly deserved by the men and women that have worn the uniform of their nation.

Women and men that have stood before the flag of this great nation, raising their hand in a solemn pledge to obey the orders, and to protect the constitution – all with the “help of God”.

We give thanks for the civilian employers that delicately balance the demands of their business with the departure of their mobilized National Guard and Reserve member employees.

And Lord, we pray for the families – the parents, the husbands and wives, the children that lie down to sleep every night lonely and afraid as they await a distant homecoming.

Lord, we enjoy the freedoms of our life as the fruits of the sacrifices of our service members. Hold them close as you constantly walk at their side.

To you we give the glory and in the name our risen Lord and Savior we pray, AMEN.

# Bill Horne

## Vice President



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**It's good to be with you all again!**  
**¡Es un placer estar de nuevo con  
todos Ustedes!**



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# Overview

- Synod Assembly Cycle
- Chaplain Training Event and Rostered Ministers Event
- ELCA Inter-Religious Task Force
- Joint Leadership Tables
- Conference of Bishops
- 500<sup>th</sup> Reformation Events



# Synod Assembly Cycle

- Northern Texas Northern Louisiana
- Arkansas Oklahoma
- Southeastern Iowa
- Montana



# Chaplain Training & Rostered Ministered Events

- Churchwide Representative Report and Worship Assistant
- Can't do enough to make our Federal Chaplains feel a part of the ELCA
- Military Chaplains ministry to LGBTQIA military members is significant
- Military Chaplains are a pastoral source to fill parish pastor vacancies
- Rostered Ministers Gathering was a stroke of genius!



# ELCA Inter-Religious Task Force

- Ecumenical Policy Draft Statement
- Church Council approval NLT April 2019
- Churchwide Assembly Approval August 2019



# Joint Leadership Tables

- Conference of Bishop Executive Committee
- Church Council Executive Committee
- Church Administrative Team

# Congregational Vitality & Sustainability

- Existing programs in congregations/synods /CWO
- New Initiatives



# Leadership

- TEAC work
- Networking Lay schools
- Re-imagine role of Pastor
- Continuing Ed and Accountability
- Building the leadership the church needs
- Address leadership deficits in managerial skill
- Coaching pastoral candidates and saying no to candidates who don't fit
- Actively support seminary reform



# Conference of Bishops

- Reid Christopherson was well received and represented you well
- Vice President's Gathering
  - Want all Vice Presidents to attend and be affordable for all
  - Seek more training to perform their jobs/responsibilities better
  - Meet with Conference of Bishops annually vs. every two years



# Ephesians 4:1-6

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.



# What does the Church Council Chair want from Council members?

- A sense of humor—we should enjoy our time together
- Stay connected to our diverse spiritual practices
- Stay focused on priorities and what really matters to us as decision makers
- Engage our ecumenical guests, CWO staff, and other visitors



# What do the church council members want for the Chair?

- Class of 2022 will collect your feedback during our meeting



Thank You  
Gracias



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## Report of the Vice President

*Ephesians 4:1-6*

*I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all in all.*

I want to begin my report by saying how good it is to be with you all again. I will highlight my participation during the four synod assemblies that I attended as the Churchwide Representative, the Chaplains Training Event that preceded the Rostered Ministers Gathering, the ELCA Inter-Religious Task Force meeting and a face to face meeting of the Joint Leadership Table consisting of the Executive Committees of the Church Council and Conference of Bishops, Churchwide Administrative Team and Future Directions Table, and the Conference of Bishop meeting.

As you can see, I have been quite busy during my first year as vice president and so far, I have not created any controversies. I am not a prolific tweeter, but I could not resist responding to President Trump's remarks regarding Charlottesville. There are a lot of things that we the ELCA reject—White Racism and White Supremacy being two of them. There are times when being silent is not the right response. Given the divisive mood in our country and how tweets are retweeted, I anticipated that I would get some form of pushback but that hasn't happened. I actually gained some followers.

Many of you have heard me say that one of my priorities as the ELCA vice president is to acquire a deeper appreciation and understanding of the congregational and synod contexts that represents the ELCA. One way that I can partially accomplish this task is to attend as many synod assemblies as possible during each cycle. This year, I was blessed to attend the Northern Texas-Northern Louisiana, Arkansas-Oklahoma, Southeastern Iowa, and Montana Synod Assemblies. I want to express a deep level of gratitude to Bishops Eric Gronberg, Mike Girlinghouse, Michael Burk and Jessica Crist, and Synod Vice Presidents Stephanie Varnum, Peter Kumpe, Heather Miller and Tom Gossack for the hospitality and gracious treatment I received during the time I spent with each assembly. I was treated like royalty and when I asked for candid feedback from synod assembly voting members and attendees, they gave it to me without hesitation. It was a valuable learning experience. Despite the cultural context and geographical differences, there was a common theme that was expressed to me by synod assembly participants and voting members. They all felt they were called, gathered and sent to do God's mission in the world. We talk about what it means to be the ELCA. I felt this display of unity within our church during my synod assembly visits.

The Rev. Eric Wester, Assistant to the Presiding Bishop and Director for the Federal Chaplaincies, asked me to attend a recognition dinner and give an ELCA update to the annual Chaplain Education Training event held before the start of the ELCA Rostered Ministers Gathering in Atlanta, Georgia. This event allowed me to reconnect with military chaplains that played such a key role in me being an ELCA Lutheran today. (I reconnected with Pastor Scottie Lloyd, who is a Retired Army Chaplain and Pastor of Lutheran Church of our Savior, San Bernardino, California. Scottie was an Army Captain I met in Germany, 1989-92 and was affiliated with the Air Force Chapel at Ramstein AB, Germany. I sang in the chapel choir and served as an assisting minister.) The takeaways I received from my time with the military Chaplains is that we can't do enough to make them feel like an integral part of the ELCA family; other faith community military chaplains rely on them to provide pastoral leadership and support to military LGBTQ members in uniform, and they are a source to fill our civilian parish needs as well as

encourage military members to consider parish ministry as a vocation. The timing of the chaplain gathering on the eve of the Rostered Ministers Gathering was a stroke of genius and should continue as much as possible.

The ELCA Inter-Religious Task Force is continuing to do its work under the strong leadership of Bishop Patricia Lull. I must say, it is a challenge to keep up when you are sitting among so many gifted theologians. As the task force refines the inter-religious policy statement drafts, I am confident that it will be a document that will be rich in content and provide helpful guidance to our rostered ministers, lay leaders and congregations as we seek God's calling in the interfaith world that we live in. You will have the opportunity to review and comment on the draft at the appropriate time during the review process. This document must be approved by the Church Council and recommended for approval at the 2019 Churchwide Assembly.

In September, I attended a face-to-face meeting of the Joint Leadership Table that consists of the Executive Committees of the Conference of Bishops, Church Council, Churchwide Administrative Team and Future Directions Table. This group discussed and identified broad areas of strategy to show that church priorities around congregational vitality and leadership will take shape in the months ahead. Under congregational vitality, the emphasis will be to focus on existing programs managed within congregations, synods and churchwide organization and new initiatives that have not been done before. Regarding leadership, the Joint Leadership Table agreed to continuing the work of the Theological Education Advisory Committee's (TEAC) work, networking the lay schools, reimagining the role of pastor and addressing the requirements for continuing education and accountability, building the leadership that the church needs, addressing leadership deficits in managerial skill, coaching candidates and saying no to candidates and seminary reform.

In October, I attended the fall Conference of Bishops meeting that also including the Synod Vice President's Gathering as well. The synod vice presidents meet annually among themselves but every two years the group spends a portion of their meeting time in joint sessions with the Conference of Bishops. I split my time between the two groups and had a rich discussion with the synod vice presidents who gave me plenty of useful feedback. This group of dedicated volunteer lay leaders love this church and continues to seek a greater voice in the operational and strategic discussions and decision making that occurs within our church.

Presiding Bishop Elizabeth Eaton, Bishop Bill Gafkjen, Chair of the Conference of Bishops, and I presented the list of Joint Leadership Table commitments. This is the same list that I mentioned earlier with assignments. They are:

### **Congregational Vitality**

- COB to adopt definition of congregational vitality - focus for their leadership (COB/CC own)
- Congregational vitality project (CWO)
- Extend God's Work. Our Hands. - deepen engagement of ELCA expressions and ministries (CWO)
- Make congregational vitality a primary focus in major ELCA gatherings (good practice, stories of success, learnings) (CC, COB, CWO, synods)
- Convene symposium on role and function of DEMs – with focus on congregational vitality: what's working/not working (CWO/COB)
- Strategy for property repurposing - alignment with mission (COB initiate, CWO, MIF)
- Continue to embrace – We are Church; We are Lutheran; We are Church Together; We are Church for the Sake of the World - key to church vitality and sustainability (all tables)
- Sustainability – begin the conversation/shared framework (CC)

## Leadership

- Continue with TEAC's work (CWO/TEAC)
- Networking lay schools (CWO/TEAC)
- Reimagine the role of pastor and address requirements for continuing education and accountability (COB)
- Revamp candidacy processes to build leadership this church needs; addressing deficits; support, coaching, when to say no (CWO, COB, Leadership committee)
- Actively support seminary reform – continue to work on sustainability and economies; theological educators (OB/CWO, COB, TEAC, CC)

A [matrix](#) that summarizes this information has been prepared to help you keep track of all the Joint Leadership Table commitments.

We also asked the bishops and synod vice presidents to imagine how congregational vitality and leadership (rostered and lay) would look in their synods.

I recently saw a segment of the *60 Minutes* program where Oprah Winfrey interviewed a small group of Michigan residents about their views on President Trump. Their responses reflected the deep divide that exists in our country and the difficulty that we have as a nation to listen to each other as we express our fears and pain about past injustices, current problems and the future. Paul's letter to the Ephesians reminds us to anchor our lives in our calling to the oneness in God and Christ. I believe that as members of the ELCA, we have a message about God's grace and unique social justice voice to share with the communities and leaders we serve.

I have found my brief tenure as your vice president to be filled with hope and promise. I believe that the Called Forward Together in Christ: Future Directions 2025 has committed this church to making real change as we live our calling to do God's mission in the world. I will do my part to make sure that we don't avoid the tough issues that need to be discussed and acted upon. I am excited about our partnership and collaboration with the Conference of Bishops in doing this important work.

God's Work. Our Hands.

# VISION, PROCESS, AND PRACTICE OF ELCA CAMPUS MINISTRY: GUIDELINES AND RECOMMENDATIONS

## A. INTRODUCTION

Deeply rooted in our Lutheran heritage is the fact that the Protestant Reformation was formally born out of a university setting in Wittenberg, Germany, in the early 16<sup>th</sup> century. Martin Luther was a university-based theologian, and his engagement in the academic setting was essential to opening up public debate and discernment on the issues central to the Reformation. Over the years, Lutherans have displayed a deep commitment to ministry in the world of higher education as a place that nurtures an active mind and a curious spirit, and as a critical juncture for Christian faith to interact with the larger global culture.

In the United States, Lutheran Campus Ministry recognizes 1907 as the official year of its birth when Pastor Howard Gold accepted the call to serve as the Lutheran Campus Pastor at the University of Wisconsin-Madison. Pastor Gold was the first full-time Lutheran Campus Pastor in this country. This important occasion is described by Galen Hora in “A Brief History of Lutheran Campus Ministry,” a document he penned for the 2007 Centennial Celebration of Lutheran Campus Ministry:

*A group of Lutheran students meeting at the University of Wisconsin, Madison, made the case for calling the first full-time campus pastor. They were part of a group of students from Milwaukee, Wisconsin, whose pastor, W.K. Frick, urged the start of a new Lutheran congregation near the university in Madison, where his student parishioners were studying. In 1905 a group began to meet for worship. In 1906 a congregation, now Luther Memorial, was organized. In 1907 they were ready to extend a pastoral call. The Rev. Howard Gold responded to this new venture in ministry. His task was twofold—to develop the fledgling congregation and to attend to the needs of students. By the end of the decade the United Lutheran Church enthusiastically reported, “Religious work in universities and colleges is no longer an experiment. . . . It has been established as not only a legitimate, but also a necessary sphere of general church activity.*

Over 100 years later, Lutheran Campus Ministry continues to thrive as a key ministry of the Evangelical Lutheran Church in America (ELCA). With over 230 campus ministry sites across the country, Lutheran Campus Ministry is present at most major colleges and universities, and carries out ministry among a total student population of approximately 6,500,000.

As an important ministry emphasis of the ELCA, it is essential to have a clearly defined framework for the operation of and support for Lutheran Campus Ministry. In 2003, the ELCA Church Council approved a framework document called “Policies and Procedures for Campus Ministry.” With a 2006 revision approved by the Church Council, the document defined the campus ministry mission and described the existing accountability relationships among the churchwide organization, synods, and local campus ministry agencies. The document laid the foundation for how these stakeholders would coordinate their efforts to advance this vital ministry of the ELCA.

With the major restructuring of the ELCA churchwide organization in 2011, some significant organizational elements of “Policies and Procedures for Campus Ministry” became outdated and obsolete. This document, then, provides a fresh vision for the operation of and support for campus ministry in the ELCA that builds on the previous document, while reflecting the new organizational relationships that currently exist among the local campus ministry agencies, synods, and the churchwide organization. Rather than provide a set of policies and procedures, this document offers a

series of guidelines and recommendations to assist the various campus ministry stakeholders in their collaborative efforts to help campus ministry thrive as an essential ministry of the ELCA.

This document does not constitute or create a partnership, joint venture, pooling arrangement, agency relationship, or formal business organization of any kind between the churchwide organization, synods, or local campus ministry agencies. Rather, the document describes the methods by which these separate ministries are coordinated to advance campus ministry in the ELCA.

Finally, it should be noted that with support and counsel from the Domestic Mission unit of the ELCA, the Lutheran Campus Ministry Network (LCMNet) was formally incorporated on June 9, 2015. LCMNet is a voluntary association of ELCA campus ministry professionals to “form collegial relationships, train professional leaders, and advocate for ministry on college and university campuses in order to sustain and strengthen campus ministry in the ELCA.” The formation of LCMNet was an important step to adapt and sustain Lutheran Campus Ministry for a new era.

## **B. CONTEXTS AND MODELS FOR ELCA CAMPUS MINISTRY**

The Evangelical Lutheran Church in America provides ministry on over 230 college and university campuses across the country, and the contexts for those ministries vary greatly. Some of the ELCA’s local campus ministry agencies are set in large public or private universities where the majority of students live in residence halls or university-owned apartments near the university. Other campus ministries serve small- to moderate-sized public or private universities in which almost all students live in housing units on campus. A number of the local campus ministry agencies are called to serve large urban campuses in which there are no residence halls, but students commute to campus on a daily basis. In addition, some centers for learning are community colleges, vocational training institutions, tribal colleges, historically black colleges and universities, and online education and distance learning programs.

The various contexts for campus ministry serve increasingly diverse populations of students. These contemporary student populations include such groups as first-generation college students, international students, students returning to college following military service, student-athletes, students who are undocumented immigrants, students from every cultural and ethnic background, and students representing every socio-economic class. This diversity within the student population is also reflected in their religious and non-religious preferences.

In addition, there are a variety of campus ministry models in the ELCA through which ministry occurs:

- Some local campus ministry agencies operate as campus ministry non-profit organizations, led by full-time or part-time campus ministry staff. Some of these campus ministry agencies have their own facilities for welcoming students and others into ministry. Some utilize spaces on campus or in the community. Often they are supported by local congregations who choose to be their "mission partners.”
- Other campus ministry agencies are congregation-based, with one or more of the congregation's staff persons devoting a portion of their time to leading the campus ministry. A few of the ELCA's congregation-based campus ministries are specifically organized as student congregations. The congregation's campus ministry programs may take place in their own buildings, but they also might happen in a variety of places on campus as the ministry engages the wider university community.
- The ELCA also benefits from the involvement of many contact congregations that invite university students, faculty, and staff into their worshipping communities.

- Finally, there are a number of ecumenical campus ministry agencies in which the ELCA participates. These ecumenical campus ministries involve a cooperative effort on a college or university campus with one or more of the ELCA's ecumenical partners.

## **C. MISSION AND SCOPE OF ELCA CAMPUS MINISTRY**

Given the variety and diversity of contexts in which ELCA campus ministry agencies are situated, it might appear that the ministries themselves are just as varied and diverse. While it is true that local campus ministry agencies take diverse approaches to their programs on college and university campuses, there are three key elements that lie at the heart and core of the ELCA's mission in higher education.

### **1. Creating a Caring and Welcoming Student Faith Community**

Grounded in a ministry of Word and Sacrament, thousands of college and university students gather under the Lutheran Campus Ministry banner each week as part of a caring, learning, worshipping, and serving community in Christ. In the lives of students, this community offers an opportunity to connect faith and reason through freedom of inquiry, inviting and encouraging students to wrestle with the big questions of life and faith. Through it, students are encouraged to explore their vocations as children of God and to discover their opportunity to embody that vocation in their daily lives and future careers. Campus Ministry provides a space for students to encounter God at work in the world and to discover their own call to serve and respond to the needs of others. For some, this call leads them to a professional career in the church. For many, this call invites them to explore the intersection of their faith and their future careers as teachers, physicians, social workers, mathematicians, nurses, scientists, attorneys, musicians, artists, and more.

ELCA campus ministry places a high priority on being a welcoming and inclusive community of faith. In fact, on some college and university campuses, Lutheran Campus Ministry is the only Christian organization that openly welcomes LGBTQ students and boldly advocates for them within the campus community. All are welcomed and affirmed in these student faith communities provided by ELCA campus ministry.

Within this caring community of faith, students are also invited to use, develop, and refine their leadership skills and abilities. In Lutheran Campus Ministry, being the church is not an experience for the future; it is a reality for the present moment as students make real decisions about the shape and direction of their faith community.

### **2. Engaging the Wider Academic Community**

Lutheran Campus Ministry staff envision their call as doing more than just developing and maintaining a student faith community; they also see campus ministry as a call to accompany and serve the wider campus community of staff, faculty, and administrators. They understand campus ministry to be the very real presence of Christ across the campus, calling them to God's creative work as they represent the Evangelical Lutheran Church in America. Lutheran Campus Pastors and Campus Ministers believe they are called to serve the whole campus population and be companions in times of stress, tragedy, and celebration, offering sacred grounding in the hopeful and gracious word of the Gospel. In ELCA campus ministry, "the entire campus is our cathedral."

Engaging the wider academic community sometimes means building relationships with people across the campus who have little interest in the church, who may feel that the church is irrelevant, and who may even hold feelings of hostility for the church. Lutheran Campus Ministry seeks to provide a fresh perspective on the church as a community characterized by grace, integrity, openness, inclusiveness, and compassion. This approach takes the campus ministry staff to the far reaches of the university to interact with individuals and groups who have little, if any, connection to a religious community. It

means engaging in conversation with people across the campus about important issues in their lives: meaning, identity, vocation, values and ethics, justice, service, diversity, and relationships. Even if they never choose to belong to the campus ministry program or participate in its activities, this encounter with a caring campus ministry professional may provide one of the few opportunities for these people to experience the true wonder of a God whose love is rich, full, and welcoming.

In order to realize this element of campus ministry's role in the academic community, Campus Pastors and Campus Ministers search for "entry points" into the life and structure of the university. Some examples of these entry points are:

- Providing educational and enrichment programs in the residence halls
- Developing an on-campus food pantry for students in need
- Teaching university classes
- Serving as a guest lecturer in classes
- Sponsoring service programs and projects for the entire campus community
- Providing pastoral and spiritual support during a campus crisis
- Serving on various university boards and committees
- Providing programs for new student orientation
- Facilitating discussions for parents of new students
- Providing support for student groups that are marginalized such as undocumented migrant students, LGBTQ students, and students with disabilities
- Welcoming and caring for international students
- Creating opportunities for interfaith exchanges
- Sponsoring interfaith forums for the entire academic community
- Serving on the university research ethics committee
- Serving as a chaplain or advisor for various student organizations
- Providing all-campus worship opportunities (Ash Wednesday, Thanksgiving celebration, Earth Day observance, National Day of Prayer, etc.)

As Lutheran Campus Ministry seeks to engage the wider academic community, it should also be noted that on many campuses, university faculty and administrators are reaching out to ELCA campus ministries as participants with them in the educational enterprise. There is renewed interest within the academic community to provide a framework in which students might consider what it means to live lives worth living, which is a significant vocational thrust of campus ministry in the ELCA.

### **3. Sharing with the Church What We are Learning**

Joseph Sittler, the beloved 20<sup>th</sup> century Lutheran theologian, spoke the following words to a group of Lutheran Campus Ministry professionals at a week-long conference in June of 1977 (as quoted in *Running with the Hounds: Conversation with Campus Ministry*, Department for Campus Ministry, Evangelical Lutheran Church in America, 1977). Although these words are several decades old, they still speak to an important element of the campus ministry mission:

*First of all, in a way larger than you may suspect, you live your Christian existence on the frontier of the church's life in the culture. Your very exposure to the movements of life as they are most vivaciously exhibited and with the greatest candor expressed in the student generation puts you in a privileged position. You are not locked into already stiffened and stylized forms of life into which maturity does trap you. You are with the most flexible, varied, articulate, and explosive aspects of our culture. That is your situation, as I see it.*

*But that situation devolves upon you a responsibility, and that is my second point. I won't talk of your responsibility in terms of how you do your job, which I could not talk about with any knowledge. Rather, in your responsibility to the church, I think you do not speak back to the*

A part of the call in campus ministry is to share with the church the many observations and insights growing out of our work on college and university campuses. Some of those discoveries are related to the culture of young adults and effective approaches to ministry among young adults. It also means sharing with the church what is being discovered about the changing and evolving elements of our contemporary culture and how that might impact the future shape of the church and its work in the world. Campus ministry is an important gift to the church as we communicate what is being learned in the academic environment.

## **D. DEFINITION OF TERMS**

### **Area Campus Ministry Agency**

In some areas of the country, an *Area Campus Ministry Agency* has been developed for the specific purpose of supporting and advancing campus ministry in the constituent synods. Area Campus Ministry Agencies can be separate corporations or unincorporated ministries of the participating synods. In this document, references made to synods also apply to area campus ministry agencies operating on behalf of the constituent synods.

### **Campus Minister**

A *Campus Minister* is either an ELCA rostered Minister of Word and Service (who may be referred to as a Deacon), or a non-rostered leader serving in a local campus ministry agency.

### **Campus Ministry Facilitators**

A *Campus Ministry Facilitator* has been contracted to serve in each of the nine ELCA regions by the Domestic Mission unit and the Lutheran Campus Ministry Network Board. The Campus Ministry Facilitators are Campus Pastors or Campus Ministers who provide several hours of their time each week to assist in the support of campus ministry at the regional level in relationship with the synods in each region, the churchwide organization, and the Lutheran Campus Ministry Network Board. In general, the Campus Ministry Facilitators have two primary areas of responsibility: (1) to serve as the campus ministry communication link with the synods in their region, and (2) to provide an additional level of support and care for the campus ministry staff in their region.

### **Campus Pastor**

A *Campus Pastor* is an ELCA rostered Minister of Word and Sacrament serving under call in a local campus ministry agency.

### **Church**

In this document, the term *church* refers to the religious denomination known as the Evangelical Lutheran Church in America (ELCA).

### **Church Council**

The *Church Council* is the board of directors of the ELCA that serves as the interim legislative authority between meetings of the Churchwide Assembly.

### **Churchwide Organization**

The *Churchwide Organization* is that expression of the Evangelical Lutheran Church in America defined in Chapter 11 of the ELCA's Constitution, Bylaws, and Continuing Resolutions (CBCR). It is a Minnesota nonprofit corporation with its principal place of business at 8765 West Higgins Road, Chicago, Illinois 60631. The legal name of the churchwide organization is the Evangelical Lutheran Church in America. The Evangelical Lutheran Church in America is also the name of the broader religious denomination, including its three primary expressions – congregations, synods, and the churchwide organization - as well as numerous ministries. To avoid confusion in this document,

whenever reference is made to the denomination, the terms Evangelical Lutheran Church in America, ELCA, and church shall be employed. Whenever reference is made to the corporation that is the churchwide organization, the term churchwide organization shall be used.

### **Domestic Mission Unit**

An unincorporated program unit of the churchwide organization as defined in CBCR provision 16.12.C05. The *Domestic Mission unit* is responsible for the churchwide organization's oversight of campus ministry in the ELCA.

### **Evangelical Lutheran Church in America (ELCA)**

For purposes of this document, the term *Evangelical Lutheran Church in America (ELCA)* refers to the religious denomination known by that name which includes three expressions – congregations, synods, and the churchwide organization - as well as numerous ministries. The name, Evangelical Lutheran Church in America, is also the corporate name of the churchwide organization. In this document, whenever reference is made to the corporation that is the churchwide organization, the term churchwide organization shall be used.

### **Local Campus Ministry Agency**

A *Local Campus Ministry Agency* is the entity that provides the “on-the-ground” ministry to the academic communities it has been called to serve. It may be one of the following:

- a congregation that has a dedicated campus ministry on the campus of one or more educational institutions;
- a not-for-profit or nonprofit corporation, other than a congregation, established for the sole purpose of engaging in campus ministry on the campus of one or more educational institutions;
- an unincorporated ministry of an Area Campus Ministry Agency;
- an unincorporated ministry of a synod.

### **LuMin**

*LuMin* is the brand identity and extended community of interest around Lutheran Campus Ministry, including students, alumni, donors, local board members, local support staff, former staff, and others supporting Lutheran Campus Ministry. The LuMin brand identity was developed by the Lutheran Campus Ministry Network.

### **Lutheran Campus Ministry Network (LCMNet)**

The *Lutheran Campus Ministry Network* is an association to sustain and strengthen campus ministry in the ELCA by (1) forming collegial relationships, (2) training professional leaders, and (3) advocating for ministry on college and university campuses. It serves as a community of practice for member staff and organizations, independently incorporated as a 501(c)(3) religious non-profit, governed by a Board of Directors elected by Lutheran Campus Ministry staff who are voting members of the Lutheran Campus Ministry Network.

### **Program Director for Campus Ministry**

The *Program Director for Campus Ministry* is the individual within the Domestic Mission unit principally responsible for ensuring that the churchwide organization carries out its campus ministry roles and responsibilities as defined in this document. The Program Director for Campus Ministry works under the supervision of the Director of Congregational Centers for Mission within the Domestic Mission unit. When this document refers to the churchwide organization's efforts in campus ministry, it is the Program Director for Campus Ministry who is responsible for coordinating those efforts.

## **E. ELCA CAMPUS MINISTRY AS AN INTERDEPENDENT RELATIONSHIP**

As stated in the introduction of this document, campus ministry in the ELCA is viewed as an interdependent and collaborative relationship among three entities: (1) the local campus ministry agency, (2) the synod in which the local campus ministry agency resides (NOTE: In some areas of the country, one or more synods have formed an “area campus ministry agency” for the specific purpose of assuming these responsibilities on behalf of the constituent synods), and (3) the churchwide organization. Since the reorganization of the ELCA in 2011, it has become increasingly clear that the vitality of campus ministry is enhanced as each of these three entities contributes its unique resources in a collaborative way. As important decisions are considered regarding campus ministry at the local, synod, or churchwide levels, it is critical that these three levels be in open communication and consultation with one another so that the most positive and productive decisions are made.

The local campus ministry agency provides the on-the-ground ministry to the colleges or universities it has been called to serve and has a firsthand perspective on the realities, possibilities, and challenges of providing ministry in the specific academic environment. Synods support the work of campus ministry by providing operating grants to local campus ministry agencies, supporting campus ministry agencies in transition, and advocating for campus ministry across the synod. The churchwide organization does not directly engage in campus ministry on any campus, but helps coordinate campus ministry across the ELCA, provides financial and non-financial resources to support campus ministry, and advocates for campus ministry throughout the entire church.

The following three sections briefly describe the unique role that each of these entities plays in the operation of and support for campus ministry in the ELCA.

## **F. CAMPUS MINISTRY AND LOCAL CAMPUS MINISTRY AGENCIES**

The local campus ministry agencies, like the churchwide organization and synods, are called to advance the ELCA’s mission and ministry in higher education. For a local campus ministry agency, this call involves ministering to and with students, faculty, staff, and the wider academic community on one or more campuses. A local campus ministry agency’s work necessarily involves annually developing plans, goals, and budgets that allow the agency effectively to conduct a ministry that includes but is not limited to:

- worship,
- evangelism and outreach,
- faith formation and Christian education,
- creating a welcoming and caring community,
- service, justice, and advocacy,
- leadership development,
- vocational formation,
- stewardship and fundraising,
- connecting with the wider academic community,
- ecumenical and interfaith connections, and
- developing relationships with the larger Lutheran community.

It is expected that the local campus ministry agency will:

1. be a nonprofit corporation in good standing, or be an unincorporated ministry of a synod, incorporated area campus ministry agency, or congregation which is a corporation in good standing;
2. be exempt from federal income tax pursuant to Internal Revenue Code Section 501(c)(3), either because: (a) it is included in the churchwide organization’s group ruling, or it is an

unincorporated ministry of a synod, incorporated area campus ministry agency, or congregation that is included in the churchwide organization's group ruling; or (b) it has received its own determination letter from the Internal Revenue Service, or it is an unincorporated ministry of a synod, incorporated area campus ministry agency, or congregation which has received its own determination letter;

3. adopt a mission statement and develop a long-range plan consistent with the mission and ministry of ELCA campus ministry;
4. provide a campus ministry that is consistent with this Guidelines and Recommendations document;
5. keep complete and accurate records regarding all programs, services, and activities conducted by the agency;
6. submit an annual report of programs, services, and activities as requested by the churchwide organization;
7. maintain complete and accurate financial records;
8. comply with all applicable local, state, and federal laws;
9. comply with the ELCA Constitution, Bylaws, and Continuing Resolutions;
10. maintain insurance with minimum coverages and limits consistent with the coverages and limits of the ELCA's endorsed program for congregations;
11. endeavor to provide compensation to its staff consistent with the guidelines adopted by the synod(s) which financially support the ministry of the agency; and
12. utilize all resources received from the churchwide organization, synod(s), area campus ministry agencies, congregations, and other donors in ways that support the campus ministry effort at the local level.

## **G. CAMPUS MINISTRY AND SYNODS**

Synods, like the churchwide organization and local campus ministry agencies, are called to advance the ELCA's mission and ministry in higher education. For a synod, this call includes:

1. advocating for campus ministry within the synod;
2. developing and distributing financial resources to help support the campus ministry agencies on the territory of the synod;
3. consulting with the churchwide organization on ways to advance the ELCA's mission and ministry in higher education in general and within the synod especially;
4. consulting with the local campus ministry agency and the churchwide organization on decisions that affect the initiation, expansion, downsizing, or closing of local campus ministry agencies within the synod;
5. providing the churchwide organization with an annual report on the distribution of financial resources to local campus ministry agencies within the synod;
6. supporting the quadrennial review of local campus ministry agencies within the synod in collaboration with the local agencies and the churchwide organization; and
7. consulting with the Program Director for Campus Ministry before issuing, or a synod's bishop attesting, a call involving significant campus ministry responsibilities.

(NOTE: In some areas of the country, one or more synods have formed an area campus ministry agency for the specific purpose of assuming these responsibilities on behalf of the constituent synods.)

## **H. CAMPUS MINISTRY AND THE CHURCHWIDE ORGANIZATION**

The churchwide organization, like the synods and local campus ministry agencies, is called to advance the ELCA's mission and ministry in higher education. For the churchwide organization, this call includes:

1. advocating for and interpreting the work of campus ministry throughout the entire church;

2. developing, implementing, and managing a system to help coordinate campus ministry in the ELCA;
3. collaborating with synods and area campus ministry agencies to disburse financial resources which support the work of local campus ministry agencies;
4. identifying and developing programmatic, ministry, and pastoral resources to support ELCA campus ministries and staff;
5. consulting with the local campus ministry agency and the synod when decisions are being made for the initiation, expansion, downsizing, or closing of local campus ministry agencies;
6. providing insight, counsel, and support to synods and local campus ministry agencies during the Campus Pastor or Campus Minister call process;
7. working with synod new start or renewal tables as sources for launching or deepening and extending campus ministry in the synod;
8. coordinating a system of congregations to perform ministry at colleges and universities where professional campus ministry staff are not employed;
9. fostering relationships with the Lutheran Student Movement-USA, ecumenical student movements, and other denominational campus ministries;
10. gathering and disseminating information about the various ministries engaged in campus ministry and how the resources provided by this church advances ELCA's campus ministry and the broader ministry of this church; and
11. providing an annual campus ministry summary report to the Domestic Mission unit, the ELCA Church Council, the synods, and the local campus ministry agencies.

## **I. RECOMMENDATIONS FOR LUTHERAN CAMPUS MINISTRY STAFF**

College and university campuses are challenging settings in which to do effective and sustainable ministry. The university system is a complex environment that presents a number of obstacles and opportunities to those who represent a religious community. It is clear that the world of higher education is precisely the place where the church must have a presence. In the midst of that world:

- learning and faith meet in ways that can transform people and structures;
- the church is able to engage a highly diverse population of students, faculty, and staff involved in the disciplines of learning, research, and discovery; and
- the church encounters the cutting edge of science, technology, ethics, medicine, the arts, and other disciplines.

Ministry in the world of higher education requires campus ministry professionals who have a deep sense of God's work in the world, a genuine respect for people from diverse cultures and backgrounds, and an ability to relate well with both inquiring students and educated faculty. These are professionals who must be well trained, theologically focused, and entrepreneurial in their approach to ministry. The ELCA has a long history of gifted campus ministry professionals who regularly bring these qualities and characteristics to their work at colleges and universities across the country.

Campus Pastors called to serve local campus ministry agencies are expected to be:

- an ELCA rostered Minister of Word and Sacrament;
- or on the clergy roster of another denomination in full communion with the ELCA;
- or on the clergy roster of a church which accepts the teaching of the Unaltered Augsburg Confession and will be serving at a local campus ministry agency where altar and pulpit fellowship has been approved as provided in CBCR provisions 2.05, 8.74, and 8.75.<sup>1</sup>

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<sup>1</sup> CBCR provision 8.74 states: This church, in accord with constitutional provision 2.05, acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with the churchwide constitutional provision 2.05, is subject to the approval of the Synod

Campus Ministers called to serve local campus ministry agencies should have the following minimum qualifications:

- possess a Bachelor's Degree; and
- be an ELCA rostered Minister of Word and Service;
- or serve in a multi-staff position supervised by a rostered leader in the ELCA, or a rostered leader in another denomination in full communion with the ELCA;
- or serve as a Campus Minister at an ELCA affiliated local campus ministry agency on or before July 1, 2003.

There are situations in which a layperson who is not a rostered leader in the ELCA is employed to serve in a local campus ministry agency. In those cases, a call is not extended to the individual by an expression of the ELCA.

In addition to providing leadership for the local campus ministry agency as it seeks to accomplish the tasks described in Section E of this document, it is expected that Campus Pastors and Campus Ministers will:

1. participate in new staff training in the early stages of a call to campus ministry;
2. attend national and regional gatherings for campus ministry staff;
3. inform the Campus Ministry Facilitator in their respective region and the ELCA Program Director for Campus Ministry of any changes in ministry contact or communication information (email address, website address, phone number, etc.); and
4. become active members of the Lutheran Campus Ministry Network.

## **J. FINANCIAL SUPPORT FOR ELCA CAMPUS MINISTRY**

### **1. Introduction**

Operating grants are annual financial awards provided to local campus ministry agencies by the churchwide organization, synods, or area campus ministry agencies to engage in the ELCA's mission and ministry in higher education. Each year, these stakeholders in ELCA campus ministry must decide the best way to carry out the work of campus ministry given the available resources. This requires the churchwide organization, the synods, and the area campus ministry agencies to make strategic choices about where to invest the resources with which each has been entrusted. The following factors are often used to help inform this decision and the allocation of campus ministry funds:

- consensus among local entities, synods, and the churchwide organization to establish and maintain a ministry presence on one or more campuses to be served by a ministry;
- financial sustainability;
- accessibility to students;
- accessibility to the wider academic community;
- regional/national significance of the college or university;
- opportunities for ministry in a multicultural context; and
- opportunities for ecumenical cooperation.

### **2. Operating Grant Awards**

An operating grant represents a good faith intention by the churchwide organization, the supporting synod(s), or the area campus ministry agency to pay the operating grant award to the local campus ministry agency. However, the ability of the churchwide organization, the supporting synod(s), or an

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Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.

area campus ministry agency to provide the full grant award in any given year is dependent on the actual availability of financial resources through mission support.

### **3. Churchwide Organization Campus Ministry Budget**

Each year the churchwide organization allocates a portion of its budget to the Domestic Mission unit which allocates a portion of that budget to campus ministry for operating grants. The churchwide operating grants are made available in three ways: (1) the grant is paid directly to a local campus ministry agency; (2) the grant is paid to a synod for distribution to the local campus ministry agencies in that synod; or (3) the grant is paid to an area campus ministry agency for distribution to the local campus ministry agencies in that area. The churchwide allocation for operating grants is prepared by the Program Director for Campus Ministry in consultation with the Director of Congregational Centers for Mission and the Executive Director of the Domestic Mission unit. Since the ELCA Church Council approves the annual churchwide organization budget at its November meeting each year, the amount of the campus ministry operating grants will be communicated to the respective local campus ministry agencies, synods, or area campus ministry agencies by December 1 of each year. The total operating grant funds available in any given year to a local campus ministry agency is the sum of the churchwide organization funds and the funds provided by the synod(s) or the area campus ministry agency.

### **4. Registration Process for Churchwide Operating Grants**

Local campus ministry agencies, synods, and area campus ministry agencies that receive churchwide operating grants beginning in the 2018 fiscal year will register for those grants on or before September 1 of the previous year using the ELCA grant management system. This grant management system is used to track all ELCA grants, including the operating grants for campus ministry.

## **K. INITIATING, EXPANDING, DOWNSIZING, AND CLOSING LOCAL CAMPUS MINISTRY AGENCIES**

As decisions are made for initiating, expanding, downsizing, or closing local campus ministry agencies, it is strongly recommended that all campus ministry stakeholders be involved in the conversations that are a part of the decision-making process. The local campus ministry agency, the synod, and the churchwide organization all provide unique and helpful perspectives on the issues being considered in that decision. Including all of these perspectives will enhance and strengthen the final decision.

It is recommended that at least the following individuals be considered for these conversations:

1. Synod staff person responsible for campus ministry;
2. ELCA Program Director for Campus Ministry;
3. Board Chair of the local campus ministry agency;
4. Campus Pastor or Campus Minister, if available; and
5. Campus Ministry Facilitator for the region.

## **L. MANAGING AND FILLING VACANCIES AT LOCAL CAMPUS MINISTRY AGENCIES**

Whenever a vacancy occurs in a campus ministry setting, it is recommended that there be conversation between the board of the local campus ministry agency, the synod, and the churchwide organization. This important conversation can be initiated by any of the campus ministry stakeholders. In part, this conversation involves assisting the local campus ministry agency with the development of a Ministry Site Profile. In consultation with the synod, the local campus ministry agency and the churchwide organization will then help identify a list of candidates who may possess the appropriate ministry gifts to meet the ministry needs of the setting. During the call process, the churchwide organization will

continue to consult with the local campus ministry agency and the synod regarding the staffing of the campus ministry site. The consultation provided by the churchwide organization relates to the compatibility of ministry gifts and the needs of the local campus ministry setting.

Campus ministry occurs in a distinctive setting that requires a distinctive set of ministry gifts. The synods, local campus ministry agencies, and the churchwide organization each play distinct and critical roles in the call of a Campus Pastor or Campus Minister to a particular campus ministry setting. The purpose of this section is to identify those distinct but related roles.

### **1. The Nature of a Call**

Understanding these respective roles and responsibilities begins with a clear understanding of the nature of a call. One aspect of a call is the ecclesiastical relationship and another is the employment relationship, both of which exist when a Campus Pastor or Campus Minister is called to a campus ministry setting. The ecclesiastical relationship exists between a rostered person and one of the expressions of the ELCA (churchwide organization, synod, or congregation). That relationship is defined and governed by the Constitution, Bylaws, and Continuing Resolutions (CBCR) and in particular provisions 7.40 *et seq.* and 7.52.20 *et seq.* By contrast, the employment relationship is between the employee (Campus Pastor or Campus Minister) and the employer (local campus ministry agency, area campus ministry agency, or synod). The interrelationship between the ecclesiastical and employment aspects of a call can be confusing. While a call may create both an ecclesiastical and an employment relationship, this is not always the case. For example, in those circumstances where a Campus Minister is not an ELCA rostered Minister of Word and Service, a call is not extended by an expression of this church. In addition, the parties to each relationship may be different. For example, a Campus Pastor may be employed by a local campus ministry agency but called by a synod. In the context of campus ministry, the parties to the ecclesiastical and employment relationships typically fall into one of the following categories:

- Where the local campus ministry agency is congregationally based, the call is between the Campus Pastor or rostered Campus Minister and the congregation that employs the Campus Pastor or rostered Campus Minister.
- Where the local campus ministry agency is an independent nonprofit corporation, the employment relationship is between the Campus Pastor or Campus Minister and the local campus ministry agency. However, because the local campus ministry agency is not an expression of the ELCA (as defined in the CBCR), it cannot extend the call. In these situations, the call is extended by the synod in which the local campus ministry agency is located.
- Where there is an area campus ministry agency, the employment relationship is either between the local campus ministry agency and the Campus Pastor or Campus Minister or the area campus ministry agency and the Campus Pastor or Campus Minister. However, because neither the area campus ministry agency nor the local campus ministry agency is an expression of this church, neither can extend the call. In these situations, the call is extended by the synod in which the local campus ministry agency is located.
- Where the local campus ministry agency is an unincorporated ministry of a synod, the call is between the Campus Pastor or rostered Campus Minister and the synod that employs the Campus Pastor or Campus Minister.

### **2. The Role of the Synod**

The role of a synod in calling a Campus Pastor or rostered Campus Minister is clearly defined in the ELCA Constitution, Bylaws, and Continuing Resolutions. Nothing in this document is intended to diminish or alter the role of synods defined in the CBCR. The guidelines and recommendations in this

document merely serve to affirm this role and the ecclesiastical obligation of the campus ministry stakeholders to abide by these and all other provisions of the CBCR, and to consult with each other before requesting, extending, or attesting a call involving a campus ministry setting.

### **3. The Role of the Local or Area Campus Ministry Agency**

Local and area campus ministry agencies employing Campus Pastors or Campus Ministers are responsible for selecting and supervising the Campus Pastors and Campus Ministers they employ; deciding whether to retain or terminate a Campus Pastor or Campus Minister; and deciding the terms and conditions of employment including the Campus Pastor's or Campus Minister's duties, compensation, benefits, and leave. Additionally, local and area campus ministry agencies are expected to consult with the synod and the churchwide organization before deciding to employ or terminate a Campus Pastor or Campus Minister.

### **4. The Role of the Churchwide Organization**

The churchwide organization is never the employer or source of call for a Campus Pastor or Campus Minister. The churchwide organization can help identify individuals with the interest and the ministry gifts to serve in a campus ministry setting. The churchwide organization is also often aware of the particular ministry gifts needed to serve a specific campus ministry setting. As a result of this perspective, the churchwide organization is able to provide insight, counsel, and guidance to the other campus ministry stakeholders on whether the ministry gifts of a Campus Pastor or Campus Minister are a good fit for campus ministry in general and for a specific campus ministry setting.

## **M. THE ROLE AND FUNCTION OF NLCM, INC.**

National Lutheran Campus Ministry, Inc. (NLCM, Inc.) is an independent nonprofit corporation organized on behalf of the Evangelical Lutheran Church in America. NLCM, Inc. is responsible for assisting campus ministries related to their capital projects and managing real estate investments made by and on behalf of campus ministries of the ELCA. NLCM, Inc. provides various forms of financial assistance and technical support to campus ministry agencies with respect to planning, acquisition, maintenance, improvement, and disposition of facilities.

NLCM, Inc. currently provides outright grants to campus ministry agencies in support of physical and real property needs otherwise known as capital needs. Real property needs include but are not limited to building construction, repairs to existing structures, and property purchases. Funding is for needs that exceed the normal or annual maintenance budget of the campus ministry agency. It is not intended for utilities, insurance, or mortgage payments. Funding is also not for programmatic needs such as transportation, lectures, or supplies.

Until April 2014, when NLCM Inc. moved to a granting agency, capital resources were treated as "recoverable equity loans" and were secured by "enforceable liens of public record." The existing loans will not be recalled unless certain contingencies, defined in payment agreements made part of the mortgage or deed of trust, occur. These conditions typically include the sale of property, dissolution of the agency, and other management safeguards. The list of conditions is in the payment agreements.

At its April 2014 meeting, the NLCM, Inc. Board of Directors approved moving to a grant process for funding capital projects. An application process was established and guidelines developed for providing capital project grants that have been shared with local campus ministry agencies. The NLCM, Inc. Board of Directors meets at least twice annually to review proposals for funding from campus ministry agencies and to fund such proposals according to its discretion and guidelines. The application form for NLCM, Inc. grants is available from the Program Director for Campus Ministry.

Under the new grant procedures, grants will be provided in connection with local funding efforts, except in the case of an emergency need. NLCM Inc. will provide grants on a one-to-one matching

basis up to an approved amount, usually not exceeding \$50,000. Emergency grants may be made up to \$10,000. Again, for funding provided prior to the April 2014 change to the grant system, all terms and conditions of the original approvals and legal documentation will remain in full force and effect.

## **N. RECOMMENDATIONS FOR QUADRENNIAL REVIEWS**

Over the years, Quadrennial Reviews have been an important element in ELCA campus ministry. The review is a primary way in which the ELCA stakeholders stay connected with and provide support for local campus ministry agencies. It provides the ELCA stakeholders with a process and procedure for observing the effectiveness of the local agency, lifting up its strengths, and noting areas that might need attention. While Quadrennial Reviews are a retrospective of the past four years, they primarily help the local campus ministry agency look forward to the next four years by asking the agency to do strategic planning, budget building, and program and ministry discernment. The Quadrennial Review is intended to be a positive and helpful experience for all.

The important features of a Quadrennial Review include:

- drawing together all campus ministry parties in a shared event;
- bringing a peer campus ministry staff person into the process which allows for synergy between sites and staff, as well as providing an outside perspective to the review;
- holding the review over a sufficient time period to allow for adequate constituent interviews, reflection, and evaluation that is thoughtful and well-expressed in the report. One day is possible, and two days are optimal;
- structuring the review around the key elements of program, staff, board oversight, student leadership, financial sustainability and fund-raising, involvement in the wider university community, and the unique features and context of each site;
- designing the review with flexibility in order to be useful to sites that are ecumenical, congregational, multi-site, regional, center-based, or campus-based; and,
- providing an evaluative report that can be used as a framework for mission planning with clear and achievable goals and objectives.

The benefits of a periodic campus ministry review derive from the work undertaken in preparation, conduct, and follow-up. In *preparation* for the review, the campus ministry undertakes fresh assessment and discernment related to its current strengths and challenges. The *conduct* of the review consists of conversational on-campus interviews by the review team with various groups of ministry stakeholders. In *follow-up*, the review team prepares and submits a report intended to guide the ministry board and staff in their work over the next few years.

The first step in planning for a campus ministry review is to determine the date or dates when the review is to be conducted. Ideally, preparation for the review will begin four to six months prior to the date(s) selected.

Critical to the benefits of a Quadrennial Review is engagement by the review team with various groups of stakeholders. Adequate time and opportunity for that engagement must be arranged by ministry leaders in advance of the review. The advantages to conducting a review over two days (beginning at noon on the first day and ending shortly after noon on the second day) include greater flexibility in the scheduling of stakeholder groups and reduced exhaustion for the review team. One advantage to conducting a review in a single day is the possible elimination of overnight lodging for the review team. This document recommends that the review be conducted over two days rather than a single day in order to ensure adequate energy and attention on the part of the review team.

This document also recommends that a four-person review team be convened for each review undertaken. Whenever possible, a review team should include the following:

- the synod Bishop *or* Assistant to the Bishop *or* Director for Evangelical Mission;
- a person representing the churchwide organization (e.g., Program Director for Campus Ministry, Campus Ministry Facilitator for the region, designee of the churchwide organization, etc.);
- a campus ministry staff peer; and
- one additional person, preferably from the community in which the campus ministry is located.

It is recommended that the local campus ministry agency, the synod, and the churchwide organization be in conversation about the appropriate sources of funding to support each review.

It is also recommended that the campus ministry stakeholders in each region develop a four-year strategic plan for scheduling reviews that will include all of the local campus ministry agencies across the region. The Campus Ministry Facilitators in each region can serve as consultants in this scheduling process.

## **O. THE ROLE AND FUNCTION OF THE LUTHERAN CAMPUS MINISTRY NETWORK**

As noted above, the Lutheran Campus Ministry Network is an association to sustain and strengthen campus ministry in the ELCA by (1) forming collegial relationships, (2) training professional leaders, and (3) advocating for ministry on college and university campuses. It serves as a community of practice for member staff and organizations, independently incorporated as a 501(c)(3) religious non-profit, and governed by a Board of Directors elected by Lutheran Campus Ministry staff who are voting members of the Lutheran Campus Ministry Network. As such, the Lutheran Campus Ministry Network serves as a valuable resource for campus ministry in the ELCA. The Lutheran Campus Ministry Network is available to:

- plan the annual staff conference held each summer;
- sponsor and organize the annual two-day training event for new campus ministry staff;
- provide for a monthly communication newsletter for all campus ministry staff;
- manage a student referral system that allows access to information about Lutheran Campus Ministry programs at colleges or universities where the ELCA is represented, and to send student contact information to a specific campus ministry;
- coordinate the Campus Ministry Facilitators in each of the nine ELCA regions;
- build relationships with key leaders and programs within the ELCA; and
- provide input to the Domestic Mission unit in the selection of the individual to serve as the Program Director for Campus Ministry.

## **P. THE ROLE OF CAMPUS MINISTRY FACILITATORS**

A Campus Ministry Facilitator has been contracted to serve in each of the nine ELCA regions by the Domestic Mission unit and the Lutheran Campus Ministry Network Board. The Campus Ministry Facilitators are Campus Pastors or Campus Ministers who provide several hours of their time each week to assist in the support of campus ministry at the regional level in relationship with the synods in each region, the churchwide organization, and the Lutheran Campus Ministry Network Board. In general, the Campus Ministry Facilitators have two primary areas of responsibility: (1) they serve as the campus ministry communication link with the synods in their region, and (2) they provide an additional level of support and care for the campus ministry staff in their region. Specifically, the Campus Ministry Facilitators are available to:

1. serve as the campus ministry “communication link” with synod bishops and other synod staff responsible for campus ministry;
2. be aware of campus ministry vacancies or transitions that develop in the synods of the region and provide support for those campus ministry sites as requested;
3. provide support for Quadrennial Reviews as requested;
4. tell the story of campus ministry to those in synod leadership positions;
5. welcome, introduce, and connect new LCM staff with veteran staff in the region;
6. periodically check in with new staff to provide support and answer questions;
7. help provide campus ministry resources as needed by new and veteran staff;
8. be attentive to all regional LCM staff and listen for pastoral care issues that need support, prayer, or other actions;
9. communicate concerns and issues in the region that need special attention to the appropriate individual or group; and
10. report regional campus ministry news and notes to the communications coordinator of the Lutheran Campus Ministry Network.

## **Q. CLOSING COMMENTS**

As this documents comes to a close, it is appropriate to end with some brief observations that emerge from the real-life experiences of a campus ministry professional. The following words were penned by Pastor Jim Norlie, former Campus Pastor at Oregon State University, in a 2014 document entitled, “What We Do and Why It’s Important: A Theological Framework for Campus Ministry in the ELCA.” He writes:

*Lutheran Campus Ministry in the ELCA and its predecessor church bodies is more than 100 years old. Alumni include bishops, pastors, camp directors and counselors, teaching theologians, professors, physicians, administrators, government workers, engineers, ambassadors, researchers, farmers, technicians, teachers, and countless others who serve the common good through their daily work. Throughout its history, Lutheran Campus Ministry has served campuses big and small, in many different contexts. Of necessity, it has adapted to changing circumstances and social or cultural shifts. Often it’s been on the forefront of liturgical change, social justice movements, international affairs, ecumenical and interfaith engagement, and more. It has supported individuals and communities through times of transition, turmoil, and testing. Each new generation has brought new opportunities. Yet, faithful in its mission, it serves a vital role as it invites those in academic settings more deeply into Jesus Christ and the community that bears his name so that they may discover and fulfill their calling as Christ’s disciples.*

*God has entrusted us with this ministry.*

*We are wise to tend it well.*

# Briefing for “Draft Social Statement on Women and Justice”

Friday, November 10, 2017

Mary Streufert & Roger Willer

Co-directors, ELCA Women & Justice

Social Statement Process

[womenandjustice@elca.org](mailto:womenandjustice@elca.org) and [heather.dean@elca.org](mailto:heather.dean@elca.org)

[elca.org/womenandjustice](http://elca.org/womenandjustice)



Bp. Ann M. Svennungsen



Erik Heen



Fern Lee Hagedorn



Darren Diggs



Mary Lowe



Diane Brauer

Not pictured: Solomon Trimble



Bethany Fayard



Kit Kleinhans



Vivian Thomas-Breitfeld



Brad Wendel



Lori Kochanski



Linda Herrera



William Rodriguez



Bruce Berg



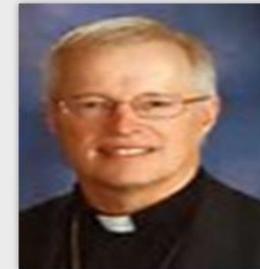
Sister Clare Josef-Maier



Heber Rast, Jr.



Sherry Liske

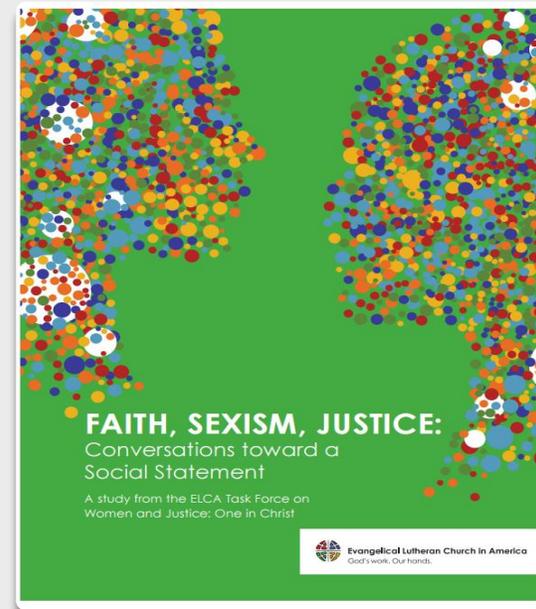


Bp. S. John Roth

# Women and Justice: One in Christ task force

# The draft is rooted in the Study: “Faith, Sexism, Justice: Conversations towards a Social Statement”

- A. 1,100 individual and 450 group responses
- B. Individual and group responses were similar.
- C. All modules and sub-sections received on average a 4+ out of 5, with 3.86 as the lowest.



- 
- I. Structure: Two-part approach
    - A. Basic statement: 2,750 words
    - B. Fuller explanation: 13,900 words

# I. Structure: Basic flow

Opening: “Our Common Foundation”

A. Convictions

B. Analysis

C. Confessions and resources of the  
Christian tradition

D. Commitments in society

E. Commitments with this church

# Milestones in Comment period

- ▶ **Nov. 8/13** Embargoed release
- ▶ **Nov. 15** Public release (Web)
- ▶ **Nov. 16-25** Draft booklet received by congregations (print)
- ▶ **2018** Hearings and Response
- ▶ **Sept. 30, 2018** Comment period ends

# Milestones - Consideration Period

- ▶ **2019 February**--Proposed statement issued by task force
- ▶ **CoB & CC Review**
- ▶ **Synod Assembly Actions**
- ▶ **Church Council Recommends a text**
- ▶ **Aug. 2019 CWA Consideration**

# About November 8 & 15

- ▶ **“Embargoed” Draft (a news category)**
- ▶ **FAQ -- about our process**
- ▶ **Summary -- of content, BUT**
- ▶ **Urge everyone to read the “Basic Statement” (2750 words)**

# Ways to Respond

[womenandjustice@elca.org](mailto:womenandjustice@elca.org) :

- ▶ Reports from hearings
- ▶ Emails & commentary

[www.ELCA.org/womenandjustice](http://www.ELCA.org/womenandjustice) :

- ▶ Online response form (or can be mailed)

# Your role: **Ambassadors**

- ▶ Encourage participation → synod hearing
- ▶ Champion the moment to talk together as church regarding women & justice
- ▶ Remember:

**It's a Draft; what does the Spirit have to say through our discernment?**

# About Hearings

- ▶ **Synodically recognized - CWO  
Coordinated**
- ▶ **Task Force member or Proxy present**
- ▶ **Designated Recorder (sends Report)**
- ▶ **Where? Synod assemblies or church  
basement or elsewhere**
- ▶ **Will Church Council have a hearing?**

## **Women of the ELCA**

*Submitted by Linda Post Bushkofsky, Executive Director*

The work of the churchwide staff of Women of the ELCA is to support the organization's participants as they live out the mission of mobilizing women to act boldly on their faith in Jesus Christ. Here are a few highlights since the last meeting of the Church Council.

### **Tenth Triennial Convention (2017)**

The triennial convention, the highest legislative authority of the organization, was held July 11-13, 2017, in Minneapolis, Minnesota. New officers and board members were elected. Lisa Plorin, Upham, North Dakota, was elected president; while Becky Shurson, Eugene, Oregon, was elected vice president. Dr. Freddie Jordan, Columbus, Ohio, was elected secretary; and Anna Sarver, Greensburg, Pennsylvania, was elected treasurer. Among other actions, the voting members:

- Affirmed the ELCA's repudiation of the Doctrine of Discovery;
- Resolved to raise awareness of the tainted water in Flint, Michigan;
- Resolved to support the United Nations Convention on the Rights of the Child;
- Resolved to educate and act to reduce domestic abuse and violence and help survivors;
- Resolved to encourage all participants to hold in prayer the Bible Women of India;
- Resolved to establish January 11–February 4, 2018, as a time of prayer to end human trafficking and to work in cooperation with other agencies, task forces and groups to end trafficking and support its victims;
- Resolved to “go green” at the Eleventh Triennial Convention (2020); and
- Resolved to support the leadership needs of the ELCA by encouraging women to seek ordination and to promote support for the ELCA Fund for Leaders.

### **Tenth Triennial Gathering**

Over 3,300 women gathered in Minneapolis for this flagship event; over 1,300 women were first-time attendees. With the theme “All Anew,” participants were challenged by speakers (Kelly Fryer, Alexia Salvatierra and Leymah Gbowee) and preachers (Elizabeth Eaton and Angela Khabeb) to follow the radical lead of Jesus, breaking out of comfort zones and responding to the needs in their communities. Workshops (14 in total) reinforced that call, focusing on personal growth and expanding skill sets. Creative exhibit space invited participants into servant events and provided space for 31 exhibitors, 25 vendors and six sponsors to tell their ministry stories. Generous participants shared more than \$19,000 in gift cards for local agencies and over 27,000 hygiene products, clothing, quilt kits and Days for Girls kits. Over 5,800 finger labyrinths were also made and shared. Offerings collected exceeded \$116,000 and will support the PV for Phebe effort, Cherish All Children and the ongoing ministries of Women of the ELCA. Additional information about the event can be found at [welcatg.org](http://welcatg.org).

Over 500 women have already pre-registered for the Eleventh Triennial Gathering which will be held July 16-19, 2020, in Phoenix, Arizona.

### **New website, new designs for existing websites**

Over the summer, *Gather* magazine began publishing a separate website, further supporting its more than 50,000 subscribers, at [gathermagazine.org](http://gathermagazine.org). *Gather* also is working with a new design company and unveiled its new look with the September 2017 print issue.

New websites were created for *Café*, [boldcafe.org](http://boldcafe.org), and the organization's primary site, [welca.org](http://welca.org). These new sites take advantage of new architecture and technology and reflect new design trends.

### **Staffing changes**

The churchwide executive board, at its October meeting, adopted a revised budget for 2018 that resulted, in part, in a reduction in the number of staff. On October 30, 2017, two staff positions were eliminated: the associate executive director and an administrative assistant.

Additional information about Women of the ELCA can be found at any of these locations:

[womenoftheelca.org](http://womenoftheelca.org)

[boldcafe.org](http://boldcafe.org)

[gathermagazine.org](http://gathermagazine.org)

[Facebook.com/womenoftheelca](https://www.facebook.com/womenoftheelca)

[Twitter.com/womenoftheelca](https://twitter.com/womenoftheelca)

[Pinterest.com/womenoftheelca](https://www.pinterest.com/womenoftheelca)

**Women of the ELCA Digest of Board Actions**

*Submitted by Linda Post Bushkofsky, executive director*

**Date of Board Meeting:** April 20-21, 2017 (Arlington Heights, Illinois)

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**Category 1: (policies with an impact beyond the unit, which require Church Council approval)**

None.

**Category 2: (policies related to the day-to-day functioning of the unit or to the specific mandate of the unit)**

Received word that the organization's communication efforts and publications were honored by both the Associated Church Press and the Religion Communicators Council with a total of 12 awards

Authorized the use of funds within the organization's New Ministries Fund to cover the cost of the Tenth Triennial Convention (2017)

Authorized the executive director to pursue negotiations with Equal Exchange with the goal of entering into a formal agreement around Fair Trade matters

**Category 3: (other procedures and board actions)**

Engaged in both racial justice and stewardship education

Reviewed board members' participation in the 2016 conventions of synodical women's organizations

**Women of the ELCA Digest of Board Actions**

*Submitted by* Linda Post Bushkofsky, executive director

**Meeting date:** October 20-21, 2017 (Chicago, Illinois)

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**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)**

Revised the budget for FY2018, resulting, in part, in the elimination of two staff positions

Authorized the use of excess income over expenses from the Tenth Triennial Gathering to cover the cost of the Tenth Triennial Convention (reversing an action taken earlier in the year to pay for the convention from the New Ministries Fund)

Received and acted on two referrals from the Tenth Triennial Convention (2017)

Extended a fifth four-year term as executive director to Linda Post Bushkofsky (extending her service through July 31, 2022)

**Category 3: (other procedures and board actions)**

Elected three women to serve on the executive committee: Elizabeth Burgess of Augusta, Maine; Joy Michalicek of Duluth, Minn., and Karen Voris, of Anchorage, Alaska. They join officers Lisa Plorin, of Upham, N.D., president; Becky Shurson, of Eugene, Ore., vice president; Dr. Freddie Jordan, of Columbus, Ohio, secretary; and Anna Sarver, of Greensburg, Pa., treasurer. The board also voted to extend the term of this committee from one year to three, allowing the at-large members to serve the entire triennium.

Voted to remain committed to anti-racism training, allowing for no fewer than two hours training at its meetings.

Prior to the board meeting, participated in a day of orientation to the work of the churchwide executive board.