

**Final Report of the Transition Task Force
Election of the Bishop
Metropolitan Washington, D.C. Synod Assembly, June 14-15, 2019**

**Prepared for
The Metropolitan Washington, D.C. Synod Council
Bishop Leila M. Ortiz**

Part I – Formation, Purpose, and Objectives

Membership and Meetings: The Transition Task Force (TTF), formed under the auspices of the Synod Council, was gathered by Bishop Graham for its first meeting on September 19, 2018, at the synod office. The TTF consisted of:

- Nels Hendrickson (chair) – previous member of Synod Council.
- Jackson Droney – currently serves on Synod Council.
- The Rev. Anne Dwiggins (secretary) – retired pastor, Metro D.C. Synod.
- Gretta Williams – also served on Synod Assembly Planning Committee.
- Lori Pitts – previously worked in synod office.
- Katharyn Wheeler, Administrative Assistant to the Bishop and Assembly coordinator. Katharyn was an essential member of the TTF and did much of the group's groundwork.
- Bishop Richard Graham.
- Alex Stall – seminarian added to TTF prior to Synod Assembly; chaired a conference breakfast meeting and candidate hearing.

A total of nine TTF meetings were held between September 2018 - June 2019. With the exception of the first meeting at the synod office, the rest were conducted via ZOOM teleconference call.

Purpose: The TTF was convened to do the preparatory work for election of a new bishop. The Election Committee was tasked to conduct the election at the assembly.

The TTF's understanding of its tasks evolved over time. The group came to understand its responsibilities as follows:

- Ensure an orderly, informed, transparent and helpful process before and during the bishop's election.
- Promote awareness of the election among rostered leaders and congregations.
- Provide informative materials in advance to rostered leaders, congregations, and assembly voting members through conference meetings and website postings.
- Promote awareness of the tasks, duties, and schedule of the bishop, as well as ongoing synod responsibilities and priorities as a new bishop takes office.
- Ensure that those nominating candidates, as well as candidates themselves, were aware of the election, its process and requirements.
- Encourage prayerful thought in advance by those wishing to nominate candidates and those who felt called to become candidates.

- Gather information via a survey on the “state of the synod,” including suggested priorities, effectiveness of synod activities, and leadership qualities/skills desired in a new bishop.
- Provide liaison with the Synod Council and the Synod Assembly Planning and Elections Committees.

This was the first time a TTF had been convened by the Metro D.C. Synod prior to a bishop’s election. The bishop’s office provided TTF members with a booklet “Toolkit for Synod Bishop’s Election” prepared by the ELCA (Appendix A), as well as other helpful materials (listed in Appendix B). The synod’s constitution and bylaws served as a foundation and guide for the bishop election process. Key sections became part of the TTF’s postings on the synod website.

Part II – Activities of the TTF

TTF Survey: Prior to the 2013 bishop’s election, a survey was conducted to take the “pulse” of the synod. Jackson Droney agreed to design and summarize a 2019 pre-election survey (see Appendix C). The survey was directed to (1) rostered leaders, and (2) congregational groups (i.e., congregation councils, youth groups). The survey, available in both English and Spanish, contained a brief introduction including background, purpose, and instructions. It also made clear that the survey was the work of the TTF and not the bishop’s office.

- Survey appeared on synod website 1/31/19, with responses due 3/15. This deadline was set to allow tabulation before the conference pre-assembly meetings, the first of which was 4/10/19.
- The survey also appeared on the synod’s “Events Digest” and in the transition section of the synod website.
- At conference meetings and in the survey’s instructions, pastors were asked to pass the survey to lay congregational leaders and youth groups.
- 76 responses received, 53 from pastors.
- Final results were posted on the synod website in May 2019 and also shared at conference pre-assembly meetings and synod assembly.
- Responses to the survey confirmed the direction of the synod.

The TTF saw the following as positive aspects of the survey:

- A limited number of questions were asked.
- The time allowed for responses was adequate.
- Results were shared.
- It encouraged advance thinking about the synod, the election, and possible candidates.
- It contributed to an open, discerning process.

The following suggestions are made to improve a future survey:

- Congregations seemed uncertain how to respond (i.e., Should there be a congregational meeting to determine responses? Should council executive committee respond? Council president?). How congregations might be engaged to respond should be considered more carefully, and the TTF should offer explicit instruction as to how congregation leaders might approach completing the survey.
- Pastors did not always refer the survey to their congregational leaders and youth groups. There needs to be a better way to reach and interact directly with congregational leaders.

- Most responses were from pastors. Individuals should also be invited to complete the survey. Thought should be given as to how the TTF might encourage more responses.
- It would be helpful to have more ways to dissect the data. Fewer open-ended questions might be helpful.
- Food for thought: how can we encourage deeply-held answers true to the individual responding, rather than answers that “attempt to get it right?”

Transition Publicity and Information: A transition video, which highlighted transition/election issues and the role of the bishop and current synod staff, was produced by Katie Simbala, synod Creative Director. It was posted in the “transition” section of the synod’s website on 3/1/19. The synod assembly video also included a segment on the transition process.

In addition to the video, election-related materials were gathered in the website’s “transition” section. These documents are listed in Appendix D.

Visits to Conference Meetings: Nels Hendrickson and Bishop Graham attended four of six conference meetings in the December – February time period. There they discussed the work of the synod, bishop’s duties (answering nuts-and-bolts questions re the power of the bishop, amount of travel, and salary), the election process, and work of the TTF including the survey. These meetings were well-attended and were helpful in reviewing the synod’s mission and ministry and raising awareness of the upcoming election and the TTF’s work. Participants offered feedback on what was needed to educate voting members. In addition, the questions asked by participants were helpful as the TTF considered what information to include on the website.

Conference Pre-Assembly Meetings: The pre-assembly gatherings, mandated by the synod constitution, were designed to provide information on the election process to all voting members, both rostered and lay, and allow “interactive responses” (in addition to the survey) on the synod’s mission and ministry and attributes desired in a bishop. Each conference pre-assembly meeting was attended by (1) the bishop or a designated staff member, and (2) a TTF member. They were responsible to see that the meetings followed ELCA/synodical guidelines (which were provided to the deans) and to share the following:

- How the survey was conducted and survey results.
- The ecclesiastical ballot process and election timeline.
- What to expect as a voting member and as a potential bishop-nominee.
- Forms required of potential bishop-nominees.
- Encourage prayerful thinking in advance about the process and potential nominees.
- Explain that there would be opportunity to address questions to the final three bishop-nominees.
- Record feedback.

The importance of nominators talking in advance with those they planned to nominate was emphasized – this to allow time for discernment and for nominees to submit in advance the required biographical forms and background check authorization (especially important if a nominee was from outside this synod).

To our knowledge, this is the first time nominators and possible nominees were encouraged to consider their roles in advance of the assembly. The TTF had no desire to supplant the role of the Holy Spirit in

the process; however, this “pre-talking” served several purposes. It prevented unpleasant surprises and assisted in advance collection of data and paperwork. It also allowed thoughtful completion of forms, as opposed to hurried, hasty responses at the last minute. As it turned out, paperwork for all seven candidates presented at Plenary 4 was available in advance (most coming via email, but some handed to Katharyn at the Assembly).

TTF Activities at Synod Assembly:

- Assembly orientation on Friday – a TTF rep provided an overview of the TTF’s portion of the slide presentation.
- Chair addressed the assembly twice, in Plenary 1 concerning the TTF’s work, and in Plenary 3, offering instruction for the Saturday conference breakfast meetings.
- At the request of the Worship Committee, two TTF members provided the meditation for Friday’s mid-day prayer service. They reflected on desired qualities for a bishop (based on survey), with biblical insight and prayer.
- Served as timekeepers for the four-minute speeches from the seven candidates (Plenary 4), and for statements of the final three candidates (Plenary 6). Determined speaking order by means of numbered cards.
- Facilitated conference breakfast meetings to formulate questions for final three bishop-nominees.
- Facilitated candidate hearings where questions were directed to candidates. Also accompanied nominees (or saw that they were accompanied) to their next hearing.

Conference Breakfast Meetings: The six conferences were paired in groups of two; an effort was made to pair conferences that were not acquainted with each other. The objective of each breakfast meeting was to formulate 7-8 questions to be put to each nominee. Conferences were also asked to prioritize questions, determine a time limit for each question, and allow a short sum-up period at the end. It was stressed that the three candidates were to be treated the same.

Nels drafted notes to ensure that each group heard the same introductory material and instructions. Screens, projectors, post-it easel pads, and markers were provided. While it was intended that TTF members would lead this process (with assembly volunteers recording the proposed questions), in at least of two of the three breakfast meetings, the deans took over.

Part III - Suggestions for Future TTFs

Status and Membership of TTF: The Synod Council may wish to make the TTF a standing committee, with a total of at least eight members. Members were not always able to be a part of all meetings, and a larger group would permit a wider range of thought and opinion. This would also allow the TTF to provide additional support at the assembly.

Time Frame: The TTF should begin its work two to three years prior to an assembly tasked with electing a bishop. This would give the TTF sufficient time to review current election practices, make recommendations on needed election changes, and provide input before the Synod Assembly Planning Committee makes final decisions on location, room requirements, and agenda. (Note: in cases where an incumbent bishop may be available to serve another term, the Synod Council and TTF would want to take special care not to step on toes.)

Synod Website and Social Media: Even though transition information was shared on the website, by means of videos, and at pre-assembly meetings, people still seemed unaware of these resources. We need ideas as to how to share the information and distribute the materials more effectively.

- Assemble a standardized paper packet of the most important materials to hand out at each pre-assembly conference meeting? The TTF talked about possible handouts for the meetings, but this was not followed up in a systematic way.

Visits to Conference Meetings: Visits to all conferences approximately six months before the assembly should be made by the bishop and TTF chair or members (see p. 3). Such visits may be considered for other recognized “subcultures” within the synod (Women of ELCA, Shekinah, Chrysalis, campus pastors, retired pastors, others?). The possibility of offering a special election/nomination orientation for recently ordained pastors or those new to the synod should be considered.

Conference Pre-Assembly Meetings:

- Conference pre-assembly meetings must be held at a time convenient for all voting members. (One conference held its meeting on a weekday morning, convenient for pastors but not for lay voting members.)

Conference Breakfast Meetings at Assembly:

- Time allotted (1-1/2 hours) was tight to accomplish the assigned tasks (arriving at questions, editing, and prioritizing). One group gathered questions during the 1-1/2 hours, but volunteers had to stay afterwards to consolidate and edit the questions.
- Perhaps conference pre-assembly meetings could be held in pairs, mirroring the conference breakfast meetings at the assembly. This might allow question formulation to begin at that event – or even completion of a draft set of questions. This draft could then be reviewed and refined at the assembly breakfast meetings.
- Who’s in charge? Responsibilities of the deans and TTF members in conducting these meetings and in the question-formulation process should be clarified.
- The process for question-formulation may need more thought. In 2019 the number of questions, time allotted for each question, and process to arrive at questions were left to the individual conference breakfast groups. There are two schools of thought here:
 - Should procedures for each group be standardized, i.e., each group given identical instructions on how many questions to formulate, how many minutes allowed per question, and a specific procedure to arrive at the questions?
 - Or should each group be given flexibility to approach the task in its own way? This flexibility might allow candidates to be seen in varying lights.
 - How might a balance be achieved between flexibility and rigidity?

Candidate Hearings at Assembly:

- In each hearing candidates should be presented with the questions in the same way. The TTF member reading the questions one-at-a-time, with the question also projected on the screen one-at-a-time, seemed to work well in one of the hearings.
- Candidates should be provided with identical tools (i.e., podium, etc.) in each hearing room.
- No effort should be made to “hurry up” candidate hearings – each hearing should be given the full, assigned number of minutes. Efforts to hurry other groups because one group finished early caused problems.

- Provide notice to each hearing room (via text?) to indicate starting and stopping times.
- If the answers are to be timed, have a timekeeper in each room (different from the TTF leader).
- Make sure everyone involved in the process is on the same page. One example: the three nominees were informed in advance that the conferences would not time their answers to questions. However, the TTF had intended that answers be timed, and all three groups followed this procedure.

Other Suggestions for Improvement:

- The TTF may wish to create a “synod site profile” for the edification of nominees.
- Forms for bishop candidates should be made available in a fillable PDF format.
- Candidates need to be made aware of the importance of concise answers on the Bishop Candidate Information Forms. Some bios were long and discouraged a thorough reading, especially as voting members had limited time.
- Info forms for the seven candidates were available prior to the third ballot, via app and paper. Many voting members, however, appeared not to know this. Clear announcements as to the availability of this material should be made via voice and projection. More time should be allowed for voting members to read and digest this material prior to a vote.
- Photos of candidates for all synod positions were available but were not projected because of technical difficulties. This is essential to allow voting members to match names and faces.
- Assembly and transition videos made prior to the assembly were well received; however, there needs to be an intentional effort not to have possible bishop candidates as the first people seen in these videos. The synod does not want to appear to be endorsing candidates.
- A count-down clock projected on the screens would be helpful during candidate speeches (if such is not distracting to nominees).
- The “four-minute address” was variously presented in different venues as a three-minute address, a three-to-four minute address, and a four-minute address. This caused confusion among the candidates. Election guidelines should be followed carefully.

Part IV – Possible Action Items for Bishop and Synod Council

During its work, the TTF picked up on comments and suggestions that may be worthy of consideration by the bishop and Synod Council:

- It seems that deans have little or no connection with retired clergy in their conferences. Retired clergy receive no communication from deans, and deans, in fact, don’t know who is retired in their conference. Can there be a way to connect retired pastors to conferences? Can they be regularly invited to meetings or events, allowing them to decide how much or how little they wish to be connected?
- Now and over the next two years, the Synod Council may want to discuss the ecclesiastical ballot and the synodical election process. For instance, some synods have moved to a pre-assembly nomination system. Such changes, if desired, may require amendment of the synod’s governing documents.
- The primary business of the 2019 assembly was the bishop’s election. At least some candidates reported that they were unprepared for the speed of the process. It was suggested that Bible study and more time for discussion, discernment, and prayer be included in the agenda.

- Related to the above point, one dean suggested a keynote speaker on the first day of the assembly. The call and election process can be draining; an inspiring and encouraging keynote might give attendees something to take away besides the good work of election.
- It would be helpful for the synod to maintain an up-to-date list of congregational officers.
- There is ignorance among rostered leaders, lay leaders, and congregation members about the synod and ELCA. One TTF member noted that a majority of new members in his congregation are not previously Lutheran. Every effort must continue to acquaint people in the pews with the church beyond the parish door. Possible suggestions:
 - An “orientation” on how the synod functions, its regular activities, etc.
 - Concentrate pertinent synod information on the website, easily accessible to congregations - similar to how the TTF information was concentrated.
 - Include special letters/articles on website directed to congregation presidents, treasurers, etc.
 - Hold “visiting days” at the synod office, so congregation members can see what is done.
- How can the synod become a true “we?” How can we convey interdependence of synod and congregations? We need to live into and enact the idea that every person and every congregation is important to the process. We need to share in a new way that the synod is interested in, and there for, every congregation.
- The bishop and Synod Council may wish to conduct periodic surveys to engage participation and test the direction of the synod.

The material above reflects the thoughts of the TTF only, and does not include input from other groups involved in assembly planning or the election process. While we understand that advancing technology and other issues will impact how a TTF operates in the future, we hope these comments and suggestions are helpful to the bishop, Synod Council, and future TTF’s.

Submitted by the Rev. Anne Dwiggins and Chair Nels Hendrickson
for the Transition Task Force, Metropolitan Washington, D.C. Synod
September ---, 2019

Appendix A – “Toolkit for Synod Bishop Elections,” to Synod Bishops and Vice Presidents from ELCA (Chris Boerger, Walter May, Deborah Coe), September 1, 2018

Appendix B – Materials Provided to TTF by Katharyn Wheeler, Administrative Assistant to Bishop

- Metropolitan Washington, D.C. Synod Documents
 - Preliminary Agenda for Synod Assembly 2007
 - Agenda, 2013 Synod Assembly
 - Request for Withdrawal from Ballot for Bishop, 2013 Synod Assembly
 - Biographical Information Form, Nominee for Bishop of the Metro Washington, D.C. Synod, 2013 Synod Assembly
- ELCA Documents
 - 2013 Timeline: Synodical Bishop Election (draft 6.19.12)
 - ELCA Definition of “Ecclesiastical Ballot,” adopted by ELCA Church Council 1994
- Documents from Other Synods
 - Letter of Notification to Potential Bishop Nominee, Rocky Mountain Synod, February 2018
 - Response Form for Potential Nominees, Rocky Mountain Synod
 - Rocky Mountain Synod Assembly Booklet, “Landscapes of Faith,” April 26-28, 2012
 - “An Invitation to Discernment on the Election of a Bishop,” Rev. Mark Boorsma, from *River Crossings*, Southeastern Minnesota Synod, June 2012
 - Southwest California Synod Profile 2013, compiled by Committee to Elect the Bishop of the Southwest California Synod

Appendix C – Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Appendix D – Documents Included in Synod Website “Transition” Section

- Pre-Assembly Listening Survey
 - Transition Survey – May Report (Final)
 - Transition Survey – April Report
- Bishop Election Background Information
 - Who is eligible for nomination?
 - 2019 Synod Assembly Ecclesiastical Ballot, updated 3/15/2019
 - Constitutional Background for Election of a Bishop
 - Synod Assembly Transition 2019 Glossary of Terms and Maps
- Bishop Election Forms
 - Bishop Candidate Information Form
 - Bishop Candidate Authorization and Release Form
 - Bishop Candidate Background Check Form
 - Bishop Candidate Disclosure Form
 - Bishop Election Request for Withdrawal Form
- What to Expect as a Nominee
 - Suggested Instructions for Four Minute Nominee Statements
 - Summary of Bishop Election Procedure for Potential Nominees – Updated June 3rd
 - 2019 Transition Video
- Pre-Assembly Conference Meetings – purpose; dates and locations of meetings
- Information for Newly Elected Bishop

- 8G – Metro D.C. Synod Bishop Election Report, Research and Evaluation, Office of the Presiding Bishop, ELCA
- 8G – “Your Synod at a Glance” (statistics), Research and Evaluation, Office of the Presiding Bishop
- Sample Questions for Synod Bishop Nominee (from ELCA Tool Kit)
- Metro D.C. Synod 2019 Pre-August Final Treasurer’s Report
- Dates to Know (New Bishop’s calendar)



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MEMORANDUM

To: Synod Bishops and Vice Presidents

From: Chris Boerger, Walter May, Deborah Coe

Date: September 1, 2018

Subject: Toolkit for Synod Bishop Elections

This toolkit is designed to serve as an aid to Synod Councils, Bishop's Election Committees and those who are preparing to conduct the election of a bishop in 2019. The concept was affirmed by the Executive Committee of the Conference of Bishops, as well as synods that initiated contact with the churchwide organization regarding their nomination and election processes. The 2019 Toolkit for Synod Bishop Elections and related documents are located under the "Synods" tab of the Office of the Secretary's resource page: <http://www.ELCA.org/Resources/Office-of-the-Secretary>.

This memorandum describes the contents of the Toolkit for Synod Bishop Election and provides information regarding how items in the Toolkit can be used. Of course, nothing in the Toolkit supersedes or amends the governing documents of the synod. As described in detail in the first document in the Toolkit – Guidelines for Synod Bishop Elections – each synod's constitution contains a provision or provisions regarding the nomination and election of a synod bishop, and there may be other procedures or processes that have been adopted by Synod Councils that are not incorporated into governing documents. As a matter of governance, these provisions must be followed. However, neither the model provision in the Constitution for Synods used by most synods (S9.04.) nor variations thereof in some synods address all issues involved in the nomination and election of a bishop. Therefore, we are presenting this Toolkit to provide useful information and suggestions for synod leadership regarding important aspects of the call process for a synod bishop.

The contents of the Toolkit for Synod Bishop Elections will not apply to every synod and may be adapted based upon local context. Indeed, we encourage Synod Councils and Bishop's Election Committees to carefully craft the suggestions in various documents to fit local circumstances. The overriding considerations are to faithfully implement the synod's governing documents and to educate and inspire synods as they engage in a discernment process resulting in a call for service as a synod bishop.

The contents of the Toolkit for Synod Bishop Elections are as follows:

- ***Guidelines for Synod Bishop Election.*** These Guidelines have been issued annually for the past several years, and the 2019 version now has been disseminated. They remain a cornerstone document in evaluating the processes for the nomination and election of a synod bishop. The Guidelines review the nomination and election processes, identify issues that must be addressed, and provide suggestions based on experience over many years. They also include appendices that provide ballot forms, sample rules of organization and procedure, sample questions for nominees, a sample biographical information form, a release form authorizing background checks, etc.

- ***Constitutional provisions regarding synods and the role of the synodical bishop.*** The applicable constitutional provisions describing the responsibilities of synods are found in Chapter 8 of the Constitution for Synods. The duties of a bishop are addressed in provision †S8.12. of the Constitution for Synods. In addition, several provisions from the ELCA constitution, which address the foundational concept of interdependence, also are included. (Exhibit B.)
- ***Timeline.*** The enclosed timeline identifies key events and recommends a sequence of events for addressing issues involved in the nomination and election processes. (Exhibit C.)
- ***Planning, Research and Evaluation Reports and Survey.*** Each synod will be provided a number of individual demographic reports based upon congregational reports and other data evaluated by Planning, Research and Evaluation. These are intended to provide essential background information to facilitate discussion within the synod about priorities for future mission and ministry and desired leadership attributes. This information is analogous to but not as extensive as data provided in the past for ministry reviews and audits. Upon reasonable request, additional or different data may be obtained. In addition, Planning, Research and Evaluation will assist synods in conducting a survey by providing sample questions and instructions for setting up a survey. Such a survey expands participation in the discernment process and provides data in addition to information collected at conference or cluster meetings. Planning, Research and Evaluation will not analyze the survey results but will forward responses to synods for evaluation. The synod specific data now are available under the “Synod Statistics” tab of the Planning, Research and Evaluation resource page: <http://www.ELCA.org/en/Resources/Research-and-Evaluation>. (Exhibit D.)
- ***Agenda and suggestions for conference/cluster meetings.*** One of the premises underlying the Toolkit is that a review and assessment of the synod’s ministry are necessary aspects of the discernment process in the nomination and election of a bishop. Regardless of the nomination and election processes required by the synod’s governing documents, conversations among as many people as possible (both lay persons and rostered ministers) facilitate discernment by identifying and evaluating ministry priorities and focusing on desired leadership attributes. These discussions also provide an opportunity to evaluate the status of the synod’s strategic plan, if one exists, and to provide a foundation for future strategic planning, if a plan does not exist. The attached agenda and suggestions can be adapted for use in different venues and with different audiences, but the constituent elements of the meetings are important in all contexts: Bible study and prayer; information about the nomination and election processes; conversation about the synod’s ministries and priorities; conversation about leadership attributes and qualities; report back and distillation of the meeting; and dissemination of meeting conclusions. Conference or cluster meetings provide an appropriate venue for these discussions, but some synods schedule separate meetings to address these issues. Whatever the context, it is important to capture and share the results of the meetings so that they can inform the discernment process. The organization of these meetings may be coordinated with the survey described above in order to obtain consistent input from many sources that can be evaluated by the synod as part of the discernment process. (Exhibit E.)
- ***Sample prayers for discernment.*** Individual and communal prayer is an indispensable ingredient of a discernment process. The enclosed prayers have been developed by the worship team in the Office of the Presiding Bishop. They may be used in conjunction with meetings addressing nomination and election processes, distributed to congregations, or provided for individual devotions. Of course, synods may develop other prayers and worship resources for gatherings and assemblies. (Exhibit F.)
- ***Transition checklist.*** In addition to considerations relating to nominations and elections, related issues regarding possible transition should be considered by the Synod Council. The enclosed transition checklist has been developed to identify pertinent issues and to sensitize synod leadership regarding the possible implications and timing of transition in the office of synod bishop. (Exhibit G.)

- ***Affirmation of Ministry (at the re-election of a synodical bishop).*** In the event that a synod bishop is re-elected, an affirmation of ministry may be used at the Synod Assembly. A short rite for the affirmation of ministry is enclosed. (Exhibit H.)
- ***List of synods holding elections in 2019 and 2020.*** Some of the best resources regarding bishop nomination and election processes are the work of other synods. The enclosed list identifies those synods that held bishop elections in 2017 and 2018 and those that will hold elections in 2019 and 2020. Review of websites of these synods and conversations with their leaders will provide context and assistance for synod bishop election committees and other synod leaders. (Exhibit I.)
- ***The Office and Ministry of the Bishop in the Evangelical Lutheran Church in America: A Shared Vision of Episcopacy and A Relational Agreement*** (referred to as the Bishops' Relational Agreement) was developed and adopted by the Conference of Bishops to describe the responsibilities of synodical bishops and their relationship together as the Conference of Bishops. (Exhibit J.)

The Office of the Presiding Bishop and the Office of the Secretary are committed to assisting synods as they develop and implement processes and engage in communal discernment regarding the nomination and election of their bishops. Following initial telephone conferences in the fall of 2018, individual telephone calls with synods will take place in the winter of 2019. In the meantime, do not hesitate to contact us if you have questions or comments about resources.

May God richly bless you in your discernment process!

WCB



Evangelical Lutheran Church in America

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Guidelines For Synod Bishop Elections

The Rev. Walter S. May Jr.

Assistant to the Presiding Bishop;
Executive for Synodical Relations

The Rev. Wm Chris Boerger

Secretary

September 2018

I. Introduction

Electing a bishop is one of the most important responsibilities in the life of a synod in the Evangelical Lutheran Church in America and a key responsibility of the Synod Assembly. As an election, it is a process governed by the constitution, bylaws, and continuing resolutions of the synod; however, it is also a call process. As such, it involves discernment, from the perspective both of individual potential nominees and of the synod as a whole.¹ Thus, engaging in prayerful reflection and seeking the guidance of the Holy Spirit are indispensable aspects of the process of nomination and election, regardless of the particular provisions in the synod's governing documents.

Thoughtful preparation also is an important ingredient in the process of nominating and electing a bishop. The Office of the Presiding Bishop and the Office of the Secretary have reviewed the nomination and election processes of many synods and have prepared these guidelines to assist your synod in this important endeavor. It is our goal to support you in the process of nomination and election of a bishop and to provide information, so you can avoid pitfalls that have occurred elsewhere. Do not hesitate to telephone or e-mail us if you have any questions or concerns.

As you begin to consider the nomination and election of a bishop, it may be useful to prepare a profile of your synod and reflect on the attributes desired in a bishop. You can approach preparing a profile just as a congregation prepares a profile as part of a call process.² In considering attributes for a bishop, you can begin by reviewing the responsibilities of a synod bishop as delineated in provision †S8.12. in the *Constitution for Synods* and consider also the practice in your synod. Although the substance of these guidelines addresses procedures and pitfalls, prayerful reflection on the ministry of the synod and thoughtful consideration of the role of the bishop are critical aspects at each stage of the nomination and election process.

II. The Constitutional Context

Chapter 9 of your synod's constitution addresses nominations and elections. S9.04. specifically addresses the process for the election of a bishop. Because this provision in the *Constitution for Synods* is not required, considerable variety exists among synods in the processes for the nomination and election of bishops. Regardless of the specifics, it is exceedingly important that the requirements of the constitution and any applicable bylaws or continuing resolutions) be followed carefully.³

¹ This document will refer to persons nominated for the office of synodical bishop as "nominees" to underscore that this is a church process. The word "candidate" should be avoided because it implies a political process.

² The Planning, Research and Evaluation team in the churchwide organization can assist your synod by providing important demographic data, and the Office of the Presiding Bishop can provide examples of synodical profiles prepared in connection with bishop nomination and election processes.

³ If a bishop will be elected at a special meeting of the Synod Assembly, care must be taken to review and comply with the synod's articles of incorporation, as well as the constitution, bylaws, and continuing resolutions. This step is particularly important when it comes to defining voting members of a special assembly. In general, provisions in the articles of incorporation control if there are inconsistencies with the constitution, bylaws, and continuing resolutions. If you have a question, contact the Office of the Secretary.

S9.04. in the model *Constitution for Synods* states:

The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the legal votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of legal votes on the third ballot, and 60 percent of the legal votes cast shall be necessary for election. On subsequent ballots a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of legal votes on the previous ballot. ⁴

Some synods use a modified ecclesiastical ballot that allows identification and nomination of nominees before the Synod Assembly. In some circumstances, the first ballot may contain previously selected nominees. Some synods had developed identification processes by Synod Council action. Most of these do not have previously identified names on the ballot but do post biographical information that is available to voting members. The actual voting process follows the traditional “ecclesiastical ballot” procedures.

In response to requests from synods for a definition of “ecclesiastical ballot” and guidance on its use, the Church Council in 1994 adopted the following definition:

To define an “ecclesiastical ballot” for the election of a bishop in synods of the Evangelical Lutheran Church in America as an election process:

1. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
2. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
3. that precludes spoken floor nominations;
4. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
5. in which the first ballot defines the total slate of nominees for possible

⁴ The adjective “legal” in this (and other) provisions was added as the result of action taken at the Churchwide Assembly in 2001. If your synod constitution incorporated this change pursuant to ¶S18.12., invalid or illegal votes are not counted in determining the percentage needed for election. An illegal vote is a ballot, for instance, on which the name of a person not eligible for election to a synodical bishop is submitted. An example of an “illegal” vote would be any ballots cast for persons who are not on the roster of ministers of Word and Sacrament of the ELCA. Similarly, if a ballot is unintelligible, it is not considered a legal vote. If the term “legal” is not used in your synod’s S9.04. provision or in the rules of procedure adopted by the Synod Assembly, all votes cast are counted for determining the applicable percentages. Whether or not the word “legal” appears in your synod constitution, however, blank ballots or abstentions never are counted and are ignored. See *Robert’s Rules of Order (Newly Revised)*, 11th ed., Section 44.

- election on a subsequent ballot, with no additional nominations permitted;
6. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
7. in which any name appearing on the second ballot may not be subsequently withdrawn;
8. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
9. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with the provisions of the governing documents (or, if the governing documents are silent, in accordance with rules adopted by the assembly).⁵

Whether or not your synod's constitution provides for the ecclesiastical ballot according to this definition, your governing documents must be reviewed and followed carefully to ensure a proper process that cannot be challenged.

III. Pre-election Issues

Several issues must be addressed in advance of the Synod Assembly to ensure a thoughtful and orderly process for the bishop's election, consistent with your synod's governing documents. This section identifies and briefly discusses these issues.

A. Synod Council Responsibilities

The Synod Council has oversight responsibility to make certain that the process for nomination and election of a bishop is competently and fairly handled. As indicated above, it is important to understand and follow the synod's governing documents and to make use of resources available through the churchwide organization.⁶

It also is advisable to review minutes of prior synod assemblies at which bishop elections occurred to determine and evaluate prior nomination and election practices. Additionally, it is sometimes useful to confer with the officers of other synods that have recently elected a bishop. The ELCA listservs provide a convenient vehicle to ask questions and solicit input regarding bishop nomination and election processes from synod bishops, vice presidents and secretaries.

A threshold issue that must be addressed well in advance is the composition of the Synod Assembly. Constitutional provision †S7.21. prescribes the composition of the Synod Assembly and requires that at least 60 percent of voting members be laypersons. Continuing resolution †S6.04.01. establishes a goal that 10 percent of the membership in the Synod Assembly be persons of color and/or persons whose primary

⁵ This definition was codified for elections at the Churchwide Assembly in continuing resolution 19.01.C94.

⁶ If the Synod Council is considering amendment of S9.04. or the adoption of new or revised bylaws regarding the bishop nomination and election process or the composition of the Synod Assembly, it is important to take into account the requisite amendment process and timelines specified in Chapter 18 of the *Constitution for Synods*. The changes should take place no later than the Synod Assembly preceding the assembly at which a bishop is to be elected.

language is other than English. †S6.04.02. establishes a goal that at least 10 percent of the voting members the Synod Assembly be youth and young adults and requires the Synod Council to develop a plan to implement this goal. In addition, S7.22. authorizes the synod to establish processes that permit retired rostered ministers and those rostered ministers on leave from call or with disability status to serve as voting members; S7.26. authorizes the synod to establish processes that permit representatives of mission settings and synodically authorized worshiping communities to serve as voting members; and S7.27. authorizes the synod to establish processes that permit ministers of Word and Sacrament from full communion partners serving congregations in the synod to serve as voting members.⁷ In all cases, extra care is warranted in determining the composition of the Synod Assembly when a bishop's election will take place to ensure that constitutional prerequisites are met.

Whether or not a synod utilizes the ecclesiastical ballot, numerous decisions must be timely made and communicated regarding the nomination and election process. With respect to pre-assembly matters, the Synod Council must determine if there will be informational meetings regarding the bishop's nomination and election process. It is desirable and useful to identify and discuss what the synod is looking for in terms of leadership and the desired attributes of a bishop and to recall the commitments of this church to raise up and support faithful, wise, and courageous leaders, including persons of color and women. Information should be disseminated to congregations so that they are aware of the important responsibility that will be exercised by their voting members. If informational meetings or forums will be held, it is important to ensure that they be scheduled throughout the synod in a way to maximize synod-wide exposure and opportunity for input from both rostered and lay persons. Whether or not informational meetings or forums are held, it is important to publicize the upcoming election and provide congregations and individuals information regarding the role and responsibilities of the bishop and the nomination and election process in a timely manner. Synod websites provide a useful tool to disseminate information, but synods must be careful to consider other methods of communication because not all voting members will have a computer or be facile in its use.

In addition, the Churchwide Assembly in 2009 adopted an amendment to the *Constitution for Synods* mandating background checks and screening of nominees for synodical officers. Constitutional provision †S9.12. provides:

Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

Under this provision, the Synod Council must develop a protocol and conduct background checks and screening before the Synod Assembly on nominees for bishop, if there is a pre-assembly nomination process. This protocol should include the process

⁷ If processes are established for additional Ministers of Word and Sacrament to serve as voting members of the Synod Assembly in accordance with S7.22., S7.26. and S7.27., the Synod Council must ensure that the total membership of the Synod Assembly is comprised of at least 60 percent laypersons. In accordance with †S7.21., additional lay representatives must be based upon the number of baptized members in congregations.

that the Synod Council or Executive Committee will follow if information is revealed in the background check that might affect the nominee's ability to serve in this office. The Office of the Presiding Bishop and the Office of the Secretary are available to assist the Executive Committee should something be discovered. If the election will take place by ecclesiastical ballot, a background check and screening must be conducted as soon as practical after the election using a protocol developed by the Synod Council. Regardless of the timing of the background checks and screening, it is important to establish the process and advise potential nominees about it in advance of the Synod Assembly. (The Appendix contains a form authorizing background checks and screening, as well as the protocol for background checks and screening of churchwide officers. In addition to the authorization for a background check, there is a sample disclosure form that also should be completed by the nominee.)

The Synod Council also must determine if there will be other election procedures in addition to those described in the governing documents. For example, S9.04. does not provide for a question-and-answer period or speeches by the nominees. Many synods have question-and-answer periods and/or speeches at some time during the election process. Some synods also have other steps in the election process.⁸ Whether or not to use such procedures should be addressed by the Synod Council well in advance of the Synod Assembly and the ground rules disseminated so that potential nominees, congregations, and voting members understand the process. Once decisions are made about using these additional steps in the election process, the Synod Council must determine whether to incorporate them into the synod's governing documents or the applicable rules of organization and procedure or standing rules of the assembly. (The Appendix contains sample provisions for incorporation into the rules of organization and procedure or standing rules.)

In addition, it is very important to ensure that the people preparing the agenda build into it sufficient time so that the election can take place smoothly. Thus, as part of its oversight capacity, the Synod Council should take care that adequate time is incorporated into the agenda to facilitate counting ballots (especially the first ballot), allowing withdrawal of nominees, contact of absent nominees, completion and dissemination of biographical information, question-and-answer periods, speeches and other activities involved in the election process.

Some synods have utilized electronic voting for Bishop's Election. Although the technology can expedite the counting and tabulation of results, some significant problems have occurred using electronic voting. If this option will be used, the Elections Committee must carefully coordinate with the person(s) responsible for the voting machines so that everyone is familiar with voting procedures and reporting responsibilities and protocols. Based on prior experience, it may not be advisable to use voting machines for the first time at an assembly at which a bishop will be elected. Even if electronic voting is selected, it is important to plan on back up voting methods. Recent experience has seen voting machine failures, so back up methods were

⁸ For example, at least one synod has asked each of the final three nominees to prepare and present a Bible study using a pre-selected text.

necessary. This means having ballots or paper available and enough people prepared to count written ballots. Agendas will need to be adjusted if this becomes necessary.

Once the Synod Council addresses all the issues relating to the process for election of the bishop, the process must be disseminated to voting members and others sufficiently in advance of the Synod Assembly to afford the opportunity for conversation and prayerful reflection. In addition, if pre-assembly responsibilities are delegated to the Bishop's Election Committee or other designees, the Synod Council should provide explicit instructions, including expectations for reporting and oversight.

The conclusion or potential conclusion of a bishop's tenure also raises important issues regarding closure, transition and acknowledgment of service. Important issues also exist relating to synod staff in times of transition. These issues warrant thoughtful and prayerful consideration by synod leadership in collaboration with the Office of the Presiding Bishop and should not be neglected as preparation takes place for the nomination and election process.

B. Bishop's Election Committee⁹ Responsibilities¹⁰

A Bishop's Election Committee, chaired by a person knowledgeable about the synod and its governing documents and procedures, can significantly facilitate the nomination and election process. The timing of the appointment of committee members also is important. If the Bishop's Election Committee will be responsible for informational meetings or forums before the Synod Assembly or other pre-assembly activities such as obtaining biographical information or collecting questions for nominees, it is important to appoint and train the Bishop's Election Committee in a timely manner.¹¹

In considering the composition of the Bishop's Election Committee, avoid appointing persons who are likely to be nominated for bishop. (In the case of elections using the ecclesiastical ballot, a potential committee member should indicate that he or she will withdraw after the nominating ballot prior to appointment to the committee.) It is also important to appoint sufficient members to the Bishop's Election Committee to address pre-assembly responsibilities, as well

The responsibilities of the Bishop's Election Committee should be carefully specified by the Synod Council. For example, the committee's charter should address

⁹ Please note that the Bishop's Election Committee is not necessarily the Elections Committee of the Synod Assembly. The Bishop's Election Committee is responsible for the process related to the election of a synod bishop. The Elections Committee of the assembly is responsible for the counting of ballots and the reporting of results. These are two separate, but important, committees.

¹⁰ Some synods have suggested designating the Bishop's Election Committee as the "Call Committee." This title is not recommended because the committee does not operate similar to a congregational call committee which does not oversee an election process.

¹¹ Some synods utilize a modified ecclesiastical ballot and have conferences/clusters nominate persons for bishop in advance of the Synod Assembly. In some cases, the initial nominations are made several months in advance of the Synod Assembly. If the Synod Council delegates responsibility for eliciting nominations to a Bishop's Election Committee, it must be appointed and educated on the processing of such nominees substantially before the initial deadline.

who is responsible for preparing announcements and disseminating information regarding the nomination and election process, setting up pre-assembly informational meetings or forums (if they will occur), drafting questions for nominees (if there will be a question- and-answer period), assisting nominees through the process, addressing absent nominees (including notification, obtaining biographical information, and arranging for representatives to make presentations, if applicable).

The Bishop's Election Committee may be responsible for working with tellers/ushers to distribute ballots and oversee the counting of ballots. This work could also be accomplished by the Elections Committee responsible for the other elections that are held at the assembly. It is important that sufficient people be identified in advance of the assembly to count the first two ballots, at least. These counters should not be voting members of the assembly and would not be persons whose name is on the ballot. On the first ballot, if the name of someone counting the ballots is discovered, that person should recuse themselves from counting, unless or until they have withdrawn their name from consideration.

C. Information from Nominees

Regardless of the mechanism used to obtain nominations for bishop, the synod must be prepared to obtain biographical and other information from nominees. To facilitate this process, a form for biographical and other information should be used that is the same for all nominees. (A sample form is attached in the Appendix.¹²) This form should be provided in sufficient time so that potential nominees will have obtained the information necessary for its completion in advance. Some synods are making computer stations available to nominees to complete this form. If computer stations are provided they should be in quiet room or in place that is away from the traffic flow of voting members. In addition, it will be important for the Bishop's Election Committee to be prepared to facilitate completion of the form by nominees who are not physically present.

With respect to substance, both background information and responses to open-ended questions should be obtained. Because communication skills are important for a bishop, voting members should have the opportunity to see how nominees answer important questions in writing. Open-ended questions also allow nominees to address issues raised in the synod's profile and important synod priorities.

At whatever stage of the process biographical information is obtained, the Bishop's Election Committee should review the forms submitted by nominees before they are finalized and distributed. For the appearance of fairness, completed forms should be disseminated at the same time for all nominees, if possible. If nominees are identified in advance, biographical and other information can be posted on the synod's website and distributed to congregations and voting members.¹³

¹² The scope and content of questionnaires vary from synod to synod. Each synod should evaluate the information requested in a questionnaire in light of its individual circumstances. A pivotal consideration is uniformity and the equal opportunity of all nominees to complete the form.

¹³ One synod that identified nominees before the Synod Assembly videotaped presentations and posted them on the synod's website. If this approach is utilized, care must be taken that the presentations are not campaign speeches.

D. Liaison with the Churchwide Organization

The Church Council appoints representatives of the churchwide organization to attend Synod Assemblies. In assemblies at which bishops' elections will occur, the churchwide representative is willing and trained to conduct the election itself, if desired by the Synod Council. A decision should be made about who will conduct the election before the nomination and election process begins, if possible. If the churchwide representative will chair the assembly during the election process, a rule of procedure should be included as part of the adoption of the rules at the start of the assembly. A model rule is in Appendix C.

The Office of the Presiding Bishop and the Office of the Secretary will endeavor to keep lines of communication open with the persons in the synod who will be responsible for the bishop's election. Conference calls between representatives of the churchwide organization and the Bishop Election Committee and/or Executive Committee should take place to review the nomination and election process and issues relating to it. In addition, within approximately 30 days of the Synod Assembly, the churchwide representative at the Synod Assembly and the Bishop Election Committee and/or Executive Committee should confer.

IV. The Synod Assembly

By the time the Synod Assembly convenes, voting members should be thoroughly oriented and the agenda and rules of organization and procedure or standing rules should be carefully crafted to facilitate the election process.¹⁴ In addition, the Elections Committee must be ready to proceed with the election.

A. Introduction of the Election Process

Because the election of a bishop is both an election and a call process, it is appropriate to devote time before the first ballot for reflection on the office of the bishop. The churchwide representative will be prepared to speak on the role and responsibilities of the synod bishop and the importance of the election process. Time should be allotted for this reflection. If the churchwide representative is doing this, be sure to communicate with them in advance of preparing the agenda so that sufficient time is planned. The meditation reflects the spiritual content and context of the decision the assembly will make in the election. Pausing at the beginning of the process to ponder the duties of the office and the meaning of calling a pastor for the synod is an introductory step that facilitates a wholesome and Spirit-led election process. Further, the presentation includes leading the assembly voting members in prayer as they embark on their crucial responsibility in the life of this church. Modeling the importance of prayer and reflection sets an important precedent and tone for each subsequent step in the election process.

¹⁴ Sample rules of organization and procedure providing for processes addressed in this section are contained in the Appendix C.

After the initial meditation, the person chairing the election process should review the governing documents and describe in detail to the assembly the procedures regarding the ballots to be cast, the required margins for elections, the timing of balloting, and other aspects of the election process. Add a rule of procedure if churchwide representative is chairing these sessions.

B. Credentials Committee Responsibilities

In all deliberative assemblies, including synod assemblies, the registration of voting members and the issuance of appropriate credentials are important responsibilities. It is even more important when elections occur. Because only voting members may cast ballots for the election of officers, voting members must be appropriately registered and identified in advance of the balloting.

Provisions in Chapter 7 of the Constitution *for Synods* address the membership of the Synod Assembly. Constitutional provision †S7.21. specifies the composition of the voting membership of the Synod Assembly. Members of the Synod Council who are not otherwise elected as voting members have the privilege of voice and vote, pursuant to S7.28. In addition, other provisions in Chapter 7 provide options to allow other persons attending Synod Assemblies to have voice and vote. For example, under S7.22., retired rostered minister and ministers on leave from call or with disability status who are not voting members have the privilege of voice but not vote at Synod Assemblies, but the Synod Council may establish processes to make such persons voting members. S7.26. and S7.27. also authorize the Synod Council to establish processes to allow other designated persons to have voice and vote. *Unless authorized in Chapter 7 of the synod's constitution, persons cannot serve as voting members of the Synod Assembly and vote in the bishop's election.* However, synods may provide in their rules of organization and procedure or standing rules that others have voice (but not vote) at the Synod Assembly. Of course, guests almost always attend Synod Assemblies, but they have neither voice nor vote.

Regardless of registration procedures for others, the Credentials Committee must ensure that voting members are appropriately registered and issued credentials that allow them to be identified at the time of balloting. It is generally not desirable to authorize seating of others with voting members. Careful preparation of registration processes and identification of voting members at the time of balloting will minimize the risk of a challenge to election results or an invalid ballot

It also is important to coordinate reports of the Credentials Committee with balloting. This avoids the potential problem, which has materialized in synods on occasion, where there are more ballots cast than voting members reported present. This may require closing registration/check in for a time prior to each ballot for bishop. This should be communicated to all voting members in advance of the assembly. As a practical matter, an abbreviated credentials report announcing the number of voting members present should be made immediately before each ballot.¹⁵

¹⁵ It is neither necessary nor desirable to have a complete report of the Credentials Committee before each vote. Once a quorum exists and the Synod Assembly is properly constituted, the interim reports of the Credentials Committee should include only the number of voting members present.

C. The First Ballot

As indicated above, the process of balloting should be prefaced by a reflection on the election of a bishop. After the meditation and the report of the Credentials Committee, the person conducting the election will review the process for casting the first ballot, announce the vote required for election, and solicit questions. (Pursuant to *Robert's Rules of Order (Newly Revised)*, 11th ed., Section 45, once voting begins, there should not be any interruptions, so care should be taken to ensure that the opportunity exists to answer all questions before initiating the voting process.) During this time persons who are not voting members should move to areas outside those occupied by voting members.

The Elections Committee or designated tellers should distribute the ballots, if paper ballots are utilized, upon instruction of the person presiding at the election. (The Appendix contains sample forms for written ballots.) Only voting members should receive ballots. Once ballots are distributed, the person presiding will explain the proper method for voting (writing a name, circling a name, checking a box, etc.).¹⁶ Members should be asked to refrain from marking their ballots until instructed to do so. In addition, the process for collecting ballots should be explained. (For ease of counting, it is advisable not to fold paper ballots; instruct members to turn ballots face down and pass them in a designated direction.)

It is appropriate and recommended to transition from instruction to voting with a period of silence, followed by prayer. (Either the person presiding at the election or a member of a synod prayer team may lead the prayer, but in all cases the person(s) should be designated in advance and prayers offered should be worded carefully.) After silence and prayer, the presiding person will announce that the first ballot for bishop will now be taken and instruct voting members to mark their ballots.

The Elections Committee or designated tellers should collect *all* ballots when instructed by the person presiding at the election. After the voting and collection of ballots, the presiding officer will declare that the first ballot is closed. Thereafter, the Elections Committee will count and tabulate the results in private. The ELCA Digital Directory can be used to check that a person is on the roster of ministers of Word and Sacrament (directory.elca.org). Any questions regarding the counting should be addressed to the person presiding over the election.

All blank ballots should be discarded and neither counted nor reported. Ballots cast, both legal and illegal, should be retained until after the Synod Assembly adjourns, when they should be discarded.

¹⁶ The ecclesiastical ballot process does not allow spoken nominations from the floor. (See ELCA continuing resolution 19.01.C94.) If the first ballot is designated a nominating ballot under other election processes, spoken nominations from the floor are not necessary or desirable. If the first ballot is not designated as a nominating ballot, applicable governing document provisions or rules of procedure should address whether spoken nominations from the floor are authorized.

It is important that assembly planners integrate sufficient time into the agenda to allow for counting and tabulating the first ballot.

D. Reporting of Election Results

Synod constitutional provision S9.09. specifies that the result of each ballot in every election shall be announced in detail to the Synod Assembly. Thus, for the first ballot and all succeeding ballots for the election of a bishop, both the names of the individuals and the vote totals for each person must be reported to the assembly as part of the report of the Elections Committee. (A form for the report of each ballot is contained in the Appendix.) Regardless of the form, the report should include the number of total votes cast, the number of illegal votes cast, the number of legal votes cast, and the number of votes needed for election on the particular ballot, as well as each nominee's name and the number of votes each person received. (See paragraph I below for special instructions when a ballot results in an election.) It also is advisable to post the report of the first ballot after it is announced. The report form should be maintained by the synodical secretary for purposes of preparing assembly minutes. A copy of the report form should also be given to the churchwide representative.

After the report of the first ballot, the presiding officer will address the process for nominees to withdraw from the election process, as explained in more detail in the following section. It also is important to remind nominees that a background check and screening will take place in accordance with the synod's governing documents and policies, and an Authorization and Release for Background Check and Screening form will need to be signed at an appropriate time.

E. After the First Ballot

When the ecclesiastical ballot or modified ecclesiastical ballot is utilized, it is important to incorporate sufficient time in the agenda to confirm that nominees are on the roster of ministers of Word and Sacrament of this church and to provide an easy and expeditious process for allowing nominees to withdraw. This process should involve use of a written form, such as the one provided in the Appendix. If a person is not present at the assembly, the Bishop's Election Committee should, in advance, decide if email or text withdrawals will be accepted. Some synods allow a person to withdraw by telephone when heard by at least two members of the Bishop's Election Committee. The process for withdrawing should not include people going to microphones to withdraw verbally.

The Bishop's Election Committee should be prepared to contact nominees who are not in attendance at the Synod Assembly. If an absent nominee does not desire to withdraw, the nominee should be invited to attend the Synod Assembly and to submit biographical and other information as prescribed in the synod's procedures. If the nominee cannot attend, a representative may be identified to speak on the nominee's behalf or a speaker phone arranged, if these alternatives are authorized by the synod's procedures.

The second ballot for bishop should be scheduled a sufficient time after the report of the first ballot to allow adequate time for withdrawals, contact of absent nominees, and preparation of a new written ballot. In addition, if biographical information will be

obtained, it is advisable to distribute forms to nominees on the second ballot in order to save time between the second and third ballots.

F. Subsequent ballots

The process for the second and subsequent ballots is essentially the same as the first ballot, except voting members will vote only for persons whose names appear on the ballot. Thus, after an interim report of the Credentials Committee, the person presiding will explain the process for that ballot, answer questions, call for a period of silence, either the presider or a prayer team member lead prayer, and call for the balloting. After voting takes place and the ballots are collected, the second (or subsequent) ballot for bishop will be declared closed.

An appropriate time to distribute the *Authorization and Release for Background Check and Screening and the Disclosure Form for Nominees* is before the third ballot when the ecclesiastical ballot is used.

The report of the Elections Committee for ballots subsequent to the first should follow the format described above, except in the case of the final ballot when the total for the runner-up is announced first, followed by the vote total for the person elected. (Sample report forms for subsequent ballots are contained in the Appendix.) Ballots cast should be maintained until the Synod Assembly adjourns, and the report of the Elections Committee should be provided to the secretary for purposes of preparing Synod Assembly minutes.

When biographical and other written information is obtained, it must be carefully reviewed and questions regarding content answered before it is duplicated and distributed. Although speed is always important, fairness requires that the information provided from nominees is comparable and not argumentative and that it is distributed at the same time. It is usually advisable to distribute the biographical material no later than before the third ballot. The more time that is available for voting members to review the biographical and other information the better.

G. Questions to Nominees

Many synods, like the Churchwide Assembly, provide for a question-and-answer period when the number of nominees is reduced following the second ballot. Experience has shown that thoughtful preparation and presentation of the question-and-answer period can be important in the discernment process of electing a bishop.

A key ingredient in a meaningful question-and-answer period is the preparation of questions. Sometimes the Executive Committee or Bishop's Election Committee prepares questions; sometimes questions are solicited from the assembly. Regardless of the mechanism, it is strongly recommended that the questions be reviewed, organized, and edited in advance. This avoids duplication, ensures that questions are intelligible and focused on important issues, and makes the most effective use of time.¹⁷

¹⁷ A potential problem exists if questions are prepared by the Executive Committee or other group, and one of the members becomes a nominee. This occurred at a Churchwide Assembly election and

Questions should also be screened so that they are not argumentative or directed at an issue related to a specific nominee. (Sample questions are provided in the Appendix.) It is also recommended that a neutral person be designated to ask the questions. Ordinarily, this will be the person designated to preside at the election, although it could also be the synodical vice president, chair of the Bishop's Election Committee, or other neutral person.

The procedure for asking questions must be carefully considered and the process disseminated in advance. Fairness to the nominees and time management are important factors. Based on experience, the following are suggestions regarding the question-and- answer process:

1. Exactly the same questions should be asked of each nominee.
2. If the nominees are sequestered, provision should be made to have them move to the dais in a timely manner.
3. Questions should be asked of nominees in a predetermined, rotating order.¹⁸ Thus, the same persons will not answer all questions in the same order.
4. A time limit should be announced and fairly imposed; a 90-second maximum response time works well. (A timekeeper can indicate with a yellow card when 30 seconds remains and a red card when time has expired.)
5. Applause should be withheld until the conclusion of the question- and-answer period, when it should be invited by the chair.

Before the question-and-answer period begins, the person presiding at the election should review the ground rules with the nominees and lead them in prayer.

H. Speeches

Just as the question-and-answer period must be thoughtfully planned and implemented, provision for speeches from nominees must be carefully addressed in advance.

A threshold issue is the timing of the speeches. Some synods have speeches when the number of nominees is seven; others have speeches when the number is three. If nominees are not well known by many voting members, it is generally advisable to allow a larger number of speakers to address the assembly.

Many of the same considerations apply to speeches as to the question-and-answer period. Thus, based on experience, the following suggestions are made for nominee speeches.

resulted in questions being rewritten in order to ensure fairness.

¹⁸ An alternative format to a question-and-answer period in plenary session is to divide the assembly into the same number of groups as number of nominees and to have each nominee rotate from group to group. This allows each nominee to respond to questions without being influenced or affected by prior responses of other

1. The ground rules regarding time and content of speeches should be disseminated in advance.
2. The sequence of speeches should be predetermined and established in a random manner.¹⁹
3. A time limit should be announced and fairly imposed; five minutes has worked well in the past. (Again, a timekeeper should be identified who will provide a 30-second warning and indicate when time has expired.)
4. Instruction should be given that there will be no applause after individual speakers; after all speeches are completed, the person presiding at the election will thank and invite applause for all nominees.

Again, it is appropriate that the person presiding at the election confer with the speakers in advance to ensure that they understand the ground rules and to lead them in prayer.

I. The Election

When, as the result of any ballot, there is an election, the person reporting for the Elections Committee should advise the person presiding *before* the formal report is made to the assembly. This allows the person presiding time to make several preparatory comments (which also will signal that persons should return to the assembly hall for the announcement). Similarly, if electronic voting is utilized, the results should be provided to the person presiding *before* displaying them to the assembly. The Bishop's Election Committee should check the percentages determined by electronic voting to make sure that an election has taken place.

When there has been an election by the required percentage of the vote, the report of the Elections Committee should announce that fact in advance of the vote totals. Unlike the report on the previous ballots, it is advisable to report vote totals in ascending order so that the last person announced is the person elected. This will facilitate the audience in applauding the results and election at the end of the report and allow the person presiding to declare the person elected as the new bishop.

After the report of the Elections Committee, the person presiding at the election will declare, on the basis of the report, that the person who received the requisite number of votes has been duly elected (or re-elected) bishop of the synod.

After the opportunity for a brief presentation by the person elected, the person presiding (if other than the current bishop) will return the chair to the bishop.

¹⁹ Some synods sequester nominees so that they cannot hear the presentations of other nominees. Arrangements should be made to have the nominees at the dais in a timely manner.

V. Appendix

Attached in the Appendix to these *Guidelines* are the following forms and information that may assist in the election process.

- A. Authorization and Release for Background Checks and Screening
 - B. Protocol for Churchwide Officer Background Checks and Screening and Disclosure Form
 - C. Sample Rules of Organization and Procedure for Synod Assemblies
 - D. Sample Biographical Information Form
 - E. Sample Ballots for Bishop
 - F. Request for Withdrawal from Ballot for Bishop
 - G. Sample Reports of Election Results
 - H. Sample Questions for Synod Bishop Nominees
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APPENDIX

Appendix A: Authorization and Release for Background Checks and Screening

Authorization and Release

I authorize any reference, supervisors, ELCA entity (including congregation, synod, churchwide organization), or any other person or organization to give the _____ (synod) any information (including opinions) regarding my character and fitness for ministry. I also release any individual, employer, reference, synod, congregation, ELCA entity or related organization, institution, organization, or official, or any other person or organization providing information, from any liability for damages of whatever kind or nature that may exist at any time on account of compliance or any attempts to comply with this authorization, excepting only the communication of knowingly false information.

I authorize any prospective employer to conduct reference and background checks and screening, and I agree to supply additional information or consents as requested.

A signed facsimile, electronic version, or photocopy of the Authorization and Release shall be as valid as the original.

Date

Signature

Printed Name

The Authorization and Release form is similar to the version used as part of the mobility forms that rostered ministers complete. It is intended for use by an ELCA congregation or other ELCA entity or related organization that is considering calling a rostered minister.

Most background checks will require a different and more complete form and disclosure of information to be signed by the nominee. Typically, such a form will be provided by the background check company.

Appendix B: Protocol for Churchwide Officer Background Checks and Screening And Disclosure Form

The following is a protocol for implementation of Continuing Resolution 19.31.A09.

19.31.A09. Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.

General Information for Background Checks for Presiding Bishop, Vice President, and Secretary

1. The Church Council Executive Committee is responsible for background checks and screening of nominees for the offices of Presiding Bishop, Vice President and Secretary in churchwide elections. The churchwide Executive for Human Resources, or a designee if the Executive is unable to serve, shall provide all necessary services related to background checks and screening.
2. Any member of the Church Council Executive Committee or the churchwide staff who intends to stand for election, or whose name is on the second ballot for an office, shall not participate in any of this background check and screening process (except as a nominee). Any person who is a close relative of a nominee for election shall not be part of the process.¹⁹
3. The Executive Committee, in cooperation with the Secretary, will announce the background check and screening requirements to this church generally and to all voting members in advance of each Churchwide Assembly. The Rules of Organization and Procedure for the Churchwide Assembly will note continuing resolution 19.31.A09. Copies of this protocol will be made available to nominees and other individuals upon request.
4. The Executive Committee will approve forms prepared by Human Resources to be completed by nominees to comply with the background check and screening requirements. These shall include background check authorization and a screening disclosure form. Screening disclosure forms may be modeled upon the Rostered Minister Profile form disclosures.
5. Background checks for nominees may include a criminal check, financial check, driver's license check, and credentials check, and such other checks, and in such jurisdictions, as deemed necessary by the Executive Committee.
6. Best efforts will be made to complete all background checks prior to the officer's election. However, if that is not possible, the election process will not be delayed.
7. This protocol may be amended from time to time by the Church Council.

¹⁹ This protocol is intended to handle most conflict-of-interest situations. In the event of other conflicts or the appearance of conflicts, the Executive Committee will take steps to address such concerns.

Procedures for Background Checks for Presiding Bishop, Vice President, and Secretary

1. During the Churchwide Assembly, the Executive Committee will provide background check authorization and disclosure forms to the nominees remaining after the second ballot. There will be a statewide and county criminal search as well as a sex offender registry search. To the extent possible, it will cover seven years. The Executive for Human Resources may use his or her discretion to do a search in an adjoining state to the home address of the person depending on state's proximity and possible previous work location. An Office of Foreign Asset Control (OFAC) list check will be completed.
2. A deadline for return of the forms by the nominees will be set and communicated to each nominee. The Office of the Secretary will provide a biographical information form to be completed by the nominees along with the other forms.
3. The Executive Committee will assign a member to each of the nominees remaining after the second ballot. That member will be responsible for distributing and collecting all the forms and information from the assigned nominee and, as appropriate, providing copies of the materials to the Executive Committee, the Office of the Secretary, and the Executive for Human Resources, or the designee, as specified below.
4. The biographical information form, background check authorization, a screening disclosure form and an envelope for returning the disclosure form will be handed out to the nominees by the Executive Committee member assigned to the nominee. The nominees will complete the forms and return them to the assigned Executive Committee member before the deadline. The background check authorization form will be given immediately to Human Resources in order to do the background checks. The disclosure form will be retained by the Executive for Human Resources, or designee, and kept confidential. The biographical information form will be given to the Office of the Secretary.
5. Upon receipt of the authorization form, Human Resources will promptly complete the specified background checks and keep all results confidential. Human Resources will deliver the completed background check survey along with the disclosure forms to the Executive Committee at a committee meeting held in executive session for that purposed. The results of the background check surveys and disclosure forms will be reviewed promptly by the Executive Committee in that meeting. The committee may confidentially share the information it receives with third parties to seek advice or expertise in their review process.
6. A copy of the nominee's background check survey results will be given to the nominee. That delivery should be done by the assigned committee member in a sealed, confidential envelope. Written instructions should accompany the background checks stating that any error or mistake in the report should be promptly explained by the nominee in writing to the Executive Committee. The written explanation by the nominee should be given to the assigned committee member in a confidential manner for delivery to the Executive Committee. The Executive Committee may seek the assistance of Human Resources to address any report of errors.
7. If necessary, the Executive Committee will meet again to review the background check survey disclosure forms, and nominees' explanations, if any. Concerns with the background check results and disclosure form answers should be raised and discussed with the nominee by the Executive Committee.

8. Notice that background checks and screening have been completed will be announced to the Churchwide Assembly. The Executive Committee will make a decision regarding disclosing any results of the background checks or screening information with the Churchwide Assembly as well. There must be consultation with the nominee before such disclosure occurs.
9. Copies of the background check reports and screening disclosure forms will be handled in a secure manner throughout the process. Human Resources will mark all forms “Confidential” and keep them secure. The information and reports concerning the persons elected to office will be retained in a secure Human Resources file. All other forms and reports will be destroyed.

Procedures for Background Checks for the Treasurer

1. Human Resources will be responsible for conducting a background check and screening disclosure prior to the nomination of an individual for the Office of Treasurer. There will be a credit check completed. There will be a statewide and county criminal search as well as a sex offender registry search. To the extent possible, it will cover seven years. The Executive for Human Resources may use his or her discretion to do a search in an adjoining state to the home address of the person depending on state’s proximity and possible previous work location. An Office of Foreign Asset Control (OFAC) list check will be completed.
2. Human Resources will share results with the Presiding Bishop. The Presiding Bishop may consult with the Secretary and, as appropriate, with the Church Council Executive Committee regarding results and any evaluation. A copy of the background check will be shared with the nominee.
3. Notice that a background check and screening documents have been completed will be shared with the Church Council.
4. Copies of the background check reports and screening disclosure form for the elected Treasurer will be marked “Confidential” and kept in a secure Human Resources file.

This protocol was approved by the Executive Committee of the Church Council on July 27, 2012 [EC12.07.23] for use at the 2013 Churchwide Assembly.

Suggested Protocol for review of background check for synod bishop

1. The Synod Council should develop a written policy on how background checks for synod bishop are received and processed.
2. If the current bishop is a nominee, the synod council should authorize the synod vice president to review the background checks. If the current bishop is not a nominee for re-election, the current bishop could review the background checks.
3. If something is identified in the background checks, the vice president or the bishop should consult with the executive committee of the synod council to determine if the information would disqualify the nominee from serving or is not disqualifying but should be disclosed to the synod or Synod Assembly before voting proceeds or does not rise to the level of disqualification or disclosure. The churchwide office legal team can assist the executive committee with this.

Disclosure Form For Nominees

Out of care for this church, the following questions are asked of all who are making themselves available for election to churchwide office:

1. Have you ever engaged in, been accused of, charged with, or convicted of illegal conduct or a crime, including conduct resulting in suspension or revocation of your driver's license?

☐ Yes ☐ No If yes, please explain on the attached paper.
2. Do you have any health conditions (physical or psychological) or any addictive behavior, including a history of drug, alcohol, or pornographic addictions that might interfere with your ability to serve or continue serving as a leader?

☐ Yes ☐ No If yes, please explain on the attached paper.
3. Have you ever engaged in, been accused of, investigated for, sued, or charged with sexual misconduct, sexual harassment, substance abuse, child or spousal neglect or abuse, or financial improprieties?

☐ Yes ☐ No If yes, please explain on the attached paper.
4. While on the roster, have you ever engaged in, been accused of, investigated for, charged with, or disciplined for any conduct proscribed in *Definitions and Guidelines for Discipline*?

☐ Never Rostered ☐ Yes ☐ No

If yes, please explain on the attached paper.
5. Are you living in accord with *Vision and Expectations* and *Definitions and Guidelines for Discipline* for rostered persons in the ELCA and do you intend to continue to live in compliance?

☐ Never Rostered ☐ Yes ☐ No

If no, please explain on the attached paper.

- ☐ Yes ☐ No If yes, please explain on the attached paper.

Print Name

Date: _____ Signature: _____

I have attached___additional page(s). O Yes O No

Additional Information for Disclosure Form

Please provide as complete an answer as you deem appropriate on this sheet. Please make sure you number your answers to correspond to the questions. If more than one page is needed, please indicate that information is continued on another page.

[illegible]

Please write "Continued" if more pages

Appendix C: Sample Rules of Organization and Procedure for Synod Assemblies

1. Biographical Information: Biographical information on the seven nominees (plus ties) who received the greatest number of votes on the second ballot, submitted on a form determined by the Synod Council, shall be distributed to voting members prior to the casting of the third ballot for bishop.
2. Speeches by Nominees: Prior to the third ballot for bishop, the seven persons (plus ties) who received the greatest number of votes on the second ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the individual may address the assembly telephonically or may designate an alternate to speak on her or his behalf. A timekeeper shall indicate to the speaker when 30 seconds remain of the allocated time and when the allocated time has elapsed. The sequence of the speeches shall be determined by lot.
3. Questions: Prior to the fourth ballot for bishop, the three persons (plus ties) who received the greatest number of votes on the third ballot will be invited to participate in a question-and-answer period. The period shall be moderated by the person designated to preside at the election. The questions shall be asked in rotating order of the nominees, and the same questions will be asked to each nominee. Each nominee shall have a maximum of 90 seconds to respond to each question. A timekeeper shall indicate to the speaker when 30 seconds remain of the allotted time and when the allotted time has ended. The sequence of the questions to be asked shall be determined by the vice president and secretary of the synod. Questions may be submitted in writing to the secretary, or the secretary's designee, by any voting member of the assembly by (*list date, day, and time certain for the deadline*). The time for the question-and-answer period shall be a maximum of 45 minutes.
4. Election of a Bishop: The representative of the churchwide organization shall preside over the assembly whenever the assembly is in session and considering business related to the election of the synod bishop, or when the assembly is casting ballots in this election. Upon conclusion of balloting or of specific business related to the election, the bishop shall resume presiding over the assembly.

Appendix D: Sample Biographical Information Form

BIOGRAPHICAL INFORMATION FORM:

NOMINEE FOR BISHOP OF THE _____ (synod)

1. Name: _____

2. Current Position: _____

3. Congregation Membership: _____

4. Date and Year of Birth: _____

5. Date and Year of Ordination: _____

6. Previous Positions: _____

7. Education and Earned Degrees (with institutions and years, most recent first):

8. List up to five (5) current or past synod or churchwide activities that would inform your service as bishop of this synod.

9. List up to five (5) current or past community-related activities that would inform your service as bishop of this synod.

10. What gifts would you bring to the office of bishop of this synod? (1,000 characters maximum)

11. What do you see as the principal challenge to this synod in the next six (6) years, and how would you address it? (1,000 characters maximum)

12. Describe your leadership style. (1,000 characters maximum)

Appendix E: Sample Ballots for Bishop

First Ballot for Bishop of the _____ (synod)

To vote, print the name of a minister of Word and Sacrament of the Evangelical Lutheran Church in America:

Please identify the current call of the person for whom you are voting.

Where does this person currently live?

(Do not fold your ballot. After voting, turn your ballot upside down and pass it as instructed by the person presiding at the election.)

Second Ballot for Bishop of the _____ (synod)

(List names in descending order of totals received on first ballot; do not list names of persons who withdrew.)

Third Ballot for Bishop of the _____ (synod)

(List names of seven nominees [in synods where the third ballot is limited to the top seven] in descending order of totals received on second ballot.)

Fourth Ballot for Bishop of the _____(synod)

(List three names in descending order of totals received on third ballot.)

Fifth Ballot
for Bishop of the _____(synod)

(List two names in descending order of totals received on fourth ballot.)

Appendix F

**Request for Withdrawal
from Ballot for Bishop
of the _____(synod)**

I, the Reverend_____, request that my name be
withdrawn from the ballot for bishop of the_____(synod)
of the Evangelical Lutheran Church in America.

(Signed)_____

Date_____

(Submit this form to the secretary of the synod prior to the announced deadline.)

Appendix G: Sample Reports of Election Results

**Report of the First Ballot for Bishop
of the _____ (synod)**

Number of votes cast: XXX

Number of illegal votes cast: X

Number of legal votes cast: XXX

Number of votes needed for election on this ballot (75%): XXX

(List names with vote totals in descending order of totals.)

**Report of the Second Ballot
for Bishop of the _____ (synod)**

Number of votes cast: XXX
Number of illegal votes cast: X
Number of legal votes cast: XXX
Number of votes needed for election on this ballot (75%): XXX

(List names with vote totals in descending order of totals.)

Report of the Third Ballot for Bishop of the _____ (synod)

Number of votes cast: XXX

Number of illegal votes cast: X

Number of legal votes cast: XXX

Number of votes needed for election on this ballot (two-thirds): XXX

(List names in descending order of totals.)

Report of the Fourth Ballot for Bishop of the _____ (synod)

Number of votes cast: XXX

Number of illegal votes cast: X

Number of legal votes cast: XXX

Number of votes needed for election on this ballot (60%): XXX

(List names in descending order of totals.)

Report of the Fifth Ballot for Bishop of the _____ (synod)

Number of votes cast: XXX

Number of illegal votes cast: X

Number of legal votes cast: XXX

Number of votes needed for election on this ballot (majority): XXX

*(List names in ascending order of totals. Be sure to advise the presider of the election results **before** reporting to the assembly.)*

Appendix H: Sample Questions for Synod Bishop Nominees

What do you see as the principal challenge for this synod's bishop in the next six (6) years?

What is your vision for the ministry of this synod in the next six (6) years?

What is your principal priority for this synod and what will you do to address it?

If you could change one thing in the administration or organization of this synod, what would it be?

What gifts will you bring to the office of bishop of this synod?

What experiences in your life have prepared you for the responsibilities of synod bishop?

Describe some of the leadership positions that you have held in the past and how you made a difference in those positions.

As you look at the difficult issues facing this synod and this church, how will you provide leadership to facilitate decision-making to help address them?

One of the strategic directions of the ELCA is to assist members, congregations, synods, institutions, and agencies of this church to grow in evangelical outreach. If you are elected bishop, what ideas do you have to facilitate and motivate evangelical outreach?

The strategic directions of the ELCA include a commitment to be a "public church." What does this mean to you and how would your leadership reflect this commitment?

One of the strategic directions of the ELCA is to deepen and extend global, ecumenical, and interfaith relationships. What steps would you undertake as bishop to advance this strategic goal?

What specific steps will this synod take under your leadership as bishop to identify and develop lay leaders and rostered ministers for the mission and ministry of this church?

Describe specific events or experiences in your life that reflect your commitment to making this church diverse and multicultural.

The office of synod bishop requires significant time away from the synod in leadership throughout this church. Tell us what you have done in the past to balance two very demanding roles.

Tell a story about how God's Word has shaped your life.

Tell us a favorite story about Jesus and how you use in your daily life.

Describe the defining moment in your call to the ministry.



Evangelical Lutheran Church in America

God's work. Our hands.

EXHIBIT B

Constitutional provisions regarding synods and the role of the synod bishop

ELCA CONSTITUTION, CHAPTER 8. RELATIONSHIPS

- 8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.
- 8.13. The synod shall provide for pastoral care of the congregations, ministers of Word and Sacrament, and ministers of Word and Service within its boundaries. It shall plan for, facilitate, and nurture the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization. Conferences, clusters, coalitions, other area subdivisions, or networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.
- 8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.

CONSTITUTION FOR SYNODS, CHAPTER 6. STATEMENT OF PURPOSE

- †S6.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- †S6.02. To participate in God's mission, this synod as a part of the Church shall:
- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.

- b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.
- d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world. Manifest the unity given to the people of God by living together in the love of Christ
- f. and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

†S6.03. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered ministers in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.

†S6.03.01. In providing for pastoral care of congregations and rostered ministers in the synod, the responsibilities of the synod include the following:

- a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:
 - 1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
 - 2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;
 - 3) approving ministers of Word and Service, which may be done through multi-synodical committees;
 - 4) authorizing consecrations and consecrating ministers of Word and Service on behalf of this church; and
 - 5) consulting in the call process for rostered ministers.
- b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
 - 1) nurturing and supporting congregations and lay leaders;
 - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;

- 3) making provision for pastoral care, call review, and guidance;
 - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
 - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
 - c. providing for discipline of congregations, ministers of Word and Sacrament, and ministers of Word and Service; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this church's constitution.
 - d. providing for archives in conjunction with other synods.
- †S6.03.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:
- a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
 - b. leading and encouraging of congregations in their evangelism efforts;
 - c. assisting members of its congregations in carrying out their ministries in the world;
 - d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
 - e. providing resources for congregational life;
 - f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
- †S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:
- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
 - b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
 - c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
 - d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
 - e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
 - f. fostering supporting relationships with camps and other outdoor ministries;
 - g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
 - h. fostering relationships with ecumenical and global partners;
 - i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

- †S6.03.04. In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:
- a. encouraging financial support for the work of this church by individuals and congregations;
 - b. participating in churchwide programs;
 - c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
 - d. providing ecumenical guidance and encouragement.

CONSTITUTION FOR SYNODS, CHAPTER 8. OFFICERS

- †S8.12. As this synod's pastor, the bishop shall:
- a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.
 - b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and leadership for this synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.
 - c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of the Evangelical Lutheran Church in America).
 - d. Consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church.
 - e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.
 - f. Install (or provide for the installation of) rostered ministers whose calls the bishop has attested.
 - g. Exercise leadership in the mission of this church and in so doing:
 - 1) Interpret and advocate the mission and theology of the whole church;
 - 2) Lead in fostering support for and commitment to the mission of this church within this synod;
 - 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod; Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and Advise and counsel this synod's related institutions and organizations.
 - 5)

- h. Practice leadership in strengthening the unity of the Church and in so doing:
 - 1) Exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
 - 2) Be responsible for administering the constitutionally established processes for the resolution of controversies and for the discipline of rostered ministers and congregations of this synod;
 - 3) Be the chief ecumenical officer of this synod;
 - 4) Consult regularly with other synodical bishops and the Conference of Bishops; Foster awareness of other churches throughout the Lutheran world communion
 - 5) and, where appropriate, engage in contact with leaders of those churches; Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
 - 6) Be ex officio a member of the Churchwide Assembly.
- i. Oversee and administer the work of this synod and in so doing:
 - 1) Serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod;
 - 2) Preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;
 - 3) Ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;
 - 4) Exercise supervision over the work of the other officers;
 - 5) Coordinate the work of all synodical staff members;
 - 6) Appoint all committees for which provision is not otherwise made;
 - 7) Be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;
 - 8) Provide for preparation and maintenance of synodical rosters containing the names and addresses of all rostered ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled;
 - 9) Annually bring to the attention of the Synod Council the names of all rostered ministers on leave from call or engaged in approved graduate study in conformity with the constitution, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
 - 10) Provide for prompt reporting to the secretary of this church of:
 - a) additions to and subtractions from the rosters of this synod and the register of congregations;
 - b) the issuance of certificates of transfer for rostered ministers in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and

- c) the entrance of the names of such persons for whom proper certificates of transfer have been received;
- 11) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and
- 12) Appoint a statistician of the synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.



EXHIBIT C

TIMELINE: Synod Bishop Election

The following actions should be taken under the direction and oversight of the Synod Council. Specific responsibilities, as appropriate, may be assigned to a Bishop's Election Committee or other designated group(s).

1 year prior to the Synod Assembly at which a bishop's election will occur: At the Synod Assembly the year before a bishop's election, announce that an election will take place at the next regular meeting and describe the nomination and election processes as provided in the synod's governing documents and procedures. Announce the dates and place of the Synod Assembly. (If this information is not provided at the Synod Assembly, it should be provided as soon as possible in the synod newsletter and posted on the synod's Website.)

8-9 months prior to the Synod Assembly:

- Review the applicable governing documents and procedures related to the nomination and election processes. Review *Guidelines for Synod Bishop Elections*.
- Consider how a review of the synod's mission and ministries will take place and schedule conference/cluster meetings or other gatherings, as appropriate.
- Adopt additional policies, as appropriate, and a timeline to implement the provisions of the governing documents and any additional policies.¹
- Identify who will have the responsibility to oversee the nomination and election processes. (This could be addressed by designation of the Executive Committee or appointment of a Bishop's Election Committee.)
- Confer with the churchwide organization (the Office of the Presiding Bishop and the Office of the Secretary) regarding the nomination and election processes.
- Engage the bishop in discussion about her/his discernment process, if the bishop can be re-elected. (This could be addressed by the Mutual Ministry Committee or the Executive Committee.)
- Notify congregations and voting members of approved nomination and election processes. Provide information on the synod's Web site and in the synod newsletter.

6-8 months prior to the Synod Assembly:

- Work with Planning, Research and Evaluation, in the Office of the Presiding Bishop, to gather and analyze appropriate demographic information about the synod.
- Review the synod's strategic and mission plans and goals. Are they currently relevant? How do they intersect and relate to actions of the Churchwide Assembly?
- Coordinate with Planning, Research and Evaluation to develop, distribute, and evaluate a survey regarding the synod's ministry and desired attributes for the synod bishop, if appropriate.
- Engage in conversations at conference/cluster meetings and/or in other venues regarding the synod's mission and ministry and attributes desired in a bishop. Share information and the results of the survey, if available.
- Provide updated information on the synod's Web site and in the synod newsletter.

¹ The governing documents may not address pre-assembly issues relating to ministry review or identifying potential nominees. For example, constitutional provision S9.04 in the *Constitution for Synods* is not mandatory, and it does not address either pre-assembly processes or the process for presentations or questions-and-answers during the Synod Assembly. In the absence of express provisions in the synod's governing documents, a Synod Council can develop procedures that address these issues. For additional discussion of pre-assembly and assembly issues, see the current version of *Guidelines for Synod Bishop Elections*.

5-6 months prior to the Synod Assembly:

- Following consultation with the Synod Council or Executive Committee, implement a plan to advise the synod whether the bishop will allow his/her name to go forward for re-election, if the information is not already available.

3-5 months prior to the Synod Assembly:

- Review and assess status of nomination and election processes.
- Communicate survey findings and results of conference/cluster discussions to congregations and voting members.
- Develop biographical information form and questions to be asked of nominees. (These should include information obtained from the survey and conference/cluster discussions.)
- Work on the agenda for the Synod Assembly, including the bishop election process.
- Consult with the Office of the Presiding Bishop and Office of the Secretary regarding nomination and election processes.
- Provide updated information on the synod's Web site and in the synod newsletter.

2-3 months prior to the Synod Assembly:

- Implement process for identification of potential nominees, if applicable.²
- Provide potential nominees with biographical and other information to be completed prior to the established deadline.
- Review transition information provided by the Office of the Presiding Bishop, as appropriate.
- Ensure that rules of organization and procedure or standing rules for the Synod Assembly are updated and complete.
- Provide updated information on the synod's Web site and in the synod newsletter.

45-60 days prior to the Synod Assembly:

- Nominees submit biographical information and other information to the synod office, if applicable.

30-45 days prior to the Synod Assembly:

- Provide biographical and other information to voting members, if applicable. (This information should be included in the pre-assembly materials and posted on the synod's Website.)
- Analyze registration information to ensure that composition of Synod Assembly is appropriate.
- Provide updated information on the synod's Web site and in the synod newsletter.

14-30 days prior to the Synod Assembly:

- Consult with churchwide representative regarding election process at Synod Assembly.
- Finalize agenda and procedures for election process (including process for background checks, credentials reports, forms of ballots, arrangements for presentations, questions-and-answers, reporting of ballot results, etc.)
- Provide updated information on the synod's Web site and in the synod newsletter.

² Conference/cluster meetings provide an appropriate forum for this process because they both gather leaders together and they facilitate conversation. If conference/cluster meetings will be used for this purpose, it is important that they be widely representative of the synod and that they not give the appearance of a political campaign. The churchwide organization will provide suggested Bible studies, agendas, and discussion topics for these meetings.

**PLANNING, RESEARCH AND EVALUATION REPORTS
AND SURVEYS
for
SYNOD BISHOP ELECTION TOOLKITS**

The Planning, Research and Evaluation team in the Office of the Presiding Bishop will provide each synod holding a bishop election a packet, called “Your Synod at a Glance,” containing a summary of congregation statistics, various trend data, and some demographic data as well other pieces of information. Each of these reports will be synod specific, and synods are encouraged to distribute them widely as part of the discernment process; the packets are available on Planning, Research and Evaluation’s website (<http://www.ELCA.org/en/Resources/Research-and-Evaluation>), under “Resources, Synod Statistics”. In addition, Planning, Research and Evaluation will assist with the preparation and collection of data for a survey or questionnaire. Sample questions are provided; however synods are encouraged to contact Planning, Research and Evaluation directly to assist with the development of questions. Planning, Research and Evaluation will collect data for the synods, but synods will be responsible for its analysis.

1. Your Synod at a Glance
 - Summary of Form A Report – Includes summary of congregational membership statistics, financial statistics and ethnic membership.
 - Summary of Form C Report – Includes summary of congregational programming for the synod, including curriculum used for education, what assistances are offered to those with disabilities, and ways in which congregations practiced advocacy.
 - Select Congregational Statistics – Includes the size, location, and past attendance data for congregations within the synod.
 - Synod Trend Report - Synod Trend Report showing the baptized membership, average attendance and giving for the synod from 2010 to 2016.
 - Size of all ELCA Congregations – Distribution of all ELCA congregations based on average attendance.
 - Congregation Size/Type by Synod – Distribution of congregations by average attendance for each synod.
 - Ethnicity by Synod/Conference – The percentage of people of color within a synod and conference.
 - Congregation Growth/Decline by Synod – Congregations growing, declining, or remaining stable based on changes in average attendance from 2013 to 2016 by region.
 - Largest Attendance Congregations by Synod – Ranking of congregations based on average attendance.
 - Racially Diverse Congregations by Synod – Congregations showing the most racial/ethnic diversity, especially with congregations with no racial/ethnic community in the majority.
 - Congregations with Most Baptisms by Synod – Ranking of congregations based on child and adult baptisms.

- Synod Demographics – Includes population projections and many characteristics for the synod's territory.
 - Age – Chart comparing the age of rostered ministers in the synod to the age of rostered ministers in the ELCA.
 - Map – Map of Projected Change in Population by ZIP Code and Change in Average Attendance for the synod.
 - Community Context – Community context of congregations in ELCA synods, based on the parochial forms.
 - Scatter grams – Trend charts by Total Giving and Worship Attendance showing the change in percent total giving and percent worshipping attendance from 2008 to 2012 and 2012 to 2016.
 - ELCA Roster – Distribution of Rostered Ministers by Job and Active Status
2. Synod Bishop Election Survey
- a. Background and Instruction

Planning, Research and Evaluation will provide each synod with the opportunity to post an online survey. The questionnaire will be hosted on the ELCA website, or available via SurveyMonkey. Promotion of the survey is the responsibility of the synod. Planning, Research and Evaluation does not have the capacity to analyze the responses to the survey, but it will provide the data to the synod for analysis. The on-line questionnaire can be customized to the needs of the synod, but should be limited to 12 or fewer questions. Planning, Research and Evaluation will provide frequencies of responses for closed-response questions. Copies of the questions the synod would like to post should be sent to Dann Taylor at daniel.taylor@elca.org who will coordinate the survey for each synod.

Planning, Research and Evaluation recommends the survey be open and available for responding for a minimum of four (4) weeks. Once the survey closes, Planning, Research and Evaluation will provide results in approximately two (2) weeks.

b. Sample Questions

Sample questions for the synodical survey might include the following:

1. What three factors most influence what your congregation does and how it does it?
2. What is your primary hope for the future of our congregation?
3. What are your congregation's three greatest strengths?
4. How well does your congregation reach out to people in your community?
5. What can be learned from how your congregation relates to its community?
6. What should congregations in the synod expect of the synod's bishop in the next six years?
7. What should the synod's bishop expect of congregations in the synod in the next six years?
8. What should be the two top priorities of the synod in the next six years?
9. What are your primary hopes for the ELCA as a whole in the next six years?
10. Are you a rostered minister in the synod?
11. How long have you attended an ELCA congregation in the territory of the synod?
12. Have you ever served on the Synod Council or on a committee of the synod?



AGENDA

Conference/Cluster Meetings

A Conversation Regarding the Election of a Synod Bishop

Welcome/Purpose of Gathering

- Introductions
- Agenda and timeline for meeting
- Election of a synod bishop: discernment and call process

Worship and Bible Study/Dwelling in the Word

- Responsive Prayer (ELW p. 328)
- Leading God's People – Part 1
 1. Leader: Exodus 18: 1-12
 2. Table group discussion: Exodus 18: 13-27
 - Discussion questions:
 - What attributes or qualities are needed by God's people?
 - What challenges will leaders face?
 - What is God saying about the gifts needed in a leader?
 3. Reports from table groups and discussion
- Leading God's People – Part 2
 1. Table group discussion:

Each table group will take one of the following passages and discuss the same three questions as above, exploring how the passage further informs and refines the discussion of the Exodus passage.

 - Joshua 1:1-9
 - Matthew 28: 18-20
 - John 20:21-23
 - 1 Corinthians 12:13-14, 27-28
 - 1 Timothy 3:1-7
 - 2 Timothy 1: 13-14
 - Titus 1:7-9
 2. Reports from table groups and discussion

Overview of Bishop Election Process

- Explanation of governing document provisions
- Explanation of timetable, if there will be a pre-assembly nomination process

The Synod We Are

- Overview of Planning, Research and Evaluation reports and data
- What is a synod?
 1. Working definition: “to walk along side” or “to accompany”
 2. ELCA Constitutional provisions
 - ELCA constitutional provisions 8.11, 8.13, 8.16
 - *Constitution for Synods*, Chapter 6
 3. Synod mission statement/strategic plan¹
- Table group discussions
 1. Discussion questions:
 - What are we able to do better as a synod and congregations working together for the sake of Christ’s mission than as individual congregations?
 - Considering the definition and responsibilities of a synod and this synod’s mission statement and strategic plan, what has the synod done well and what has it done not so well in the last six years?
 - What should be the primary priorities for synod ministry in the next six years?
 - What should congregations in the synod expect of the synod’s bishop in the next six years?
 - What should the synod's bishop expect of congregations in the synod in the next six years?
 2. Reports from table groups and discussion

The Bishop We Seek

- Overview of responsibilities of the bishop (+S8.12)
- Table group discussions
 1. Discussion question:
 - In light of the Bible study and discussion today, what are the spiritual gifts and leadership attributes that are the most important for a bishop in this synod in the next six years?
 2. Reports from table groups and discussion

Concluding Comments/Invitation to Congregational Conversations

Closing Prayer

¹ If a synod does not have a mission statement or applicable strategic plan, delete the references that do not apply and modify the discussion questions accordingly.



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EXHIBIT F

Prayer Resources for Synods Preparing for Bishop Elections

Electing a bishop is one of the most important responsibilities in the life of a synod in the Evangelical Lutheran Church in America and a key responsibility of the Synod Assembly. As an election, it is a process governed by the constitution, bylaws, and continuing resolutions of the synod; however, it is also a call process. As such, it involves discernment, from the perspective both of individual potential nominees and of the synod as a whole. Thus, engaging in prayerful reflection and seeking the guidance of the Holy Spirit are indispensable aspects of the process of nomination and election, regardless of the particular provisions in the synod's governing documents. The resources and prayers offered here may be used by individuals, congregations and gatherings in synods that are preparing to call a bishop.

Responsive Prayer

The prayer may begin with singing "Come and Fill Our Hearts" (528) or another appropriate song or psalm.

The leader begins the dialogue

Come, Holy Spirit!

Come, Holy Spirit!

Come, breath of God and fill the minds and hearts of your people.

Come, Holy Spirit!

Come, fire of truth and kindle in us the flame of your love.

Come, Holy Spirit!

Come, font of wisdom, enlighten us and give us counsel and insight.

Come, Holy Spirit!

Come, leading spirit and guide our discerning.

Come, Holy Spirit!

Come, Holy Spirit!

Holy Spirit, come!

Silence

The leader concludes the silence with the following prayer.

Almighty God, you have given your Holy Spirit to the church to lead us into all truth.

Bless with the Spirit's grace and presence the people of this synod (*name*) as we prepare to elect a bishop. Keep us steadfast in faith and united in love, that we may manifest your glory and prepare for the way of your kingdom; through Jesus Christ, our Savior and Lord.

Amen.

Prayers

The Church

Gracious Father, we pray for your holy catholic church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; where it is divided, reunite it; for the sake of Jesus Christ, your Son, our Lord.

The Church

Almighty God, grant to your church your Holy Spirit and the wisdom which comes down from heaven, that your word may not be bound but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve you and in the confession of your name abide to the end; through Jesus Christ, our Savior and Lord.

Church Unity

Most high and holy God, pour out upon us your one and unifying Spirit, and awaken in every confession of the whole church a holy hunger and thirst for unity in you; through Jesus Christ, our Savior and Lord.

Enlightenment of the Holy Spirit

God Almighty, Father of our Lord Jesus Christ: Grant us, we pray, to be grounded and settled in your truth by the coming of the Holy Spirit into our hearts. That which we know not, reveal; that which is wanting in us, fill up; that which we know, confirm; and keep us blameless in your service; through Jesus Christ our Lord.

O God, through water and the Holy Spirit you give us new birth, cleanse us from sin, and raise us to eternal life. Stir up in your people the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever.

Those discerning a call

Almighty God, by the power of the Spirit you have knit your servants into the one body of your Son, Jesus Christ. Look with favor upon them as they discern a new call in Christ's name. Give them courage, patience, and vision; and strengthen us all in our Christian vocation of witness to the world and of service to others; through Jesus Christ our Lord.

Voting members

Almighty God, giver of all good gifts, look on your church with grace and guide the minds of those who shall choose the bishop of this synod (*name*), that we may receive a faithful servant who will care for your people and equip us for our ministries; through Jesus Christ our Lord.¹

¹ From "Choosing a Bishop: Questions to Assist in Preparation," authorized and commended for use by The Church Council of the Evangelical Lutheran Church in America, 1994.

Guidance

O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord.

Scripture Readings

Exodus 3:1-12	<i>God calls Moses</i>
Numbers 27:12-23	<i>God's choice of Joshua</i>
1 Samuel 3	<i>God speaks to Samuel</i>
1 Samuel 16:1-13	<i>David anointed by Samuel</i>
Psalms 104:24-34, 35b	<i>Send forth your Spirit and renew the face of the earth (30)</i>
Psalms 139:1-18, 23-24	<i>Lord, you have searched me out; O Lord you know me. (1)</i>
Luke 5:1-11	<i>Jesus Calls the first Disciples</i>
Acts 1:15-26	<i>Matthias added to the disciples</i>
Acts 2:1-12	<i>Filled with the Spirit</i>
Romans 8:22-27	<i>Praying with the Spirit</i>
Ephesians 6:18-20	<i>Praying in the Spirit</i>
Jude 1:20-22	<i>Praying in the Spirit</i>

Hymns and Songs

178*	Hear Our Prayer
179	O Lord, Hear Our Prayer
180	The Spirit Intercedes for Us
395	Come, Holy Ghost, God and Lord
401	Gracious Spirit, Heed Our Pleading
403	Like the Murmur of the Dove's Song
406	Veni Sancte Spiritus <i>Holy Spirit, Come to Us</i>
407	O Living Breath of God <i>Soplo de Dios viviente</i>
528	Come and Fill Our Hearts <i>Confitemini Domino</i>
577, 578	Creator Spirit, Heavenly Dove
743	Now to the Holy Spirit Let Us Pray
751	O Lord, Hear My Prayer
752	Lord, Listen to Your Children Praying

* Numbers correspond to *Evangelical Lutheran Worship*



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EXHIBIT G

SYNOD TRANSITION CHECKLIST

From the moment a synodical bishop announces her or his intention to leave office in order to retire or to accept another call, or from the time of an unexpected resignation, incapacity to serve, or death, the synod will experience a season of significant transition. Many persons, as well as other expressions of this church and related organizations, are affected by this event. As in all times of change, leaders who develop and implement a transition plan can help make this an opportunity for growth and positive forward movement in the synod's mission. The following checklist is provided to assist synodical officers, staff, council members, and other leaders, working with the outgoing bishop, to prepare for this significant time of change in the synod's life. Synod leaders are encouraged to contact partners in the churchwide organization who may be able to provide assistance. In particular, the Office of the Presiding Bishop, especially the synodical relations staff, and the Office of the Secretary can provide helpful assistance. In addition, consultation with leaders from other synods who have gone through similar transitions may be useful.

Transition and Closure with the Outgoing Bishop

- When a synod bishop discerns that she or he will not continue to serve, that bishop should promptly notify the Presiding Bishop and the executive for the Conference of Bishops, as well as the executive committee of the synod. The verbal notification should be followed by a written communication. (In the event of a death or unexpected resignation, the Presiding Bishop, executive for the Conference of Bishops, and the executive committee of the synod should be promptly notified.)
Upon the death or resignation of a bishop, or if a bishop is unable to serve, the vice president of the
- synod shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop is held or, in the case of temporary disability, until the bishop is able to serve again. See ¶8.54 in the *Constitution for Synods*. In addressing these issues, the vice president and synod leadership will consult with the Office of the Presiding Bishop.
- In appropriate circumstances, the Synod Council, in consultation with the Office of the Presiding Bishop, may appoint an interim bishop.
- The Synod Council will coordinate notification to rostered leaders, congregations, and others in the synod.
- The Synod Council will review the status of all synod staff, including the evaluation of any co-terminus calls. The Synod Council should consult with the bishop-elect on issues related to synod staff. If some staff will be terminated or if staffing patterns will change, plans should be developed, implemented, and communicated, as appropriate.
- The Synod Council will conduct an "exit interview" with the outgoing bishop and any staff that will be leaving. The outgoing bishop's exit interview should be accomplished in coordination with the Office of the Presiding Bishop.
- The Synod Council will be responsible for planning a farewell and appreciation event for the outgoing bishop, if one will take place.
- The outgoing bishop and staff and the secretary of the synod, as appropriate, will work on file and document transition, in accordance with the records management policies of this church. Documents of historical value will be sent to the archives. If issues arise regarding the sensitive nature of some documents, questions should be addressed to the Office of the Secretary.

- Synod staff should compile a transition manual containing forms for correspondence, information on routine procedures, calendar information regarding upcoming and recurrent events, contact information, identification of key resources, etc.
- Signature authorizations on synod accounts should be changed.
- The outgoing bishop and the incoming bishop or interim bishop should confer on important and sensitive issues, if possible.

Preparation for a Bishop Election

- The Synod Council should review its processes for nominating and electing a bishop (in Chapter 9 of the *Constitution for Synods*) and the “Guidelines for Synod Bishop Elections,” and it should designate the person(s) responsible for planning and coordinating the election process.
- Synod officers and those responsible for the bishop election process will confer with the Office of the Presiding Bishop and Office of the Secretary.
- If a special Synod Assembly will be called, the Synod Council will coordinate with the Office of the Presiding Bishop in setting the date and will notify voting members, other rostered ministers, congregations, and others. (Notification must comply with governing documents and state law.)
- The Synod Council will set the tentative date for the new bishop’s installation, in consultation with the Office of the Presiding Bishop, and will make advance site reservations, as required. (In accordance with †S8.15, the Presiding Bishop or his or her appointee shall install each newly elected synodical bishop.)
- The persons designated by the Synod Council as responsible for the election will confer with representatives of the Office of the Presiding Bishop and the Office of the Secretary to address the issues discussed in the “Guidelines for Synod Bishop Elections.”
- The Synod Council will address possible transition issues and specify the time when the new bishop will begin to serve. (Note that provision S8.52, a non-required provision in the *Constitution for Synods*, authorizes the Synod Council in special circumstances to designate when the term will begin.)

New Bishop Assumes Office

- A letter of call to the new bishop is prepared by the Office of the Secretary.
- The Synod Council confers with the bishop-elect and Office of the Presiding Bishop, confirming plans for the installation.
- The bishop-elect and outgoing bishop should confer regarding matters of pastoral care and synod administration.
- The bishop-elect will confer with the Office of the Presiding Bishop on matters related to staffing, strategic planning, scheduling of upcoming events, and other matters.
- The bishop-elect should confer with her or his mentor bishop (assigned by the Conference of Bishops) and participate in orientation for new bishops, as arranged by the Conference of Bishops and the churchwide organization.
- The bishop-elect should review recent minutes of the Synod Council and Conference of Bishops, as appropriate.
- The bishop-elect should give careful attention to selecting a staff. (Note that calls for rostered ministers to serve as bishop assistants or associates are issued by the Synod Council; calls for Directors of Evangelical Mission are issued by the Church Council, upon recommendation by the Domestic Mission unit of the churchwide organization and consultation with the synod.)



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EXHIBIT H

**Affirmation of Ministry
at the
Re-election of a Synodical
Bishop**

This order is intended for use when a bishop of a synod is re-elected and is meant to be used during the synod assembly. When possible, this rite is set within Holy Communion and precedes the prayers of intercession. This rite may be used by itself when circumstances do not allow for the affirmation to take place during Holy Communion. The Vice President of the synod and/or the churchwide representative leads the rite.

Leader When a synodical bishop is newly elected,
a service of installation is planned
and takes place at a time after the assembly.
At this assembly we reelected our bishop
and now we affirm *him/her* in *his/her* call.

name has been reelected
to serve a six-year term
in the office of bishop in synod name
of the Evangelical Lutheran Church in America.

The prophet Isaiah writes,
“How beautiful upon the mountains
are the feet of the messenger
who announces peace,
who brings good news,
who announces salvation,
who says to Zion, ‘Your God reigns.’”

Bishop name,
when you were first installed
you promised to discharge your duties
in accordance with the Holy Scriptures
and the Confessions of the Lutheran Church.
You promised to be diligent
in your study of the Bible
and in your use of the means of grace.
You promised to give faithful witness in the world,
that God’s love may be known.

**You promised to guide, encourage
and support the people of this synod
in their varied ministries and the ministries of the
Evangelical Lutheran Church in America.**

**Now, this synod, gathered here in assembly,
has renewed your call to this ministry.**

**Will you renew your efforts
to keep the promises you have made,
striving to fulfill all of the duties,
responsibilities, and obligations
of your office as bishop of this synod?**

The bishop responds:

I will, and I ask God to help me.

**And you, people of God,
will you continue to receive first name ,
as a servant of God and a shepherd
in Christ's Church?**

**Will you pray for *him/her*, help and honor *him/her*
for *his/her* work's sake,
and in all things strive to live together
in the peace and unity of Christ?
If so, answer "We will."**

The assembly responds:

We will.

Let us pray. . . *brief pause* . . .

**Ever-living God,
strengthen and sustain, first name ,
that with patience and understanding
he/she may love and care for your people.
Give *him/her* the courage and the compassion
to do the things you have called *him/her* to do.
Surround *him/her* with your love
and uphold those who love and care for *him/her*.
Grant that together, we may all follow
in the way of Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen.**

*When set within Holy Communion the service continues with the prayers of
intercession.*

*When the order is used at another time the assembly may sing a song or join in
another acclamation of thanksgiving.*

2017-2019 Schedule of Bishop Elections

EXHIBIT I

2017					
SYNOD	BISHOP	ASSEMBLY DATES	ELIGIBLE FOR RE-ELECTION	STATUS	COMMENTS
1D Eastern Washington/Idaho	Martin Wells	May 18-21, 2017	Retiring		Bishop Kristen Kuempel elected
4C Arkansas-Oklahoma	Michael Girlinghouse	May 5-7, 2017	Yes	Re-elected	
5C Central/Southern Illinois	S. John Roth	June 1-3, 2017	Yes	Re-elected	
5G Northern Great Lakes	Thomas Skrenes	May 21-23, 2017	Retiring		Bishop Katherine Finegan elected
6A Southeast Michigan	Donald Kreiss	May 4-6, 2017	Yes	Re-elected	
9A Virginia	James Mauney	June 9-11, 2017	Retiring		Bishop Robert Humphrey elected
9F Florida-Bahamas	Interim Marcus Lohrmann	October 12-14, 2017	End of Interim		Bishop Pedro Suarez elected

2018					
SYNOD	BISHOP	ASSEMBLY DATES	ELIGIBLE FOR RE-ELECTION	STATUS	COMMENTS
1A Alaska	Shelley Wickstrom	April 26-28, 2018	Yes	Re-elected	
2D Grand Canyon	Interim Lowell Almen	June 14-16, 2018	End of Interim		Bishop Deborah Hutterer elected
2E Rocky Mountain	James Gonia	May 3-5, 2018	Yes	Re-elected	
3G Minneapolis Area	Ann Svenningsen	May 4-5, 2018	Yes	Re-elected	
4A Nebraska	Brian Maas	May 31-June 2, 2018	Yes	Re-elected	
4E Southwestern Texas	Ray Tiemann	May 4-6, 2018	Retiring		Bishop Sue Briner elected
5H Northwest Synod of Wisconsin	Richard Hoyme	June 2-3, 2018	Retiring		Bishop Laurie Skow-Anderson elected
5K South-Central Synod of Wisconsin	Mary Froiland	May 4-6, 2018	Retiring		Bishop Viviane Thomas-Breitfield elected
7B New England	James Hazelwood	June 7-9, 2018	Yes	Re-elected	
7F Southeastern Pennsylvania	Claire Burkat	May 3-5, 2018	Retiring		Bishop Patrician Davenport elected
9F Caribbean	Felipe Lozada-Montanez	June 15-16, 2018	Retiring		Bishop Idalia Negron elected

2017-2019 Schedule of Bishop Elections

EXHIBIT I

2019					
Synod	Bishop	Assembly Dates	Eligible for Re-Election	Status	Comments
1B Northwest Washington	B. Kirby Unti				
1C Southwestern Washington	Richard Jaech				
1E Oregon	David Brauer-Rieke				
1F Montana	Jessica Crist				
2B Southwest California	R. Guy Erwin				
3C South Dakota	David Zellmer				
3D Northwestern Minnesota	Larry Wohlrabe				
3I Southeastern Minnesota	Steven Delzer				
4B Central States	Roger Gustafson				
4F Texas-Louisiana Gulf Coast	Michael Rinehart				
5A Metro Chicago	Wayne Miller				
5E Western Iowa	Rodger Prois				
6B North/West Lower Michigan	Craig Satterlee				
6F Southern Ohio	Suzanne Dillahun				
7A New Jersey	Trace Bartholomew				
7C Metro New York	Interim Donald McCoid				
8A Northwestern Pennsylvania	Ralph Jones				
8B Southwestern Pennsylvania	Kurt Kusserow				
8D Lower Susquehanna	James Dunlop				
8G Metro Washington DC	Richard Graham				
9D Southeastern	H. Julian Gordy				

2020

Synod	Bishop	Assembly Dates	Eligible for Re-Election	Status	Comments
2A Sierra Pacific	Mark Holmrud				
3A Western North Dakota	Mark Narum				
3B Eastern North Dakota	Terry Brandt				
3E Northeastern Minnesota	Thomas Aiken				
3H St. Paul Area	Patricia Lull				
5D Southeastern Iowa	Michael Burk				
5F Northeastern Iowa	Steven Ullestad				
5L LaCrosse Area	James Arends				
6E Northeastern Ohio	Abraham Allende				
7D Upstate New York	John Macholtz				
7E Northeastern Pennsylvania	Samuel Zeiser				
7G Slovak Zion	Wilma Kucharek				
8C Allegheny	Michael Rhyne				
9C South Carolina	Herman Yoos				



EXHIBIT J

THE OFFICE AND MINISTRY OF THE BISHOP IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

A Shared Vision of Episcopacy and a Relational Agreement

PREAMBLE

The office of bishop has developed, been reformed, and locally adapted for the sake of the Church over many centuries. As ministers of the Gospel and in keeping with Scriptural, confessional, and the constitutional principles of the Evangelical Lutheran Church in America, we pledge to fulfill faithfully our responsibilities within the office of bishop. As this church and the world move into the twenty-first century and third millennium of Christian witness, our vision of the office is summarized in the following four-fold description:

THE OFFICE OF THE BISHOP WITHIN THE OFFICE OF MINISTRY

As a priesthood of believers, all baptized Christians are called to serve in the name of Christ. Some also are called and ordained for the ministry of Word and Sacrament, an office given by God for the sake of the Church. The ordained ministry of the Church, Lutherans agree, is “basically one ministry, centered in the proclamation of the Word of God and the administration of the Holy Sacraments. This ministry embraces both the ministry of pastor within and for a local community of believers and of bishop within and for a communion of local communities” (*The Lutheran Understanding of Ministry*, Lutheran World Federation 1983). The ministry of bishops is understood as an expression of the pastoral ministry. Describing the office of the synodical bishop as the *synod’s pastor*, roots this ministry most deeply in its pastoral understanding.

THE OFFICE OF THE BISHOP WITHIN THE LIFE OF THE CHURCH

“Each bishop shall give leadership for ordained and other ministries; shall give leadership to the mission of this church; shall give leadership in strengthening the unity of the church; and shall provide administrative oversight” (ELCA Study of Ministry: *Together for Ministry*, 1993). In exercising this leadership, the bishop is to give attention to four tasks: 1) to preach and teach the apostolic faith of the Church; 2) to provide for Word and Sacrament ministry within the territory of the bishop’s ministry, including the Church’s power to ordain; 3) to oversee the work of the Church’s mission within the territory of the bishop’s ministry; and 4) to give witness to the unity of the Church.

This church’s understanding of the apostolic faith, and the Creeds and Confessions that give witness to it, are described in its constitutions under the chapter title “Confession of Faith.”

THE OFFICE OF THE BISHOP WITHIN THE NATURE AND ORGANIZATION OF THIS CHURCH

The Evangelical Lutheran Church in America understands itself to be one church in three expressions: congregations, synods, and the churchwide organization. Each expression is fully the church, but not, by itself, the whole Church. These expressions work interdependently, rather than hierarchically. The ministry of bishops is to exemplify this understanding of interdependence. Bishops are accountable to the Gospel. Bishops also are accountable to those among whom they serve, to one another, and to this entire church. As individuals and as a conference, the bishops provide counsel to this church. In their public ministries, bishops draw attention to needs that must be addressed in Church and society.

THE OFFICE OF THE BISHOP WITHIN A CULTURE OF DIVERSITY AND CHANGE

In serving the Gospel, the ministry of the bishop serves the Church. Because the Church is called and gathered by the Holy Spirit in a wide variety of settings and circumstances, it is useful and even necessary for there to be a variety of gifts and styles of ministry exercised by those called to serve as bishops. Flexibility and adaptability—according to the mission needs of this church, but always within the confessional and constitutional understandings of this church and the collegial agreements of the Conference of Bishops—are both honored and encouraged. Emphasis on the servant nature of this ministry provides the consistency of purpose within the diversity of practice.

We view these understandings to be normative for our life and work together as bishops. They represent our collegial intentions. They presume that neither ecumenical agreements, nor the participation of this church in conciliar movements or organizations with churches that hold differing views of episcopacy, alter these understandings in any essential way.

This relational agreement regarding the responsibilities of the synodical bishops of the Evangelical Lutheran Church in America and the relationships between and among them has been approved by them for their own advice and use.

I. RESPONSIBILITIES

For the purpose of this document, it is appropriate to summarize the responsibilities of synodical bishops as defined in the churchwide constitution of the Evangelical Lutheran Church in America (10.31.a.). Their responsibilities as elected leaders of their synods include:

A. Worship and Spiritual Oversight

The synodical bishop, as the synod's pastor, regularly leads worship in congregations and in other gatherings of this church and, through a variety of activities and contacts, teaches the Christian faith, and provides spiritual leadership and oversight in the synod.

B. Pastoral Care

The synodical bishop, as the synod's pastor, bears major, but not sole, responsibility for the pastoral care of congregations and rostered leaders. Providing for Word and Sacrament ministry on the territory of the synod is fundamental to this care. Pastoral care often is exercised through the many activities and contacts bishops have with the people and organizations of the synod, and through organizing the structures that are necessary to the synod's life and mission.

C. Mission Planning

As the chief executive of the synod responsible for the oversight of its life and work, the bishop is the chief planner for its life and mission, giving ongoing attention to the use of all its resources.

D. Mission Interpretation

The bishop is the primary spokesperson for the synod in respect to its mission, theology, and life, both internally and externally. It is understood that others may be given specific interpretative assignments.

E. Mission Administration

Bishops also are the chief corporate and executive officers of their synods. In order to give fuller attention to other aspects of their responsibilities, it is understood that they often will exercise this leadership by delegating major administrative tasks to others who are accountable to them.

F. Ecumenical Relations

Bishops are the chief ecumenical officers of their synods and are a sign of the unity of the Church,

between their respective synods and other denominational families and ecumenical organizations. It is understood that bishops may name other persons to assist them in maintaining contacts and in carrying out specific ecumenical and interreligious tasks.

G. Liaison

Synodical bishops, by virtue of their office, have high visibility across this whole church. Their contacts with each other and with the churchwide units, organizations, agencies, and institutions of this church form a vital network marked by collegiality. Through this network the bishops together support this church's cohesiveness and public witness to the mission of the Church in service to the Gospel of Jesus Christ. This relational agreement among bishops of the Evangelical Lutheran Church in America is designed to assist the bishops in their collegial relationships and contacts with one another in support of that witness.

II. PRINCIPLES

Given the collegial nature of the responsibilities of the synodical bishops, it is appropriate to identify certain principles that govern those relationships.

A. Authority

"This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church...shall be carried out under his rule and authority..." (ELCA churchwide constitutional provision 5.01.). Bishops are accountable to the Lord Jesus Christ, the whole Church, and to this church in the exercise of their ministries.

B. Grace

All humans sin and fall short of the glory of God but by God's grace may be empowered to walk in newness of life. Bishops recognize the reality of sin and power of redemption both for themselves and for those whom they serve.

C. Worthiness

Bishops recognize that leadership in the community of Christ carries with it the responsibility to represent the community faithfully (ELCA churchwide constitutional provision 7.22.). By the grace of God bishops seek to live and act in a manner consistent with the Church's confession of Christ.

D. Mercy and Justice

Bishops recognize their pastoral responsibility both to admonish and to support those whose circumstances in life require special care.

E. Interdependence

The constitution and polity of the ELCA envision this church as being composed of interdependent expressions, each with its own integrity (ELCA churchwide constitutional provisions 5.01.c. and 8.11.). Bishops recognize and support this principle.

F. Inclusiveness

Consistent with the ELCA's commitment to be an inclusive church in the midst of the divisions in society (ELCA churchwide constitutional provision 5.01.b.), bishops assist this church in fulfilling that commitment through their relationships and activities.

G. Variety of Practice

In view of the interdependence of the various expressions of the ELCA, this church recognizes that decisions are to be made principally by the entity most directly affected (ELCA churchwide constitutional provision 5.01.c.). This implies that some variety of practice will develop with integrity across this church. Bishops respect this variety.

H. Communication

Consistent with the interdependence and integrity of this church's various expressions and of its variety in practice, bishops communicate with appropriate other bishops when dealing in any way with an ordained minister, a person on the official lay rosters, a congregation, an agency, or an institution beyond their own synod. This communication should be done prior to any contact with a person rostered in another synod.

I. Leadership Needs

The geographic, ethnic, and social diversity of this church means that leadership needs are equally diverse and never uniform in opportunity from synod to synod. In working with ordained ministers, associates in ministry, deaconesses, and diaconal ministers and candidates, bishops consider persons focusing primarily upon the needs of this church for specific leadership, while also providing opportunity for individual preferences to be expressed and considered.

J. Fairness

Inherent in the work of a bishop is the opportunity to gain a broader view of the needs of this church and of its public leaders. Informed by this broader view, bishops strive to deal fairly and evenhandedly with all candidates, rostered persons, congregations, institutions, and agencies.

K. Confidentiality

The constitution of this church acknowledges and obligates all ordained ministers to the historic discipline of confidentiality in the exercise of the pastoral office (ELCA churchwide constitutional provision 7.45.). Bishops respect this discipline and practice in conferring with each other, seeking when appropriate the permission of the person involved before sharing confidential information with another bishop.

L. Collegiality and Support

Because of the nature of their responsibilities and opportunities in the Church's mission and ministry, synodical bishops work collegially together and provide personal and pastoral support to each other.

III. APPLICATIONS

The following applications are illustrative of the above principles:

A. Preaching and Teaching

Before accepting any invitation to preside over any worship setting, or to be a preaching or teaching theologian in a place outside of one's synodical jurisdiction, bishops will confer with the bishop of the inviting synod, and they will honor that bishop's wishes regarding such an invitation. When serving on the governing board of an educational institution of this church, conferring with the synodical bishop about visits to the institution, meetings, and responsibilities related to board service is not always necessary.

B. Word and Sacrament Ministry

1. Candidacy

- a. Bishops recognize that the ongoing commitment of the ELCA to receive new members who are persons of color or persons whose primary language is other than English requires careful and constant focus in all aspects of the life of the synods. One aspect to which bishops give particular attention in respect to this goal is the development of current and future leaders of this church. Therefore, synodical bishops work regularly with committees, institutions, and other entities in order to develop the leadership of such ethnic persons for:

Cgraduate studies in theology and in other special disciplines needed by this church;

Cmilitary chaplaincy;
 Csupervisors in Clinical Pastoral
 Education;
 Cministries in ethnic communities;
 Cministries in the inner city;
 Cministries in isolated rural areas;
 Cministries in economically limited areas;
 and
 Cministries in more traditional settings

- b. Synodical bishops exercise caution and selectivity for the sake of this church when responding to ordained ministers and others outside the ELCA for admission to service as ordained ministers and associates in ministry, deaconesses, or diaconal ministers.

2. First Call and Ordination

- a. In order to meet the full range of needs in the ELCA for ordained ministers and other rostered persons, synodical bishops give priority to less popular locations and areas of the nation when determining synodical and regional assignment and reassignment.
- b. In dealing with first calls, bishops make judgments fairly and evenhandedly considering the following:
 - 1) Assessing the particular needs and opportunities in a ministry setting.
 - 2) Assessing the skills, resources, and capacities of individual candidates for particular ministries.
 - 3) Considering the preferences and restrictions of individual candidates.
- c. When a candidate has been assigned to a synod, the bishop will make prompt and regular contact with the candidate.
- d. Bishops will not condone or support any attempts to arrange conversations or negotiations between candidates and congregations or other entities involved in calls or employment prior to the formal assignment of the candidate to the synod. Bishops may contact seminary representatives to gain additional knowledge of senior seminarians if needed.
- e. Bishops will not condone or support attempts by candidates, congregations, or calling entities to consider a candidate

outside of the synod of assignment without the consent of the synodical bishop of assignment.

- f. The bishops involved must approve the reassignment of a candidate from one synod to another. They will consult with the staff person in the Vocation and Education unit, who is responsible for the reassignment, before the staff acts on such requests by candidates.
- g. By mutual agreement between the two bishops, a candidate assigned to one synod may be considered in another synod without reassignment. Responsibility for the candidate rests with the synod of assignment. Such a "contingency assignment" should be communicated in writing to the Vocation and Education unit.
- h. On behalf of this church, the bishop ordains (or provides for the ordination of) candidates. Ordinations are arranged and conducted consistent with the policy and practice of the synod whose bishop authorizes them. When the ordination takes place in another synod, however, all bishops involved must be in conversation. A bishop who conducts or authorizes an ordination in another synod will consult with and obtain the approval of that bishop prior to any planning for the ordination.

See also ELCA bylaw 7.31.17.

3. Mobility and Call Process

- a. The practices of bishops differ in nominating candidates to congregations, agencies, and institutions both in respect to the number of persons nominated and the number of nominations a candidate may have simultaneously. Synodical bishops respect these differing practices and keep one another appropriately informed.
- b. Both in establishing policy for the nomination of persons for call and in actual nominations, bishops give particular attention to persons who experience difficulty for reasons of:
 - Cethnic background;
 - Cgender;
 - Cmarriage to another ordained minister or associate in ministry;
 - Cage (especially those over 50);

- Cchallenging personal conditions;
Cservice in the military chaplaincy; and
Creturning from overseas mission assignments.
- c. Bishops cannot assure any candidate of a call since this church has not made that commitment. However, bishops may provide the opportunity for candidates to be considered by appropriate congregations as calling or employing agencies.
- d. Bishops normally attach a letter of recommendation to Mobility Information Forms and may also include a Confidential Information form.
- e. Bishops consult with the synodical bishop of the roster of an ordained member or an associate in ministry, a deaconess, or diaconal minister prior to consideration for call by a search committee. When approached by another synod which is seeking to contact a rostered person regarding a prospective call, a bishop shall be mindful that ordained ministers and other rostered persons belong to the whole ELCA and not just the particular synod in which they currently serve. Requesting that another bishop refrain from contacting the rostered person will be based upon the same criteria a bishop would use when discouraging a rostered person's name from being considered by a congregation in his or her own synod: e.g., premature interruption of present ministry (normally not less than three years), known personal or family circumstances that preclude a move at the present time. Recognizing the needs of this whole church for experienced rostered leaders, bishops will seek to avoid "keeping for my synod" an individual who is open to serve where needed. The bishop of the synod of roster may inform another bishop of a rostered person's stated desire to remain in that synod; also, other preferences and special circumstances may be communicated confidentially bishop-to-bishop. In general, however, encouragement to explore with a rostered person her or his openness to be considered by a specific calling congregation will be granted absent compelling reasons to deny clearance. Many bishops delegate to a staff member the responsibility to communicate with other synods concerning mobility and call of rostered persons.
- f. Bishops always are building relationships with one another. Critical to this process is the expectation that bishops will be initially candid and sufficient in recommending a candidate to another bishop. A test of the necessity of sharing information with another bishop is: "What information would be helpful to me in consideration of the recommendation of a candidate for call?" Doubt about whether certain information should be shared will normally be decided in favor of disclosure.
- g. Bishops always are building relationships with parish pastors, churchwide partners, and with agencies and institutions of this church. Through these relationships they are assisted in the critical task of making personnel recommendations.
- h. Letters of Call are attested by bishops (§8.12.e. in the *Constitution for Synods*). This is required for the issuance of a regular, recognized Letter of Call in this church. As the note on the form indicates, such attestation signifies that the call has been properly extended and that the stated terms are accurate. Letters of Call also are attested by the bishop, assuring that the conditions of service are consonant with ELCA documents. In both cases, attestation means that the person has been properly called. It does not imply approval of the "match" between the person and the position.
- i. When a local search committee approaches a bishop other than its own in respect to candidates, that bishop will respond by asking the committee to route its request through its own bishop.
- j. When a local search committee from another synod asks a bishop for an evaluation concerning an identified candidate known to that bishop, that bishop may provide such an evaluation, informing the bishop of the synod to which the committee is related of the evaluation.

4. Synodically Authorized Ministers

See Part One, pages 53-55, in the Manual of Policies and Procedures for Management of the Rosters (2005).

C. Oversight of Mission**1. Servanthood**

Since servanthood in behalf of the Gospel is a mark of the Christian life and therefore of the Church's public forms of ministry, synodical bishops do not equate success with specific titles, compensation, responsibility, or location in ministry for themselves or others.

2. Funding the Mission

As the synod's pastor, each bishop shall be an ordained minister of Word and Sacrament who shall exercise leadership in the mission of this church and in so doing interpret and advocate the mission of this church within the synod (See †S8.12.).

Members of the Conference of Bishops acknowledge their role and commit to support the mission and ministry of the Evangelical Lutheran Church in America. Conference members are further committed to advocate for the mission and ministry of the ELCA to the members of our synods and to encourage generous support for funding mission and ministry in our congregations, synods, and churchwide organization.

Synodical bishops acknowledge that partnership in funding the ministries of the ELCA requires trust, transparency, and mutual accountability, and understand that decisions made within each synod have an impact upon ministry together. They remain committed to look to the opportunities and needs beyond individual synods as they seek together to serve, support, and witness in Jesus' name for the common good in the Church and in God's world.

3. Companion and Partner Synod

a. Relationships with Companion Synods necessitates following the guidelines provided by the Global Mission unit. It is imperative to be fully aware of the unique cultures and patterns of life within the country and the church of a companion synod. Our commitment is to accompany each other in our shared mission and journey of faith. Conversations with the appropriate staff member in the Global Mission unit is an integral part of the

program. Conversations with colleagues who have experienced visits and exchanges with their companion synods can be helpful, as well.

b. The sharing of history, context, structure, and resources is the basis of the partner synod relationships. Opportunities may present themselves for visits or exchanges, as well. Ongoing prayer support is encouraged in both companion and partner synod relationships.

D. Witness to Unity**1. Participation**

a. Meetings of the Conference of Bishops are a high priority for synodical bishops, for the sake of one's self and each other.

b. Continuing education for bishops through the Academy for Bishops holds the same high priority.

2. Communication

a. Information critical of another synodical bishop is shared with that bishop. After conferring with the colleague, the bishop receiving the information determines a response that is supportive of the colleague and appropriate to the person supplying the information and the situation.

b. When requesting or considering an exception to policy or practice, synodical bishops recognize that exceptions may create injustices for others who are not aware of, considered for, or granted such exceptions.

3. Additional Service

Bishops represent the Conference of Bishops on various boards and committees of this church. The terms and meeting schedules of these groups are conveyed by the group to the bishop. Normally these are advisory roles, affording voice but not vote. The conference appreciates but does not require oral or written reports on the actions and business, as the bishops involved deem appropriate. Bishops also serve on committees and task forces within the conference. These appointments are made by the Executive Committee for terms of three years, with the possibility of two terms. A survey of interests for these areas of service within the conference is distributed annually.

4. Ethics Following Service as Bishop

- a. It is expected that when a synodical bishop leaves the office, he/she will continue to be a resource to this church, including those currently serving in the office of bishops. Every effort to make a smooth transition of leadership, including sharing of pertinent and confidential information on rostered leaders, congregations, etc. needs to be initiated by the bishop leaving office. It is essential that the trust and confidences between present and former bishops be maintained permitting the open exchange of pertinent information in a candid and sufficient manner.
- b. Synodical bishops who retire, resign, or conclude their service as bishop shall respect the integrity of the office in which they no longer serve, and shall not exercise functions assigned to synodical bishops without direct invitation from the current bishop of the synod or the presiding bishop. Both former and current bishops desire a collegial relationship with one another.

- c. Terms of address for those who no longer serve in the office of synodical bishop vary throughout this church. Some synods confer the honorary designation "Bishop Emeritus," others do not. Former bishops should be mindful of proper use of title following their term of service, so as to be clear that they are former, not current.

5. Affirmation and Admonition

Bishops place a high value on their relationships within the Conference of Bishops, and strive to maintain a climate of trust and integrity with one another. Bishops respect one another's decisions, but also realize that local and synodical decisions and actions can have an impact in other areas of this church. In this regard, members of the conference hold one another accountable to Matthew 18:18. Bishops further commit themselves to honoring the eighth commandment in their work together.

PRELIMINARY AGENDA FOR SYNOD ASSEMBLY 2007

Metropolitan Washington DC Synod, ELCA Eisenhower Inn and
Conference Center, Gettysburg, Pennsylvania June 7–9, 2007
5/18/2007

Thursday, June 7

- | | |
|-------------------|---|
| 10:00 a.m. | Synod Council Meeting |
| 10:00 - 1:00 p.m. | Registration for Assembly |
| 1:00p.m. | Plenary Session I
Order for Opening of Assembly
Report of the Registrar
Seating of Voting Members
Adoption of Agenda
Approval of Rules of Procedure
Approval of 2006 Minutes
Action on Proposed Constitutional Amendment from 2006 Assembly
Election of Bishop (process presented by Presiding Bishop Mark S. Hanson)
First Ballot (<i>nominating ballot, 75% needed for election</i>)
Opening Report of Reference and Counsel
Crossroads Campaign- Lutheran Theological Seminary at Gettysburg |
| 3:00- 3:30p.m. | Break- hotel check in |
| 3:30p.m. | Report of the Bishop (introduce Ecumenical guests, recognize anniversaries)
Report of the Elections Committee (<i>Bishop, all names submitted</i>)
Report of the Synod Council
Report of the Nominating Committee
Report of Reference and Counsel
Election of Bishop - Second Ballot (<i>75% necessary for election</i>)
Faith Byte-Campus Ministry
Prayer by the Chaplain to the Assembly |
| 5:00p.m. | Dinner |
| 6:45p.m. | Depart for Eucharist Service at Gettysburg Seminary by bus |
| 7:30p.m. | Opening Eucharist Service – Offering designated for Campus Ministry
<i>(Report of the Elections Committee follows worship service. Biographies of 7 highest votes to Elections Committee by 11:00 p.m., June 7)</i> |

9:00p.m. Gettysburg Seminary Reception at the Seminary

10:00p.m. Return to Eisenhower Inn

Friday, June 8

7:00a.m. Morning Eucharist

7:00-8:30 a.m. **Breakfast**

8:30a.m. Opening Devotions-The Rev. Dr. Kristin Johnston Lergen,
Chaplain to the Assembly
Faith Byte-Campus Ministry

8:45a.m. **Plenary Session II**
Report of the Elections Committee for Bishop (*7 names with most votes*)
Election of the Bishop- Third Ballot (*66% necessary for election*)

9:00a.m. "Gutenberg to Google"-Ms. Beth Lewis, Augsburg-Fortress
Report of the Nominating Committee (*Vice President, Secretary, Treasurer, Synod Council, Committee on Discipline with introductions*)
Report of the Treasurer
First Reading of 2008 Budget
2008 Compensation Guidelines

10:30 a.m. **Break**

10:45 a.m. Report of the ELCA-Presiding Bishop Mark S. Hanson
Election – First Ballot (*Vice President, Secretary, Treasurer, Synod Council, Committee on Discipline*)
Report of the Elections Committee for Bishop (*3 names with most votes*)
Report from *The Lutheran* – Mr. Curtis Peterson
Report of the Bureau for Federal Chaplaincy Ministries-The Rev. Darrell Morton

12:00 p.m. **Lunch**

1:30p.m. Celebration of Campus Ministry
Speeches from Candidates for Bishop (*7 minutes per candidate*)

3:00p.m. **Break**

3:30p.m. Bishop Candidate Forums (15 minute sessions) (3 breakout spaces)

- 4:30p.m. Report of Reference and Counsel
Faith Byte - Campus Ministry
Prayer by the Chaplain to the Assembly
- 5:45p.m. **Dinner**
- 7:00p.m. Election of Bishop-Fourth Ballot (*60% necessary for election*)
Report of Reference and Counsel (if needed)
- 7:45p.m. Report of the Elections Committee-Bishop (*2 names*)
Election of the Bishop-Fifth Ballot (*simple majority necessary for election*)
Report of Reference and Counsel
- 8:30p.m. Report of the Elections Committee-Announcement of the Bishop
Evening Prayer (*Holden Village Evening Prayer*)
Reception for the Bishop Elect at the Eisenhower Inn hosted by Campus Ministry

Saturday, June 9

- 7:00a.m. Morning Eucharist
- 7:00-8:30 a.m. **Breakfast**
- 8:30a.m. Opening Devotions-the Rev. Dr. Kristin Johnston Largen,
Chaplain to the Assembly
Faith Byte-Campus Ministry
- 8:45a.m. **Plenary Session III**
- Greetings by the Bishop Elect
Report of the Elections Committee-Second Ballot (*Vice President, Secretary, Treasurer, Synod Council, Committee on Discipline*)
Division Reports:
 Congregational Life
 Church in Society
 Outreach & Global Mission
Report of Reference and Counsel
Report of the Synodical Women's Organization
- 10:00 a.m. **Break**
- 10:30 a.m. Adopt Constitutional Amendments
Adoption of 2008 Budget
Report of the Elections Committee-Third Ballot (*Vice President, Secretary, Treasurer, Synod Council, Committee on Discipline*)
Division Reports:
 Higher Education & Schools
 Division for Ministry

Report of Reference and Counsel
Report from United Lutheran Appeal
Report from Caroline Furnace
Report from Lutheran Disaster Response-Virginia

!2:00p.m.

Lunch

l:OOp.m.

Report of Reference and Counsel
Installation of new Synod Council
Order for Closing of Assembly

3:00p.m.

Adjournment



Metropolitan Washington D.C. Synod Evangelical Lutheran Church in America

God's work. Our hands.



2013 Synod Assembly
21-22 June 2013

AGENDA

Friday 21 June 2013

All Plenary Sessions will take place in Grand Ballroom A/B

Day One

- 9:00 a.m. Synod Council Meeting
Room: Belmont B
- 9:00 a.m. – 11:00 a.m. Registration
Amy Acland and Seminarian Interns
- 10:00 a.m. – 10:45 a.m. Orientation for New Voting Members
Rev. Doug Jones and Mr. Richard Ahlberg
Room: Belmont A
- 10:00 a.m. – 11:00 a.m. Worship Assistant Training
Room: Grand Ballroom A

Plenary One

- 11:00 a.m. – 11:10 a.m. Opening of Assembly
- 11:10 a.m. – 11:15 a.m. Report of the Registrar
- 11:15 a.m. – 11:18 a.m. Seating of Voting Members
- 11:18 a.m. – 11:20 a.m. Approval of Absences
- 11:20 a.m. – 11:23 a.m. Adoption of Agenda
- 11:23 a.m. – 11:25 a.m. Adoption of Rules of Procedure
- 11:25 a.m. – 11:28 a.m. Approval of 2012 Minutes
- 11:28 a.m. – 11:38 p.m. Reception of Oromo Resurrection Evangelical Church
Rev. Philip Hirsch

MOVE TO SAT – CONTACT TEKA

GIVE TIME 5 MIN TO ANNIV RECOGNITION AND 5 MIN TO REFERENCE AND COUNSEL

11:38 a.m. – 12:10 p.m. Recognition of Ecumenical Guests
12:10 p.m. – 12:50 p.m. ELCA Representative
The Rev. Mark Hanson, Presiding Bishop, ELCA
12:50 p.m. – 1:15 p.m. Process of Electing a Bishop presented by Bishop Hanson and;
First Ballot for Bishop (*nominating ballot, 75% needed for election*)
1:15 p.m. – 2:00 p.m. LUNCH
Room: Grand Ballroom C/D

Plenary Two

2:00 p.m. – 2:30 p.m. Report of the Bishop
Rev. Richard H. Graham, Bishop
2:30 p.m. – 2:35 p.m. Introduction of Synod Staff
2:35 p.m. – 2:45 p.m. Introduction to Voting Devices
Ms. Jean Knight
2:45 p.m. – 2:55 p.m. Report of the Vice-President / Synod Council
Dr. John White
2:55 p.m. – 3:05 p.m. Report of the Synod Treasurer
Mr. John Handley
3:05 p.m. – 3:10 p.m. Introduction to Compensation Guidelines
3:10 p.m. – 3:30 p.m. Report of Reference and Counsel
Rev. Christine Stephan, Chair, Committee on Reference and Counsel
3:30 p.m. – 3:45 p.m. Report of the First Ballot for Bishop
Rev. Steve Buechler, Chair, Elections Committee
3:45 p.m. – 4:15 p.m. Shape of the Synod Task Force Report
4:15 p.m. – 4:25 p.m. Introduction of the Mission Spending Plan
4:15 p.m. *deadline* *Withdrawal from Election of a Bishop deadline*
4:25 p.m. – 4:45 p.m. Report of the Nominating Committee and First Ballot
Rev. Wendy Moen, Chair, Nominations Committee
4:45 p.m. – 4:50 p.m. Afternoon Instructions
4:50 p.m. – 5:30 p.m. BREAK AND HOTEL CHECK-IN
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Metropolitan Washington D.C. Synod Evangelical Lutheran Church in America

God's work. Our hands.

2013 Synod Assembly
21-22 June 2013



AGENDA



Mission Investment Fund Evangelical Lutheran Church in America

God's work. Our hands.

Plenary Three

5:30 p.m. – 5:45 p.m.	Second Ballot for Bishop (<i>75% necessary for election</i>)
5:45 p.m. – 5:55 p.m.	Report of Elections and Second Ballot
5:55 p.m. – 6:10 p.m.	Report of the Seminary Rev. Dr. Michael Cooper-White, President, Lutheran Theological Seminary at Gettysburg
6:10 p.m. – 6:20 p.m.	Anniversary Recognition
6:20 p.m. – 6:35 p.m.	BREAK Gather for Worship
6:35 p.m. – 7:35 p.m.	Worship Room: Loundon A/B/C
7:35 p.m. – 8:35 p.m.	DINNER Room: Grand Ballroom C/D

Plenary Four

8:35 p.m. – 8:45 p.m.	Report of Second Ballot for Bishop
8:45 p.m. – 9:15 p.m.	Constitutional Changes (Bylaws) Rev. John Bradford
9:15 p.m. – 9:45 p.m.	Statements from the Candidates for Bishop
9:45 p.m. – 10:15 p.m.	Reference and Counsel
10:15 p.m. – 10:35 p.m.	Third Ballot for Bishop (66% necessary for election)

Saturday 22 June 2013

All Plenary Sessions will take place in Grand Ballroom A/B

Day Two

8:00 a.m. – 9:30 a.m. Conference Breakfasts

Room: Potomac Conference – Belmont A

Maryland Conference – Belmont B

DC Conference – Potomac E

Fairfax Conference – Potomac D

Montgomery Conference – Potomac A

Virginia Conference – Potomac B

Plenary Five

9:30 a.m. – 9:35 a.m. Opening Prayer

Presiding Bishop Hanson

9:35 a.m. – 10:00 a.m. Report of the Assistant to the Bishop,

Rev. Amy Thompson Sevimli

10:00 a.m. – 10:05 a.m. Instructions for Hearings

Rev. Doug Jones

10:05 a.m. – 10:20 a.m. BREAK

10:20 a.m. – 10:35 a.m. Form Questions for Bishop Nominees

10:35 a.m. – 11:05 a.m. Hearing One

Room: Potomac A/B

Potomac D/E

Loundon B/C

11:05 a.m. – 11:10 a.m. BREAK

11:10 a.m. – 11:40 p.m. Hearing Two

Room: Potomac A/B

Potomac D/E

Loundon B/C

11:40 p.m. – 11:45 a.m. BREAK

11:45 p.m. – 12:15 p.m. Hearing Three



Metropolitan Washington D.C. Synod Evangelical Lutheran Church in America

God's work. Our hands.

2013 Synod Assembly
21-22 June 2013



AGENDA

Room: Potomac A/B

Potomac D/E

Loundon B/C

12:15 p.m. – 12:30 p.m. BREAK

12:30 p.m. – 1:30 p.m. LUNCH

Room: Grand Ballroom C/D

Plenary Six

1:30 p.m. – 1:40 p.m. Fourth Ballot for Bishop (60% necessary to elect)
and Third Ballot (if needed)

1:40 p.m. – 2:10 p.m. Report of the Director of Evangelical Mission,
Rev. Phil Hirsch, D.E.M. and Assistant to the Bishop

2:10 p.m. – 2:50 p.m. Discussion and proposed adoption of Mission Spending Plan

2:50 p.m. – 3:15 p.m. Reference and Counsel

3:15 p.m. – 3:25 p.m. Fifth Ballot for Bishop (51% necessary for election)

3:25 p.m. – 3:35 p.m. Report of the Bureau for Federal Chaplaincy Ministries

Rev. Eric Wester,

Assistant to the Presiding Bishop for Federal Chaplaincy Ministries

3:35 p.m. – 3:50 p.m. Unfinished Business

11:28 a.m. – 11:38 p.m. Reception of Oromo Resurrection Evangelical Church

Rev. Philip Hirsch

MOVE TO SAT – TELL TEKA

3:50 p.m. – 4:05 p.m. BREAK

Plenary Seven

4:05 p.m. – 4:15 p.m. Comments from Presiding Bishop Hanson

4:15 p.m. – 4:30 p.m. Comments from the Bishop-Elect

4:30 p.m. – 5:00 p.m. Worship with Installation of Synod Council,
Sending of Churchwide Voting Members,
and Closing of Assembly

DRAFT



Metropolitan Washington D.C. Synod **Evangelical Lutheran Church in America** God's work. Our hands.

2013 Synod Assembly

BIOGRAPHICAL INFORMATION FORM

NOMINEE for BISHOP of the Metropolitan Washington, D.C. Synod

Name: _____

Current Position: _____

Congregation Membership: _____

Date and Year of Birth: _____

Date and Year of Ordination: _____

1. Previous Positions:

2. Education and Earned Degrees (with institutions and years, most recent first):



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2013 Synod Assembly

3. List up to five (5) current or past synodical or Churchwide activities that would inform your service as bishop of this synod.

4. List up to five (5) current or past community-related activities that would inform your service as bishop of this synod.

5. What gifts would you bring to the office of bishop of this synod? (1000 characters maximum)



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2013 Synod Assembly

6. What do you see as the principal challenge to this synod in the next six (6) years, and how would you address it? (1000 characters maximum)



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7. Describe your leadership style. (1000 characters maximum)



Evangelical Lutheran Church in America

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TIMELINE: Synodical Bishop Election (draft 6.29.12)

The following actions should be taken under the direction and oversight of the Synod Council. Specific responsibilities, as appropriate, may be assigned to a Bishop Election Committee or other designated group(s).

1 year prior to the Synod Assembly at which a bishop's selection will occur:

At the Synod Assembly the year before a bishop's selection, announce that an election will take place at the next regular meeting and describe the nomination and election processes as provided in the synod's governing documents and procedures. Announce the dates and place of the Synod Assembly. (If this information is not provided at the Synod Assembly, it should be provided as soon as possible in the synod newsletter and posted on the synod's Web site.)

8-9 months prior to the Synod Assembly:

- Review the applicable governing documents and procedures related to the nomination and election processes. Review Guidelines for Synod Bishop Elections.
- Consider how a review of the synod's mission and ministries will take place and schedule conference/cluster meetings, as appropriate.
- Adopt additional policies, as appropriate, and a timeline to implement the provisions of the governing documents and any additional policies.¹
- Identify who will have the responsibility to oversee the nomination and election processes. (This could be addressed by designation of the Executive Committee or appointment of a Bishop Election Committee.)
- Confer with the churchwide organization (the Office of the Presiding Bishop and the Office of the Secretary) regarding the nomination and election processes.
- Engage the bishop in discussion about her/his discernment process, if the bishop can be re-elected. (This could be addressed by the Mutual Ministry Committee or the Executive Committee.)
- Notify congregations and voting members of approved nomination and election processes. Provide information on the synod's Web site and in the synod newsletter.

6-8 months prior to the Synod Assembly:

- Work with ELCA Department for Research and Evaluation (RE) to gather and analyze appropriate demographic information about the synod.
- Review the synod's strategic and mission plans and goals. Are they currently relevant? How do they intersect and relate to actions of the Churchwide Assembly? (For example, see the Living Into the Future Together (LIFT) implementing resolutions.)
- Coordinate with RE to develop, distribute, and evaluate a survey regarding the synod's ministry and desired attributes for the synod bishop, if appropriate.
- Engage in conversations at conference/cluster meetings and/or in other venues regarding the synod's mission and ministry and attributes desired in a bishop. Share information from RE and the results of the survey, if available.
- Provide updated information on the synod's Web site and in the synod newsletter.

5-6 months prior to the Synod Assembly:

- Following consultation with the Synod Council or Executive Committee, implement a plan to advise the synod whether the bishop will allow his/her name to go forward for re-election, if the information is not already available.

3-5 months prior to the Synod Assembly:

- Review and assess status of nomination and election processes.
- Communicate survey findings and results of conference/cluster discussions to congregations and voting members.
- Develop biographical information form and questions to be asked of nominees. (These should include information obtained from the survey and conference/cluster discussions.)
- Work on the agenda for the Synod Assembly, including the bishop election process.
- Consult with the Office of the Presiding Bishop and Office of the Secretary regarding nomination and election processes.
- Provide updated information on the synod's Web site and in the synod newsletter.

2-3 months prior to the Synod Assembly:

- Implement process for identification of potential nominees, if applicable.²
- Provide potential nominees with biographical and other information to be completed prior to the established deadline.
- Review transition information provided by the Office of the Presiding Bishop, as appropriate.
- Ensure that rules of organization and procedure or standing rules for the Synod Assembly are updated and complete.
- Provide updated information on the synod's Web site and in the synod newsletter.

45-60 days prior to the Synod Assembly:

- Nominees submit biographical information and other information to the synod office, if applicable.

30-45 days prior to the Synod Assembly:

- Provide biographical and other information to voting members, if applicable. (This information should be included in the pre-assembly materials and posted on the synod's Web site.)
- Analyze registration information to ensure that composition of Synod Assembly is appropriate.
- Provide updated information on the synod's Web site and in the synod newsletter.

14-30 days prior to the Synod Assembly:

- Consult with churchwide representative regarding election process at Synod Assembly.
- Finalize agenda and procedures for election process (including process for background checks, credentials reports, forms of ballots, arrangements for presentations, questions-and-answers, reporting of ballot results, etc.)
- Provide updated information on the synod's Web site and in the synod newsletter.

¹ The governing documents may not address pre-assembly issues relating to ministry review or identifying potential nominees. For example, constitutional provision S9.04 in the Constitution for Synods is not mandatory, and it does not address either pre-assembly processes or the process for presentations or questions-and-answers during the Synod Assembly. In the absence of express provisions in the synod's governing documents, a Synod Council can develop procedures that address these issues. For additional discussion of pre-assembly and assembly issues, see the current version of Guidelines for Synod Bishop Elections.

² Conference/cluster meetings provide an appropriate forum for this process because they both gather leaders together and they facilitate conversation. If conference/cluster meetings will be used for this purpose, it is important that they be widely representative of the synod and that they not give the appearance of a political campaign. The churchwide organization will provide suggested Bible studies, agendas, and discussion topics for these meetings.

ELCA Definition of “Ecclesiastical Ballot”

In response to requests from synods for a definition of the ecclesiastical ballot and guidance on the use of such a ballot, the Church Council adopted the following definition in 1994:

To define an “ecclesiastical ballot” for the election of a bishop in synods of the Evangelical Lutheran Church in America as an election process:

1. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
2. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
3. That precludes spoken floor nominations;
4. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
5. In which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations permitted;
6. That does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
7. In which any name appearing on the second ballot may not be subsequently withdrawn;
8. That does not preclude an assembly’s adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
9. In which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (or, if the governing documents are silent, in accordance with rules adopted by the assembly).



Rocky Mountain Synod
Evangelical Lutheran Church in America
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February 13, 2018

The Rev. Leila Ortiz
Metro DC Synod
305 E St NW Suite 300
Washington, DC 20001

Dear Leila,

I am writing to let you know that your name has been submitted as a *potential nominee* for bishop of the Rocky Mountain Synod ELCA. At this important time we want to honor your sense of call and to help facilitate the election and call of the next bishop of our synod.

We have two steps in the response process.

1. **Response Form** to be **completed and received by March 9, 2018**. Everyone is asked to complete this form so that you may indicate your intent and provide contact information should your name be entered on the ecclesiastical (nominating ballot) at the assembly. Please follow the instructions on the form.
2. **If you choose to continue in this process and your name and information is shared with the synod as a potential candidate for bishop, two forms are to be completed:**

Biographical Form for potential nominees **to complete and be received by March 9, 2018**. You may also choose not to submit this information by checking the first box on the Response Page. Please use the electronic form titled "Bishop Candidate Biographical Form" at <https://www.rmselfca.org/bishopselection> to download the form and save it with a new name, complete the form on your screen using the free **Adobe Reader** program, and email it to kmuellet@rmselfca.org. Please print out a copy from your screen in case of any electronic issues. We prefer the electronic form! But we will also receive the form on paper if necessary.

Disclosure Form for potential nominees is **to be completed and be received by March 9, 2018**.

Whether or not you decide to submit the biographical/informational form, all of the names submitted as potential nominees will be shared publicly in mid-March, along with those who submit biographical forms.

Please be aware the actual nominating ballot (an ecclesiastical ballot) will take place on Thursday, May 3, 2018, at the synod assembly in Westminster, CO. Submitting the biographical form does not guarantee that anyone's name will come forward during that nominating ballot. This is a preliminary, informational step of the process. The draft Standing Rules for election of a bishop are also provided to you.

Thank you for your prayerful reflection regarding this opportunity.

Grace and peace—

Earline Bohling, Rocky Mountain Synod Vice President

Enclosures



Name _____

Current Position and Dates of Service _____

Current City and State of Residence _____

Congregation of Membership _____

Date and Year of Ordination ____ / ____ / ____

Previous Positions

Dates of Service

College and Post Graduate Degrees and Institutions

Dates of Study

Current Board / Committee / Community Service

Dates of Service

Past Board / Committee / Community Service

Dates of Service

Honors / Honorary Degrees / Specialized Training / Other

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

Disclosure Form for Nominees for Bishop of the Rocky Mountain Synod

Out of care for this church, the following questions are asked of all who are making themselves available for election to churchwide office:

1. Have you ever engaged in, been accused of, charged with, or convicted of illegal conduct or a crime, including conduct resulting in suspension or revocation of your driver's license?

_____ Yes _____ No If yes, please explain on the attached sheet.

2. Do you have any health conditions (physical or psychological) or any addictive behavior, including a history of drug, alcohol, or pornographic addictions that might interfere with your ability to serve or continue serving as a leader?

_____ Yes _____ No If yes, please explain on the attached sheet.

3. Have you ever engaged in, been accused of, investigated for, sued, or charged with sexual misconduct, sexual harassment, substance abuse, child or spousal neglect or abuse, or financial improprieties?

_____ Yes _____ No If yes, please explain on the attached sheet.

4. While on the roster, have you ever engaged in, been accused of, investigated for, charged with, or disciplined for any conduct proscribed in *Definitions and Guidelines for Discipline*?

_____ Yes _____ No If yes, please explain on the attached sheet.

5. Are you living in accord with *Vision and Expectations and Definitions and Guidelines for Discipline* for rostered persons in the ELCA, and do you intend to continue to live in compliance?

_____ Yes _____ No If no, please explain on the attached sheet.

_____ Yes _____ No If yes, please explain below.

Print Name _____

I have attached ___ additional page(s). ___ Yes ___ No

Please provide as complete an answer as you deem appropriate on this sheet. Please make sure you number your answers to correspond to the questions. If there are more than one sheet, please number each page and note at the bottom "**Continued**" prior to the last page.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

DRAFT TO BE ACCEPTED BY THE SYNOD ASSEMBLY

ROCKY MOUNTAIN SYNOD

EVANGELICAL LUTHERAN CHURCH IN AMERICA

STANDING RULES FOR ELECTION OF A BISHOP

Resources:

1. Constitution, Bylaws, and Continuing Resolutions (May 2016), Rocky Mountain Synod, ELCA
2. Constitution, Evangelical Lutheran Church in America
3. ELCA Toolkit for Synod Bishop Elections (2018)
4. Rocky Mountain Synod Procedures for Election of a Bishop (2018)

These Standing Rules supplement the 2018 Rocky Mountain Synod Procedures for Election of a Bishop (2018), which was adopted by Synod Council on _____, 2018, and the Assembly Rules of Procedure.

ECCLESIASTICAL BALLOT FOR ELECTION OF A BISHOP

The ELCA Churchwide Representative shall preside over the Assembly, whenever the Assembly is in session and considering business related to the election of the Synod Bishop, or when the Assembly is casting ballots in the election. Before each ballot, there shall be a transition from instruction to voting with a period of silence, followed by prayer. Upon conclusion of the balloting or of specific business related to the election, the Synod Bishop shall resume presiding over the Assembly.

A spreadsheet with ballot specifics is attached to these Standing Rules as Exhibit "A".

Individuals identified as potential nominees for bishop during a process prior to the Assembly were invited to complete biographical information, which was posted on the 2018 Bishop Election page of the Rocky Mountain Synod website. All such biographical information was for pre-assembly informational purposes only. It does not limit the "Ecclesiastical Ballot," and such biographical information shall be removed from the website prior to the Assembly.

At Assembly registration/check-in, voting members will receive a voting member badge. Only voting members with a voting member badge may receive a ballot and vote. Paper ballots will be utilized for election of a bishop.

To facilitate the credentials assessment and reporting, **Assembly registration/check-in shall be suspended for a period, generally 30 minutes, prior to any bishop election ballot and shall remain suspended until voting has been completed** for that ballot.

FIRST BALLOT

Any pastor currently on the ELCA Roster of Ministers of Word and Sacrament may be nominated on the **first (1st) ballot**. Three-fourths (75%) of the legal votes cast is necessary for election. Unless a nominee receives 75% of the legal votes cast, the first ballot becomes the nominating ballot.

Any nominee who does not wish to be considered for bishop may withdraw after the posting of the results of the first ballot by providing written notice of withdrawal by the time designated by the Bishop Election Committee. Nominees not present may withdraw via email or by telephone, if at least two members of the Bishop Election Committee are on the call. Any nominee not present at the Assembly will be given the opportunity to continue if he/she so wishes. The Election Committee will make a good faith effort to contact him/her to get a response. Without a response, he/she will be removed from the ballot. Upon finalizing the list of nominees on the second (2nd) ballot, the list shall be posted by the time designated on the Assembly Schedule.

SECOND BALLOT

A biographical information form, Authorization and Release for Background Check form, and Disclosure Form will be distributed to all nominees on the second ballot. The completed forms will be collected prior to the **third (3rd) ballot** for all nominees on the third ballot.

The **second (2nd) ballot** contains the names of all persons nominated on the first ballot, who have not withdrawn or been removed. Three-fourths (75%) of the legal votes cast is necessary for election.

THIRD BALLOT

On the **third (3rd) ballot**, two-thirds (2/3) of the legal votes cast is necessary for election. Prior to the **third (3rd) ballot**, which contains the seven (7) nominees with the most votes (and any ties) from ballot two, biographical information on the nominees will be obtained, on a form approved by Synod Council. The biographical information shall be distributed, or otherwise made available, to all Assembly voting members. In addition, an executed Authorization and Release for Background Check and Screening and Disclosure Form shall be obtained from each nominee.

Spiritual care shall be provided to the nominees, beginning with nominees on the **third (3rd) ballot**, and continuing thru all remaining ballots.

Each nominee shall be given the opportunity to address the Assembly prior to the third ballot. Each speech shall be limited to five (5) minutes. A timekeeper shall indicate to the speaker when 30 seconds remain of the allocated time and when the allocated time has elapsed. If feasible, the Assembly Parliamentarian shall act as timekeeper. The sequence of speeches shall be determined by lot.

If any nominee is not present at the Assembly, the nominee may address the Assembly by live-stream or telephonically, if feasible; or the nominee may designate a person to speak on her or his behalf.

FOURTH BALLOT

On the **fourth (4th) ballot**, sixty (60%) of the legal votes cast is necessary for election. Prior to voting, the three nominees (and any ties) on Ballot 4 shall be invited to participate in a question and answer session moderated by the ELCA Churchwide Representative, who is the presider at the election. Each nominee will appear individually and answer a set of questions determined by the vice president and secretary of the Synod. Questions may be submitted in writing to the secretary, or the secretary's designee, by any voting member, prior to noon on Thursday, May 3, 2018

Each answer is limited to a maximum of 2 minutes. A timekeeper shall indicate to the speaker when 30 seconds remain of the allotted time and when the allotted time has ended. If feasible, the Assembly Parliamentarian shall act as Timekeeper.

The time for the question and answer session shall not exceed a maximum of 45 minutes. If a nominee cannot be physically present, the question and answer period for that nominee may be live-streamed to the Assembly, if feasible

FIFTH BALLOT

At the **fifth (5th) ballot**, with the two (2) nominees with the most votes (and any ties) from ballot four, the nominee who receives a majority of legal votes cast is elected.

AMENDMENT OF RULES

These Standing Rules for Election of a Bishop may be amended by a two-thirds vote of the Synod Assembly.



Rocky Mountain Synod
Evangelical Lutheran Church in America
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Election of the Rocky Mountain Synod Bishop
Response Form for Potential Nominees

Name: Leila M. Ortiz Email: lortiz@metroelca.org
 Phone contact information: cell 484-751-2052 home Same work 202-417-3678

☒ I do not feel called to submit information as a potential nominee. I am providing contact information above if my name appears on the ecclesiastical (nominating) ballot at the assembly and I not be present to remove my name from consideration during the late afternoon on Thursday, May 3, 2018. **Please return this page by mail, or scan/email to kmueller@rmelca.org so it is received by March 9.**

or

☐ I am returning this completed form by mail with my signature and will email a digital photograph to kmueller@rmelca.org. I also am completing the biographical form.

INFORMATION FOR BACKGROUND CHECK PURPOSES ONLY

Serving in a leadership position in the Rocky Mountain Synod requires a background check. Please give permission for a background check by providing the necessary information below and your signature.

First name _____ Middle Name _____ Last Name _____

Ethnicity _____ Gender M F Date of Birth ____/____/____

Social Security # _____ Driver's License Number _____ State _____

Have you ever been convicted of a crime (other than minor traffic offenses)? Yes No

If Yes, then please explain charges. Also include the State, County, and Year the conviction(s) occurred:

Other names you have used, including maiden name and the date(s) your name(s) changed:

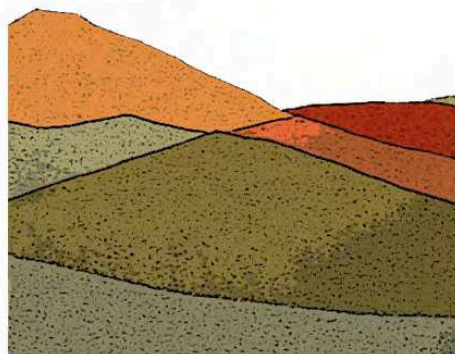
Ex: John Smith - 10/24/1980, John Doe - 2/22/1986, John Deer - 5/20/2005

Please list all of your residential addresses for the past seven years, starting with your present address.

STREET	CITY	STATE	COUNTY	ZIP	FROM	TO
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____

Yes, I have read and agree to abide by the terms listed below. I authorize Rocky Mountain Synod ELCA and/or Oxford Document Management and their agents to investigate my background in connection with my application for employment, appointment, election, or a volunteer position. I understand that this may include investigative inquiries related to my driving, credit, criminal, civil, education, and employment experiences. I hereby release and hold harmless all persons, agencies or companies furnishing such information from liability and responsibility. A photo static/fax/electronic copy of this document can be substituted for the original. This document shall be valid for a period of one (1) year from the date of my signature. I certify that this Authorization was completed by me and all information is true and complete to the best of my knowledge.

SIGNATURE _____ DATE _____



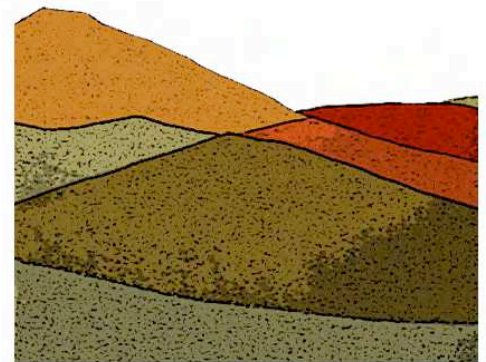
LANDSCAPES OF FAITH

Rocky Mountain Synod Assembly
Colorado Springs, Colorado
April 26-28, 2012

Page 2	Handbook
Page 17	Elections
Page 39	Financials
Page 53	Potential Nominees for Bishop



Rocky Mountain Synod
Evangelical Lutheran Church in America
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LANDSCAPES OF FAITH

A large, white, sans-serif letter 'H' is centered within a solid green square. The square is positioned between two horizontal lines that span the width of the page.

Voting Member andbook

2012 Synod Assembly
April 26-28, 2012
Colorado Springs



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

THE ASSEMBLY: LANDSCAPES OF FAITH

We are fortunate to live in a “place” of incredible beauty and variety with deserts, cities, high plains, mountains, and vast open spaces. Our landscapes define us as we weave through the living of our days. Landscape beckons us to the ways of God. All these invite us to ask, how is God present (or absent) in our landscape?

PRELIMINARY AGENDA

Thursday, April 26

10am	Registration Begins in Colorado Ballroom Lobby	10:45	Plenary
10:30	Choir Rehearsal for Opening Worship	11:45	Lunch
11:30 - 12:45 pm	Ministry Festival in Display Room (display tables are “staffed”) – Foothills Room	1:15 pm	Plenary
1:00	Opening Worship in Colorado Ballroom		Reporting of Ballot #3
2:15	Break	2:25	ELCA Representative Bishop Mark Hanson
2:30	Plenary & Ecclesiastical Ballot for Bishop	2:45	Break and all divide into three meeting rooms
3:30	Keynote #1 Marty Stortz	3:15 4:10 5:05	Introduction to Bishop Nominee Conversations
5:15	Reporting of Ecclesiastical Ballot	6:00	50 minute Q&A with each Nominee
5:30	Buffet Dinner	7:00	Fellowship Reception
7:00	Evening Plenary including Ballot #2		Banquet/Celebration in Colorado Ballroom
	Bishop’s Address		
8:30	Reporting of Ballot #2		

Friday, April 27

7 am	Breakfast in Summit Room [for hotel guests only]	7 am	Breakfast in Summit Room [for hotel guests only]
8:30 am	Morning Song & Prayer	8:30	Plenary
	Morning Plenary		Ballot #4
	Keynote #2 Marty Stortz		Keynote #3 Marty Stortz
	Addresses by seven nominees for Bishop	9:45	Reporting of Ballot #4
	Ballot #3 (includes RMS elections)		5 minute speeches by two final nominees
10:15	Break / Ministry Festival in Display Room (display tables are “staffed”) – Foothills Room		Ballot #5
			Recognizing Ministry Anniversaries
		10:30 (or later)	Reporting of Ballot #5
			Closing Worship in Colorado Ballroom

VOTING MEMBER RESPONSIBILITIES

1. Study the pre-assembly materials.
2. Attend all sessions of the assembly.
3. Participate in all legislative actions. Vote. If the issue is not clear, ask the chair for clarification.
4. Share the information and actions of the assembly with your congregation. This can be done by verbal or written report, or both. Help your congregation to know about their work of ministry beyond your local parish.

5 B's to BRING to the assembly

(you already have lots of bags and water bottles, so be green and bring your own!)

- **Bible**
- **Binder** or folder for papers
- **Bag** for materials
- **Bottle** for water if you desire
- **Bucks** (or checks!) for offerings for Madagascar Seeds of Hope, for RMS Outdoor Ministries (Rainbow Trail and Sky Ranch) and for ELCA World Hunger

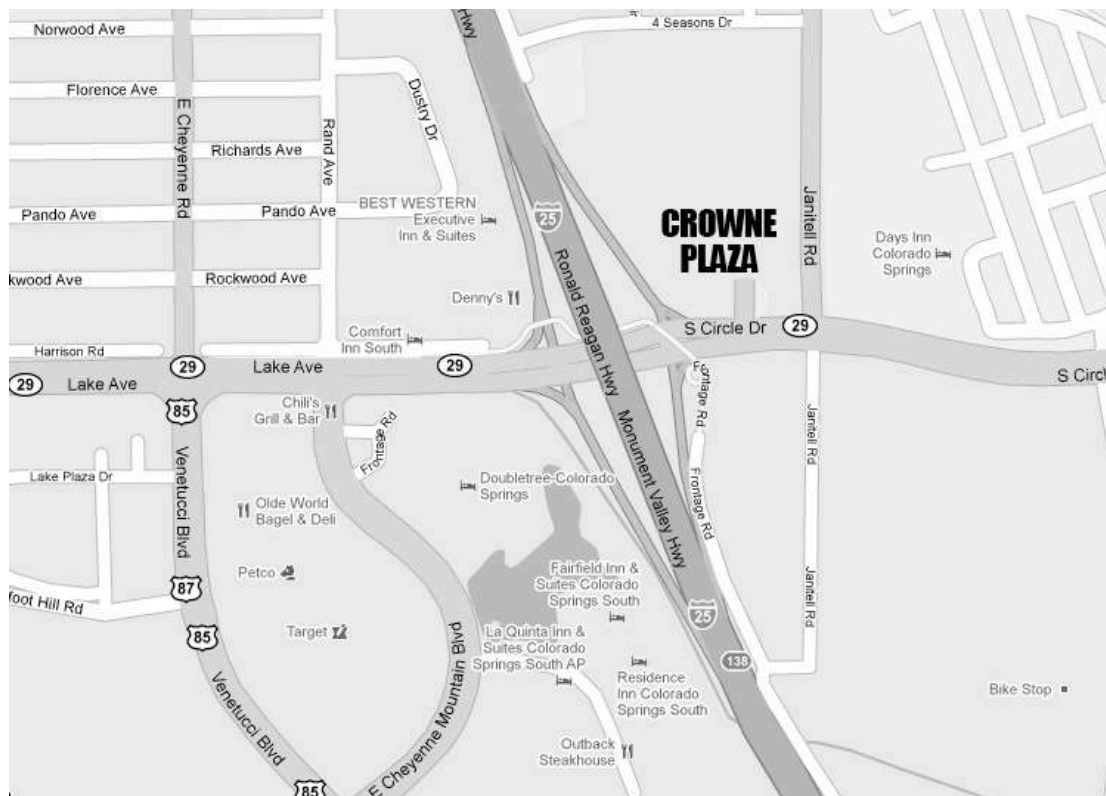
ASSEMBLY LOCATION

Crowne Plaza Hotel, Colorado Springs

2886 South Circle Drive

Colorado Springs, CO 80906

(719) 576-5900



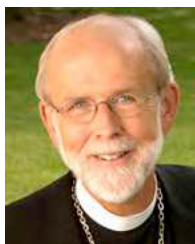
**From I-25, take the S. Circle Drive exit, and travel east.
The hotel is immediately on the left.**

OFFERINGS

Three offerings will be received

- **Madagascar Seeds of Hope**
- **RMS Outdoor Ministries – Rainbow Trail and Sky Ranch**
- **ELCA World Hunger**

ASSEMBLY GUESTS



Presiding Bishop Mark Hanson
Evangelical Lutheran Church in America



Dr. Martha Stortz
Bernhard M. Christensen
Professor of Religion and Vocation
Augsburg College, Minneapolis, Minnesota



Mr. Mark Mummert
Director of Worship
Christ the King Lutheran Church, Houston, Texas



Stoneback Brass
Members include Ron, Margie, Mary, Kristin and Sarah Stoneback

THE ART OF ELECTING A BISHOP

To elect a bishop is a matter governed outwardly by the mechanism of the Synod's constitution. But inwardly it is the work of the Holy Spirit. Four practices are recommended for the sake of bringing integrity to the process.

■ Prayer

To establish the proper ground of our election process, that the Holy Spirit may be our center; for the candidates who have been named that they may be faithful in attending to their own awareness of call, and for patience and care as we each consider where God is leading our synod.

■ Listening

To give due regard to what the candidates say in giving account of themselves. To calm the voices around us and be attentive to what wisdom is within us. To listen to one another's insights across the whole community.

■ Discernment

To be open to different perspectives about the candidates; to properly balance the needs of the whole synod with what we feel most drawn to personally; to weigh justly the merits of each candidate.

■ Mutual Conversation

To be accountable to one another for what we know and believe about the synod, the candidates, and God's leading in the process; to allow our discernments about these things to be justly tested; to be persistent in forming the election as an endeavor of the whole community.

THE BISHOP ELECTION

The Bishop's Term of Office

The bishop is elected to a six-year term. In the Rocky Mountain Synod, there are no term limits.

"Potential Nominees" and the Ecclesiastical Ballot

Throughout the fall and winter, the Rocky Mountain Synod has engaged in a process of identifying "Potential Nominees" for bishop. Names were received, and then all of those persons whose names were received were invited to complete and submit a bio form, which included answering six questions. Those forms were available for consideration and conversation as of February 6 at <http://www.rmselca.org/bishopelection>.

That process was preliminary and informational, so that persons throughout the synod, and especially assembly voting members, would have some basic knowledge and information about those who might be nominated at the assembly.

That preliminary process is not binding and has no official standing. The first ballot at the assembly is called the Ecclesiastical Ballot. Each voting member receives a piece of paper and can write down the name of anyone who is on the clergy roster of the ELCA. The name may or may not have been a part of the preliminary process.

The results of that first ballot will show all of the persons who received votes, with their vote totals, ranked from most to least. That is the nominating ballot (unless $\frac{3}{4}$ of the votes cast result in an election). **All persons listed will remain on the second ballot unless they intentionally remove their name from consideration by completing a form and submitting it to the RMS Assembly Office in the Breckenridge Room on the second floor of the hotel prior to 6:15 p.m.**

The Election of a Bishop

Rocky Mountain Synod Constitution S9.04

The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the legal votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who received the greatest number of legal votes on the third ballot, and 60 percent of the legal votes cast shall be necessary for election. On subsequent ballots a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who received the greatest number of legal votes on the previous ballot.

The Ecclesiastical Ballot

- a) On the first ballot the name of any eligible individual (on the ELCA clergy roster) is submitted by each voting member.
- b) The possibility of election exists on any ballot by achieving the required number of votes cast by voting members of the assembly applicable to a particular ballot.
- c) Spoken floor nominations are precluded.
- d) The first ballot is the nominating ballot if no election occurs on the first ballot.



BACKGROUND INFORMATION

The following information will assist each voting member in the discharge of responsibility. Some material is taken from the Constitution and Bylaws of the Rocky Mountain Synod and will be identified by the symbol RMSC.

Evangelical Lutheran Church in America

The church was constituted on January 1, 1988 from the previous church bodies of The American Lutheran Church, Association of Evangelical Lutheran Churches, and Lutheran Church in America. Spanning the United States and the Caribbean, the ELCA consists of 65 synods. The Rocky Mountain Synod is one of five synods in Region 2.

The Synod

The territory of this synod, as determined by the Churchwide Assembly, shall be the states of Colorado; New Mexico; Utah; Wyoming, excluding the counties of Park and Washakie; and the counties of Brewster, Culbertson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of Texas. (RMSC S3.01)

Purpose of the Synod

To participate in God's mission, this synod as a part of the church shall:

- Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer and Sanctifier of all.
- Serve in response to God's love to meet human needs, caring for the sick and aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, standing with the poor and powerless, and committing itself to their needs.
- Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
- Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives. (RMSC S6.02)

Cokesbury Bookstore

will be present at the 2012 Assembly

Please visit the
**Assembly
Bookstore**

featuring selected books, Bibles,
and resources in the Foothills
Display Room on Thursday and
Friday, April 26 & 27



Synod Council Functions

- Be the Board of Directors of the synod and serve as its interim legislative authority between meetings of the Synod Assembly.
- Exercise trusteeship responsibilities on behalf of the synod.
- Recommend program goals and budgets to the regular meetings of the Synod Assembly.
- Carry out the resolutions of the Synod Assembly.
- Provide for an annual review of the roster of ordained ministers, lay rostered people, and of other official rosters and make a report to the Synod Assembly of the actions in this regard.
- Issue letters of call to ordained ministers, deaconesses, diaconal ministers, and associates in ministry who are serving in specialized ministry, as authorized by Chapter 7 of the constitution and bylaws of the ELCA.
- Promote the interests of the ELCA.
- Provide oversight and coordinate the work of the Boards, Commissions, Committees and all other synodical entities.
- Determine the time and place for each Synod Assembly and oversee the agenda and program.
- Elect the representatives of the synod, who are to serve, in addition to the bishop, ex-officio, on the governing bodies of institutions and agencies to which this synod relates.
- Elect the representatives to the Regional Council. (RMSC S10.03.01)

Special Assistance Fund

A Special Assistance Fund has been developed and approved by the Synod Council to offer financial assistance to voting members who would otherwise be unable to attend the assembly. Through this fund it is the goal and vision of this synod that a more representative body of believers be developed from across the synod, regardless of socio-economic circumstances. Members of congregations selected to be voting members to the assembly and who would suffer loss of daily wages while attending the assembly are qualified to receive assistance from this fund. These should be individuals who are non-salaried, daily wage earners without the benefit of paid vacation days. Up to approximately \$200 per person is available. The fund is not necessarily limited to people of color and/or language other than English. The pastor of the congregation should submit a request on behalf of the member, whose name may be kept confidential. Dollars will be made payable to the congregation for payment to the member. The pastor must state the employment of the voting member and the amount of wages that would be lost during the days of the assembly. The pastor will be asked to report the use of the funds to the Synod Council using the form that will be provided. Any taxes will be the responsibility of the recipient. For further information, contact the synod office.

Assembly Travel Equalization Grants

Travel equalization grants will be available following the assembly for congregations more than 150 miles away (300 round trip). Since virtually all in attendance incur travel expense, the equalization funds are not intended to cover 100% of the cost of travel.

For example, if someone is driving a total round trip of 450 miles, a mileage reimbursement can be requested for the miles above 300 miles, or in this case, 150 miles. Members of the same congregation are expected to car pool if applying for equalization grant funds.

Every voting member registration includes funds set aside for travel equalization. Travel equalization forms will be available at the assembly with a return deadline of **June 1**. Travel will be reimbursed at the cost of a 21-day-in-advance airline ticket or auto mileage at .25 a mile, whichever is less. If more funds are requested than funds allow, it may be necessary for the grants to be reduced by a uniform percentage.

GLOSSARY OF TERMS

ELCA TERMS

Augsburg Fortress • Augsburg Fortress is a nonprofit corporation that provides pastors, educators, worship planners and members of the ELCA with products and services that communicate the Gospel, enhance faith and enrich the life of the Christian community from a Lutheran perspective.

Conference of Bishops • The 65 bishops of the ELCA meeting for prayer, deliberation, and discernment.

Church Council • The governing board of the ELCA, entrusted with the business of the ELCA between biennial churchwide assemblies.

Churchwide • Term referring to any ministry, process, or emphasis carried out across the entire ELCA. The term is also used to refer to the headquarters of the ELCA in Chicago, Illinois.

ELCA • Evangelical Lutheran Church in America (Denominational title), formed by the 1988 merger of the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC). The three expressions of this church body are the congregations, synods, and the churchwide organization headquartered in Chicago. The ELCA has over 4.2 million members in about 10,000 congregations (2010 figures).

Full Communion • A relationship between Christian denominations in which each fully accepts the validity of the other's ministry and sacraments.

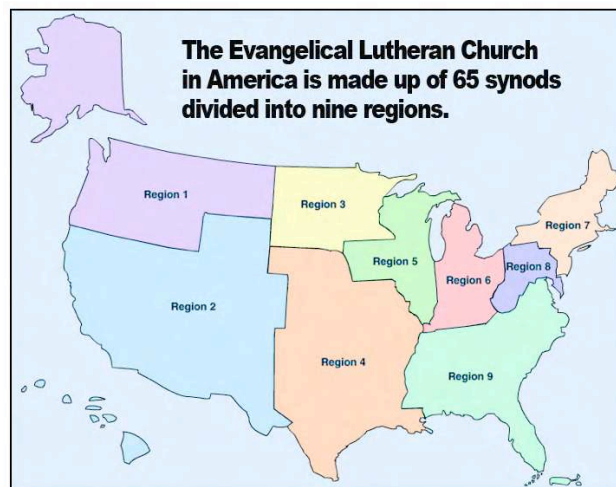
Full Communion Partners • In the ELCA this term refers to those denominations with which we enjoy full-communion relationships: Episcopal Church USA, United Methodist Church USA, Moravian, Presbyterian Church USA, Reformed, and United Church of Christ.

Lutheran Center • The name for the facility in Chicago that houses the ELCA Churchwide offices.

Portico formerly Board of Pensions • The ELCA Board of Pensions, a nonprofit corporation based in Minnesota, provides retirement, health and related benefits and services to enhance the well-being of nearly 50,000 pastors, rostered laypersons, employees and their families. The vision of the Board of Pensions is for those they serve to lead healthy lives and achieve financial security.

Presiding Bishop • The pastor elected by the churchwide assembly to lead the ministry of the entire ELCA; currently serving is Presiding Bishop Mark Hanson.

Region 2 • One of 9 regions of the ELCA and includes 5 synods.



SYNOD TERMS

Assistant to the Bishop • Assists the bishop in carrying out responsibilities (In the Rocky Mountain Synod: Dan Bollman is full time and Linda Staats and Madelyn Busse are part time)

Bishop • The pastor elected by the Synod Assembly to lead a synod of the ELCA; currently serving the RMS is Bishop Allan Bjornberg

Conference • A geographical grouping of congregations within the synod. Ten in the RMS: Wyoming, Utah, North Colorado, Boulder-Broomfield, Metro East, Metro West, Metro South, Southeast Colorado, North New Mexico, and Border.

DEM • Director for Evangelical Mission who is called by churchwide to serve in the Rocky Mountain Synod (Jim Hytjan in the Rocky Mountain Synod)

Executive Committee • Four officers and two at-large members of the Synod Council.

Office of the Bishop/Synod Office • Located in Denver, Colorado, where the bishop and staff carry out the administrative and pastoral work on behalf of all of the synod congregations and leaders.

RMS • Rocky Mountain Synod

Synod • In the ELCA, one of 65 geographical units or expressions of the church.

Synod Council • The elected leaders of a synod, including laity and clergy, the vice president, secretary, treasurer, and bishop.

Vision Passion Action • The Rocky Mountain Synod visioning process which resulted in a purpose statement and priorities for synod ministry.



LEADERSHIP TERMS

AIM • An Associate In Ministry is a rostered lay person who has been theologically trained and commissioned to enable others in their Christian lives. They serve in congregations and other ministries.

Candidacy • The process by which those discerning a call to ministry are supported and guided through the process of Entrance, Endorsement, and Approval as they prepare for ministry vocations as rostered leaders.

Deaconess • Women who are seminary trained consecrated leaders who commit their lives to ministry of mercy and servant leadership.

Dean • A pastor chosen to lead one of the Conferences within a synod.

DM • A Diaconal Minister is a rostered lay person who is theologically trained and consecrated to serve a specialized ministry, lived out in both church and world.

Interim • A rostered person who is serving a ministry between two called persons.

Intern • A seminary student who is on staff of a ministry in training for concluding his or her theological education.

Lay Person • A person who is not a member of the clergy.

Lay Roster • Those who serve the church as Associates in Ministry, Diaconal Ministers, and Deaconesses are members of the Lay Roster.

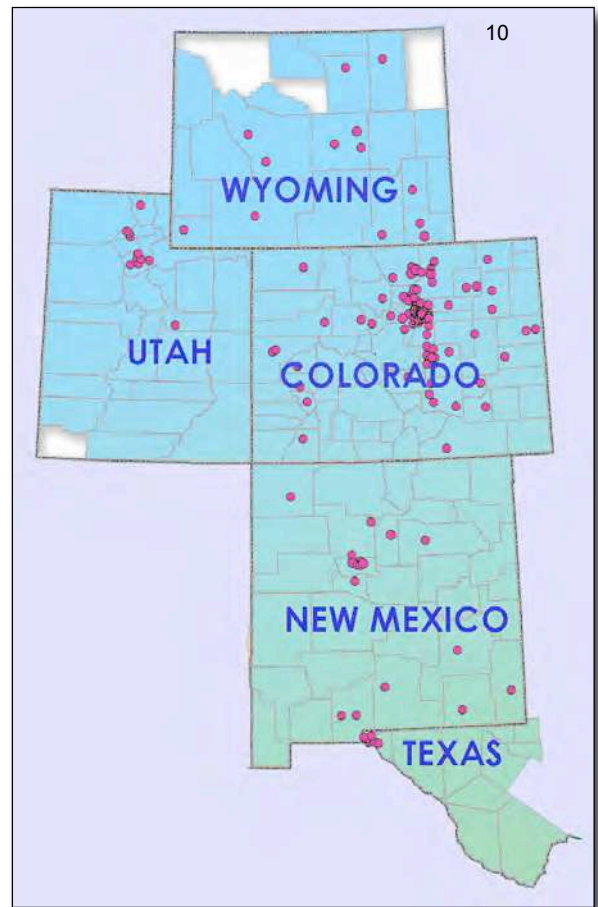
Mobility • The process of matching the gifts of rostered leaders with a new ministry opportunity.

Officers • The officers of the synod are the Bishop, Vice President, Secretary, and Treasurer.

OLFC • On Leave From Call (rostered clergy, AIM, Diaconal Minister or Deaconess who is currently without a call to a ministry.)

Roster, Rostered • The Roster is the official list of all the pastors, associates in ministry, deaconesses and diaconal ministers in the ELCA. A leader who appears on this list is said to be "rostered."

Vision and Expectations • A document that states the conduct expected of all rostered leaders in the ELCA and with which rostered persons must comply.



The Rocky Mountain Synod is comprised of 71,390 baptized members (2010 figures) in 164 congregations. By state:

COLORADO	112
NEW MEXICO	21
TEXAS	5
UTAH	11
WYOMING	15

RELATED EDUCATIONAL INSTITUTIONS

Seminary • The theological educational institutions that trains clergy, Diaconal Ministers (DM), and Associates in Ministry (AIMs). There are 9 Lutheran Seminaries in the US.

PLTS • Pacific Lutheran Theological Seminary (Berkeley, CA) is the Seminary in the territory of Region 2

CLU • California Lutheran University is the one ELCA university in Region 2, one of 27 ELCA Colleges and Universities nationwide.

ASSEMBLY TERMS

Memorial • A document which is considered by the voting members of a Synod Assembly, asking the Churchwide Assembly to take a position or initiate an action related to a specific issue. Memorials are adopted, or they fail.

Plenary • A full session of all voting members in which business is conducted and reports are heard.

Reference and Counsel • This committee reviews all resolutions and memorials prior to their consideration at an assembly.

Resolution • Requests for actions, priorities, or positions are brought before the assembly in the form of a resolution. Resolutions are adopted, or they fail.

Visitor • Any person who attends an assembly to observe, not as a voting member.

Voting Member • At an assembly of this church, an individual elected to listen, discern, and decide on behalf of the whole church. (The term, "delegate" is not used in relation to assemblies.)

RULES OF PROCEDURE

1. To the extent consistent with these rules of procedure, **Robert's Rules of Order** latest edition shall govern.
2. The voting members of the assembly shall include:
 - A. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members, normally one of whom shall be male and one of whom shall be female.
 - B. In addition, based upon baptized membership records for the previous year
 - (1) Congregations having membership of 650 to 1,199 baptized members shall be allowed one additional lay voting member (male or female).
 - (2) Congregations having membership of 1,200 or more baptized members shall be allowed two additional lay voting members (one male and one female).
 - C. In the selection of voting members, congregations are urged to be aware of the matter of inclusiveness of persons of color and/or persons whose primary language is other than English.
 - D. All ordained ministers under call or on leave from call on the roster of the Rocky Mountain Synod.
 - E. All ordained ministers from church bodies with which a relationship of full communion has been declared and established...shall have voice and vote during the period of the ordained ministers' service in a congregation of this synod.
 - F. Ten percent of the retired clergy on the roster of the Rocky Mountain Synod as well as ten percent of the retired lay rostered leaders.
 - G. All retired ordained ministers on the roster of this synod who are currently serving as interim pastors and all ordained ministers on leave from call on the roster of this synod who are currently serving as interim pastors and who are in attendance at the assembly.
 - H. All associates in ministry, deaconesses of the ELCA, and diaconal ministers, under call or on leave from call, of the official lay rosters of this synod shall be voting members.
 - I. The lay officers of the synod and the lay members of the Synod Council shall be voting members.
 - J. Retired rostered leaders on the roster of this synod other than those selected to represent the ten percent representation (see F above), shall have the privilege of voice but not vote at all meetings of the Synod Assembly. The Bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated by the Church Council shall also have voice but not vote in meetings of the Synod Assembly. Ordained clergy on other denominational rosters serving in shared ELCA ministries in the Rocky Mountain Synod shall have voice but not vote in meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly shall from time to time designate.
3. The Privilege of the Floor
 - A. The Presiding Bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated by the Church Council shall also have voice but not vote in meetings of the Synod Assembly.
 - B. Ordained clergy on other denominational rosters serving in shared ELCA ministries in the Rocky Mountain Synod shall have voice but not vote in meetings of the Synod Assembly.
 - C. Like privileges shall be accorded to those additional persons whom the Synod Assembly shall from time to time designate. Like privileges shall be accorded to persons in connection with their reports, such as chairpersons of synodical committees, representatives of the institutions and agencies related to or officially recognized by this synod and the president of the Synodical Women's Organization of the ELCA.

4. The Chairperson of the Synod Assembly shall be the Bishop of the Rocky Mountain Synod.
5. The Secretary of the Synod Assembly shall be the secretary of the Rocky Mountain Synod
6. The bishop, in consultation with the Synod Council, shall appoint a Committee on Reference and Counsel to review all proposed changes or additions to the Constitution and bylaws and other items submitted which are not germane to items contained in the stated agenda of the Synod Assembly
7. Other committees to serve the Synod Assembly shall be appointed by the bishop
8. With the consent of the Assembly, the chairperson shall have the authority to call items of business before the Assembly in whatever order he or she considers most expedient for the conduct of the Assembly's business
9. In the elections to be held at this Assembly, a majority of votes cast shall be necessary for election
10. Candidates nominated from the floor may complete the standard Application for Nomination form. A biography abstracted from the Application can be distributed. No other documents from the candidates will be permitted to be distributed
11. Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote of the assembly for adoption. (RMSC S7.32.14)
12. Speeches during debate on any items before this assembly shall be limited to three minutes.

12

■ GUIDELINES FOR THE CONDUCT OF BUSINESS

The assembly is meant to be a meaningful experience for all. Everyone should feel free to participate. Good order at an assembly is not intended to restrict participation but to protect the rights of each voting member. The following guidelines (from Robert's Rules of Order, Newly Revised) are to help in understanding the business proceedings. The Bishop hopes they will be of assistance in enabling you to participate in the necessary business.

Obtaining the Floor - Prior to a voting member speaking in the assembly, whether to make a motion or to engage in debate, it is necessary to obtain the floor. When no one else "has the floor," the voting member may address the chairperson saying, "Bishop Bjornberg." If recognized by the chair, the voting member is then entitled to speak, first stating his/her name and congregation.

Making a Motion - When presenting a motion to the assembly, a copy must be written out and given to the secretary.

Amendments to Motions - When a motion brought before an assembly does not meet with ready acceptance by all the voting members, and if it can be made more suitable or acceptable in an altered form, a proposal to modify the wording can be introduced by making a motion to amend.

"Previous Question" - To move the "previous question" is to bring the assembly to an immediate decision as to whether debate on a motion should cease. It is not debatable. If adopted, the assembly proceeds, without further debate, to vote at once on the pending question(s). A two-thirds vote is required to close debate.

■ IN CASE OF EMERGENCY

During plenary, go to a microphone and announce the emergency, as those in attendance most always include persons with medical training. From any house phone, dial 1703 to reach the front desk. Guests can dial 0 from their guestrooms.

To contact the synod staff during the assembly, please use one of the following cell phone numbers:

Janice 303-803-5012

Cheryl 303-949-3450

SPECIFICS FOR 2012

Known items of business for this assembly are listed below. Other items may yet arise from Executive Committee recommendation, Synod Council recommendation, or from the Committee on Reference and Counsel.

1. **Elections:** Bishop, Synod Council members, Committees, Churchwide Assembly Voting Members
2. **Adoption of the Budget for 2012** A special time is set aside for the consideration and discussion of the budget prior to the time set for adoption. This is a challenging opportunity for partnership in the region and with the churchwide agencies of the ELCA. The budget shows the interdependence that exists between congregations, the synod and churchwide agencies.
3. **Resolutions:** No resolutions were received by the deadline. However, resolutions received after the deadline will be reviewed by the Reference and Counsel Committee and presented to the assembly for consideration.
4. **Other business matters** pertaining to items brought before the assembly; motions germane to the specific issue under discussion are made and acted upon.
5. **Business not related to the agenda** can come to the assembly through the Committee on Reference and Counsel, RMSC S7.32.11 states: A Reference and Counsel Committee . . . shall review all proposed changes or additions to the constitution and bylaws and other items submitted which are not germane to items contained in the stated agenda of the Synod Assembly.

LANDSCAPES IN PRAYER



Landscapes in Prayer will be waiting for you in the Garden Atrium of the Crowne Plaza Hotel – Thursday morning through Friday after the lunch hour. It is our hope that you will take time during the assembly to ‘be still,’ finding God in the Word, in action and in the quiet places.

In our fast-paced, get it all done world, it’s difficult to take time away. It’s hard to carve out sacred space. Almost impossible to seek the quiet and the wee-small voice of God.

We are blessed beyond measure in the Rocky Mountain Synod to have such wilderness spaces and ever-changing landscape. Places we can go to seek out God, to just ‘be’ in the presence of the Most High in the beauty and in the quiet.

Whether you simply close your eyes and rest, listen to the flowing water, take a walk on the simple labyrinth, quietly enjoy the greenery, pray the Psalms by dwelling in the Word, or choose to do one or all five of the landscape prayer stations, the invitation is here for you:

Step out.

Walk away from the everyday stress of living.

Breathe deep.

Listen.

Pray.

Come back as often as you like.

■ WHO'S WHO AT THE ASSEMBLY

Special Guests

Presiding Bishop Mark Hanson
Dr. Martha Stortz
Mr. Mark Mummert
Stoneback Brass

Synod Officers



Allan Bjornberg
Bishop and
Presiding Officer



Linda Bobbitt
Vice President



Earline Bohling
Secretary



Dennis Reynolds
Treasurer

Synod Staff

Assistant to the Bishop for Outreach/Director for Evangelical Mission-ELCA - The Rev. James Hytjan
 Assistant to the Bishop for Candidacy - Madelyn Herman Busse, Diaconal Minister
 Assistant to Bishop for Congregational Ministries and Call Process - The Rev. Dan Bollman
 Assistant to the Bishop for Youth and Household Ministry – Linda Staats
 Director for Administration and Communication – The Rev. Kent Mueller
 Lutheran Advocacy Ministry, Colorado - Brad Wood
 Lutheran Advocacy Ministry, New Mexico - Ruth Hoffman
 Administrative Staff – Cheryl Almquist, Janice Ladd-Horkey, Willie Hobbs

Synod Council

The Rev. Kathleen Armstrong
 Doug Cook
 The Rev. David Cruson
 The Rev. Charles Exley
 Peggy Fetchenhier
 Miguel Hernandez

Ashley Johnson (Youth Representative)
 The Rev. Dana Peterson
 Richard Russeth
 Linda Schlitt
 Harold Stitt

Board and Committee Team Leaders

Campus Ministry Committee –
 Candidacy Committee – The Rev. Daniel Holt
 Congregation and Leadership Health –
 Global Millions/Companion Synod Coordinator- The Rev. Ron Roschke
 Hunger Network – Carol McDivitt
 Lutheran Advocacy Ministry – The Rev. Susan Candea (CO), Ken Lersten (NM)
 Lutheran Men in Mission –
 Lutheran Youth Organization – The Rev. Paul Judson
 Missions 25 Committee – Gene Fahlsing
 Mission Outreach Board– The Rev. Rob Moss
 Mission Partners – The Rev. Ruth Ann Loughry
 Outdoor Ministries – Brad Abbott, Dave Jarvis
 Synod Council – Linda Bobbitt, Synod Vice President
 Women of the ELCA – Diana Bleignier

Rocky Mountain Candidates on Internship:

Leslie Bimler - Lutheran Church of the Cross – St. Petersburg, Florida
 Erin Dunlavy – Lord of Mercy Lutheran Church – Sparks, Nevada
 Jennifer Hinman – Trinity Lutheran Church – Brainerd, Minnesota
 Christine Hjelmstad – Joy Lutheran Church – Parker, Colorado
 Mark Honstein – Christ Evangelical Lutheran Church – Little Falls, New York
 Benjamin Mason – Lutheran Church of Hope – West Des Moines, Iowa
 Theresa Schjang – Holy Trinity Lutheran Church – Littleton, Colorado
 Laura Stephenson – United Lutheran Church/Good Samaritan Society, Eugene, Oregon

NEW TO SYNOD SINCE LAST ASSEMBLY

The Rev. Sarah Anderson
 The Rev. Daniel Barwinski
 The Rev. Wendy Kalan
 The Rev. Michael Lohmann
 The Rev. Mark Meyer
 The Rev. Zachary Parris
 The Rev. Kristin Schultz
 The Rev. Larry Sydow
 The Rev. Kristi Ursin
 Jennifer Viegut – Diaconal Minister

DEATHS

The Rev. Walter Schaefer 8/9/2011
 The Rev. Kenneth McKnight 9/11/2011
 The Rev. James D. Anderson 12/10/2011
 The Rev. John Gunderson 12/29/2011

■ ANNIVERSARIES OF NOTE

CONGREGATIONS:

125	Mount Calvary Lutheran Church, Boulder, Colorado
75	Grace Lutheran Church, Boulder, Colorado
50	Atonement Lutheran Church, Boulder, Colorado
50	Lutheran Church of the Master, Lakewood, Colorado
50	Messiah Lutheran Church, Albuquerque, New Mexico
25	Abiding Hope Lutheran Church, Littleton, Colorado
25	Zion Lutheran Church, Montrose, Colorado

ORDAINED MINISTER:

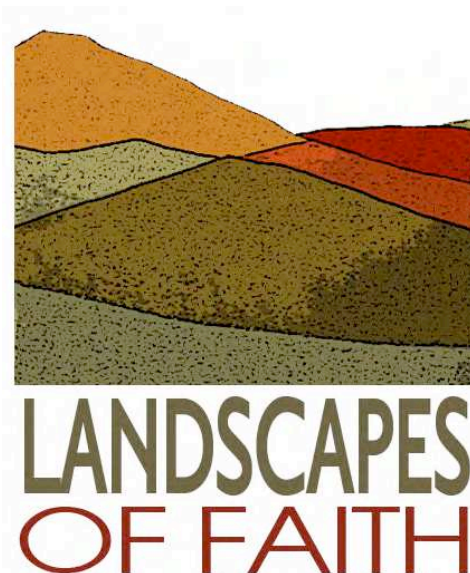
25	7/5/1987	Sally Ponfick			
25	8/8/1987	John Petty			
25	8/16/1987	Michael Lundgren			
25	8/23/1987	Larry Davis	50	3/25/1962	Leroy Miltner
25	8/23/1987	Peter Morin	50	4/1/1962	John Sitler
25	10/18/1987	Timothy Bettger	50	5/15/1962	Dean DeSelms
25	10/18/1987	Sherman Gordius	50	5/15/1962	Harold Johnson
25	10/25/1987	John Knutson	50	5/20/1962	David Peters
25	11/1/1987	Wayne Pouppirt	50	5/27/1962	Gordon Ward
30	6/15/1982	Michael Mortvedt	50	6/24/1962	Warren Salveson
30	8/29/1982	Jeffrey Loudon	50	6/27/1962	George Jacobson
30	9/19/1982	Michael Greenwalt	50	7/15/1962	Lawrence Baietti
35	6/5/1977	James Hytjan	50	8/12/1962	Frank Benz
35	6/12/1977	James Drury	50	8/26/1962	Neil Kvern
35	6/26/1977	Richard Thompson	55	6/23/1957	Willard Rinnert
35	9/18/1977	James Saunders	55	8/4/1957	Edward Strebe
40	5/21/1972	Benjamin Larzelere	60	5/14/1952	Burnell Peterson
40	5/21/1972	Edward Smith	60	5/21/1952	Graham Rinehart
40	6/4/1972	Roger Anderson	60	5/25/1952	Luther Bergeland
40	7/2/1972	Wayne Kendrick	60	6/15/1952	Donald Schmidt
40	9/23/1972	Don Marxhausen	65	5/17/1947	Emmett Schmitt
45	3/11/1967	Kenneth Vogler	65	6/15/1947	Max Diemer
45	6/25/1967	Jares Brown	65	6/15/1947	Charles Weishaupt
45	6/25/1967	Vaughn Neshiem			
45	7/9/1967	Rolf Brende			
45	8/20/1967	James Leistikow			
45	11/26/1967	Howard Corry			

ASSOCIATE IN MINISTRY:

25	4/6/1987	Barbara	Hanst
30	3/8/1982	Jan	Krakow
30	11/11/1982	Dorothy	Stenman
30	11/11/1982	Bonnie	Yockstick

DEACONESS

55	6/21/1957	Ellen Bernice Peterson
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Elections

2012 Synod Assembly
April 26-28, 2012
Colorado Springs



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

Border-Lay Male *(vote for 1)*

Mr. Ryan Steinmetz
 Peace Lutheran Church, Las Cruces, NM - 3 years
 Border Conference
 Director Border Servant Corps

- | | | | | |
|--|------|------|----|---------|
| a. Border Servant Corps Director | from | 3/08 | to | present |
| b. Youth and Family ministry, worship asst. Min. | from | 2006 | to | present |
| c. Peace Lutheran Choir | from | 2004 | to | present |

I am very interested in sharing my experiences working with border and immigration issues with the larger church. God has called me to serve in diverse/Spanish speaking communities for which the realities of poverty and family separation a both real and present. I would hope my experience and my voice could help the church address such issues.



Mr. Alan Jenkins
 St Peter Lutheran Church, Carlsbad, NM - 7 years
 Border Conference
 Commercial Insurance Agent

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|---|------|------|----|------|
| a. Synod Council | from | 2007 | to | 2009 |
| b. Congregation and Leadership Health Ministry Team | from | 2010 | to | 2014 |
| c. Pastoral Relations / Mutual Ministry Committee | from | 2010 | to | 2013 |

I am very interested in the health and the growth of our congregation, conference, Synod and the ELCA. I feel social change, information technology and community outreach will present more opportunities to reach a greater portion of our society. Being able to recognize and take advantage of these opportunities, depends on each and every one of us. I feel called to serve my community, congregation, Synod and the people within in any way I can. Being nominated to the 2013 Churchwide Assembly would be an honor, and another way to serve.

Boulder/Broomfield-Lay Female *(vote for 1)*

Ms. Kayla Aspeslagh
 Christ the Servant Lutheran Church, Louisville, CO - 2years
 Boulder/Broomfield Conference
 Director of Youth Ministry

- | | | | | |
|-----------------------------|------|------|----|---------|
| a. MSYG Chair | from | 2011 | to | 2012 |
| b. Hunger Task Force Member | from | 2005 | to | 2009 |
| c. MSYG Planning Team | from | 2008 | to | Present |

God continues to surprise me. When I was asked if it would be ok to be nominated to attend the Churchwide assembly, it was no doubt a tap on the shoulder. I continue to be blessed to have opportunities to not only have a greater understanding and involvement in the Rocky Mountain Synod, but the church at large as well. It would be a gift to be a youth director going to Churchwide and bringing that voice to the larger table. I know God continues to put me in places and nudges me to share my gifts. I hope this is one more way that I can do that.



Ms. Nicole M Garcia
 Christ the Servant Lutheran Church, Louisville CO - 3 years
 Boulder/Broomfield Conference
 State of Colorado, Community Parole Officer

- a. Congregational Ministries Board from 4/2009 to Present
- b. Churchwide voting member from RMS from 2011 to 2011
- c. Churchwide voting member from RMS from 2009 to 2009

I was raised in a Christian denomination where reading and learning the Bible was important, but not emphasized. When I discovered the ELCA, I found a Christ centered church that encouraged me to explore the Gospel. My faith in Our Lord, Jesus Christ, has been nurtured and grown exponentially over the past eight years I have been a Lutheran. I am called to minister the Gospel to those who long to find their missing faith. I reach out to those who hunger for what they have lost over the years. The ELCA and the RMS are not the church of the past, but a ministry of the church of today. We proclaim the Good News - the message of love and inclusion for all of God's children.



Mrs. Mysti L. Gulsrud
 Trinity Lutheran Church, Boulder, CO - 14 years
 Boulder/ Broomfield Conference
 Jewelry Designer, small business owner

- a. Church Council Member from 2011 to ongoing
- b. Youth Vision Team President 2008 to ongoing
- c. Fellowship Committee from 2011 to ongoing

I feel called to participate in the Rocky Mountain Synod because I am a passionate Lutheran in a very active, thriving spiritual community. I love the things that are happening in my church home and it is a blessing in every way to be part of it. At the same time, I feel the ELCA is doing many wonderful things on a worldwide level. I want to be informed, challenged and ignited by this powerful group of Lutherans. I am called everyday to listen closely to where the Holy Spirit is leading me and I feel like this would be a very exciting new direction for my personal life ministry. I think I would bring to the table a fresh creativity and different perspective. I have a deep, personal relationship with Jesus Christ and I try to let the Holy Spirit guide me in all that I do. Thanks for your consideration.

Metro East-Lay Male (vote for 1)



Mr. Richard Q. Russeth
 House For All Sinners and Saints, Denver, CO – 4 years
 Metro East Conference
 Lawyer: Vice President, General Counsel, Leprino Foods Company

- a. Member, Rocky Mountain Synod Council from 11/11 to PRESENT
- b. Chair, Urban Servant Corps from 9/10 to PRESENT
- c. Poet-In-Residence, House for All Sinners and Saints from 01/10 to PRESENT

a poem to explain: "on helping to serve the eucharist (for the first time)"

Standing next to my pastor, / holding the wine, /I have this thought: /"I do not belong here."

The clay cup is heavy /and cool in my hands. /The wine is dark /and brooding.

Declaring to the gently/stooped woman standing before me:/"The blood of Christ, shed for you,"/I feel a sense of loss.

When she whispers "amen,"/I hear my doubts on her lips. /Handing the cup back, /she smiles, but not at me. /And I realize that she has received/something that was never mine /to give.

I turn to the next person in line, /and the next and the next, /blinking back tears,/

feeling holy/and undeserving;/knowing, /with each "amen," /that both are true.



Mr. Bradley A. Wood

Our Savior Lutheran Church, Denver, CO - 8 years

Metro East Conference

Director – Lutheran Advocacy Ministry – CO

- | | |
|--|-------------------|
| a. Our Savior Lutheran Church Council | from 2006 to 2008 |
| b. Rocky Mountain Synod Domestic Hunger Grant Review Team. | from 2011 to 2012 |
| c. Rocky Mountain Synod Church in Society Comm. | from 2002 to 2006 |

Being part of the Rocky Mountain Synod for the past 16 years and a life-long Lutheran has helped me to grow in understanding of what it means to be church and, more specifically, a public church. By being a voting member for Churchwide Assembly, I will take the years of knowledge and understand I have, along with my current experiences in ministry and be a strong voice for our Synod at the Assembly.

Metro South-Clergy *(vote for 1)*



Rev. Douglas A. Hill

Abiding Hope Lutheran Church, Littleton, CO - 8 years

South Metro Conference

Pastor

- | | | |
|---|-----------|------------|
| a. Lutheran Family Services Board Member | from 2008 | to Present |
| b. VPA Conflict Resolution Team Leader | from 2006 | to 2008 |
| c. Haitian Timoun Foundation Board Member | from 2004 | to Present |

It would be a pure privilege and joy to represent the Rocky Mountain Synod at the 2013 Churchwide Assembly. Our church body has wrestled with difficult issues and taken bold steps forward in recent years freeing us now to focus on matters of great missional significance. I welcome the opportunity to participate in the Churchwide Assembly discourse on how we can be more effective as individual congregations bringing the message of the risen Jesus into our particular contexts as well as corporately walking together as congregations and synods in a manner that strengthens one another through shared ministry relationships. On a personal note, as someone born and raised in Pittsburgh, it will be a particular joy for me to return to that great city to attend the Assembly.

Metro West-Clergy *(vote for 1)*

Rev. Barbara W. Johnson
 American Lutheran Church, Grand Junction, CO - 2.5 years
 Metro West Conference
 Pastor

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|--|-------------------|
| a. Southwestern MN Synod Council | from 2000 to 2003 |
| b. Green Lake Luth. Bible Camp Board & Exec. Comm. | from 2005 to 2009 |
| c. LDR Volunteer – Flood, Tornado & Hurricane clean up | from 1997 to 2008 |

I would be excited to participate as a voting member from Rocky Mountain Synod to the 2013 Churchwide Assembly. I have witnessed some powerful ways we can make a huge positive difference in the world when our Church comes together and works with our mission partners from around the world. The opportunity to focus on churchwide and global issues where the people of the ELCA can be the hands and feet of Christ in places that need our love, our support and encouragement, is the most exciting part. Therefore, I would welcome the opportunity to serve with people from congregations from every synod throughout the ELCA in this capacity to see where and how God may be leading us into this next century.

North Colorado-Clergy *(vote for 1)*

The Rev. Susan Candea
 King of Glory Lutheran Church, Loveland, CO - 6 years
 Northern Colorado Conference
 Pastor

- | | | |
|-------------------------------------|-----------|------------|
| a. Synod Campus Ministry Team | from 2009 | to present |
| b. Synod Advocacy Ministry | from 2007 | to present |
| c. Churchwide Voting Member in 2009 | from | to |

I understand that the church has three expressions – congregation, synod, and churchwide. As we work interdependently together, we strengthen our mission to be God's hands doing God's work of proclaiming the gospel through word and deed, reaching out to extend God's care to all people and to God's creation, and being a public voice that advocates for justice. With my involvement in the congregation as a parish pastor, serving on various synodical teams, and being part of the consulting committee for the Director for Justice for Women of the ELCA, I see how important the connections are and how they can benefit the ministry of all.

N. New Mexico-Clergy *(vote for 1)*

The Rev. Philip L. Wangberg
 All Saints Lutheran Church, Albuquerque, NM 10 yr
 Northern New Mexico Conference
 Pastor

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|---|--------------------------|
| a. Dean, Metro East Conf. RMS | from May '88 to Aug '91 |
| b. LOGM NM Board Member | from Sept '01 to May '07 |
| c. Voting Member Churchwide Assembly 2005 | |

I continue to be interested in issues that face the ELCA. Those include: Ecumenical Relationships (New Mexico Conf. of Churches, Board of Dir. 2002 to present); serving all of God's children at All Saints, Albuquerque – a Reconciling in Christ Congregation; staying current on political issues affecting Christians; I let my previous work in: U.S. Navy, Registered X-ray Technician, and Public School teacher inform my present career/calling. If selected to serve as Voting Member to the 2013 Churchwide Assembly I will be diligent in my preparation before the gathering, and actively involved in faithfully representing the Rocky Mtn. Synod at the Assembly.

SE Colorado-Lay Female *(vote for 1)*



Mrs. Marion R. Bramschreiber
Ascension Lutheran Church, Colorado Springs, CO – 39 years
SE Colorado Conference
Retired/substitute teacher

- a. Lay Ministry
- b. Evangelism
- c. Worship and Music

I have been a lifelong member of the ELCA (ALC). Graduated from Capital University – degree in Education. Active in congregations in Cincinnati, Ohio, Green Bay, Wisconsin and Colorado Springs. Attended, but not a voting member to Churchwide Assembly in Denver. Also attended local conferences. As an older lay person, I may have some insight into the needs and interests of senior citizens.

Utah-Clergy *(vote for 1)*



The Rev. James H. D rury
Ascension St. Matthew's Lutheran Episcopal Church, Price, UT - 3 1/2 yrs
Utah Conference
Pastor

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|--|---------------------------------------|
| a. Member of Diocesan Council, Diocese of Utah | ongoing |
| b. Member of Alaska Synod Council | from 1994 to 2006 (dates are approx.) |
| c. Have served as a pastor in four congregations | from 1977 to now |

I have served at every level of congregational and synodical life, as a cluster dean, as a member of synod council, as a board member for a seminary, and with various community organizations. It has always been my goal to find as many ways as possible to connect congregation to neighborhood and to help members gain a wider understanding of how large and amazing our church is. I attended the 1997 churchwide assembly in Philadelphia while on sabbatical working with the ELCA Communication Department. It is a blessing to see our church at work, at worship, to see the giftedness of our leaders and all who serve this church. It would be a privilege to be elected as one of the Rocky Mountain Synod's Churchwide team and an equal joy to come back and share our church's life and vision with as many congregations as possible. Thank you.

The. Rev. Steve A. Klemz



Zion Evangelical Lutheran Church, Salt Lake City, UT 20 years
Utah Conference
Pastor

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|---|-----------|------------|
| a. Candidacy Committee | from 2011 | to present |
| b. Global Mission Committee | from 2005 | to 2010 |
| c. El Paso Synod Assembly Planning Team | from 2006 | to 2009 |

The Spirit continues to stir up a vision and passion for mission as I have been caught up in congregational and synodical ministry. This calling engages a deep yearning for hospitality, given and received, among all of God's people. It is expressed through the welcoming grace that receives the immigrant (especially those without documents), attends to all that diminishes life because of poverty, and celebrates the gift of the stranger in our midst. I love being caught up in the work of the church, in the synod and congregation, as the Spirit is shaping us and building us up in the body of Christ. I am thankful for the experience, which brings rich and renewed perspectives to the church, through parish ministry in Utah and global immersions in Cuernavaca, Tanzania, and (soon) Haiti. Life is good. Grace is better.



The Rev. Steven J. Leiser
Shepherd of the Mountains Lutheran Church, Park City, UT 3 years
Utah Conference
Pastor

- | | | |
|---------------------------------------|-----------|------------|
| a. Mission Outreach Board, RMS | from 2009 | to present |
| b. Campus Ministry Grant Review Board | from 2009 | to present |
| c. Utah Conference Dean | from 2005 | to 2007 |

My sense of God's call into mission and service in the Rocky Mountain Synod through this nomination is one of celebration which embraces the exploration, discernment, and proclamation of the opportunities and possibilities for faithful people gathered by God in Christ.



Rev. Jeffrey D. Loudon
St. Matthew's Lutheran Church, Taylorsville, UT Sept. 2011
Utah Conference
Pastor

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|--|--------------------|
| a. Synod Council member | from 2007-2010 |
| b. Synod Assembly Planning Team Member | 2x (2002 and 2012) |
| c. Creation Care Team Member | (on going) |
| d. Initial Interviewer for Candidacy | (2002-) |

I think that this is a crucial time for the church and its witness, a kairos moment, when we are called to make more clear our understanding of the cross and by that to deepen our ability to be disciples for the sake of the world, with joy, commitment and theological integrity.

Multicultural-Lay Male *(vote for 1)*

Mr. Adjalma Vanderlei Becheli Jr.

Ascension St. Matthew's Lutheran Episcopal Church, Price, UT 1.5 years

Utah Conference

Assistant Coach, Utah State University-Eastern, Girl's Basketball

- a. working with Pastor and his wife with the ASM Youth Group ongoing
- b. working with pastor on adding Portugese Lord's Prayer to the liturgy ongoing
- c. Connecting church and college community ongoing

We were married in a Lutheran Church in Brazil and since then have never stopped going to Sunday services. We found ourselves spiritually in the Lutheran Church and it is an important part of our lives. Our church family here is truly family and we feel loved and blessed. We are so thankful for being accepted by them. I am honored to be nominated to attend the 2013 ELCA Churchwide Assembly, to learn more about the church, to be able to share my insights of life and mission from another country's perspective and to continue my growth as a member of an ELCA congregation. I hope to find several ways to share my experiences at the 2013 assembly with the Rocky Mountain Synod, my congregation and with the Utah Conference.

Multicultural-Lay Female *(vote for 1)*

Ms. Sarah A. Nuamah

Christ Lutheran Lutheran Church, Santa Fe, NM - 3 Years

North New Mexico Conference

Student (High School)

- a. Member of the Prayer Shawl Ministry from 9/2009 to Present
- b. Cook and Serve at the Interfaith Shelter from 9/2009 to Present
- c. Member, congregational Welcoming Ministry from 9/2009 to Present

I believe that God calls all believers into mission and service and that the way we serve is based on our talents, abilities, gifts, and skills. During my time at Christ Lutheran Church I have followed what I believe to be the call of God at this time in my life. I have shared my abilities as well as my expression of how we should share God in our community through our service to others. It is my sense that God is encouraging me to dive deeper into service through participation in the Rocky Mountain Synod. This is a different type of service than community deeds.

At Large-Youth *(vote for 1)*

No nominations submitted as of April 4, 2012

SYNOD COUNCIL

(4 year term)

Border-Lay Female (vote for 1)



Mrs. Susan H. Mitchell
Peace Lutheran Church, Las Cruces, NM 4 years
Border Conference
Retired Bank Trust Officer; Current: Piano Accompanist

- a. RMS Book of Faith Advocate from 8/2010 to Present
- b. RMS Congregational Ministry Board from 6/2010 to Present
- c. Assisting Lay Minister, Peace, Las Cruces from 8/2007 to Present

My sense of call as a lay person has its origins in my baptism. I was raised in the Lutheran Church and received a mandate to Christian service from my confirmation verse, Ephesians 2:10: "For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life". I have always found that my congregation is where I root myself individually and among those in that community. Serving in the Rocky Mountain Synod is another extension of this call to answer the needs surrounding us in the place we live. For thirty-four years I worked as a corporate and employee benefit trust officer and also as a Thrivent Financial for Lutherans Financial Associate for 2 years. Serving on synod council would be a way to use my career skills to help the larger church of which I am a part.



Ms. Julie A. Penley
Peace Lutheran Church, El Paso, TX 5 years
Border Conference
College Administrator

- a. Chair, Finance/Stewardship Committee from 2007 to 2009
- b. Chair, Finance Committee (previous congregation) from 2004 to 2006
- c. Council Secretary (previous congregation) from 2002 to 2004

I don't know where God is calling me or His plan for me and my life. However, I do believe I have the gift of listening and of reflection. Although I empathize quite easily with others, I take an objective approach to problem-solving and conflict resolution.

Boulder/Broomfield-Lay Male (vote for 1)



Mr. Don E. Lamprecht
Trinity Lutheran Church, Boulder, CO - 4 years
Boulder/Broomfield Conference
Retired

- a. Trinity Church Council from Jan '12 to
- b. Voting member Churchwide Assembly 2011(Colorado)
- c. Voting member Churchwide Assembly 2005(Alaska)

(Council con't)

Interested in the legislative actions taken by the ELCA over the past several years. Issues I am interested in include human sexuality, Israel-Palestine peace, immigration, support/non-support for wars in Iraq/Afghanistan/Iran, healthcare legislation, Gulf oil spill of 2010, loss in ELCA membership since 2001, LIFT report findings, Criminal Justice social statement, Genetics social statement.

Metro South-Lay Female 2 year term *(vote for 1)*



Ms. Joan M. Jacobson
Lutheran Church of the Master, Lakewood, CO 17 yrs
Metro South Conference
Paralegal

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| a. LCM Samaritan (fka Outreach Ministry) | from 2001 to Present |
| b. LCM Council President | from 2005 to 2006 |
| c. RMS Assembly Voting Member | 2007 & 2010 |

For much of my adult life, I felt I “didn’t need God.” Then one day God spoke to my heart, saying, “But I need you.” I believe God calls me to use those talents he has given me (e.g. communication skills, creativity, zeal for helping the less fortunate) for God’s purposes. And I believe that God forgives me when I sometimes flub it. I’ve answered God’s call in many roles in my church and my community (much more than the three mentioned above), but I had recently been considering that it was time to find a new way to serve. So when Pastor Rob approached me about this nomination, I prayed and considered that God had found a new role for me and that it would be a joy to be obedient to this call. I pray that, if elected, God continues to use my talents for God’s purposes (and continues to forgive me when I flub it.)



Ms. Diana L Stigleman
Abiding Hope Lutheran Church, Littleton, CO - 10 mos
Metro South Conference
Hospital Chaplain

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|---|------------------------|
| a. RMS Hunger Network Core Team | from 7/2011 to present |
| b. Worship Servant Coordinator (AH Castle Pines) | from 8/2011 to present |
| c. Church Council Member (Tree of Life, Conroe, TX) | from 1/2008 to 3/2010 |

I was active in the Texas-Louisiana Gulf Coast Synod in various capacities for several years and have attended various ELCA World Hunger conferences. When I moved to the Denver area last summer Nancy Michaelis in the churchwide office put me in contact with the RMS Hunger Network chair so that I could continue my participation. I now serve as a member of the Hunger Network Core Team and help keep the Hunger Network section of the RMS web site updated. I was blessed to find a welcoming congregation in Abiding Hope, a congregation that is very involved in the community – helping the less fortunate and homeless. The congregation practices what they preach – serving as the heart, hands, and feet of Jesus in the world. I am currently involved in the new worship community being developed by Abiding Hope in Castle Pines as a member of the Transition Team. I want serve the Synod as a catalyst for Christ.

(Council con't)

Metro West-Clergy *(vote for 1)*



Rev. Barbara W. Johnson
American Lutheran Church, Grand Jct., CO - 2.5 years
Metro West Conference
Pastor

- a. Southwestern MN Synod Council & Exec. Committee from 2000 to 2003
- b. Green Lake Luth. Bible Camp Board & Exec. Committee from 2005 to 2009
- c. SWMN Synod Long Range Planning Committee from 2006 to 2009

Serving in three ELCA congregations since 1993, my priority in pastoral ministry is to support and nurture the Christ-centered faith and spiritual lives of children, youth and adults. With a strong foundation in Christ, we work together to reach out in service to others in our community, our region and the world. I've appreciated many opportunities to develop healthy relationships and to work collaboratively with colleagues and neighboring congregations in order to better serve the needs of our shared communities. I think of the synod council, the synod staff and the office of the bishop as ministry partners and valuable resources for each congregation in the synod. These principles for strengthening connections among congregations and for encouraging healthy leadership in our multi-state synod help us to broaden our reach as a synod and as we seek to be examples of God's love and grace in the world.

SE Colorado-Lay Female *(vote for 1)*



Ms. Diane Biggs
Shepherd of the Hills Lutheran Church, Canon City, CO. since Sept. 2011
SE Colorado Conference
Retired Educator

- a. Shepherd of the Hills Choir from Sept. to present

I have worked as the Assistant Sgt. at Arms of the Idaho House of Representatives and as an aide of the US Senate. I have worked as a 6th grade science team teacher for over 20 years. I am interested in becoming more involved in the various aspects of the church now that I am retired. Pastor Kippley asked me to consider being a nominee and I'm happy to do so.

(Council con't)



Mrs. Marion R. Bramschreiber
Ascension Lutheran Church, Colorado Springs, CO – 39 years
SE Colorado Conference
Retired/substitute teacher

- a. Lay Ministry
- b. Evangelism
- c. Worship and Music

I have been a lifelong member of the ELCA (ALC). Graduated from Capital University – degree in Education. Active in congregations in Cincinnati, Ohio, Green Bay, Wisconsin and Colorado Springs. Attended, but not a voting member to Churchwide Assembly in Denver. Also attended local conferences. As an older lay person, I may have some insight into the needs and interests of senior citizens.

Wyoming-Clergy *(vote for 1)*



The Rev. Martha Atkins
Mt. of Olives Lutheran Church, Rock Springs Wy. 12yrs
Wyoming Conference
Pastor

- a. World Hunger coordinator for congregation from 2002 to 2008
- b. Angel Tree coordinator for congregation from 2009 to 2011
- c. Community soup kitchen from 2/12 to present

God is calling me to be a voice for my conference, a new voice that has not been heard. I bring energy and excitement to anything that I participant in. As a new minister, I want to learn more about the inner workings of the Synod. Whatever talents I bring to the table that the council can use, I want to offer them. God has led me through many life experiences that give me a unique perspective on many of life's challenges. I know that God has given me the call to be part of this council because making the decision to fill out this nomination form has been one of the scariest things I have done since I filled out paper work to become part of the TEEM program. By the way, that turned out great!

At Large-Rostered *(vote for 1)*



The Rev. Kathleen M. Armstrong
Cross of Christ Lutheran Church, Broomfield, CO - 6 years
Boulder / Broomfield Conference
Pastor

- a. Rocky Mountain Synod Council from 2008 to present
- b. God's Work, Our Hands Video Project – chair from 2010 to present

(Council con't)

God first called me into the ministry 18 years ago. I have been in ordained ministry for 14 years and a part of the Rocky Mountain Synod for the last 6. We are part of the larger church, and in serving and using my leadership on the synod council, I feel I am using the gifts that God has given to me to the best of my abilities and continue to fulfill God's calling.

It has been a very fulfilling and a great joy to work on the Synod Council the last 4 years. I look forward to continue serving on council and seeing where God is calling the Rocky Mountain Synod into the future.



Rev. Bruce Freeman
Trinity Lutheran Church, Las Cruces, NM
Border Conference
Interim Pastor

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|-----------------------|-----------|---------|
| a.Candidacy Committee | from 2007 | to 2012 |
| b.Synod Council | from 2011 | to 2012 |
| c.Conference Dean | from 2007 | to 2010 |

During last year's assembly I was humbled to be elected to Synod Council to fill a one year remaining term. This year has been one of learning and discovering the role of the council and beginning to work with the other members. Now that I have finally become acclimated to being on council, I feel that God might want to use me and my gifts for an additional term. Some continuity will be important during this time of transition with our newly elected bishop and his or her staff.

At Large-Young Adult *(vote for 1)*



Ms. Erin M Mahoney
Prince of Peace Lutheran Church, Logan, UT - 12 years
Utah Conference
Full Time Student/ Part Time Sales Associate at Harley Davidson

- | | | |
|-------------------|------|-------------------|
| a. Youth Leader | from | Dec 09 to Present |
| b. Church Council | from | 2003 to 2004 |
| c. Call Committee | from | 2002 to 2003 |

I really enjoy working with youth and I would like to be a part of the Synod and help make our youth a priority.

(Council con't)

Youth 2 year term *(vote for 1)*



Ms. Megan White
St. Matthew's Lutheran Church, Taylorsville UT - 15 years
Utah Conference
Student

- a. Help watch the children in the Church nursery
- b. Volunteer at the Utah Food Bank - various times in 2011
- c. Volunteer at the VOA - Woman's Shelter - 2/12

It would be a great experience to have the opportunity to get involved and develop my leadership skills. It would bring me closer to God and give me a unique opportunity to be a part of the decision making at the synod level. I think it is very important for the youth of the church to be involved in the direction our church is headed. Congregational growth will depend heavily upon youth involvement now and in the future. When the Lord calls you to service you have to stand up and say "Here I am Lord".

MISSION OUTREACH BOARD

(4 year term)

Colorado not Denver-Lay or Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

New Mexico/Texas-Lay or Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

Wyoming-Lay or Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

At Large-Lay or Clergy *(vote for 1)*



Dr. Leslie Whited
Mt Tabor Lutheran Church SLC, UT 84102 12 Years
Utah Conference
CEO/Diaconal Minister

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|--|-------------------------------|
| a. Assisting Minister | from 2000 to 2012 |
| b.RMS Women of the ELCA, President/Board | from 2002 to 2006 |
| c. Today's Dream, Tomorrow's Reality ELCA Anti-Racism Instructor | from 2002 to 2009 |
| d. Association of Lutheran Development | from 2005-8 & 2010 to present |
| e. Executives: Finance/Membership Committees Finance Membership | |

What a delight it would be to serve with the Mission Outreach team in our Synod. As an RMS representative, it is a joy to have completed Mission Development Education at the national ELCA offices. Recently, I joyfully entered into and completed doctoral studies at Lutheran School of Theology at Chicago in Mission and Leadership. The model of accompaniment and a passion to share a message of God's grace in our world informed these studies; and would be a catalyst for working at the Synod level to increase the number of congregations; and ways of proclaiming God's grace as congregations. Language specific/culturally specific and ecumenical congregational models are particularly important to our current historical moment as witnesses to Ultimate Grace.

CONGREGATION & LEADERSHIP HEALTH

(4 year term)

Denver and Suburbs-Lay or Clergy (vote for 1)



Ms. Karen S White
Lutheran Church of Hope, Broomfield, CO - new
Boulder/Broomfield Conference
Registered Nurse; non-rostered Diaconal Minister

- a. Minister of Health & Wellness/Health Minister from 1991 to 2004
- b. Chair of Health Ministry Task Force, Southern OH Synod from 1990s
- c. Consultant to Congregations starting Health Ministries from 1992 to present

After being a registered nurse x 2 years, realized my professional responsibilities were often incongruent with my personal faith-based beliefs and values. So that I could continue nursing, I had to reconcile the two. In 1986 I began taking classes at Trinity Lutheran Seminary in Columbus, Ohio, and ultimately graduated in 1991 with a Masters in Theology, Focus = Biomedical Ethics. I continued on to be consecrated as a Diaconal Minister in 1997 (diaconal ministry was not named in the ELCA until 1993), then served as Director of Admissions at Trinity Lutheran Seminary, followed by Minister of Health and Wellness in Gahanna, OH. In July of 2010, I moved from OH to Colorado. I've always believed that our decisions ought to be guided and informed by our faith, and continue to be passionate about doing so. I am currently not rostered as I've not had a call recently. I've been a nurse for 28 years, serving as a hospice nurse for 14 years, understanding that as a ministry.

New Mexico/Texas-Lay or Clergy (vote for 1)



Mr. Charles Pineda
Christ Lutheran Church, Santa Fe, NM – 22 years
N New Mexico Conference
Vice President of Technology/ First National Bank of Santa Fe

- a. Healthy Congregations Task Force Current
- b. Rainbow Trail Lutheran Camp-Volunteer Current

There is just too much to say in this little space. Let it just be said that for all the blessings received, I feel called to give something back. Think of it as gratitude for the impossible gift of grace.

(Cong & Leader Health con't)

Utah-Lay or Clergy *(vote for 1)*



Mrs. Judith Butler
Christ the King, South Jordan, UT 2 year
Utah Conference
Retired

- a. Session in Presbyterian church from 2002 to 2005
- b. Mission Committee Chairperson from 2003 to 2004
- c. Steering Committee CTK from 2011 to Present

I always wonder about God's plan for my life. I would like to try serving in some position at the Synod level

Wyoming-Lay or Clergy *(vote for 1)*



The Rev. Thomas M. Frey
Prince of Peace Lutheran Church, Gillette, WY 2 ½ yrs
Wyoming Conference
Pastor Clergy

- a. Discipline Committee from 2010 to present
- b. Hospital Chaplain from 2012 to present
- c. Church-Wide Assembly 1987 and 2011

I believe that God calls us all to mission and service! The Church Wide Assembly gives us the opportunity to mold and shape the direction of the ELCA, which in turns helps us mold the shape and direction of the Rocky Mountain Synod (as well as all the Synods within the ELCA) and all of this in turns helps to give us direction in the congregations. I have had the privilege of not only seeing the direction that the Body of Christ has taken over the years (I am a third generation Lutheran pastor), but also of serving within the Body of Christ for almost 34 years! I have continued high hopes for the church being the Body of Christ in the world!

(Cong & Leader Health con't)

At Large-Lay or Clergy *(vote for 1)*



Ms. Lynn Partridge
Christ the King Lutheran Church, Durango, CO 15 years
N New Mexico Conference
Psychiatrist

- a. Synod Assembly voting member 2012
- b. Christ the King Web Team Leader from 1/2011 to present
- c. Christ the King Church Council (Pres 2010-2011) from 2008 to 2011

My first experience with the RMS occurred during an episode of church antagonism/conflict in 2010, while I was our church council VP. Although I was initially nervous about contacting the synod, it turned out to be a really positive experience. The conflict continued during the beginning of my term as council president, but the solid relationship between our pastor and lay leadership brought us through. My faith was affirmed and deepened during that process. Since then, I've felt an increasing call to help "immunize" congregations against the phenomenon of antagonism by strengthening relationships between clergy and lay leaders. I've also wanted to serve the RMS in some way. When our pastor mentioned the synod vacancies, it felt like God was nudging me to take the next step.



Rev. R. Dean Smith
Peace in Christ ELM, Elizabeth, CO 2 yrs
Metro East Conference
Pastor

- a. Lutheran and Episcopal Shared Ministry from Jan10 to present
- b. VPA Conflict Resolution Team from Jul 06 to Nov. 06

Having lived through and experienced several unhealthy congregational and leadership situations, as well as having witnessed the same in many others, I have become passionate about working towards congregation and leadership health in all aspects of ministry so as to better serve the ministry we have been called to perform.

CAMPUS MINISTRY

(4 year term)

Border-Lay or Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

Denver & Suburbs -Lay or Clergy *(vote for 1)*



Rev. Sarah C. Anderson
Epiphany Lutheran Church, Denver CO - 3 months
Metro East Conference
Pastor

Participating in campus ministry is not too far in my past, and I know firsthand the importance of a vital ministry presence for students and staff. Campus ministry is a growing passion of mine, and simply said, I would like the opportunity to serve the larger church through this synod committee.

Utah-Lay or Clergy *(vote for 1)*



Rev. Dr. Jeffrey D. Loudon
St. Matthew's Lutheran, Taylorsville, UT Since Sept. 2011
Utah Conference
Pastor

- a. Chair of the synodical Creation Care Team for several years, several times in the last two decades.
- b. Served on the Synod Council at large, from 2007-2010
- c. Have served on the synod assembly planning team three times

Faith seeking understanding has always been a part of my process. I think the church is at a critical time in its own journey and that the role of the church in society and in academia is at a very important juncture in how we relate to and love the world. I would be pleased to work with others in supporting our campus ministry and presence.

(Campus Ministry con't)



Mr. David J. Warren
Mt Tabor Lutheran Church, Salt Lake City, UT 17 Yrs
Utah Conference
Research Assistant Professor

- a. Endowments & Memorials Committee from 6/11 to present
- b. Congregational Treasurer from 1/06 to 1/11
- c. High School Youth Retreat Chaperone from 11/11 to 11/11

Even though I never partook of any campus ministry activities as an undergraduate student, I understand the desire have a comforting and familiar place for Lutheran students to come to. This is particularly true of students in Utah, given our minority status in the state. For years I have had a peripheral relationship to campus ministry at the U of Utah and have watched it go from a fairly active program to a non-existent one. I is my hope and prayers that through my participation in this committee, I will be able to bring back a Lutheran presence at the U of Utah although, most likely, in a much different configuration than a full-time campus minister.

Wyoming-Lay or Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

At Large-Lay or Clergy *(vote for 1)*



Mr. Richard H. Weber
Our Saviour's Lutheran Church, Salt Lake City, UT 25 years
Utah Conference
Probation Officer

- a. Our Saviour's Lutheran Church Council Present.
- b. Church College Scholarship Committee Present
- c. Rocky Mt.Synod Anti- Racism Team from 1997 to 2000

I have always had a feeling of the Spirit moving me to do service in society. In the past two decades, I have been involved in local, synod, and church-wide activities. I was particularly fortunate to serve on the board of the University of Utah Campus Ministry to see firsthand how our college students embrace God's works, grace, and love.

CONGREGATIONAL MINISTRIES BOARD

(4 year term)

New Mexico/Texas-Clergy *(vote for 1)*



Rev. Tim P. Orlowski
Messiah Lutheran Church, Albuquerque, NM 4.5 years
N New Mexico Conference
Pastor

- | | | | |
|---|------|-----------|---------|
| a. RMS Global Mission Committee | from | 5/2010 to | current |
| b. 2009 Churchwide Assembly Voting Member | from | 8/2009 to | 8/2009 |
| c. Lutheran Advocacy Ministry - NM Board | from | 5/2009 to | current |

I have come to understand that it is vital to educate and empower congregations in the many and varied ministries that are available to them, and it is also important to be able to connect congregations together so that they may share resources and information with one another. In some ways, I feel that I am being led to serve on this Board so that I may become more aware myself of what these resources and connections might be, and how they might serve our congregation - and others - better in the future. But I also look forward to helping to provide programmatic support for ministries that our synod and its many congregations may need.

Colorado not Denver- Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

Utah-Clergy *(vote for 1)*



Rev. Geoffrey W. Beebe
Our Saviour's Lutheran Church, Salt Lake City UT - 1 ½ yrs
Utah Conference
Pastor

- a. New to synod in 2010

As a relatively new pastor to the synod, I view this as an opportunity to become better acquainted with the ministries of the synod and to share my ideas about ministries that might be effective in congregations. It is also an opportunity to have representation from the Utah Conference.

CONSULTATION COMMITTEE

(6 year term)

At Large-Lay Male *(vote for 1)*

No nominations submitted as of April 4, 2012

At Large-Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

COMMITTEE ON DISCIPLINE

(6 year term)

At Large-Clergy *(vote for 1)*

No nominations submitted as of April 4, 2012

At Large-LayMale *(vote for 1)*



Dr. Rod G. Schofield

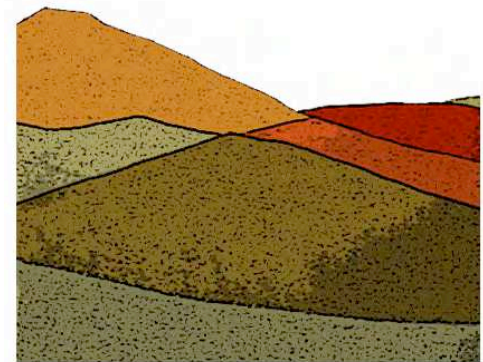
Lord of the Mountains Lutheran Church, Dillon, CO – 3 years

Metro West Conference

Church and organizational consultant

- | | |
|---|---------------------------|
| a. Vice President, Rocky Mountain Synod | from 1988 to 1994 |
| b. President of congregation, Our Savior's Lutheran | from 1972-1974/ 1990-1992 |
| c. Peace Not Walls Committee | from 2008 to present |

Having served on the ELCA Committee on Discipline for 6 years I believe I could bring this experience to the synod in a fair and responsible manner.



LANDSCAPES
OF FAITH



Financials

2012 Synod Assembly
April 26-28, 2012
Colorado Springs



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

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Budget Explanation of Transition Cost

The transition of the Office of the Bishop requires flexibility in the budgeting process. Council calculated possible expenses for several scenarios and developed a budget that would cover all likely expenditures. Those expenditures are anticipated to affect three areas:

1. **Personal Costs (line 62 and 63).** These lines anticipate the total expenses for the Office of the Bishop staff including benefits. The two lines reflect the known expenses of the current staff and the anticipated budget for the incoming staff. The budgets are essentially the same per month except for the anticipated increases in health care and other expenses. It will be up to the new Bishop to determine how exactly these funds are allocated among staff or other areas.
2. **Transition costs:** Line 87 of the budget anticipates miscellaneous expenses relating to the transition process. Those expenses may include relocation costs, travel costs for the Bishop elect prepare to take office, purchase of any new furniture or equipment for the new Bishop and/or staff, and funding for events associated with transition including the installation. The actual cost will depend on who is elected and their requirements. Presently synod council estimates this expense to likely range between \$40,000 to \$60,000.
3. **Severance and Vacation Costs:** In the event that any staff are asked to resign as part of the transition, allowances for the payment of severance and any outstanding vacation pay must be made. Because this is a one-time expense, council recommends that any funds be taken from the recent sales of property. The expense in this area could range from \$0 to approximately \$85,000 depending on the changes made. It should be noted that current RMS personnel policies allow for severance for both administrative and executive staff. These costs are also included in line 87.

1. Support from Congregations

Contributions from congregations provide 85% of the support for our ministry. Congregations contribute as much as 12% of their annual budget in support of the wider ministries through Rocky Mountain Synod and the Evangelical Lutheran Church in America.

2. Mission Outreach

This amount is from Synod mission funds, congregations, and the ELCA as shown on lines 3, 5, and 10 respectively. These funds have been designated for the support of newly organized and redeveloping congregations. Expenses for these activities are on lines 35 and 36.

3. ELCA Support

Lines 8 and 9 indicate dollars from the ELCA to support Rocky Mountain Synod Staff positions. We will continue to receive campus ministry support of \$ 34,812, a decrease of 38% from 2011 (off-setting expenses on line 27) and \$78,000 from ELCA World Hunger Program for our Advocacy Ministry program (off-setting expenses on lines 48-51). Additionally, we received \$15,000 (line 7) to pay for the expenses of providing Pastor Jim Hytjan (deployed ELCA Staff) for travel and his office. Line 10 is to help support the New Mission Developers' salary package.

4. Support to Churchwide Ministries

Each congregation shares a percentage of its unrestricted giving with our wider ministry. Revenues from congregations in 2011 were down by \$43,820 (1.7%) from 2010. Congregational intents for 2012 are down 1.3% from the 2011 intents. 50% of the revenues from congregations are sent on to ELCA for their churchwide mission.

5. Pacific Lutheran Theological Seminary

PLTS is one of eight seminaries in the ELCA. Synods in Region 1 and 2 provide financial support, adding to monies from Churchwide (20% of seminary budgets). Seminarians from our synod attend any of the eight seminaries in the ELCA.

6. Betela Seminary

Betela Regional Seminary serves our four companion synods in Madagascar. These dollars from our synod budget are supplemented by additional contributions from congregations and individuals.

7. Congregational Ministry Support

Lines 16-24 represent the variety of ministries carried out through the Congregational Ministries and Children, Youth & Household Ministries.

8. Lutheran Outdoor Ministries

Line 26, this amount annually provides support to our two church camps: Sky Ranch and Rainbow Trail Lutheran Camp.

9. Lutheran Campus Ministries

Lines 27-28 show expenditures in support of Lutheran Campus Ministry. This is done through a grant process for salary and program support for the campus ministry sites.

10. Support Word & Sacrament Ministries

Lines 30-33 support the work of the Candidacy Committee as well as recruitment efforts for persons considering church vocations. Our Candidacy Committee oversees the preparation process of over 50 persons preparing for full-time careers in the church. First Call/Continuing Education supports new pastors, AIMS, and Diaconal Ministers in collegial and mentor relationships for the first three years of ministry. Region II Shared Program supports the salary and programs for the Region II coordinator Margy Schmitt-Ajer, Diaconal Minister.

11. Mission Outreach

Lines 35-37 represents the Mission Outreach Board which attends to the planning and support of new mission starts, develops mission partner relationships between new and existing congregations, and assists congregations in revitalizing their ministries.

12. Agency Support

Lines 41-45 are dollars shared from the Synod budget in support of Social Ministry Agencies in our territory. Lutheran Family Services Rocky Mountains provides a wide variety of services including foster parenting, refugee resettlement, disaster relief, and adoption counseling. The Urban Servant Corps and the Border Servant Corps gather young adults for a year of service, placing them in social agencies in the Denver and greater El Paso areas. Lutheran Social Service of Utah focuses on senior and refugee ministries. Lutheran Social Services of the South serves the El Paso community.

13. Lutheran Advocacy Ministry of Colorado and New Mexico

Lines 51-54 represent the work of advocacy that is carried out by full-time directors in Santa Fe and Denver, their boards, and numerous volunteers. Speaking on behalf of the poor and the voiceless, this is part of the ELCA network of 10 statewide offices and the ELCA Washington Office. Positions are based in the official Social Statements and policy documents of the ELCA.

14. Ecumenical Participation

Lines 52-54 represent our support to ecumenical coalitions in three states; Colorado, Wyoming and New Mexico.

15. Global Missions

The Global Missions Committee facilitates our relationships with our global partners, including our companion synods in Madagascar. Companion synod visits, support of Betela Seminary, the solar lighting project, and other such ministries are also supported by designated gifts from congregations and individuals.

16. Multicultural Initiatives

The Border Immersion, through Cristo Rey congregation in El Paso, continues to be an important resource to the Rocky Mountain Synod congregations as to understand the social issues that affect this border area and cross-cultural opportunity for ministry.

17. Personnel Costs

These costs include salaries (which have remained the same since 2009 with no increase budgeted for 2012) and benefits. In addition to the Bishop, this line supports:

- One full-time Assistant to the Bishop
- Two part-time Assistants to the Bishop, one ½ time and one 1/8 time
- One Director for Administration and Communication, 4/5 time
- Three administrative staff, two full time and one ¾ time.
- Pastor Jim Hytjan's position as ELCA Director for Evangelical Mission is paid for by ELCA.

18. Synod Council

The Rocky Mountain Synod Council meets three times a year. These funds provide for travel and meeting expenses. In addition, The Executive Committee meets several times yearly to do budget planning and staff evaluation.

**Rocky Mountain Synod
Balance Sheet
Current Year - Standard
For Period Ending January 31, 2012**

Assets

1050-00 / Current Assets		
1100-01 / Checking - General	210,015.01	
1110-60 / MoneyMarket-Seminary Scholarsp	31,378.82	
1120-01 / Petty Cash	100.00	
1130-01 / MIF-Endowment/Seminary	366,994.69	
1130-10 / MIF-Campus Ministry	37,752.04	
1130-60 / MIF-Seeds of Hope.Y2K	12,225.66	
Total 1050-00 / Current Assets		658,466.22
1310-00 / Other Assets		
1310-01 / Prepaid Expense	25,552.90	
1320-01 / Deposits	4,345.17	
Total 1310-00 / Other Assets		29,898.07
1410-00 / ELCA Investments		
1410-20 / MIF-Endowment	200,000.00	
1410-60 / MIF-Seminary/Cong.	102,806.58	
1430-30 / RBC Investment Fund	600,000.00	
1430-60 / Common Stock	38,818.19	
Total 1410-00 / ELCA Investments		941,624.77
1510-00 / Fixed Assets		
1510-20 / Land 1st Bethany Property	50,000.00	
1520-20 / Bldg 1st Bethany Property	125,000.00	
1530-01 / Automobiles	20,400.00	
1540-01 / Computer Equipment	30,178.33	
1550-01 / Office Equipment	77,921.39	
1560-01 / Furniture and Fixtures	22,837.73	
Total 1510-00 / Fixed Assets		326,337.45
1720-00 / Accumulated Depreciation		
1720-20 / Acc Depr Building	97,830.00-	
1730-01 / Acc Dep Automobiles	14,983.00-	
1740-01 / Acc Dep Computer Equipment	22,660.14-	
1750-01 / Acc Dep Office Equipment	42,505.62-	
1760-01 / Acc Dep Furniture & Fixtures	28,090.67-	
Total 1720-00 / Accumulated Depreciation		206,069.43-
1890-00 / Fixed Assets (Less Depr)		
1910-20 / Note Receivable-Cristo Rey	2,377.49	
1920-20 / Notes Receivable-Valley Luth.	.00	
1930-20 / Note Receivable-Avondale, Den	.00	
Total 1890-00 / Fixed Assets (Less Depr)		2,377.49
Total Assets		<u><u>1,752,634.57</u></u>

**Rocky Mountain Synod
Balance Sheet
Current Year - Standard
For Period Ending January 31, 2012**

Liabilities

2050-00 / Current Liabilities			
2100-01 / Accounts Payable	7,547.40		
2210-01 / Federal Withholding Payable	.00		
2211-01 / FICA Withholding	.00		
2212-01 / State Withholding	.00		
2213-01 / Denver Occupational Tax	34.50		
2216-01 / Tax Deferred Comp Payable	.00		
2218-01 / Flexible Spending Account	.00		
Total 2050-00 / Current Liabilities		7,581.90	
2490-00 / Total Current Liabilities			
2510-01 / Deferred Revenue-General	.00		
2510-20 / Deferred Revenue-Designated	5,000.00		
Total 2490-00 / Total Current Liabilities		5,000.00	
Total Liabilities			12,581.90

Equity

3000-00 / Fund Equity			
3100-20 / Designated Fund Equity	1,036,383.37		
3100-60 / Restricted Fund Equity	110,460.40		
3100-70 / Education Fund Equity	25,746.70		
3160-60 / Permanently Restricted	276,638.06		
Total 3000-00 / Fund Equity		1,449,228.53	
3190-00 / Total Beginning Equity			
3200-01 / Current Period - General	316,254.06-		
Total 3190-00 / Total Beginning Equity		316,254.06-	
3900-00 / Total Liabilities & Equity			
Net Profit	607,078.20		
Total 3900-00 / Total Liabilities & Equity		607,078.20	
Total Equity			1,740,052.67
Total Liabilities & Equity			1,752,634.57

**Rocky Mountain Synod
Congregational Giving**

ID #	Name of Church	City and State	2011 Intent to Synod	2011 Actual Giving	Percentage
16407	Abiding Hope	Littleton, CO	40,000	40,000	0%
5476	Advent	Westminster, CO	6,000	4,000	-33%
5498	All Saints	Albuquerque, NM	14,500	13,969	-4%
7529	All Saints	Aurora, CO	30,000	27,500	-8%
10037	All Saints	Brush, CO	1,000	1,000	0%
16271	All Saints	Austin, CO	1,500	1,135	-24%
10112	American	Grand Junction, CO	24,000	24,000	0%
10052	Ascension	Colo Sprgs, CO	16,000	16,000	0%
13366	Ascension	Cheyenne, WY	19,800	19,800	0%
13906	Ascension	Ogden, UT	-	900	
7611	Ascension/St. Matthew	Price, UT	4,500	4,800	7%
10032	Atonement	Boulder, CO	26,300	26,300	0%
10067	Atonement	Lakewood, CO	27,611	27,611	0%
5464	Augustana	Denver, CO	69,696	63,658	-9%
5472	Bethany	Cherry Hills Village, CO	100,000	100,000	0%
10014	Bethel	Aurora, CO	12,000	11,000	-8%
10248	Bethel	Windsor, CO		19,492	
5495	Bethlehem	Los Alamos, NM	110,375	115,375	5%
10038	Bethlehem	Brush, CO	1,825	770	-58%
10160	Bethlehem	Longmont, CO	24,000	25,600	7%
	Black Forest	Colorado Springs, CO		3,740	
30864	Camino de Vida	Albuquerque, NM		295	
10155	Centennial	Englewood, CO	1,200	1,200	0%
5496	Christ	Santa Fe, NM	10,000	10,000	0%
5510	Christ	Cheyenne, WY	900	750	-17%
7733	Christ	Highlands Ranch, CO	18,000	5,286	-71%
5497	Christ the King	Durango, CO	44,000	46,250	5%
7817	Christ the King	Colorado Springs, CO		3,054	
10070	Christ the King	Denver, CO	10,140	10,140	0%
30723	Christ the King	South Jordan, UT	6,000	7,999	33%
5480	Christ the Savior	Aurora, Co	9,600	9,600	0%
7719	Christ the Servant	Louisville, CO	52,963	46,844	-12%
16329	Church of the Servant	Santa Fe, NM	6,600	6,600	0%
16435	Community of Joy	Rio Rancho, NM	5,200	5,767	11%
16040	Covenant	Wheatland, WY	8,750	9,666	10%
30245	Cross of Christ	Broomfield, CO	54,632	50,412	-8%
10071	Cross of Glory	Denver, CO		2,400	
16222	Cross of Hope	Albuquerque, NM		19,440	
5248	Elim	Ogden, UT	3,636	4,170	15%
5465	Epiphany	Denver, CO	11,000	7,196	-35%
20301	Evergreen	Evergreen, CO	16,800	16,800	0%
10085	Faith	Eaton, CO		5,208	
10108	Faith	Golden, CO	33,240	36,010	8%
13421	Faith	Lander, WY	2,000	2,500	25%

**Rocky Mountain Synod
Congregational Giving**

ID #	Name of Church	City and State	2011	2011	Percentage
			Intent to Synod	Actual Giving	
5482	First	Ault, CO	3,850	1,572	-59%
5488	First	Longmont, CO	63,297	63,347	0%
5502	First	Colo Sprngs, CO	86,000	86,000	0%
7523	First Luth of Gypsum	Gypsum, CO	1,440	1,100	-24%
10040	First St. Paul	Burlington, CO	3,600	3,600	0%
20022	Glory of God	Wheat Ridge, CO	18,000	12,000	-33%
5467	Good Shepherd	Denver, CO	9,000	10,715	19%
7522	Good Shepherd	Glenwood Sprgs, CO	4,800	4,800	0%
16216	Good Shepherd	Casper, WY	5,000	4,571	-9%
5509	Grace	Casper, WY	2,250	2,250	0%
30912	Grace	Colorado Springs, CO	7,200	7,200	0%
20019	Grace	Boulder, CO	30,455	30,455	0%
5468	Highlands	Denver, CO		2,367	
30553	HKBP Lutheran Church	Denver, Co		1,600	
5477	Holy Cross	Wheat Ridge, CO	73,000	73,000	0%
7482	Holy Cross	Albuquerque, NM	2,400	2,462	3%
16377	Holy Cross	La Junta, CO	600	547	-9%
7369	Holy Love	Aurora, CO	24,000	23,043	-4%
10142	Holy Shepherd	Lakewood, CO	20,925	20,825	0%
5474	Holy Trinity	Littleton, CO	42,000	41,399	-1%
30831	House for All Sinners & Saints	Denver, CO	3,000	4,062	35%
30106	Iglesia Luterana	Cristo Rey, TX	1,000	1,000	0%
30649	Iglesia Luterana	Denver, CO		950	
10028	Immanuel (Bethune)	Burlington, CO	100	-	-100%
5487	Immanuel	Greeley, CO	10,000	10,008	0%
10200	Joy	Parker, CO	41,858	40,282	-4%
5462	King of Glory	Arvada, CO	17,100	17,100	0%
16055	King of Glory	Loveland, Co	32,720	36,031	10%
5507	King of Kings	Pueblo, CO	31,500	32,077	2%
30212	Korean	Colo Sprgs, CO			
30319	Lord of the Hills	Centennial, CO	20,000	18,804	-6%
7378	Lord of the Mountains	Dillon, CO	18,000	18,500	3%
20020	Lord of the Valley	Granby, CO	6,000	6,350	6%
30300	Luth Church of Grace	Craig, CO	2,400	2,400	0%
10035	Luth Church of Hope	Broomfield, CO	25,000	24,563	-2%
10156	Luth Church of the Holy Spirit	Centennial, CO	19,712	18,425	-7%
10073	Luth Church of the Master	Lakewood, CO	21,600	21,600	0%
5479	Messiah Community	Denver, CO	9,600	9,600	0%
13750	Messiah	Albuquerque, NM	12,600	9,450	-25%
7416	Mount of Olives	Rock Sprgs, WY	9,000	9,000	0%
13958	Mount Tabor	Salt Lake City, UT	13,044	13,635	5%
5483	Mt. Calvary	Boulder, CO	6,000	2,000	-67%
	Mt. Calvary	Colorado Springs, CO	-	-	
13800	Mt. Hope	El Paso, TX	-	-	
7524	Mt. of the Holy Cross	Vail, CO	-	3,000	

**Rocky Mountain Synod
Congregational Giving**

ID #	Name of Church	City and State	2011 Intent to Synod	2011 Actual Giving	Percentage
5471	Nativity	Commerce City, CO	12,358	10,154	-18%
30484	New Beginnings	Denver, CO		1,398	
30488	New Hope	El Paso, TX	2,400	4,675	95%
	New Horizon	Falcon, CO		197	
10098	Our Redeemer	Ft. Morgan, CO	2,800	1,800	-36%
5453	Our Savior	Alamogordo, NM	9,200	11,164	21%
10076	Our Savior	Denver, CO	9,000	9,000	0%
10113	Our Savior	Greeley, CO	27,000	27,000	0%
10007	Our Savior	Anton, CO	500	500	0%
10246	Our Savior	Wild Horse, CO			
5251	Our Saviour's	Salt Lake City, UT	17,221	18,047	5%
5486	Our Saviour's	Ft. Collins, CO	52,653	52,794	0%
13363	Our Saviour's	Casper, WY	10,750	9,851	-8%
16211	Peace Evangelical	Akron, Co	1,200	700	-42%
90101	Peace in Christ Church	Elizabeth, CO	6,000	6,736	12%
10228	Peace	Sterling, CO	-	1,000	
20285	Peace	El Paso, TX	7,000	7,292	4%
30003	Peace	Las Cruces, NM	21,000	21,000	0%
5508	Prince of Peace	Colo Sprgs, CO		1,215	
10077	Prince of Peace	Denver, CO	-	500	
13364	Prince of Peace	Casper, WY	14,228	12,851	-10%
16037	Prince of Peace	Gillette, WY	35,000	28,200	-19%
30172	Prince of Peace	Logan, UT	10,000	6,358	-36%
30570	Rejoice	Erie, CO	13,000	4,681	-64%
5469	Resurrection	Lakewood, CO	10,000	13,554	36%
30483	Risen Lord	Conifer	9,000	9,182	2%
10232	Saron	Strasburg, CO	2,400	2,000	-17%
7341	Shepherd of the Hills	Boulder, CO		3,450	
30121	Shepherd of the Hills	Canon City, CO	18,000	18,000	0%
10097	Shepherd of the Hills	Ft. Collins, CO	20,000	20,000	0%
30265	Shepherd of the Mountains	Estes Park, CO	21,520	20,900	-3%
7768	Shepherd of the Mountains	Park City, UT	12,000	12,000	0%
16078	Shepherd of the Valley	LaSalle, CO	-	1,200	
16259	Shepherd of the Valley	Grand Junction, CO	14,000	12,624	-10%
16300	Spirit of Joy	Ft. Collins, CO	37,080	34,974	-6%
30832	Spirit of the Mountain	Golden, CO	3,000	3,633	21%
5463	St. Andrew	Arvada, Co	-	55	
13459	St. John	Riverton, WY	12,600	12,600	0%
7541	St. John's	Thornton, CO	6,000	7,008	17%
5491	St. Luke's	Albuquerque, NM	58,215	61,828	6%
5514	St. Luke's	Buffalo, WY	3,000	4,910	64%
5458	St. Mark	Roswell, NM	5,000	5,000	0%
10015	St. Mark	Aurora, CO	12,000	12,000	0%
10016	St. Matthew	Aurora, CO	2,500	2,500	0%
30016	St. Matthew's	Taylorsville, UT	4,000	2,000	-50%

**Rocky Mountain Synod
Congregational Giving**

ID #	Name of Church	City and State	2011	2011	Percentage
			Intent to Synod	Actual Giving	
5470	St. Paul	Denver, CO	37,556	37,505	0%
5492	St. Paul	Albuquerque, NM	20,400	21,958	8%
5499	St. Paul	Calhan, CO	1,500	1,500	0%
5511	St. Paul	Cheyenne, WY	26,846	26,845	0%
10234	St. Paul	Sugar City, CO			
16245	St. Paul's/Peace	Las Vegas, NM	4,495	4,465	-1%
5460	St. Peter	Carlsbad, NM	2,600	2,600	0%
7591	St. Peter	Greenwood Village, CO	49,500	49,486	0%
7343	St. Philip	Littleton, CO	40,411	40,491	0%
5475	St. Stephen	Northglenn, CO	3,300	10	-100%
5456	St Timothy	El Paso, TX	1,000	1,000	0%
5493	St. Timothy	Albuquerque, NM	11,000	11,000	0%
5505	Tabor	Pueblo, CO	4,800	4,425	-8%
5461	Trinity	Hobbs, NM	2,400	2,400	0%
5484	Trinity	Boulder, CO	31,426	31,427	0%
5489	Trinity	Loveland, CO	16,620	16,620	0%
5494	Trinity	Farmington, NM	2,500	3,000	20%
5512	Trinity	Laramie, WY	29,500	29,500	0%
10096	Trinity	Ft. Collins, CO	12,000	12,650	5%
10099	Trinity	Fowler, CO	2,800	2,795	0%
13852	Trinity	Las Cruces, NM	1,000	2,090	109%
30134	Trinity	Evanston, WY		4,491	
30111	Trinity	Monument, CO	20,000	20,000	0%
30877	United Church of the San Juans	Ridgway, CO		2,275	
13764	Valley	Los Lunas, NM	1,200	1,200	0%
5252	Zion	Salt Lake City, UT	56,000	56,000	0%
5473	Zion	Idaho Springs, CO	500	500	0%
10149	Zion	Limon, CO		2,004	
10161	Zion	Loveland, CO	34,397	34,643	1%
16436	Zion	Montrose, CO	17,072	10,451	-39%
5506	Zion	Trinidad, CO		755	
Totals			144 2,454,267	162 2,476,544	

**Designated Giving from Congregations & Individuals
Fiscal Year 2011**

52

Giving from congregations for ELCA support: 2011

Braille and Tape Ministry	25
Central America Flooding	250
Domestic Disaster Relief	9,519
Domestic Disaster Hurricanes & Tornadoes	535
MicroLoan	545
Flooding-United States	305
Global Missions	2,164
God's Global Barnyard	5,210
Good gifts - World Hunger	760
Haiti Earthquake Relief	1,496
Horn of Africa Drought	14,638
International Disaster Relief Fund	10,799
Lutheran Disaster Relief	400
Lutheran Malaria Initiative	23,193
Lutheran World Federation	436
Lutheran World Relief	9,040
Missionary Sponsorship	27,925
New Zealand Eathquake	250
Pacific Earthquake & Tsunami	24,659
US Severe Spring Storms	8,103
Water Project - World Hunger	755
World Hunger	414,681

Total Giving from congregations for ELCA support

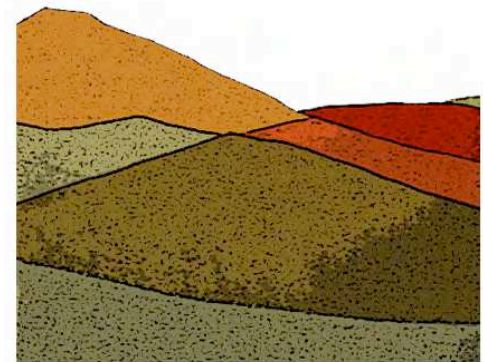
555,688

**Giving from congregations & individuals
for RMS support:**

Betela Seminary	636
Bread for the World	20
California Lutheran University	500
Camino De Vida - Albuquerque	5,507
Campus Ministries	3,000
Christ Lutheran - Cheyenne	250
Eben Ezer Lutheran Care Center	201
Good Samaritan - Fort Collins CO	400
Iglesia Luterana Cristo Rey, El Paso	1,263
Mission Endowment Fund	895
Mosaic Foundation	500
New Beginning Church (Women's Prison Ministry)	2,515
LAMP	201
Lutheran Advocacy New Mexico	198
Lutheran Family Services	70
Lutheran Ranches of the Rockies	1,951
Lutheran Social Services-Utah	2,406
Orphan Grain Train	426
Peace Lutheran, Joplin MO	479
Rainbow Trail Lutheran Camp	1,750
Lutheran Youth Organization	358
Seeds of Hope	6,980
Seminary Scholarship Fund	4,692
Urban Servant Corps	30

Total RMS Support from congregations & individuals

35,228



LANDSCAPES
OF FAITH

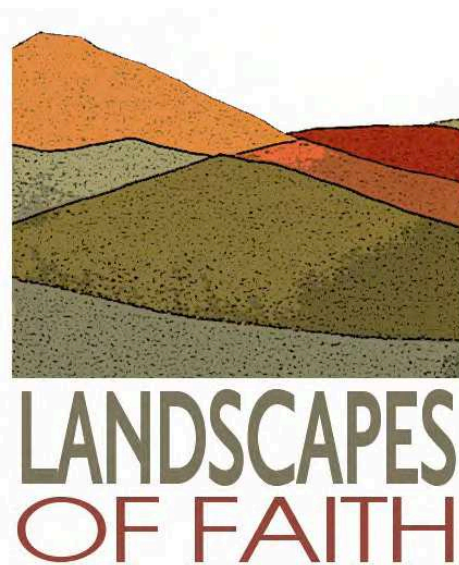
Potential Nominees

Bishop Election

2012 Synod Assembly
April 26-28, 2012
Colorado Springs



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



Potential Nominees for Bishop • 2012

Every individual whose name was submitted as a potential nominee was invited to complete a biographical and informational form. Sixteen pastors submitted that form. These persons are “potential nominees.” The nomination process takes place at the Rocky Mountain Synod Assembly, April 26-28, in Colorado Springs. The ecclesiastical ballot (nominating ballot) is not limited to these individuals. The biographical forms are intended to provide information for further conversation and discernment prior to the nominating ballot at the assembly.



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

POTENTIAL NOMINEES FOR BISHOP 2012
ROCKY MOUNTAIN SYNOD



Kristi Beebe



Scott Beebe



Susan Candea



Nathan Doerr



Kathy Gerking



James Gonia



Patricia Holman



Daniel Holt



Robert Kippley



Stephanie Kopsch



Bruce Kuenzel



Steven Leiser



Steve Loy



Robert Moss



Wayne Pouppirt



Dena Williams



Connie Winter-Eulberg



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop⁵⁶
Biographical Form for Potential Nominees

Name Rev. Kristi K. Beebe

Current Position and Dates of Service Pastor, 1992 - Present

Current City and State of Residence Littleton, Colorado

Congregation of Membership Nativity Lutheran Church

Date and Year of Ordination 5 / 26 / 88



Previous Positions

Mission Support Assoc./Fundraising; Wartburg Seminary

Chaplain, Trauma 1/Flight for Life; St. Anthony Hospital

Youth Director, Christ Luth.Church, Highlands Ranch CO

Parish Resource Center; Denver CO

Assistant to the Bishop; Arkansas-Oklahoma Synod

Director of Hospice; Ponca City, OK

College and Post Graduate Degrees and Institutions

Wartburg Theological Seminary; M.Div.

Pacific Lutheran University; BBA, Marketing emphasis

Dates of Service

2009 & 2010

January 1990 - September 1992

January 1990 - September 1992

January 1990 - September 1992

May 1988 - December 1989

September 1987 - December 1989

Dates of Study

1984 - 1988

1980 - 1984

Current Board / Committee / Community Service

Participate in Habitat for Humanity Building Days

Invocation for Installation of Commerce City Mayor

Co-Director, Luther Academy of the Rockies Cont. Educ.

Highland Elementary School, classroom & art volunteer

Highland Elementary School, choir volunteer

Dates of Service

2007 - present

January 2012

1995 - present

2007 - present

January 2012 - present

Past Board / Committee / Community Service

RMS Council Member, including Executive Council

Mission Outreach Board Liaison; Evangelism Task Force

Metro East Conference Dean

ELCA Youth Gathering Synod Coordinator

RMS & Western States Youth Gathering Coordinator

Dates of Service

2000 - 2008

2002 - 2004

1995 - 2000

1988 - 2009

1990 & 1993, respectively

Honors / Honorary Degrees / Specialized Training / Other

Crossways Bible Study Training; Association of Lutheran Development Executives Training;

ELCA Mission Developer's Training; Swedish Medical Center Volunteer Chaplain; Chaplain &

Preacher for RMS "Invitation to Service" event; Commerce City Business & Professionals; ALPHA

Training; Chaplain at Timothy McVeigh trial; Developed "Covenant with Registered Sex Offenders"

Document, keeping children safe while allowing all to worship; Helped develop document on

"Congregations Dealing with Pastor Accused of Sexual Misconduct;" Capital Campaigns; MIF

What gifts do you believe you would bring to the office of bishop?

My deep love for God, the church, and all of God's people in their marvelous diversity, combined with my wide range of service in the church (Parish Pastor, Chaplain, Asst. to the Bishop, Youth Ministry, Hospice Director, & Crisis Ministry) and my God-given gifts would enable us to partner together to "equip the saints for the work of ministry, for building up the body of Christ." (Eph. 4:12).

After having served 20 of nearly 25 years of ordained ministry in the RMS, I have an extensive knowledge of the geography & diversity of the synod, and, while rejoicing in it, also look for creative ways to bridge the distances between us.

Having served on Synod Council when "Vision, Passion, Action" (VPA) came into being, I fully understand the Synod Priorities currently before us. I'm not afraid of hard work, endless hours & extensive travel. Travel and being in service to others energizes me, rather than depletes me. As an extrovert, I easily build and from relationships with people of many diverse backgrounds, lifestyles, cultures & personalities. I have gifts to form collegial relationships and to help network and connect people together in mission & ministry. I strive to welcome the member & the stranger in a hospitable fashion, lead worship & preach in a way that gives life, proclaims Christ, crucified & risen, challenges people to live out Christ's Great Commission, is relevant to our life, and brings joy into our gathering.

I am a servant leader with gifts of empowerment & encouragement, organizational & administrative skills, faithfulness to the gospel & its proclamation, an ability to create, shape, & communicate mission & vision, & a deep desire to be actively present, engaged, & accessible to rostered leaders and congregations.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

In the book, "Credibility: How Leaders Gain & Lose It, and Why People Demand It," it states: "Serving others is the most glorious and rewarding of all leadership tasks." Looking forward to serving God in a new role & calling, both pastoral & administrative, and serving our rostered leaders and congregations, in a faithful, authentic, and loving manner excites me as I respond to this potential nomination for Bishop. The RMS is blessed with a wealth of gifted people, and thinking about the myriad of ways we can work together in the synod, and in the ELCA as a whole, to reverse the downward trends of participation in the faith community, as stated in Ken Innskeep's statistical report, truly excites me. Having accepted a call almost 20 years ago to a dying congregation, who, after prayerful consideration, decided to relocate and return to mission status, I know what it is like to watch new life unfold and to see growth in faith and ministry. It's pure joy! I look forward to helping shape a vision for mission in our synod that energizes, excites and motivates others to find new life & new joy in their own particular settings and ministries. We have been called to be Christ's hands, feet, and voice in a world which so desperately needs to hear and see God's grace, mercy, forgiveness and new life. As Bishop, I would seek, not only to be present for, to affirm, support, & thank our own synodical leadership & congregations, but also to be present in the larger church and world on your behalf. The most challenging aspect of this call as "Chief Legal Officer & Advisor" would be admonition. We live by grace, but there are times when the law must be spoken & carried out. When we love & care for people, this "tough love" is tough on everyone, even though necessary in certain situations. Another challenge is finding more ways for all rostered leaders & congregations to feel connected, valued, & supported in our synod.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Growing up I had a poster on my bedroom door with a picture of a little girl holding a beautiful yellow daisy. The caption on the poster read: "You see the love of God in a tiny flower, do you also see God's love in me?" I strive to live my life so that others may see God through my word & actions. Nothing about this would change if I were to be Bishop. Wherever I would travel throughout this great synod and ELCA, I would continue to do as our baptismal service commissions us: "To let your light so shine that others may see your good works and glorify God in heaven." All Christians are called to model our faith in our lives. Not only have I committed to live this way when I am in a professional ministry setting, but also in my personal life. I pray that my husband, my children, my non-churched friends, my neighbors, my children's friends & their parents, and all others I come in contact with during the course of daily life, will see God's love shine forth through me ... not for my glory, but for God's alone. I make myself available, therefore, for pastoral care and for conversation about faith and life, not only to congregational members, colleagues, and family, but also to those who have not yet come to the faith. Hopefully my witness, both silent and spoken, will lead them to Jesus. Albert Einstein said: "There are two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle." What a marvelous reminder that all of life is a gift, and that, even in the midst of trials and tribulations which we will all face, life truly is a celebration, and God is always present and with us. This shapes my life and enables me to model faith in all circumstances. I believe in "holy humor," and love to laugh & enjoy life, but I also know when and where life calls for a more serious, reverent, prayer-filled, and reflective tone. I model faith in various service events & by going beyond a tithe in my giving

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

The "Bishop Profile," 1 Timothy 3:1-7, & the constitution of the RMS clearly define the role of a bishop. But, to quote Luther, "What does this mean?"

For me, it means that with the Holy Spirit's guidance, in collaboration with a gifted staff & the helpful voices of Synod Council members, and through dutiful study of God's Word, a bishop is called to be a good administrator, a creative visionary, a leader of the mission, a generous steward, a careful manager of the synod's benevolence dollars, & the "head pastor," providing pastoral care to all rostered leaders; being present, visible & available for leaders, congregations, & other ministries, both in times of crisis & times of celebration; & faithfully engaging in Word & Sacrament ministry, including duties of ordination, installations & assemblies. A bishop must be a servant of the servants of God, a model of faith in the world, prayerful, collegial, non-judgmental, build up synodical, ELCA, & ecumenical relations & concord among people, striving for justice & peace, work in teamwork with others; & agree to disagree when necessary. Steve Miller said: "No leader can possibly have all the answers ... the actual solutions about how best to meet the challenges of the moment have to be made by the people closest to the action ... the leader has to find the way to empower those frontline people, to challenge them, to provide them with the resources they need, & then to hold them accountable. As they struggle with ... this challenge, the leader becomes their coach, teacher & facilitator." I see that as a powerful role of the Bishop. Or as "The Message" translates Phil. 4:5: "Make it as clear as you can to all you meet that you're on their side, working with them & not against them. Help them to see that the Master is about to arrive. He could show up any minute!"

What would you expect of congregations (and other ministries)? And what should they expect of you?

Partnership, prayer, participation, and faithful proclamation of the gospel in both word & deed is what I would expect of congregations and other ministries of the RMS. I hope they would expect the same of me.

In addition, one could expect me (& the Office of the Bishop) to be guided by 12 principles & practices, including, but not limited to the following: 1. Christ-centered living, persistent prayer, & diligent Bible study; 2. Faithful & vibrant Word & Sacrament ministry; 3. Pastoral Care for Rostered Leaders, & for congregations in crisis; 4. Benevolent & attentive administration of the Candidacy Process, the Call Process, Ordinations, Consecrations, & Installations; 5. Conscientious attention to all Administrative tasks of the Synod Office; 6. Assist with Conflict Resolution & work to create Healthy Leaders & Congregations; 7. Strive to be good stewards of one's own, and of the Synod's benevolence dollars, time, & talents in order to best and most fully support the vital ministries of the synod & ELCA; 8. Accessibility & Availability so that rostered & lay leaders would feel free to contact me and expect a prompt reply; 9. Building Bridges & Relationships throughout the Synod, including networking, social media & other avenues for even better communication; 10. Commitment to Youth & Household Ministry, Education, Discipleship, Faith Formation, & other ministries of our church that attend to teaching the faith and growing disciples; 11. Commitment, Support, & Facilitation of existing & grassroots congregational & ELCA ministries such as Evangelism, Outreach, Stewardship, Mission, etc.; and, 12. Willingness to be creative, to take a risk, & to step out in faith, knowing that God is always faithful & forgiving.

How do you practice self care and nurture your spirituality?

Martin Luther said, "God writes the Gospel not in the Bible alone, but also on trees, and in the flowers and clouds and stars." A large part of my self care involves going out and enjoying God's great creation through various activities and travel with my family, friends, and even by myself. I am a passionate skier, golfer, hiker, and mountain climber. My husband & I have climbed all 54 of Colorado's 14,000 ft mountains, as well as summited Mt. Kilimanjaro for our 20th wedding anniversary. It brings me great delight to watch our daughters tackle black mogul runs on the ski slopes along with us. In addition, I work out at the Rec Center daily.

When we first adopted our two darling daughters from China, little did I know what an incredible blessing they really would be in our lives, and, that they would be another part of my own self care and spirituality. They keep me active, laughing, and delighting in even the simple things of life & living. Together, the girls and I plan neighborhood events, take karate lessons, find ways to serve people in need, & are learning (or in my case, re-learning) Spanish. Our family attends Chinese Heritage Camp each year, travels back to Washington State to spend time with my family & friends at the ocean, and attend the Luther Academy of the Rockies Continuing Education event together. I have been privileged to have two sabbaticals during my ministry which brings a time for concentrated study, travel, & physical & spiritual renewal.

I live in thankfulness to God for my many blessings, maintain a positive attitude, enjoy Nicholas Spark's novels, spend quality time with family & friends, & as Luther said, "Pray, and let God worry." A healthy mind & a healthy spirit living in a healthy body is always my goal.



Name Rev. Dr. Scott K. Beebe

Current Position and Dates of Service Pastor, February 2009 to Present

Current City and State of Residence Vail, Colorado

Congregation of Membership Mount of the Holy Cross Lutheran Church

Date and Year of Ordination 06 / 16 / 85



Previous Positions

Lutheran Church of the Holy Spirit, Littleton, CO

Prince of Peace Lutheran Church, Ponca City, OK

Dates of Service

January 1990 to January 2009

June 1985 to December 1989

College and Post Graduate Degrees and Institutions

Grace University, BA

Wartburg Theological Seminary, M. Div.

Phillips Theological Seminary, D. Min.

Dates of Study

1977-1981

1981-1985

1996-1999

Current Board / Committee / Community Service

Vail Mountain Rescue Group

Rotary

Vail Religious Foundation

Beaver Creek Religious Foundation

Edwards Religious Foundation

Dates of Service

2009 to Present

2009 to Present

2009 to Present

2009 to Present

2009 to Present

Past Board / Committee / Community Service

Candidacy Committee

Rainbow Trail Board of Directors

Co-Director Luther Academy of the Rockies

Lutheran Center for Theological Studies

Chaplain, Denver Police Department

Dates of Service

1999-2009

1995-2001

1995 to Present

1997-2001

1990-1993

Honors / Honorary Degrees / Specialized Training / Other

Via de Cristo Assistant Spiritual Director

ALPHA Leader Training

Healthy Congregations Workshop

Conference Dean, South Metro Conference

Chaplain-Invitation to Service

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

I have served for nearly twenty-seven years as an ordained pastor in both solo and multi-staff parishes. I've also served on various boards and committees of the Synod, including the Candidacy Committee and the Board of Rainbow Trail Lutheran Camp. As a Co-Director of the Luther Academy of the Rockies for sixteen years I've had the opportunity to work closely with faculty from all of our Lutheran Seminaries.

One thing I've learned over the years is that life in the church (at whatever level or expression), is a curious mix of joyful moments that set the heart to singing, often followed by events that can break that same heart.

I bring to my vocation a great love for the church in all its multi-faceted expressions and a desire to be, as Gregory the Great called it, "A servant of the servants of God."

I believe that I bring to my call a teachable spirit that is willing to learn, the ability to admit mistakes, seek forgiveness when necessary, learn its lessons and move on.

Life in among God's people can have its challenges...to those I bring an empathetic heart, an inquisitive spirit, and a mind willing to ask difficult questions and probe for authentic answers.

I enjoy leading worship, proclaiming the Gospel, teaching our rich tradition and heritage, providing pastoral care, and creating vision that builds up, encourages and challenges the community of faith.

I'm excited by the opportunities for creating vision, outreach and mission here in the Rocky Mountain Synod and in the ELCA.

A survey by the Gallup Organization indicates that in the U.S. today there are more than 200,000,000 residents, ages 18 and over. Gallup divides this group into four religious categories; 12% deeply committed Christians; 28% who attend church sporadically; 45% are un-churched but receptive; 15% are "New Agers," adherents of other religions or atheists.

I get excited when I think about the possibilities and challenges that we face as a church to pray, plan and program in ways that speak to people in all four categories, not just one or two of them.

Further research indicates that there are two primary influences on whether people move toward church involvement as adults: (a) religious beliefs formed in pre-college years and, (b) adult decisions based on current needs and social relationships.

If such is the case, then I believe we have incredible strengths and resources which we can use to speak to our generation. I dream of a church deeply committed to proclamation of the Gospel, ministries of compassion, and a risky vision that trusts God's faithfulness.

The great challenge is to walk in faith with patience and perseverance allowing God's future to fold!

I believe that we become and are shaped by what we attend to. If we attend to the things of God, e.g., loving God and neighbor, prayer, the means of grace, the proclaimed word, we become godly, gracious people.

As a living model of faith, I've learned that the commandment to "love one another as I have loved you," begins at home. As a husband and father of two daughters, I've experienced much of what the "professional ministry" demands through the gentle (and sometimes, not so gentle), prodding, challenging, and molding influences of life at home.

The focus of my life as a husband, father and pastor has become one of prayer, proclamation, teaching, and attentive listening. I have learned to be a servant of the Word of God and of the people of God. In order to fulfill my vocation I attempt to spend regular time in prayer and study as it relates to my life and ministry and; pastoral care of those whom I serve.

I believe that living and serving faithfully means being diligent in my preparation of sermons and teaching. It means being thoroughly biblical and relevant in my preaching, teaching and pastoral care. Living faithfully means participating in systematic reflection on my "practice of ministry" both at home and in the congregation I serve. It means reading and studying for personal growth--not just materials related to sermons and teaching.

Faithful living constantly reminds me that teaching precedes change; that taking Sabbath time for family, prayer, rest and reflection is important; that participating in life long learning, is not a pious option but rather it is a divine mandate in order to water the wellsprings of creativity and vision. Finally, living faithfully means being a generous steward of the financial resources God has given me.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

I believe that serving as a pastor (or bishop), in the ELCA in general and in the Rocky Mountain Synod in particular, is neither a privilege nor a right granted by the church. It is a Call to an Office, ordained by God and administered by the church through the power of the Holy Spirit.

I believe that both the function and role of the pastoral vocation is best defined by what Martin Luther called the seven "notae ecclesiae" (marks of the church). 1. Proclamation of the Word (preaching); Administration of the Sacraments (2. Baptism & 3. Holy Communion); 4. Exercising the Office of the Keys (Confession and Absolution); 5. Participation in the Ministerium; 6. Leading worship in a Christian community; and 7. Bearing witness to the theology of the cross as opposed to a theology of glory. These are the marks or the defining characteristics of what I believe to be constitutive of the pastoral office.

As with any pastor, I believe that a bishop is called to preach, to pray and to exercise, what was called in earlier times, the care of souls.

I believe the role of Bishop is to be one of encouragement and challenge, helping rostered leaders and congregations deal frankly and faithfully with conflict, offering admonition and oversight to the many ministries of our Rocky Mtn Synod; helping our church to imagine a new future filled with promise, grace and hope.

What would you expect of congregations (and other ministries)? And what should they expect of you?

The following principles are helpful in my ministry and I would hope they can be followed by congregations:

- +Do no harm
- +Live with patient endurance; especially on those days when hurt, suffering, frustration and pain come unbidden, trusting that God gives strength to endure.
- +Give diligence to the control of my tongue, attending to the sacredness of language. I strive to keep my words from being cheapened through over inflation or demeaning speech.
- +I respect the personhood of all people by keeping boundaries and honoring the oath of the Confessional.
- +I strive to be a good steward of God's gifts to me and to model that stewardship for the congregation I serve.
- +I value collegiality along with mutual encouragement and correction.
- +I avail myself of a confessor and I am a confessor to others.
- +I strive to live a life of personal integrity.
- +I believe that faith is risky--such risk opens the door to the possibility of suffering, complexity and brokenness, but it also opens the door to joy, grace, and the discovery of God. If my primary value is "security" or being "right," then not much will come of my ministry.
- +I am proactive in building and supporting nourishing friendships.
- +I view "success" in my ministry in terms of faithfulness to my call not in terms of numbers, budget or programs.
- +I strive to keep alive the wonderment and surprise of the Gospel and God's unconditional love for me and all creation.
- +I remember that the church (in whatever expression) belongs to God--God was here long before I showed up. Therefore, I choose to see it as a gift to be honored and cherished.
- +Soli Deo Gloria--to God belongs all the glory!

How do you practice self care and nurture your spirituality?

The wonderful thing about having two daughters that are seven and nine is that they keep me grounded and centered in what is truly important. They are a constant reminder that we are born with a need to be in loving relationships and we never outgrow that need.

I practice self care by spending time with my family, taking sabbath time to rest and "re-set the mechanism" as well as going on vacations to visit old haunts and new horizons.

I'm an avid mountain climber, skier, mountain biker and hiker. I enjoy travel, backpacking, camping, and fly fishing. When at home I enjoy wood working, taking care of the lawn and doing the laundry.

I nurture my spirituality by starting each day with devotions. I spend time out of doors (with the family and alone). I'm a voracious reader of novels, stories about adventure and history. I enjoy wrestling in conversation with colleagues about current theological and social issues. I meet weekly with a group of fellow pastors for mutual conversation and consolation.

I believe very strongly in the importance of sabbaticals for all rostered leaders. Over the course of nearly twenty-seven years in parish ministry, I have been blessed to have had three sabbaticals which allowed time for focused study, travel and rest. Each sabbatical has infused me with a new passion for ministry and a renewed vigor to serve God's people.



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop⁶⁴
Biographical Form for Potential Nominees

Name Susan Candea

Current Position and Dates of Service Pastor - King of Glory Lutheran Church, Loveland, CO; 3/30/06 - present

Current City and State of Residence Loveland, CO

Congregation of Membership King of Glory Lutheran Church, Loveland, CO

Date and Year of Ordination 09 / 28 / 83



Previous Positions

Solo Pastor - Our Savior's Lutheran Church; Topeka, KS

Co - Pastor - St. John's/Immanuel; Ellis/WaKeeney, KS

Dates of Service

1989-2006

1983-1989

College and Post Graduate Degrees and Institutions

MDiv from Wartburg Theological Seminary, Dubuque, IA

BS in Political Science for California Lutheran College

University of Northern Colorado

Dates of Study

1979-1983

1981-1983

1979-1981

Current Board / Committee / Community Service

Chair - Lutheran Advocacy Ministry of Colorado

Synod Campus Ministry Team

CASA - Court Appointed Special Advocate

Dates of Service

2007-present

2008 - present

2006 - present

Past Board / Committee / Community Service

Consulting Committee for ELCA Justice for Women

Chair - Topeka Center for Peace and Justice

Central States Campus Ministry Team

Central States Synod Council

Dates of Service

2006-2011

2002-2006

2001-2005

1986-1992

Honors / Honorary Degrees / Specialized Training / Other

Topeka Center for Peace and Justice - mediation training

School of Martial and Meditative Arts - anti-bullying training & facilitator

Sophia Center - two years of course work for Spiritual Direction certification

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Servant Leadership - I am open to learning from and listening to new and different perspectives with the confidence to make decisions based upon the needs of the community and guidance of the Spirit.

Strong Communicator - I preach and teach the Word of God in relevant and engaging ways, am able to listen and hear what others are saying and speak directly and clearly to articulate visions and decisions.

Organizational Skills - I am able to multi-task, tend to details, while still keeping the larger vision in view so that the work and ministry can be done in an environment that promotes and encourages creativity.

Compassionate Care of others - I am present to others to support and encourage them in times of challenge and crisis so that they experience the presence of Christ and the church.

I would be excited to bring a style of leadership that is open to the leading of the Spirit and the gifts of individuals and communities in the church, to use my gifts in a way that would impact the mission and vision of the church to be God's voice and hands in the larger community, and to support, equip, and encourage the ministry of congregational leaders and communities.

The challenge of this ministry would be to remain open, listening to the various voices while still prioritizing resources, time, and energy in a balanced way that recognizes both the possibilities and limitations of our ministry together.

As bishop I would live out my faith by the way I treat others with respect and care, recognizing and affirming their gifts and by the way I judiciously use the role of bishop to speak out for and on behalf of others on justice issues. I live with integrity, with my words and actions matching which helps individuals to trust my leadership and my care. I take seriously the public role of the church and have testified at a senate hearing on behalf of justice for gay and lesbian persons and spoken publicly through a local newspaper after the 2009 Churchwide assembly, emphasizing that the decision at that assembly was to respect the diversity in the church and continue to live together in Christ. In addition to my public role as pastor, I am present with people in their times of crisis, supporting them through prayer and listening.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

I believe the role of the bishop is to enable the congregations and individuals of the synod to be the church in their location by supporting their lives and ministries, challenging them with the larger vision and ministry of the church, and bringing these congregations and individuals together to do the ministry of being God's hands in this place. In the Rocky Mountain Synod it is important the bishop articulate the Word of God, reminding all of ministry to which Christ calls us, challenge leaders and congregations to continue to grow in faith, and be open to the new possibilities and opportunities presented through the Spirit.

I would expect congregations to financially support the work of the synod, to participate in whatever ways they are able in the larger ministry of the church, to share their ideas, concerns, needs, and resources, and to pray for the ministry of the synod and other congregations.

Congregations can expect me to be accessible and willing to listen to their concerns and ideas, to be offer support and resources in response to their challenges and needs, to challenge them to see and participate in the ministry to which we are called as disciples of Christ, and to pray for them.

I find a variety of spiritual practices helpful, such as journaling, daily devotions, meditation, prayer beads, walking labyrinths. I care for myself by exercising on a regular basis, eating a balanced diet, taking time to rest as well as tending to and connecting with family and friends. I also nurture my spirituality by continuing to engage in theological and continuing education opportunities.



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop⁶⁸
Biographical Form for Potential Nominees

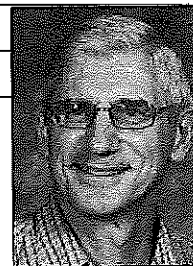
Name Nathan P. Doerr

Current Position and Dates of Service Senior Pastor of St. Philip Lutheran Church, January 7, 2002 - present

Current City and State of Residence Littleton, CO

Congregation of Membership St. Philip Lutheran Church

Date and Year of Ordination 06 / 29 / 80



Previous Positions

Ascension Lutheran Church, Colorado Springs, CO

Our Saviour's Lutheran Church, Casper, WY

Dates of Service

August, 1980 - November, 1990

November, 1990 - January, 2002

College and Post Graduate Degrees and Institutions

Texas Lutheran College

Wartburg Theological Seminary

Dates of Study

1972 - 1976

1976 - 1980

Current Board / Committee / Community Service

RMS Companion Synod Committee

RMS Initial Interviewer for Candidacy Committee

Dates of Service

2005 - present

2010 - present

Past Board / Committee / Community Service

Wartburg Theological Seminary Board of Regents

RMS Synod Council

RMS Candidacy Committee

Wyoming Medical Center Ethics Forum

Metro South Conference Dean

Dates of Service

1986-1988

1994-1998

1994-2000

1996 - 2001

2004-2005

Honors / Honorary Degrees / Specialized Training / Other
Healthy Congregation Training

Stephen Ministry Leadership Training

Facing the Mourning Facilitator Training

Safe Haven Training

What gifts do you believe you would bring to the office of bishop?

I would bring a deep sense of call and love for our Savior. I would also bring a love for the Church despite all of its faults. (After all, I am a part of this Church!)

I would bring a working knowlege of three of the ten conferences of this Synod---having served as a pastor in these three conferences. I would bring an understanding of both the metro area of Denver and the unique challenges of the outlying areas of this Synod.

I would bring an awareness of my strengths and weakness. I would bring authenticity. (I continue to grow, but I cannot be what I am not.) I would bring a commitment to use the many gifts of this Synod and those around me. (I believe in team!) I would bring a vision of service, a commitment to love, and a dependency on God's grace.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

I would be excited to encourage health in the congregations and leaders of this Synod by helping them focus on lives of service beyond themselves.

I would be excited to learn more about the ministries of the people and congregations of the Rocky Mountain Synod and to encourage their inter-connectedness with each other and with the wider Church and world.

I would be excited to help grow the stewardship of time, talents and money of this Synod.

I would be excited to connect the ministries of this Synod with the mission and outreach of the ELCA, the inter-national Church and our ecumenical sisters and brothers throughout the world.

I would expect that all of the above and just about everything about the ministry of the Bishop's office would be challenging. My learning curve would be huge! Learning to lead the RMS in Assembly would be a new skill to learn. How to balance the demands of this office with family and personal time would be another challenge.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Faith is not something that I take on and off. Every day is another day to live for God. I believe that it is important to follow Jesus in word and deed. I also believe that we are called to be faithful in the small things of life. How we live as a member of our families, our circle of friends, and with those we meet each day is as important as how we live and act in the public arena.

I believe that God shows no partiality. In response to this belief, I work to do the same in my contacts with others.

I have been married for thirty-five years to a loving and forgiving woman. I have three adult children, a daughter-in-law, a son-in-law, and a grandson who encourage me in my walk of faith through their examples. I attempt to share the love and forgiveness of God that I continue to receive so graciously each day.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

My understanding of the role of a synodical bishop in the ELCA is that of building a bridge or a connection between the congregational expression of the church and the national, or wider, expression of the church. It is a position given authority through Word and Sacrament. It is a ministry of proclamation, teaching, oversight, administration, reconciliation, discipline, pastoral care, and much more.

The role of a bishop is to represent the ELCA to the wider world, to uphold the confessions of the church, to ordain, commission, and consecrate rostered leaders of the church, to guide the mission of the specific synod in which she or he serves, administer the work of the synod, work with ecumenical partners and reach out to develop understanding with people of all faiths, and advocate and encourage governmental and societal leaders towards greater justice.

In other words, it is an impossible job. It will require prayer, daily dependence on God, and wisdom to delegate and use the skills of all those around you in this Synod and throughout the Church.

My specific understanding of the role of the synodical bishop in the Rocky Mountain Synod is of one who understands both the missional nature of this Synod and its diverse demographics. We are blessed in the Rocky Mountain Synod to have people who have witnessed and participated in the ministry of the Church in many places and ways. Our diversity is both a gift and a challenge. The challenge is to continue to be at the forefront of new mission starts, border ministry, outreach, the emerging church, stewardship, strong campus ministry programs, camping ministry, and much, much more!

What would you expect of congregations (and other ministries)? And what should they expect of you?

I would expect congregations and the ministries of the Rocky Mountain Synod to be outreach and service oriented. I would expect that congregations and leaders would network with and join with others both within the ELCA, the wider Church, and in the world to accomplish the work of sharing the good news of Jesus Christ in word and deed. I would expect rostered leaders of the church to abide by the guidelines of the church, to support one another in the work we are called to do, and to adopt healthy habits of self care.

I would expect congregations and the ministries of this church to be grounded in the gospel, service minded, and generous and gracious in caring for the leaders of this church.

I would expect and pray that the people of this Synod live out God's grace and love in their daily lives and thus, bearing witness to a God of grace.

I would expect lots of problems, but none to great for God to handle.

From me, you can expect that I will rely upon God's grace and power. You can expect that I will work hard and bring the gifts that God has given me. You can expect that I will seek to join with God in the work that he is already doing through you. You can expect that I will take the office, but not myself too seriously. You can expect that we will have fun serving God in this awesome Synod together!

How do you practice self care and nurture your spirituality?

I like the wholeness wheel of the ELCA. Practicing self-care means talking care of ourselves physically, emotionally, and spiritually.

I run for about 30 minutes four to five mornings a week. This is prayer time and "centering time" for me, as well as personal time. It helps me order my day and gives me energy.

I hike in the summer and ski in the winter. Hunting, fishing, gardening, camping, snowshoeing and reading are also activities that I enjoy. I have been up 44 of the 54 14,000 foot peaks in Colorado. These activities help me not to lose a sense of self in the midst of my call to care for others.

Daily devotions are a part of my days. The Psalms are a favorite resource for these devotions.

I seek to gather with peers and friends who keep me honest, centered and growing. A clergy consultation group, text study groups, and a spiritual direction group have all been positive, growing experiences for me.



Name Kathy Gerking

Current Position and Dates of Service Interim Associate Pastor, Bethesda Lutheran Church, Ames, IA since 12/01/11

Current City and State of Residence Iowa City, Iowa

Congregation of Membership Zion Lutheran Church, Iowa City

Date and Year of Ordination 11 / 04 / 90



Previous Positions

Interim Pastor, First Lutheran Church, Fairfield, IA
Volunteer Pastor, Redeemer Lutheran, Jerusalem
Interim Associate Pastor, First Lutheran, Fremont, NE
Assistant to the Bishop and Mission Director, Iowa City
Pastor, Nazareth Lutheran Church, Cambridge, IA
Adjunct Faculty, Grand View College, Des Moines, IA

Dates of Service

November 2010 - January 2011
April - August, 2010
March 2009 - December 2009
December 1996-November 2008
November 1990 - December 1996
September 1989 - May 1990

College and Post Graduate Degrees and Institutions

Wartburg Theological Seminary, Dubuque, Iowa
Dana College, Blair, Nebraska

Dates of Study

1983-1987
1978-1982

Current Board / Committee / Community Service

Mosaic Foundation Board
Task Force on Racism, Poverty, and Public Safety

Dates of Service

since November, 2011
since August, 2010

Past Board / Committee / Community Service

ELCA Churchwide Nominating Committee
ELCA Consultative Panel on Lutherans and Islam
ELCA Special Committees on Call Process
Riverside Lutheran Bible Camp Board, Story City, IA
Central District Executive Committee, ALC

Dates of Service

2005-2011
2006-2010
1996, 2006
1992-1996
1976-1978

Honors / Honorary Degrees / Specialized Training / Other

I have been honored to serve in the church in a wide variety of ways. Recognition has come for me primarily in affirming words from colleagues and parishioners. During my tenure with the Division for Outreach, I received many types of training as the church continues to look for what will energize and renew leaders for faithful and creative witness in this world. I helped write a manual on working with multiple point parishes. I learned some church consulting practices with Bill Easum. I've been taught Community Organizing skills. I have been trained as a Bridgebuilder with Pete Steinke, etc.

What gifts do you believe you would bring to the office of bishop?

As I have been tending to the Interim work in my present setting, we have been redesigning the "Spiritual Gifts" Inventory process at Bethesda. I have been reminded that primary gifts for me seem to be Administration, Writing, Mercy, and Leadership. I believe I also bring a fresh creativity and willingness to try new ways of doing old things, guided by a sense of values and outcomes.

During my tenure serving on the Southeastern Iowa staff, I often received affirmation for my presence and guidance. I made time for people and listened attentively to them. I engaged honestly and openly with colleagues and congregational leaders, providing gentle exhortation and seeking positive solutions. People came to me with their concerns, and I provided responsive and collaborative direction and intervention when needed.

I will also bring to any work in the church a love for our companions in Christ around the world and a desire to learn from them. I delighted in tending to the Companion Synod relationship we fostered and strengthened, and in finding ways to channel the inspiration and commitment it nurtured amongst so many.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

I would be energized by serving once again as a synodical servant of the church. I am responding to this invitation to serve with the Rocky Mountain Synod out of my simple piety that I need to say "yes" until there is a good reason to say no. I also trust that what God calls us to, God will indeed equip us for. I have served in a variety of settings, which would help equip me to serve with the RMS.

Another reason I am compelled to respond to this request is that I want to affirm the Rocky Mountain Synod for the process they are using to prepare for the Ecclesiastical Ballot process. I believe that for our church to reflect a more diverse leadership pool, we would be well served by careful attention to this process -- examining both its history and assumptions. I am now included in those praying for your call process, and hope you continue to show creative innovation in many aspects of leadership for ministry.

I was so blessed to serve for 12 years in a Bishop's office, I know how difficult and draining it can be. I was energized by assisting congregations to find new life and new leadership, and sometimes heartbroken by the struggles that people faced even within our beloved institution.

The most challenging aspect of this call for me, I believe, would be to provide leadership and vision for a judicatory in which I have not lived or worked. I would welcome the challenge, trusting in the Spirit's call.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

I believe that the model we should all look to is Jesus. Anyone else sets us up for either disappointment or idolatry.

That said, we are called as his disciples to live our lives following his example; To be regular in bible reading and communal worship, to proclaim the life-giving power of the forgiveness of sins in what we say and through choices we make, and to respond to needs we see in our local communities as well as around the globe, seeking justice and peace.

"Call" is at the core to be involved in helping others. Most recently, I have provided administrative leadership to a dialogue in our local community seeking to build relationship and understanding in light of cultural and racial differences.

I regularly push myself beyond my "comfort zone." In 2003, I was involved in grassroots efforts in Iowa to ask all presidential candidates visiting Iowa to make commitments to support funding the Global Fund for HIV, Aids, and Malaria. I learned so much from engaging with this issue at that time. It is important to bring people together around issues that seem insurmountable. We do so believing that with the Holy Spirit guiding us, our discipleship exercised in the world can indeed accomplish holy things. With God, nothing will be impossible.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

I believe that the most important thing that a synodical bishop provides is guidance for leadership to support healthy congregations. The bishop serves as a public sign of the presence of the church, and a convenor of groups to work on issues to address our common concerns and strengthen the common good.

I know the metropolitan Denver area a bit from visits over the years, I spent a wonderful summer as staff at Sky Ranch Lutheran Camp in 1980, and recently I have visited in New Mexico. In 2007 my family and I were blessed by participation in the Luther Academy of the Rockies, which is my most recent visit to the landmark which lends its name to this synodical ministry.

I can see that the Rocky Mountain Synod bishop must travel a great deal and develop a strong staff team to serve so wide a geography. It would not be the first time I would have a joyful and steep learning curve. I trust others would help (including making wise use of new technologies to bring us closer), and I do enjoy travel.

I believe these would be sound mutual expectations to begin with:

Faithfulness to the Gospel using the best of our abilities;

Communal discernment about how we will do that with hopefilled and spirited actions;

Transparent and timely communication;

With all the above bathed in prayer and grace.

I make time for things I enjoy, and the list is eclectic and everchanging. Time with friends and family always lifts my spirits.

I seek every opportunity possible to worship, glad for the extra chances that a visit to a seminary or participation in a conference afford. A daily devotional life nurtures my spirituality. I have always experienced multiple staff settings as a gift to strengthen my own spirit and trust in the presence of God. I have been strengthened through the ministry of my Spiritual Director, and many colleagues.

But I think of "self care" primarily as an ongoing discernment of the Holy Spirit's activity in and around me. I believe that God provides for and cares for us. Self care is not about reserving time for myself, but investing my "self" in lifegiving relationships and purposes the Spirit leads me to.



Name James W. Gonia

Current Position and Dates of Service Area Program Director: West Africa, Tanzania, Madagascar since 01 Feb 09

Current City and State of Residence West Dundee, Illinois

Congregation of Membership Atonement Lutheran Church, Lakewood, CO

Date and Year of Ordination 06 / 12 / 88



Previous Positions

Associate Pastor - Atonement Lutheran Church, Denver

RMS Missionary-in-Residence

Teacher and Director - Betela Seminary, Madagascar

Regional Evangelism Co-Director, Tolagnaro, Madagascr

ELCA Missionary, Language Study, France/Madagascar

Youth/Education Director - Christ Lutheran, St. Paul

College and Post Graduate Degrees and Institutions

Luther Seminary - MTh in Islamic Studies

Luther Northwestern Seminary - M Div

Valparaiso University - BA in Geography

Dates of Service

Jan 1, 1999 to Jan 31, 2009

Sep 1, 1998 to Dec 31, 1998

Oct 1, 1994 to 30 Jun 1998

Aug 1, 1990 to Sep 30, 1994

Jul 1, 1988 to Jul 31, 1990

Jun 1, 1982 to Aug 31 1984

Dates of Study

1993-1994 (degree awarded 1997)

1984-1988

1978-1982

Current Board / Committee / Community Service

Lutheran Mission Cooperation Board - Tanzania

Dates of Service

October 2010 to present

Past Board / Committee / Community Service

RMS Global Mission/Companion Synod Committee

RMS Hunger Summit Planning Committee

RMS Assembly Planning Team

Univ of Denver - Interfaith Religious Advisory Committee

Dates of Service

1999-2009

2006-2009

2008

2002-2008

Honors / Honorary Degrees / Specialized Training / Other

Presenter on spiritual practices for Young Adult in Global Mission orientations (2009-2011)

Teacher of classes on Islam for Lutheran Lay School of Theology and in RMS (1999-2008)

Led Companion Synod trips to Madagascar (2001, 2005, 2006)

Teacher of classes on Islam for Lutheran Lay School of Theology and in RMS (1999-2008)

What gifts do you believe you would bring to the office of bishop?

Having been encouraged by colleagues to open myself to the possibility of serving in the office of bishop, I approach this process with what my spiritual director terms "holy indifference", meaning that I trust the Spirit with equal measure to both call forth the right leader for our synod and to guide my future in ministry. Below are gifts for this particular ministry that others have identified and that I recognize in myself.

I bring a passionate commitment to the ELCA as a vital - albeit imperfect - vehicle for God's grace in the world. This commitment is matched by an equal willingness to imagine new ways to participate in the mission to which Christ us.

I have been privileged to serve our church at the congregational, synodical, churchwide, and global levels. I believe strongly that being a globally-engaged ecumenical church with three interdependent expressions is a tremendous strength.

I am a collaborative leader who seeks out the perspectives and gifts of others in both the visioning and implementation of ministry.

Having lived and worked among people at the margins, questions of wealth and poverty, power and privilege, empowerment and sustainability, justice and stewardship, shape how I approach decisions about commitments, priorities, and use of resources.

I am accustomed to and prepared for the rigors of extensive travel.

I bring a deep love for our synod, a commitment to the well-being of our rostered leaders and their ministries and a willingness to face our challenges together.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

My wife and I consider the Rocky Mountain Synod our home. I had a unique introduction to the RMS during a four-month missionary-in-residence following our service in Madagascar, during which I visited congregations in nearly every corner of the synod. I can think of nothing more exciting than traveling the length and breadth of the RMS to experience and support the ministry taking place today and to engage in conversation about our vision for mission and what it means to be the church together.

I am fed by the opportunity to get to know people and places more intimately and I love building bridges of understanding and collaboration among people who may have radically different perspectives and life experiences.

It would be an honor to represent this synod and its commitments in the public forum, in the wider church, and in the world.

Challenges for me would center around matters of synodical constitution, governance and protocols in which I am not well versed. It would be steep learning curve.

On a personal level, I question how serving in the office of bishop might impact my current relationships with colleagues in the synod and elsewhere.

I know that I will also need to make an intentional effort to create space for personal rest and renewal amid the many demands of this call.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

At this point in my life being a living model of faith – as a bishop, or as a pastor or as a person – has less to do with particular actions and more to do with the authenticity from which those actions spring. To me, authenticity means living with a humble acceptance of one's own limitations and imperfections yet with the courage to use one's gifts and talents for the sake of serving. Authenticity also means letting others see both your strengths and vulnerabilities as well as your desire to trust God's boundless and unfailing grace.

To the extent that any of us are able to live from an authentic place, I believe that all our actions, no matter how ordinary, carry within them the potential to bear witness to the One in whom we live and move and have our very being.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

The various expectations of a synodical bishop in the ELCA in the context of our Rocky Mountain Synod have been well articulated in the RMS Bishop Profile. The following two descriptions point to roles that I particularly value for our synod:

Connector:

A bishop must engage at the congregational level while embodying the bigger picture of the larger church at work in the world. From such a vantage point a bishop of the RMS is uniquely placed to lead conversations about the dynamic relationship between the local and global church for the sake of the wholeness of the Body of Christ.

In our diverse RMS it is important that a bishop be able to navigate the various cultures (literal and figurative) present in our communities, congregations and leaders. Attentive to that rich diversity, a RMS bishop can serve as a bridge-builder, seeking to articulate a vision for mission that integrates our various contexts, perspectives, and ways of being in ministry.

Advocate:

I believe a bishop in the ELCA and in the RMS is called to celebrate the places where our gifts and talents as ELCA congregations already thrive while consistently pointing us to the margins where we are called to engage. At the same time, I understand a bishop to be an advocate for rostered leaders in particular. This means being actively engaged in discussions about the conditions, policies, and processes that not only foster healthy engaged leaders but create a path for all who are called into public ministry to serve in settings that are well matched to their gifts and passion.

What congregations/ministries could expect of me:

- A commitment to understanding local realities through visitation and conversation.
- A passion for articulating the vital connection between local ministry and the larger Body of Christ.
- Enthusiasm for sharing the local story as part of our larger tapestry of ministry.
- A collaborative style of leadership that seeks out the perspectives and gifts of others.
- Creativity and innovation when exploring opportunities, problems, or challenges.

What I would expect of congregations/ministries:

- The ability to articulate their sense of identity and mission.
- A willingness to see their connection to the community, the larger church, and the world.
- Support and care for their rostered leaders.
- Engagement with our shared ministries through the synod and the churchwide offices.

As one wired with an abundance of energy and stamina when it comes to matters of ministry and work, I've learned the hard way the value of practicing self care and nurturing my spiritual life. I am grateful for the opportunity I have had in the last five years to grow in my self-understanding and in my awareness of God's loving presence in my life through tools like the Enneagram and writers like Richard Rohr and Eckhard Tolle, through practices like contemplative prayer, mindfulness and focusing, and through regular spiritual direction. I am grateful that such tools and practices are being seen more and more in our Lutheran circles.

I have discovered that I am at my best when I exercise with regularity, connect with the outdoors, spend time alone, feed my soul through music, eat well, and connect genuinely with those I love. I have learned the value of a daily routine of stretching and prayer; I have experienced how my spirit resonates profoundly with expansive landscapes like those of the Rocky Mountain West; I have come to appreciate more deeply than ever the gifts of my relationship with family and friends.

The spiritual and self care practices I have learned over the past years have expanded my capacity for living in the unknown and embracing the pain of life. Connecting to my own heart and to the presence of the Spirit within me allows me to embrace more fully the messiness that is the church and to dwell more contentedly in the mystery that is God.

I understand that in any ministry to which I am called, my commitment to self care and spiritual practice must remain central if I am to offer myself in loving service. Thus I can honestly say that self care and the nurturing of my spirituality will remain a priority.



Name Patricia L. Holman

Current Position and Dates of Service Senior Pastor, St. Paul Lutheran Church, 6/2003 to present (interim 8/01-5/03)

Current City and State of Residence Albuquerque, New Mexico

Congregation of Membership St. Paul ELCA, ABQ NM

Date and Year of Ordination 02 / 05 / 89



Previous Positions

Assistant to Bp. for Interim Ministries, part-time

Interim Pastor, St. Matthew ELCA, Aurora CO

Pastor, Bethel ELCA, Aurora CO

Interim Asst. Pr., Atonement ELCA, Lakewood CO

Assoc. Pr./Pastor, Christ the Savior ELCA, Aurora CO

Dates of Service

01/1998 - 05/2003

1998-2001

1995-1997

1994

03/1989-06/1993

College and Post Graduate Degrees and Institutions

M. Div., Wartburg Theological Seminary, Dubuque IA

B.A., Luther College, Decorah IA

Dates of Study

09/1983 - 12/1987

Current Board / Committee / Community Service

Called Back at the Well Advisory Board

NM Conference of Churches exec. dir. search committee

United Blood Services whole blood/platelet donor

Dates of Service

2002-present

2011

2002- present (at 13.5 "gallons")

Past Board / Committee / Community Service

Rocky Mountain Synod Council

ABQ Opportunity Center board (housing for homeless)

LOGM-CO Policy Committee (now LAM-CO)

RMS Congregational Life Board

Bonfils Blood Services whole blood donor

Dates of Service

2006-2010

2003-4

1995-1998

1988-1992

1992-2001

Honors / Honorary Degrees / Specialized Training / Other

Ministry Development Consultation (North Central Ministry Development Center, MN) -- 2010

ELCA Leadership Development Workshop (FL) -- 2007

Mediation Skills Training (Lombard Mennonite Peace Center) -- 1998

Intentional Interim Ministry training (Interim Ministry Network) -- 1996

Advanced Clinical Pastoral Education, Presbyterian/St. Luke, Denver CO --1993-4

What gifts do you believe you would bring to the office of bishop?

It would have been helpful to reflect with the person who submitted my name as a potential nominee before responding to this process. Since I don't know who that is, and since I did serve for four years in the synod office (part-time), I have decided to use this opportunity to share my perceptions of the role of Bishop as we move into the next chapter.

The expectations of this person are wide-ranging and demands can be overwhelming. No one person can "do it all." The gifts I brought to the table which were often affirmed and seemed to resonate with the folks I served include the following:

- +a deep commitment to following Jesus, including a willingness to walk with the "other";
- +a passion for hospitality and extending Christ's radical welcome;
- +a healthy sense of humor;
- +a willingness to address conflicts and manage my own response to them in a way that reflects the gospel priority of preserving the relationships;
- +a demonstrated ability to lead faith communities through times of transition, and to encourage rostered leaders in their own discernment process;
- +a successful career in my "former" life (insurance company officer and actuary) and involvement in a faith community as an active lay adult member before being ordained.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

Even though the path of the past 25 years has been anything but smooth or "normal" (even my internship in 1986-7 began without a supervising pastor), I love serving the Church. Two particular phrases from the scripture readings included in the services of ordination and installation guide my pastoral ministry: that we are stewards of the mysteries (including the people we are called to serve) and to be found trustworthy.

The role of Bishop takes the intensity and challenge of pastoral ministry to a whole new level. The most challenging is that this is a highly public role. It requires someone able to be present in this public way at churchwide, synod and congregational levels. At the same time the demands of this office call for someone wise enough to build a program and support staff whose structure and personnel complements the Bishop's gifts, works together to achieve the priorities of the synod's ministry, and is accessible and trusted by folks throughout the synod.

Being in NM for over ten years has helped me see how "front-range-centric" this Synod has become. For the sake of the Church's future that must be changed.

The current Bishop has been in office for over three terms; this will be a challenging time for the Office of the Bishop, for congregations, and for synodical ministries as we adapt to changes in style and vision.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Ideally the Office of the Bishop models trust, forgiveness, accountability and authenticity in relationships with those within the Church and outside it. Accessibility is key to facilitating a faithful relationship between synod folks and the Office of the Bishop. One of the challenges in this regard is to spend time with the people. Setting priorities and modeling the care and nurture of relationships with constituents facilitates communication and helps build trust. There simply is no substitute for being present and accessible, even if it is sometimes via digital media.

During a seminary class in Pastoral Care the professor emphasized the need for balance between the ministry of presence and the ministry of absence. I have discovered over the years that this is a wonderful way to deepen trust in both personal and professional relationships.

While the wholeness wheel gives a good picture of the areas needing balance in any leader's life, it seems to me that the demands on the Bishop call for concentric circles of support within the Church as well as a network of support that extends outside the Church. I believe this is true for all who serve in the Office of the Bishop. Personal and public support from the Bishop's own household members/extended family will be essential during the 6-12 years this person serves.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

The synodical bishop is a partner in mission, a visionary leader and a pastor to the people of the synod, one who engages in ministry with a prophetic imagination. Each person serving as Bishop lives that out differently given the particular context and the particular constellation of gifts, needs and resources that person brings. This role includes some degree of community, churchwide and global connection in addition to the direct leadership support of the synod's ministry.

Faithful stewardship of all resources, including money, speaks volumes to folks looking for a leader to follow. We cannot be the Church in this area in any authentic way without giving consideration to the "least among us" and balancing our need for convenience/expedience with the needs of our neighbors. I expect the Office of the Bishop to be clear about priorities, open to listening to the concerns of partners and adapting those priorities as needed to strengthen the partnership for the sake of God's mission in this time.

The synodical bishop and staff intentionally work with lay people to strengthen the ministry and edify the Church especially in the outlying areas of this synod (what we in New Mexico lovingly call "la frontera").

Neither the Bishop nor the Office of the Bishop can fly solo.

I expect my sisters and brothers in this synod to join me in active and honest support of whoever is called to serve as the third Bishop of the Rocky Mountain Synod.

My sincere desire is for a leader who will take us energetically into the next chapter of life together as RMS-ELCA

+encouraging hope,

+engendering trust, and

+inspiring us to new ways of being Church.

Whoever serves needs the support of the people in prayer and gracious yet candid feedback so that we can respond with creativity to the opportunities we have, and together make a difference in the lives of people for the time we're given.

I pray, exercise, meditate and nurture healthy relationships with family, friends and folks within and outside the Church; I pray similar sources of joy for our newly-elected Bishop.

Thank you for the opportunity to share my thoughts.

✕

Pr. Pat Holman



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop⁸⁴
Biographical Form for Potential Nominees

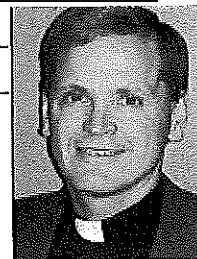
Name Daniel J. Holt

Current Position and Dates of Service Pastor at Ascension Lutheran Church beginning November 1, 1998

Current City and State of Residence Colorado Springs, CO 80909

Congregation of Membership Ascension Lutheran Church

Date and Year of Ordination 06 / 15 / 86



Previous Positions

Pastor at Trinity Lutheran in Fowler, CO

Pastor at American Lutheran in Winifred, MT

Pastor at Roy Presbyterian in Roy, MT

Dates of Service

August 1991 through October 1998

June 1986 through July 1991

June 1986 through July 1991

College and Post Graduate Degrees and Institutions

St. Olaf College BA

Luther Seminary MDiv

LSTC DMin in Preaching

Dates of Study

1977-1981

1982-1986

2007-2010

Current Board / Committee / Community Service

Coordinator for CROP Walk

RMS Candidacy Committee

Dates of Service

2009-current

2004-current

Past Board / Committee / Community Service

Centered Life Board (Samaritan Counseling and Ed.)

Centered Life Board Chair

Dates of Service

1998-2005

2005-2011

Honors / Honorary Degrees / Specialized Training / Other

Five Clinical Pastoral Education (CPE) units. Four with Samaritan Counseling and Education Center

Six CPE units as Supervisor in Training with Samaritan Counseling and Education Center

- CPE Supervisors' Rev. Pam Roberts and Francis McWilliams from 1997 through 2002

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

I trust in God's love for me and others. I try not to take myself too seriously and find humor where I can. I believe that I can relate well to a variety of people. I have had positive ministries in small, rural towns for twelve years as well as in medium sized church in an urban setting for thirteen years.

A few years ago, I completed my Doctor of Ministry in Preaching. My project was titled, Preaching Baptism to Strengthen Community Identity. Part of my goal was to use preaching to center the congregation on our baptismal identity while we dealt with the difficult conversations around sexuality. I drew on the early church's sacramental preaching tradition as well as modern African American preaching theory.

I have had eleven units of Clinical Pastoral Education (CPE). Six of those units were as a supervisor in training. As a student in CPE, I came to understand my own family history with its shame and loss and how that has shaped me and grew in my ability to make new choices based on my gifts and theology of grace. As a supervisor in training, I learned both how to listen more deeply, live with limits, and use myself in support of other's learning.

I served for twelve years on the board of the Samaritan Counseling and Education Center which is now known as Centered Life. I was the Chair of the Board for the last six years of that time. I grew in my ability to run meetings, in my understanding of fund raising and organizational development. I have served on the Candidacy Committee for the last seven years and have recently become the chair of that committee. Through serving on this committee, I have grown in my understanding of the ELCA particularly in regards to ELCA process around formation for ministry.

I look forward to a challenge and new learning. I am a person who tends to view things with an eye toward how we can do them better. I would enjoy being part of finding those next steps forward for us as Synod. I would look forward to working with the faithful members and gifted leadership in our churches. My hope would be to continue the tradition of a talented, dedicated and collegial Synod Staff. I enjoy the challenge of teaching and preaching.

I see numerous challenges. It would be a challenge to deal with church conflict and the pained negativity that goes with it. The Synod's financial support has been decreasing. It is hard to watch financial cuts impact staff and ministries. The Bishop has a demanding schedule and a good deal of travel. I would grieve leaving my congregation. I would miss them and my role as their pastor.

Luther wrote that there are three necessary conversions: heart, mind and purse. These also work well in addressing how we live our faith.

Our hearts are known through relationships. Few things speak more strongly of our faith in Jesus as how we treat each other. I would strive to live out my faith through loving relationships marked by listening, encouraging, challenging and, when needed, setting boundaries. Further I am someone who has some passion about what we do in ministry and can express that to others.

I have engaged my mind in the study of theology, paleontology, psychology and other areas. I would give an example of thoughtful engagement of a Lutheran Christian with the many developments and issues facing us.

Living models of faith give of their time and money. I have been generous in my giving both time and financial support to various organizations. For instance, I am the current Coordinator on the leadership team for the Colorado Springs CROP Walk. I have supported other local ministries with my time and money. We have wonderful Camps, Campus Ministries, Lutheran Family Services, ELCA Global Missions, Disaster Fund and World Hunger that I have supported and would be glad to champion.

Living models of faith grow. I am someone who has valued growth and would continue to grow for my own sake and for the sake of God's work in the world.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

The Synod Constitution lists numerous administrative and pastoral responsibilities of the Bishop. For me the foremost role of the Bishop is in pastoral leadership. Pastoral leadership in our Synod needs to be both relational and Lutheran. The Bishop's pastoral leadership helps keep us centered on our Lutheran identity. When we are clear about who we are and whose we are, it is much easier to know what we need to do or not do as we meet challenges and make decisions. Pastoral leadership depends on the quality of relationships the Bishop has with the people. In this sprawling Synod, it is important to find ways to keep in touch and build community.

The Bishop has numerous responsibilities on behalf of the Synod with other organizations. We are one of many communities doing God's work in this world. I would seek to partner with others where we can for the sake of the gospel and good works.

We already have a well developed Vision, Passion and Action (VPA) plan in place. I believe that it would be wise to continue with this and help facilitate its implementation among us. In leadership, I believe it is important to facilitate and promote the good work that Holy Spirit is raising up through us. This is how the role of pastor is understood at my current congregation. I would need time to get a better sense of what has happened and is happening before I would say something in particular that I would focus on from VPA. My congregation has benefitted from the emphasis from VPA on faith formation

Finally, the Bishop has a role in helping us figure out how to respond to the Synod's declining financial support.

In Galatians 5:6, Paul wrote that what finally matters is faith working through love. I will expect us to be people who trust that God is in and with us so that love happens through us. I would expect that we would work to find all the places possible to pull together for Jesus' sake. I would not expect that we would agree on all issues but that we could have respectful conversations around those issues. I expect that we will try to live within the generous boundary lines of what it means to be a member of the ELCA.

I understand that we will not always measure up to high standards of faith working through love. I know that we may be less than respectful when we are not at our best. We are sinners that will need grace and saints that can be surprisingly wonderful.

People should expect from me faithfulness to and love for God, the Holy Scriptures, our Lutheran heritage and our ELCA church. They should expect a theologically thoughtful and pastoral person who would lead the Synod forward in mission and ministry. I would work hard to make sure responsibilities of the office are well done in timely manner. I will be steady in conflict and respectful of all people. I will be positive and hopeful about our future. I will be myself. I will pray for them.

I am an outdoor person and enjoy getting away into the mountains. My life is refreshed by getting outside to run, walk, bike, ski, fish and so forth. I also do better when I stay in shape and work to maintain this. Emotionally, I am supported when I take time to be with family and friends. I also find energy when I have something to look forward to and a challenge to work on. Spiritually, I need to be around other faithful people. I am fed through the community in worship. For me, I gain spiritually through listening to the scripture. I try to let the scripture message work in me before I speak it to others. On occasion I need time for retreat so that I have some structured time to let go and be refreshed.



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

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Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

Name Robert Kippley

Current Position and Dates of Service Pastor, Shepherd of the Hills Lutheran Church, 2003 - present

Current City and State of Residence Canon City, Colorado

Congregation of Membership Shepherd of the Hills Lutheran Church

Date and Year of Ordination 06 / 10 / '83



Previous Positions

Chaplain, Minot, ND State Univ. Catholic Student Center

Moderator of a rural team ministry of 7 congregations

Director of Missions for Cath. Diocese of Bismarck, ND

Senior Pastor, Our Lady of Grace Cath. Ch., Minot, ND

Intern Pastor, Faith Lutheran Church, Griswold, Iowa

Pastor, Grace / Red River Luth. Churches, Hallock, MN

Dates of Service

1984-1989

1986-1991

1986-1998

1991-1998

1999-2000

2000-2003

College and Post Graduate Degrees and Institutions

Bachelor of Science, Bus./Economics, NDSU, Fargo, ND

Minor Phil.&Classical Lang., Cardinal Muench Seminary,

Master of Arts & Divinity, Mount Saint Mary's Seminary,

Sabbatical, Lutheran School of Theology in Chicago

Luther Seminary, General Lutheran Studies

Dates of Study

1976-1979

Fargo, ND 1977-1979

Emmitsburg, Maryland 1979-1983

January - April 1998

September 1998 - May 1999

Current Board / Committee / Community Service

RMS Mission Partners Committee

Sangre de Cristo Hospice and Palliative Care Board

of Directors. Chairperson, Board Dev. Committee

Member of PICO CAN Colorado Clergy Action Network

Dean of the SE Colorado Conference of the RMS

Dates of Service

2008 - present

December 2009 - present

2010 - present

January 2012 - present

Past Board / Committee / Community Service

Chairperson, Diocesan Foreign Mission Committee

Priests Personnel Board, Diocese of Bismarck

Fraternity of Priests Board of Directors

Minot, ND Catholic Schools Board of Directors

Minot, ND YMCA Board of Directors

Dates of Service

1986-1998

1987-1990

1987-1998

1991-1998

1996-1998

Honors / Honorary Degrees / Specialized Training / Other

Peter Steinke Healthy Congregations Workshop at Luther Seminary Spring 1999

"Raising the Roof", Alban Institute book study addressing the revitalization of congregations 2004-5

Mental Health First Aid, 12 hour course, Certificate of Completion, Canon City, CO, May 2010

Natural Church Development, a congregational process of revitalization. We are working with the

Synod in the implementation of this process in our congregation here at Shepherd of the Hills.

PICO CAN Clergy Action Network National Leadership Training Certificate of Completion, 4/2011

What gifts do you believe you would bring to the office of bishop?

I was ordained a Roman Catholic priest in 1983 and served in the Diocese of Bismarck, North Dakota until transitioning out of the priesthood and Catholicism in 1998. While in Catholic ministry, I served as an associate pastor of a large congregation, university chaplain, moderator of a seven congregation rural team ministry, Director of Missions for the Diocese, and Senior Pastor of a large congregation with staff. I served on the Diocesan Council of Priests, Priests Personnel Board and coordinated the Fraternity of Priests support group.

Over time I began to find that Catholicism no longer reflected my evolving faith. Issues that became problematic were Papal Infallibility; the priest as the primary mediator of God's grace; the need for an annulment prior to remarriage; prohibition of women to ordained ministry; the necessity of private confession; mandated celibacy; church polity; the treatment of gay and lesbian people, and the attempt to silence theologians who disagreed with the hierarchy. After reading the Augsburg Confession, I applied for candidacy in the ELCA, studied at LSTC and Luther Seminary, and have been serving in pastoral ministry for thirteen years in the ELCA in both small and midsize congregations.

I bring a wide variety of ministerial experience to the Office of Bishop and have been involved with the administration of small and large congregations, necessitating both an expansion building project in one congregation and the consolidation and closing of another congregation. I have been a part of various ministerial teams and prefer to work in close collaboration with others.

I have also been instrumental in giving leadership to various clergy groups.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

Grace is important to me and I welcome proclaiming this message wherever possible.

I respect the courage of the ELCA to lead in the evolution of our society by becoming an inclusive Church, where people on the margins of our society are welcomed in the main aisle of our congregations. Lutheran advocacy ministries promoting social justice for poor and marginalized people reflect the work of Christ. Whether bishop, pastor or laity, working in this environment is indeed a blessing.

Present statistical trends of shrinking budgets and congregations indicate many challenges await the new bishop. The forces behind these trends are complex. We will need to better address congregations that are marginally viable. More resources and training around the theme of revitalizing congregations would be helpful, as well as guidance in the consolidation, yoking and merging of congregations.

If elected bishop, I would meet with Conference Deans to discuss how their role could be enhanced and ways Conference meetings could be more missional in focus. Discussing strategies in ministry to strengthen our congregations and finding stepping stones for people to become part of a faith community who are reluctant to follow traditional routes would be helpful.

Mainstream denominations' influence in our society is being replaced by religious bodies that are more often than not, characterized by fundamentalism with little interest in issues of social justice. The prophetic voice of Christ and his concern for poor and marginalized people will need to be emphasized.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

I believe we are in the midst of a huge religious shift in our society, which has been going on for over fifty years. Author Phyllis Tickle calls it "The Great Emergence". It has also been referred to as "A New Reformation". Whatever it is called, it seems God is up to something new these days, but navigating it is not easy. One thing is for sure, it has changed the religious landscape of our county and attendance in our congregations.

This is an exciting time where the presence of the risen Christ is birthing a new vision. Like the Great Reformation of the 16th century, today's Reformation requires prayerful discernment. Luther steered the Church between Roman Catholicism on one hand and the fundamentalism of the Radical Reformers on the other. A similar process is needed today.

Like Peter walking on turbulent waters, he stayed above it by keeping his vision firmly fixed on the living Christ, who challenged his religious assumptions. The water today is equally as turbulent and our vision continues to be on the risen Christ who is challenging our religious assumptions.

I am not satisfied with the status quo and, for the most part, neither are our children and grand children. My basic question in life is: "Where is the living Christ?" and "What is he up to these days?" I'm not sure what else matters.

Compassion is central to my life and my faith is lived out in many ways through my pastoral ministry. Given what has been termed "The Great Recession", I find myself concerned about budget cuts that will hurt poor and marginalized people. The growing gap between rich and poor people is a moral issue that threatens the future of our society.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

First and foremost, the Bishop is to proclaim and embody the Gospel of Jesus Christ. He or she is called to be Bishop of ELCA Lutherans within the Rocky Mountain Synod, while also showing concern and care for all living in the geographical boundaries of the Synod and throughout the world.

The role of the Bishop is to: Promote unity, mutual respect and understanding throughout the Synod. Be a person of courage when providing a voice of compassion and justice for people being exploited and marginalized by individuals or social systems that need changing. Create a unified and competent team to replace the gifted team that has been serving under the excellent leadership of Bishop Bjornberg. Be a person who is a collaborator, of good judgment, respected and approachable. Be grounded within ELCA Lutheranism and work with others to discern where the Holy Spirit is leading the Church today. Provide oversight and pastoral care for the ministry of the Synod. Ordain, commission, and consecrate approved ministry candidates. Be the chief ecumenical officer of the Synod. Respect and collaborate with Churchwide, administrate the work of the Synod, and fulfill other details listed in the Synod's Bishop Profile.

Particular to the Rocky Mountain Synod, the Bishop must strive to hold congregations and ministries throughout the vast geographical area of our Synod together and promote a sense of solidarity in ministry.

Given all these responsibilities, the Bishop will need to have a good work ethic, while also practicing healthy self care. He or she will need to have a disciplined spiritual life and seek union with the living Christ.

What would you expect of congregations (and other ministries)? And what should they expect of you?

I expect congregations and ministries within the Rocky Mountain Synod to be composed of people of love and compassion, who take their relationship with Jesus seriously, and strive to more effectively engage in ministry that transforms the world.

I realize this is a tall order for all of us, (i.e. to love others, live for Jesus and strive to give ourselves away in his service to transform the world). But in the end, what else really matters?

A major job of the Synod is to remind us of this focus. This becomes complicated when done within the many complex, varied and sometimes confusing situations within congregations and other synodical ministries. Yet, this is exactly where leadership is needed.

To be elected Bishop would be in many ways, a heavy cross to bear. Anyone who thinks otherwise need only to read the statistical trends within the ELCA.

As Bishop, I would work with other leaders to help congregations and ministries more clearly reflect the presence of Christ and engage in his mission.

We will need to stay mission focused without selling out to our culture. Fancy marketing and entertainment, preaching the gospel of prosperity, supporting societal prejudices and avoiding unpopular social justice issues may help create a mega church, but at what cost?

If elected bishop, I would rely on your love, mercy and collaboration in ministry. I would also empathize with pastors and other leaders trying to engage in ministry with shrinking budgets in a society that is becoming less interested in organized religion.

How do you practice self care and nurture your spirituality?

I have learned that self care is essential in ministry. I pray daily and strive to be attentive to the presence of the living Christ in the present moment. I enjoy spiritual reading and have found authors who write under the banner of Progressive and Emerging Christianity to be most helpful to my journey of faith.

I have had two sabbaticals in the course of ministry. One in 1998, which was instrumental in my transition into the ELCA. The other was during the summer of 2010, which was a great blessing. Congregations need to hold sabbaticals as a high priority for their pastors.

Exercise has been a very high priority for me. It started with jogging in college. More recently, I have embraced bicycling and participated in the 100 mile Sunrise Century in Boulder as part of my sabbatical. I enjoy biking 40 - 50 miles per week.

I am part of a spiritual formation group in my congregation and find sharing my faith and hearing others share how their lives intersect with the living Christ to be a great blessing. I also meet with a monthly support group with pastors and laity where we discuss issues of theology and support one another. I find these groups to be important to my life and ministry.

My family is a great blessing and nurturing it is a priority.

Links:

-- Articles published in The Lutheran Magazine online edition:
http://www.thelutheran.org/about/pers_on_detail.cfm?person_id=1588

-- Other articles:
<http://www.sothlutheran.com/pastorsplace.html>



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

Name Stephanie Kopsch

Current Position and Dates of Service Pastor, St. Andrew Lutheran Church, Arvada, October 1, 2005 - present

Current City and State of Residence Arvada, Colorado

Congregation of Membership St. Andrew Lutheran Church, Arvada

Date and Year of Ordination 03 / 28 / 93



Previous Positions

Ascension Lutheran Church, Cheyenne, Interim

Christ the Savior Lutheran Church, Aurora, Interim

Shepherd of the Hills Lutheran Church, Fort Collins

Friedrich's World Coffees, Des Moines, Barista

First Lutheran Church, Topeka, Kansas

Global Mission Unit, Presbyterian Church, USA

College and Post Graduate Degrees and Institutions

University of Geneva, Switzerland, Ecumenical Studies

Lutheran School of Theology in Chicago, Luth. Studies

Austin Presbyterian Theological Seminary, Austin, Texas

University of Heidelberg, Germany

Current Board / Committee / Community Service

Joint UCC/RMS/EKIB Cont. Ed. Proj/Heidelberg Catech.

Committee on Discipline, RMS

Building Blocks, Arvada

IHN/Growing Home

Past Board / Committee / Community Service

Continuing Education Committee, RMS

Honors / Honorary Degrees / Specialized Training / Other

Worked and studied in the context of nine denominations, two languages, and two continents

"This I Believe" Essay Broadcast on NPR

Preaching Prize from the Lutheran Peace Fellowship

Five Units of Clinical Pastoral Education at Emory University

Extensive International Travels

Dates of Service

March 2004 - February 2005

May 2003 - December 2003

May 1998 - May 2003

February 1997 - May 1998

April 1993 - August 1996

August 1989 - July 1991

Dates of Study

September 1996 - December 1996

September 1991 - May 1992

September 1986 - May 1989

January 1984 - June 1986

Dates of Service

May 2010 - present

May 2010 - present

November 2009 - present

May 2003 - present

Dates of Service

Fall 1999 - Spring 2003

What gifts do you believe you would bring to the office of bishop?

I feel neither the call nor the ambition to be the next bishop of the Rocky Mountain Synod. However, some kind soul has taken the trouble to nominate me and God has surprised me before. So the least I can do is answer a few questions.

I bring a life-long passion for the global nature of the church to my pastorate -- seeking to live in response to a Christ who reveals himself to people of all nations, cultures, and traditions, setting us free to live in service to one another. I have lived, worked, and studied in the context of nine denominations, in two languages, and on two continents, and became a pastor in the ELCA by choice, not tradition. Our Lutheran understanding of law and grace, and of sin and redemption, are the closest to how I experience my life and the state of the world: bound by our need to control and dominate, set free by the love, the life, and the death of the one who could give so much of himself that people knew he was closer to God than anyone else they knew. I love the feats that his life and his love and his death and his resurrection have inspired in people throughout the ages: in architecture and in music, in the healing arts and in the courage to stand up to acts of oppression and violence, in lives lived in faith, hope, and love. Those are the gifts that centuries of Christians bring to me, and that I am called to further in my life and in my ministry. And while those are their gifts to me, it is my gift to God and to the church to expand them, keep them alive, pass them on, and in all of that point to the one who is the author of them all.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

The greatest excitement for me would lie in the possibility to shape and focus the ministry of this Synod. Yes, the demands on a Synodical bishop are steep, and the 'job description' as defined by Chapter 8 of the Synod Constitution is rather daunting. Many responsibilities, dates, and commitments are fixed, as the accompanying letter to the nominees has already outlined. Nevertheless, what would excite me is how creative one can be in the space that's left: to advocate for the poor and for the needy by providing events/speakers on theology and biblical knowledge; by encouraging intentional clergy support and accountability groups/textstudies; by providing programs and resources on congregational health before the bottom falls out; by suggesting books and seminars on how leaders can stay healthy even in unhealthy settings; by promoting Ecumenical relationships in the context of already existing Ecumenical Agreements and defining the differences with denominations with whom we do not share table and pulpit. We do much of this already, though the priorities and emphases of subject matters that the next bishop sets will give new and changed impact to what we already do. The most challenging aspect is joined to the first: how to be connected to one another in a Synod as large as ours and understand ourselves as part of one large, overarching ministry. This will look different in rural Wyoming, Mormon Utah, the desert of New Mexico, the bordertown of El Paso, and the inner city of Denver. Technological advances (multi casting, close circuit) can help us with that. And yet, technology cannot substitute personal contact: extensive travel would be a requirement for a Bishop to know the churches and their ministries. That again requires large chunks of time and energy, not to speak of the inconvenience that such travel often brings.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

For years now, I have told myself every morning that, regardless what might happen that day, it will not be outside the redeeming power of God. To me, that is the most genuine statement of faith I can utter because it doesn't require the sugar coating of reality. Instead, it places its trust in the possibility that God can work with whatever we are struck with -- be it illness, betrayal, doubt, fatigue, or an inordinate amount of faith. God can work with all of that and weave it into the age-old tapestry that God is weaving with humanity, though ever so often, we might have to pay close attention to find our part in the pattern. The prayer practices of my Muslim friends have opened my eyes to the benefits of occasionally interrupting my workday for prayer and reflection -- praying the hours has long been a tradition in Christian monasticism, of course, but it came back to me through Muslim practices. On practical matters, I tithe my money to the church and my time to ministering in the world (IHN, Building Blocks, Soup Kitchen) while my favorite Heifer animal is, naturally, the sheep. But again, those are only the practical matters. Deeper seated is the conviction that each person is a child of God with something of value to contribute to the life of the community; that in the church, there's always enough for everyone as long as we are responsible stewards of what we have; and that in all of our life, we walk by faith and not by sight, trusting that God's love and presence will see us through.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

The Bishop is the face of the Rocky Mountain Synod. Through her/him, all congregations and rostered leaders of this Synod are represented in his/her actions inside the church and toward the world.

Within the Synod, the Bishop is called to teach and to preach, to connect and to advise, to preside, to ordain, to consecrate, and, all too often, to put out fires. Towards the world, the Bishop speaks with the authority of the ELCA and specifically the Rocky Mountain Synod as guided and advised by our denomination's Social Statements.

From what I have heard, the reality is that about 90% of the bishop's time is spent on dealing with complaints, conflicts, and grievances: even for the healthiest leader, this cannot be a healthy job description. In a Synod as geographically large as ours such conflicts take more time, more energy, and more attention than they would in many other Synods. And yet, it is the Bishop's role to listen and to advise and occasionally to censure, and to remind us of our common ministry which comes to us not from decisions made 'up high', or by some committee, but from the ministry that Jesus himself lived and taught and which we seek to follow.

The Bishop is also the 'prime communicator' between the denomination and the Synod. That requires a clear understanding of our Lutheran theology and our setting in the Rocky Mountain Synod. Furthermore, it requires the imagination and creativity to suggest different ways of interpretation and implementation in different congregational settings. Again, personal relationships with both clergy and congregations would be at the heart of this office and its ministry.

What would you expect of congregations (and other ministries)? And what should they expect of you?

I would expect them to pray for me as I would pray for them, for no relationship based on mutual and genuine prayer can ever completely disintegrate. I would expect them to minister to the people who are entrusted to them, and to do so with love and creativity and imagination in accordance with the tenants of our faith and its expression in our Social Statements. In turn, congregations and social agencies could be assured of my prayers and my respect for the ministry they are called to do for the sake of the world and for the sake of the church.

At its best, our ministry to serve people and the world is one of cooperation and mutuality. Even Jesus, the Gospels tell, sent out his disciples two by two and that sense of collegiality should shape everything we do and say in the church. No one can ever do everything by themselves but together, we are the body of Christ so that not individually but together, we can bear all things, believe all things, hope all things, and endure all things.

Lastly, and perhaps most obviously, congregations and ministries connected with this church could expect that I show up to observe their milestones with them: great accomplishments and tragic failures, anniversaries and unhappy dissolutions. While I know that this is incomparably more difficult on a bishop's schedule than on a pastor's I also know that the mere presence at such occasions brings more hope and confidence in a future than many written words can.

How do you practice self care and nurture your spirituality?

One of the greatest difficulties with a life in the church is that nothing is ever finished. Which meant for me that I needed to find a non-church interest that ever so often would provide me with a completed project. I had learned how to knit in 2nd Grade Home Ec class and discovered that knitting fulfills all my requirements on a hobby: challenge, portability, and completed projects. It is quite a feeling of accomplishment to have a beautiful piece on the blocking board and today, I can't imagine my life without a set of knitting needles in my reach anymore.

As an introvert, my greatest need is to find regular and sufficient time to think and feel my way through situations. Since I'm single, that's a luxury not too hard to come by. But I'm also intentional about my connection to my colleagues and friends: The weekly textstudy I attend is a priority on my calendar, and I keep regular contact with former friends and colleagues. Among them, I'm still friends with my boss from my days in the Global Mission Unit of the Presbyterian Church (USA) and our conversations, especially in the light of our respective denominations' recent sexuality studies, are both, ecumenical and supportive.

Physically, I seek some time outside every day, either walking or on my bike. Days off are often spent hiking or cross country skiing. And I've been practicing yoga since before it became hip to do so.

Finally, in order to make sure that not all my conversations take place among church people I participate in a Friday afternoon knitting group that includes Jews, Muslims, and agnostics. Yes, the conversations are often lively, but God is present in all kinds of places and conversations, including in the friendly surroundings of yarn stores!



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

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Name Bruce Kuenzel

Current Position and Dates of Service Pastor, Bethlehem Evangelical Lutheran Church, 2/2004 -- present

Current City and State of Residence Los Alamos, New Mexico

Congregation of Membership Bethlehem, Los Alamos

Date and Year of Ordination 6 / 17 / 84



Previous Positions

Granite Falls Lutheran Church, Granite Falls, MN

Senior Pastor

Associate Pastor for Youth and Family

Lutheran Church of the Master, Edina, MN

Associate Pastor for Youth and Family

Dates of Service

1997 --2003

1988 -- 1996

1984 -- 1988

College and Post Graduate Degrees and Institutions

D. Min., Lutheran School of Theology at Chicago

M. Th., Luther Seminary, St. Paul, MN

M. Div., Concordia Seminary, St. Louis, MO

B.A., Valparaiso University, Valparaiso, IN

A.A., Concordia College, Portland, OR

Dates of Study

1997-2001

1983-1984 (degree granted in 1991)

1979-1983

1976-1978

1974-1976

Current Board / Committee / Community Service

Dean, Northern NM Conference

Lutheran/Episcopal Campus Ministry Board, ABQ

Dates of Service

2006 - present

2009 - present

Past Board / Committee / Community Service

Bishop Election Design Task Force, RM Synod

Sunday Scientist Symposium I and II, ELCA

Dean, Lac qui Parle Conference, SW MN Synod

Green Lake Bible Camp Board, SW MN Synod

Lutheran Disaster Response, Crisis Intervention, MN

Dates of Service

2010

2005 & 2006

1994-1998

1992-1998

1997-2003

Honors / Honorary Degrees / Specialized Training / Other

Basic Certification, Academy for Biblical Storytelling, Network of Biblical Storytellers, 2010

Emotional Intelligence Training, Center for Emotional Intelligence and Human Relations, 2009

Clergy Development Institute, Alban Institute, 2003

Stephen Ministry Training, 1989 & 2006

Blandin Community Leadership Program, 2000

Christ College (honors college), Valparaiso University, 1977-1978

What gifts do you believe you would bring to the office of bishop?

Imagination is a gift I would bring to this office. I'm always trying to imagine new and better ways to do ministry and carry out our mission. Given that many congregations in our synod are struggling, a ministry of "holy imagination" is essential right now. The "same old, same old" won't do. We cannot do the same things the same way and expect different results. We need to innovate and experiment; but to do that we first have to imagine things differently. I've always liked how one biblical scholar put it: We must first imagine a new world before we can enter it. So the first order of business is to imagine a "new world," that is, a new way of walking together as a synod.

I'm also gifted at building community. I'm a thoroughly social creature. I want to get to know everyone in a room, not just in a casual, but deeply personal, way. Building personal, loving, gracious relationships is at the heart of my ministry. I'll do all I can to build a personal relationship with the rostered and lay leaders of the synod and with each ministry and congregation. Because of the geographical distance and the contextual diversity of our synod, community building is a challenging, but essential, dimension of this call.

I'm also both tough-minded and tender-hearted. I like to think long, hard, and deep. I can think through difficult issues and complex situations. This gift is especially important now as we seek to move fully into the twenty-first century and respond to the seismic changes and challenges that face us. At the same time, I'm extremely sensitive to the pain and suffering of others and seek to respond to woundedness "from the heart." I also have a heart for the least, the last, and the lost. I'm deeply committed to caring for them, and to eradicating the social injustices that hinder and handicap so many.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

We have a whole host of gifted leaders in our synod -- both rostered and lay, and a number of strong, vibrant congregations and ministries. One of the joys of this ministry would be the opportunity to collaborate with so many gifted leaders and congregations. I believe that the deans, conferences, boards, and committees of the synod have been under utilized, and I'd work hard to equip and empower them to function more fully and effectively.

I conceive of the synod as a network of leaders, congregations, and ministries. Thus, I also look forward to the opportunity to strengthen the connections that are already in place, and create new connections in emerging contexts. I believe that the more connected we are to each other the more powerful and creative our ministries will be.

A great challenge for me in this call would be the emotional toll of dealing with destructive conflict in congregations. There's no way I could keep the pain and grief of these conflicts at arm's length, nor would I want to. Rather, I'd need to be very intentional about doing the things that renew and refresh me emotionally so that I don't lose my joy in ministry.

The greatest challenge (and my greatest reservation about this call) is the travel demands and the time I'd have to spend away from home. Extensive travel is unavoidable as bishop of our synod. But I will not let the travel demands of this call threaten the quality of my marriage to my wife, Cynthia, or my relationship as a father with our three adult children. I'm willing to make sacrifices for the sake of the gospel, but my family life is not one of them. In fact, I think it's crucial for the bishop to model a healthy balance between work and rest and not be consumed by the demands of the office.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

At the heart of my faith is the conviction that God is, above all else, a God of grace. Everything we have from God is a gift of grace -- from our daily bread to our eternal salvation. The greatest gift we have is God's love in Jesus Christ. Thus, as the church -- the living body of Christ -- we are called to embody God's grace in our lives and in our world by loving everyone the Spirit brings into our lives.

One way I try to embody God's grace is by praying for the people who have hurt me the most. I first did this as a senior in seminary. I was denied ordination in the church body in which I grew up. I began to pray for the three professors who refused to approve me for ordination (for blessing, not for lightning bolts!). Over time, my anger, bitterness, and resentment toward them melted away. I don't know if my prayer changed them, but I know it changed me. I've prayed like this again and again in my ministry, and it's made a huge difference in how I respond in conflict situations.

A much more recent instance of trying to live into God's grace was the decision to be open to this call. I love serving at Bethlehem. I can't imagine a better fit, and I would count it a great blessing to stay and serve here for a long time. But the question is not "what do I/we want?" but "what does the Lord want?" "Thy will be done" is the paradigm for our intercessory prayer. The decision to be open to this call is, therefore, certainly about obedience; but even more about grace. For I've discovered, again and again, that what the Lord wants for me is always better than what I want for myself. So once again, I'm trying to surrender myself to the Lord's will (whatever that is in this!), trusting that the Lord knows what's best and will do what's best for me and for our synod.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

I believe that the most important thing for the bishop to do is lead the synod more deeply and fully into living out the grace of God. Here I find that the metaphor of the bishop as the leader of a jazz orchestra is helpful. For us as Lutherans, the "melody" is a given -- God's abundant grace in Jesus Christ. The centrality of grace is non-negotiable. The bishop's calling is to keep us faithful to that message/melody throughout the synod.

The bishop is not a soloist. Leadership is collaborative -- working with the leaders of the synod through boards, committees, councils, conferences, retreats, task forces, and so forth. The bishop is called to foster collaboration in every dimension of the synod's work.

The ministry of the bishop is also a ministry of shared decision making. The leader of a jazz orchestra doesn't make every decision. He or she makes some. But many of the music/ministry decisions must be left up to the orchestra/synod members. Improvisation requires freedom. The bishop needs to encourage and empower the leaders, congregations and ministries of the synod to "improvise" on the Gospel in their own unique setting.

Further, the ministry of the bishop is a ministry of mentoring/teaching. Just as the jazz leader helps the members of the orchestra become better musicians, so the bishop serves as a mentor and teacher to leaders and congregations so that they become more skilled at improvising on the Gospel, not just alone but with our ministry partners near and far. At times, this will mean challenging leaders and congregations to stretch in order to live the Gospel more fully and faithfully. The synod's strategic planning initiative (VPA) spells out the ways in which we need to grow.

What would you expect of congregations (and other ministries)? And what should they expect of you?

My vision of our life together as a synod grows out of my understanding of the divine life of the Trinity. The Trinity is a community of divine love -- three equal persons caught up in an eternal giving and receiving of the crucified love that is at the heart of the Godhead. Thus, as a synod we are to be a community that reflects that life and love.

If I'm called to this office, I'll seek to love the synod as fully as I can and strive to build loving relationships with all the leaders, congregations, and ministries of the synod. One of my first, and highest, priorities will be to visit personally with every rostered leader in active service, as well as every congregation and ministry, because loving relationships are not built at a distance. When I came to Bethlehem I visited nearly every home in the first few years I was here. I'd strive to do the same as bishop. In that same vein, I would also make it a priority to be present, in person, not only in times of joy and celebration (ordinations, installations, anniversaries, etc.) but also in times of conflict and crisis -- both personal and communal.

My expectation of the synod is that we would seek to grow in love for God and for each other, and become Christ's "beloved community" in a fuller way. Love requires a partnership and I would expect us to be full partners in ministry. I have no desire to serve alone. I would also expect a willingness to experiment and innovate. Many of the old ways of "doing church" aren't working any more, as the synod's recent ministry audit makes clear. We need to try a multitude of new things to make God's saving love more real, vibrant, and compelling, even if some of our experiments fail. We are free to fail, because God's love for us, as well as the coming of God's kingdom, doesn't depend on the success of our efforts.

How do you practice self care and nurture your spirituality?

I care for my body by sleeping well (including naps when I need to), eating mindfully, running regularly (mostly trails), and hiking in the mountains. I care for myself emotionally by seeing my therapist periodically (mostly to check-in and get an emotional check-up once a quarter), watching comedies and comedians (I need to laugh), working an average of fifty hours per week, taking at least one day off per week, and taking all my vacation time each year. I care for myself mentally by using all my continuing education time, attending the theological conference and the bishop's retreat every year, and reading a book every two or three weeks. I also work at nurturing my relationships with my family and friends. (We just became grandparents this past March -- what a delight!). I also took a three month sabbatical this past summer after two very demanding years in order to work on the "re" words -- relax, refresh, renew, recreate, recharge, and rejoice.

I nurture my spirituality by praying the Psalms (I'm using The Message these days), reading the poetry of George Herbert (he expresses my spirituality better than anyone else), listening to the great choral music of the Christian tradition (the Cambridge Singers are my favorite choir), learning Scripture by heart (I learn the gospel lesson by heart whenever I'm preaching), and meditating on great Christian art (right now I'm quite taken by the artwork in the St. John's Bible). I'm also fed spiritually by soaking in the beauty of the mountains of northern New Mexico, singing in our church choir, composing sermons, preaching and presiding on Sunday mornings (worship is a true joy at Bethlehem), going on retreats, and interceding for myself and for my family, friends, and congregation.



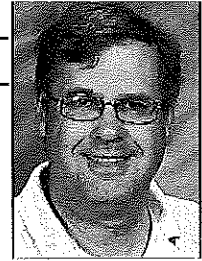
Name Steven John Leiser

Current Position and Dates of Service Pastor, Shepherd of the Mountains, October 2008 to present

Current City and State of Residence Salt Lake City, Utah

Congregation of Membership Shepherd of the Mountains Lutheran Church, ELCA

Date and Year of Ordination 06 / 25 / 03



Previous Positions

Intern, Mount Tabor Lutheran Church

Pastor, Mountain of Faith Lutheran Church

Dates of Service

1999-2001

2003-2007

College and Post Graduate Degrees and Institutions

Carleton College

University of Minnesota: BS

Luther Seminary

Pacific Lutheran Theological Seminary: MDiv

Dates of Study

1974-1975

1975-1978

1992-1999

2001-2002

Current Board / Committee / Community Service

Mission Outreach Board, Rocky Mountain Synod

Campus Ministry Grant Review Board, Rocky Mt. Synod

Dates of Service

2009 to present

2009 to present

Past Board / Committee / Community Service

Dean Utah Conference

Leadership Park City

Congregation President, Christ the King Lutheran, MN

Dates of Service

2005-2007

October 2011 to present

1991-1992

Honors / Honorary Degrees / Specialized Training / Other

General contractor: 1986-1996

HAP award (Homeowners and Associates in Partnership) from City of Vadnais Heights, MN 1993

Honor Society of Agriculture: University of Minnesota 1978

What gifts do you believe you would bring to the office of bishop?

"Like good stewards of the manifold grace of God, serve one another with whatever gift each of you have received." 1st Peter 4:10

I am not sure I am called to the role of bishop, but I do feel I am called into this discernment process. I am greatly humbled as I do not have many answers but rather so many questions. Still, I am open to new possibilities and perspectives.

I am honored to have my name lifted up as a potential nominee for bishop. I believe that we are created to be the body of Christ, not the bodies of Christ. That said, I understand that public ministry is a movement beyond self to love and serve our neighbors.

I root my call in the gift of baptism. This call takes place in the whole community as well as beyond the community to the world. My appreciation for the words, "The body of Christ, given for you" has grown. The "you" is me personally, but also for "you", that is, "we" the community of Christ throughout the world. It is within this community I am blessed to be called to share the abundance God shares with me. It is within this community that I celebrate the gift of being a child of God.

I am blessed with the understanding that the cross exposes who I am and that by God's grace and the power of the Holy Spirit I am enabled to join in Christ's ministry. I do so faithfully and prayerfully. I do so openly, compassionately, patiently, and respectfully. I do so with gifts God has shared with me including the ability to gather people while fostering and atmosphere of unity, fellowship, and collaboration ...even among people with diverse opinions and beliefs. I do so by speaking honestly and forth rightly while honoring individuals and systems.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

What would excite me the most about responding to this call? To share the love of God with the people of God. To open myself to the opportunity to grow in relationship with God and neighbor. To build upon traditions while being open to new possibilities.

A wise person once said, "The only thing that is unchangeable is the fact that things will change." It is good news that the Holy Spirit continues to stir things up in the Rocky Mountain Synod. Personally, I see change as exciting and challenging, not something to avoid but rather as an opportunity to learn and discern the work of the Holy Spirit and the creative Word that claims and reclaims us and, importantly, continually reshapes us.

Of course, there would be challenges. I struggle with what it would mean to give up life as I know it- both for myself and my family. I struggle with the thought of moving away from people that I love. That said, it is good news that God's love is found amidst our discomfort as we enter into new relationships and situations. God's love is experienced as we work within our anxieties, as we reframe our identity, and rediscover what it means to be "other." God's love is present as we participate in conversations shaped by different life experiences that may challenge how we examine our values, roots, and the direction of personal growth.

Like so many of us, as I have grown more mature, I accept I have limited abilities. So, as far as my call to ministry, I suspect others will judge my effectiveness to be adequate but not spectacular. Still, I can commit to that which God equips and calls me to be and do. Especially in new ministry contexts where I am asked, perhaps challenged, to refocus, reframe, and be open to new possibilities in Christ's mission.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Living as a model of faith reflects a heartfelt response to God's grace, trusting in God's promise, and celebrating the good news of Jesus Christ. For me this means not embracing perfection but rather celebrating life...especially the imperfections of life...all that which makes us whole. I do share in the celebration of the new life in Christ, but admit there are times filled with anxieties and doubts. I find comfort knowing that I can join with other children of God to work through such moments.

God has graciously gathered me into a community of faith in which I experience the joy of our Lord Jesus Christ. I live out my faith by remaining open to God's creative power expressed through this community while understanding that this faith community augments my gifts with its own. My gifts augment those of the faith community as well.

Being a living model of faith includes understanding that the issues and concerns within this faith community are tied to those outside of church walls. Just as the community cannot be separated from Christ, we cannot separate Christ from our neighbor. I live out my faith by publically proclaiming that this church is a ministry of the Living Word in which God's unconditional promise assures us and our neighbors of the reality of Jesus' presence in the community and the world. I celebrate that we are a people gathered by God empowered by the Holy Spirit for Christ's mission for Christ's sake.

Whatever the future holds in store, I pray that I might continue to reflect God's love, God's compassion, and God's glory. May my words and actions continue to sing songs of praise to our Lord. I pray that the Holy Spirit continues to grant me health and the faith to know God's gracious purpose in all things.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

"... 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." Ephesians 4: 1-3

The bishop's role is one of faithful servant leader, a caregiver for God's people, a reconciling and healing presence, open to new possibilities, honoring and nurturing the Rocky Mountain Synod. The bishop supports congregational health and vitality so that every disciple will be engaged and encouraged to be committed to growing as a powerful witness to Christ. Supporting the synod's positions and discernments, the bishop openly and honestly enters into dialogue while raising questions but not necessarily providing answers, joining with others in building networks of faith promoting unity, fellowship, and collaboration among ministries within the synod and the greater church.

The bishop's role is to gather and care for God's people, and with God's people, equip congregations for witness and service. Of course, the life of the synod is not and cannot be separated from all the children of God...for we are part of a global family without borders, rich with a variety of gifts from the Holy Spirit. Indeed, the role of bishop is public and carried into the community, the greater church and the world. The synod's interests are placed within the context of the world. As such, the bishop acknowledges the hopes, concerns, and expectations of others, knowing that God and neighbor come together in the reality of Jesus Christ.

All that said, the role of a synodical bishop reflects and bends to the gifts, passions, and focus of each individual bishop.

What would you expect of congregations (and other ministries)? And what should they expect of you?

We are assembled as a community of faith bearing witness to the good news of Jesus Christ. Although imperfect, we are graciously called by God and empowered by the Holy Spirit to work side by side serving Christ and neighbor. We pray for each other and our neighbor. We are truly dependent upon one another. We share a common mission in Christ not for our own lives but for the life of the greater community and the world.

That said, I would expect our community to faithfully and prayerfully proclaim the good news of Jesus Christ in word and deed, that is, to generously and freely share the promise and hope of God through the use of prayer, worship and praise, fellowship, hospitality, stewardship, and teaching. We are rich with a variety of gifts from God. We faithfully share our gifts to build up the entire body of Christ and its ministry.

Of course, this community of faith is called to keep the bishop accountable to the role of the office. That said, what should congregations expect of me in the role of bishop? I would be prayerful and regularly attend worship. I would remain committed to faithfully fulfill the role of office of bishop inside and outside this faith community. I would be present and available. I would seek to maintain the highest levels of trust and integrity found in the office of the bishop. I would conduct myself honorably. My words as well as my actions would reflect my faith that Jesus Christ is my Lord and Savior. I would respect and honor this synod's and each congregation's priorities in ministry.

And since I am human, there times that I would fail. Still, I remind myself that, as Martin Luther advised: "There is no other way of serving God than to walk in simple faith and then to stick diligently to one's calling and to keep good conscience."

How do you practice self care and nurture your spirituality?

I seek to balance the commotion of the world surrounding me with quiet, meditative and prayerful time. I begin each morning in prayer and the reassurance of God's promise given to me in baptism. I pray that the Lord continues to hold me and forgive me. I pray that through the power of the Holy Spirit I am enabled to accept God's blessings with new eyes and ears. I celebrate that the grace of God is experienced in the movement towards new life.

Martin Luther said that "In baptism, every Christian has enough to study and to practice all of his or her life." Each day, each week, I commit time for prayer, worship, Bible study, and personal reflection. I regularly receive Holy Communion to be renewed, strengthened, and sustained as a disciple of Jesus Christ. I regularly confess my sins. And, importantly, my spirituality is nurtured even as I share the gifts of God.

I am grateful for and accept the care of others. I listen to their concerns for my well-being. I especially listen to Jenny, my life partner. For 33 years we have cultivated a spirit of love and respect for each other as we help each other move towards our greatest God created potentials. We encourage each other to take time for relaxation, to have healthy diets, and to regularly exercise.

My self-care and spirituality are nurtured by my stewardship practice. As a disciple of Christ, I come to God with empty hands upturned. God fills them with abundance. From this abundance I share God's gifts. I believe good stewardship is faithfully managing that with which God entrusts me in an intentional and faithful manner. I believe my stewardship practice is an expression, a witness, a reflection of my living faith and trust in God's promise.



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

Election of the Rocky Mountain Synod Bishop¹⁰⁴
Biographical Form for Potential Nominees

Name Steve Loy

Current Position and Dates of Service Pastor, Peace Lutheran Church, 1993 to present

Current City and State of Residence Las Cruces, NM

Congregation of Membership Peace Lutheran Church, Las Cruces, NM

Date and Year of Ordination 06 / 08 / 85



Previous Positions

Pastor, Good Shepherd Lutheran Church, Denver, CO

Associate Pastor, Holy Trinity LC, Littleton, CO

Adjunct Faculty New Mexico St. Univ. (periodically)

Adjunct Faculty LTS Gettysburg (periodically)

Adjunct Faculty Trinity Seminary

Dates of Service

1987 - 1993

1985 - 1987

2001 to Present (Currently NT as Lit.)

2004 to Present (Sum. '12 Preaching)

Fall 2005 (Preaching)

College and Post Graduate Degrees and Institutions

Ph.D. (Rhetoric) New Mexico St. Univ. Las Cruces, NM

MDiv. LTS Gettysburg, Gettysburg, PA

BA (Religious Studies) Univ. of South Florida, Tampa, FL

AA St. Petersburg Community College, Clearwater, FL

Dates of Study

1999 - 2004

1981 - 1985

1979 - 1981

1978 - 1979

Current Board / Committee / Community Service

RMS Generosity Project

UN Int'l Peace Celebration Local Planning Team

Interfaith Clergy Group

Dates of Service

2011 to Present

2007 to Present

2005 to Present

Past Board / Committee / Community Service

ELCA Church Council

ELCA Exc. Com. / Program and Services Com. Chair

ELCA Division for Ministry Board

RMS Candidacy Committee (chair 2 years)

RMS Synod Council

Dates of Service

2005 - 2011

2007 - 2011

1993 - 1999

1990 - 1998

1990 - 1994

Honors / Honorary Degrees / Specialized Training / Other

Ecumenical Journey to London, Istanbul, Rome and Geneva with Presiding Bishop Hanson 2010

ELCA Steward Leader Retreat Leader 1998 - 2000

Denver Area Urban Ministry Strategy Leadership Team 1988 - 1992

Urban Pastor Training Conference 1987

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

A Vision for Support

Among the gifts God has entrusted to me are the gifts of preaching, teaching and vision. I have been fortunate to use these gifts both in congregations I have served and in the college and seminary classroom.

One vision I have for the Rocky Mountain Synod is building a system of support and accountability for rostered leaders. Using the yearly conference gatherings as a time to dream and plan for the coming year, rostered leaders could share with their colleagues their ideas for ministry in the congregation and receive feedback, support and encouragement. During the subsequent year leaders could work together to find needed resources and ways to implement ideas. At the next rostered leaders' retreat they would be able to check in with one another to see which ideas materialized and which did not and explore why that was the case. I imagine this as a way to support and encourage servant ministry rather than a model of accountability based on counting members and income. I imagine fostering a spirit of cooperation and encouragement rather than an attitude of comparison and competition.

The Gift of the Rocky Mountain Synod

The office of the bishop has the opportunity to foster a network of relationships in the synod to build strong leaders and healthy congregations. We in the Rocky Mountain Synod have such a gift – the gift of a diverse culture and geography. We are the largest geographical synod in the ELCA (except Alaska, which has a large geography and a small population). From the ranches and gas fields of Wyoming to the Mormon context of Utah, urban and suburban Colorado, the Spanish/Mexican influence in New Mexico and El Paso and the border with Mexico, we have a wonderfully diverse population and a remarkable geography.

I imagine embracing our diversity as a way to enrich the ministry of congregations by developing more supportive relationships between pastors and lay leaders in different congregations. This could be accomplished through new mission partner relationships and mission trips within the synod. We can foster a sense of solidarity between congregations who do ministry hundreds of miles apart in an effort to unite a large geography. The model the Border Conference brought to the 2009 synod assembly with the theme “Milagro de la Frontera” (Miracle of the Border) is an example of the kind of deepening experience I imagine for our congregations.

Our greatest gift is our greatest challenge – working to connect members of this diverse part of the church. The Christian faith and ministry are primarily about relationships. The office of the bishop works to nurture and deepen those relationships.

Leading and a Spirituality of Compassion

I live out my faith by teaching, preaching and leading worship in an effort to equip others for servant ministry. In my current call I have focused on weekly Bible study, solidarity with people who live in poverty and worship that lifts up the needs of the community. In the process God has given us the opportunity to begin the Border Servant Corps, a ministry started in 1995 that now hosts twelve volunteers who work full-time in service organizations and churches in Las Cruces and El Paso. I think Christian leaders help others find ways to give themselves away both individually and corporately.

My own journey has taken me into a spirituality of compassion. The gospel opens a vision of the world in which everyone knows God's presence. To be one in Christ is to be in solidarity with the rich and the poor and to work for the welfare of all God's people, with those in need at the front of the line.

Servant leadership in my current call has opened us to share our building with a child care for homeless children, to continue to support the Border Servant Corps, to initiate a campus ministry to NMSU and to reach neighborhood children through an after school ministry.

Where a market driven mentality encourages self-fulfillment through consumption, life formed by the Gospel finds fulfillment in self-emptying. Our spiritual goal is best expressed by St. Paul when he wrote, “It is no longer I who live, but Christ who lives in me.”

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

Mission and Ministry Together

Our synod has a broad spectrum of ministries and rostered leaders. A synod bishop works to bring people together for mission and ministry. Some of our rostered leaders experience a sense of isolation, loneliness and even despair. Some of our congregations share that sense of despair and wonder what their future will be. Together we have the opportunity to be honest with one another about the challenges we face in a rapidly changing cultural context and how to provide support and encouragement to one another.

Some of our rostered leaders who are excited about ministry find innovative and creative ways to engage in ministry and enjoy the changing context. Some congregations have taken creative risks and are eager to share their story of ministry.

The synod bishop has the opportunity to work with all of these congregations to link gifts and needs across the synod. Furthermore, the bishop helps congregations participate in the ministry of the churchwide organization in very tangible ways.

A bishop in the Rocky Mountain Synod engages a wide variety of contexts and faith perspectives requiring adaptability on the one hand and a unifying vision on the other.

Responsibility and Authority

Congregations have both the authority and responsibility to proclaim the Gospel. They know their context better than anyone else. Congregations and rostered leaders take the lead in the local context while the office of the bishop provides support.

In contrast, the office of the bishop has the responsibility to offer leadership and a vision of the broader church. In addition to the day-to-day matters of call process, candidacy, congregational vacancies and administrative oversight, the office of the bishop has the responsibility to work with ecumenical partners and other faith traditions to further the priorities of the Gospel.

You can expect from me a desire to think and act theologically as we face together the challenges of membership decline and diminishing financial resources. You can expect honesty, transparency, collegiality and a desire to take risks for the sake of the Gospel. Two examples illustrate that risk doesn't always mean success, but we seek to remain faithful to the gospel in the process.

Peace called an Episcopal priest as our associate pastor eight years ago. As we served together we grew to understand and respect one another's traditions. The experience was a gift for us and the congregation.

Three years ago we started an after school program for neighborhood children. We added staff, solicited volunteers and worked with two elementary schools to provide after school enrichment, homework support and a safe place for fifteen children. Now we find we are not achieving our original goals for ministry and we are considering discontinuing this outreach.

In Christ

My spirituality is guided by Paul's use of the phrase "in Christ." Whether leading worship, teaching, reading, praying, writing, running, or spending time with my family I am "in Christ." Each of these activities feeds me in a different way and all are aspects of my own spiritual disciplines. But those are not as important as Christ's presence in us. Christ in us makes us living sacraments.

The medieval view of sacred and secular has not served the church well. The New Testament view of Christ who is over all and in all erases the dualistic idea of holy and profane reminding us that all of life is sacred. Sure, some things are more fun than others, and I enjoy lots of things that renew my spirit, but doing away with the dualistic thinking of good and bad, sacred and secular unifies life. Prayer is not something we do; it is something we are.

Too often we fill our days with one activity after another in an unconscious effort to ward off anxiety. When we do, prayer becomes one more activity to get done. Imagining life as a sacrament of Christ's presence, however, makes every moment holy and we see the truth, that all of life belongs to God.

My continuing spiritual journey is a daily effort to embrace the reality that we are always "in Christ."



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

Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

Name Robert G Moss

Current Position and Dates of Service Senior Pastor, April, 1998--present

Current City and State of Residence Lakewood, Colorado

Congregation of Membership Lutheran Church of the Master, Lakewood, CO

Date and Year of Ordination 09 / 23 / 1985



Previous Positions

Pastor, Faith Lutheran Church, Seward, NE

Pastor, Immanuel Lutheran Church, Cushing, OK

Dates of Service

October, 1987--April, 1998

October, 1985--September, 1987

College and Post Graduate Degrees and Institutions

D. Min., Congregational Mission and Leadership,

Luther Seminary, St. Paul, MN

M. Div. Luther Northwestern Theological Seminary,

St. Paul, MN

B.S., Geography, University of Utah, Salt Lake City, UT

Dates of Study

July, 2003--May, 2008

September, 1981--May, 1985

September, 1979--August, 1981

Current Board / Committee / Community Service

Rocky Mountain Synod Mission Outreach Board

Dates of Service

2006-present

Past Board / Committee / Community Service

Mentor, Green Mountain Elem School, Lakewood, CO

Stewardship Consultant, Nebraska Synod, ELCA

Dates of Service

2008-2011

1991-1998

Honors / Honorary Degrees / Specialized Training / Other

Congregational Mission Coaching, (A. Roxborough, C. Van Gelder, "The Missional Network")

What gifts do you believe you would bring to the office of bishop?

In no particular order:

Well-developed, deeply rooted Lutheran theology and identity;

A product of Lutheran evangelism (it really does exist!);

Experience in rural, small town, and large city ministry;

Passion for the church's participation in revealing the reign of God, present and coming in the person of Jesus Christ;

Great at developing, empowering, and trusting teams for ministry;

Very good delegator;

Little fear of trying something new;

Dry sense of humor (perhaps this should be listed under "challenges");

An active missional imagination.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

Most Exciting:

Opportunity to lead and further develop the missional identity, unity, and purpose within the Rocky Mountain Synod.

Asking the questions (and helping to discover the answers), "What is God up to in our neighborhoods, the territory of the Rocky Mountain Synod, and our world?" as well as, "How is God calling us, as ELCA Lutherans, to join in?"

Growing in appreciation of God's activity shown through the diversity of ministries, cultures and settings within this vast and rich synod;

Most Challenging:

Patience with ministries and congregations who put their own existence and benefit ahead of God's redemptive mission. Our neighborhoods are not there as a resource for the congregation, but the other way around;

Tact (see item above);

The large geographical size of this synod, along with the accompanying variety of cultures and subcultures, makes it difficult to develop a synodical sense of unity in purpose;

Getting us past the idea that being Lutheran has anything to do with jello, potlucks, lutefisk, or Lake Wobegon.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

Transparency and authenticity: trusting in the grace and forgiveness in the church community gives me freedom to risk, to try, to fail, and perhaps even to succeed;

Appreciation and respect for diversity within the body of Christ: e.g., mercy and compassion aren't my strongest gifts, so in order to have those gifts present in the congregation, I've tapped people with those gifts to utilize them in official, congregational, caregiving capacities;

Dedication, commitment, and patience: e.g., I've been in a committed, lifelong, monogamous, relationship for the last 30 years;

Translating a life of faith to those much different than me: e.g., with my spouse, raising three children who seem to be relatively compassionate people of faith (so far); also teaching confirmation;

Continuing to grow in an awareness of God's activity and voice through persons/groups who disagree with me: e.g., (in addition to the relationships above) listening well to those of other traditions, faiths, or of little faith, and learning about God at work through them.

Relationships being more important than personal agendas: Our congregation is trusted in the neighborhood community to conduct funerals for non-believing families. The challenges to this approach are obvious, but it opens doors for significant, ongoing conversations of faith, God, and church.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

In some ways, the role of bishop is similar to that of a pastor: preaching, teaching, administering sacraments, pastoral care, discerning God's direction, and encouraging us together to follow that direction.

Beyond that, a bishop leads the discernment of the synod's purpose within God's mission. The bishop must be able to then speak to that purpose with articulation and clarity. Within the glorious diversity that is the Rocky Mountain Synod, this discernment and articulation becomes even more important.

A bishop is a public face of the synod and wider church. She or he speaks on behalf of the synod to the synod, the wider church, and the world.

A bishop is also called to fulfill an administrative and ecclesiastical role within the church. This includes candidacy, ordinations/commissionings/consecrations of approved rostered leaders, installations of the same. Additionally, the bishop is to administer constitutional discipline when necessary; both to congregations and to rostered leaders.

The flip side of this is that a bishop should encourage and support congregations and rostered leaders who are serving with biblical/confessional integrity and imagination.

Because of the diversity and size of the Rocky Mountain Synod, it would benefit this bishop to appreciate the diversity of spiritual gifts within the synod, and trust leaders throughout the synod to participate in God's mission appropriately within their unique contexts.

What would you expect of congregations (and other ministries)? And what should they expect of you?

I would expect all ministries to take their identity as part of the body of Christ seriously. Not only in general terms (Word, sacrament, teaching, service, etc.), but specifically revealing the reign of God in Christ through relationships within their own contexts. This means that we do not take our role in God's mission for granted, but strive to live into our identity for the sake of the world. This may mean that some congregations, who continue to put all their energy and effort into surviving for their own sake, may not receive a lot of attention.

I'm also somewhat realistic, and know that most congregations/ministries find self-giving mission difficult. In our bondage to sin, we put our own survival and benefit ahead of most everything else, which can mean that opportunities to reveal mercy, forgiveness, and grace to the world around us in Jesus' name are missed.

Therefore, congregations/ministries can expect me to provide anything possible to help and support them in discovering their role within that mission and specific ways to live it fully within their particular contexts. Further, that the office of bishop will hold them accountable to God's mission and ongoing activity of care and redemption.

How do you practice self care and nurture your spirituality?

I have a passion for reading, for art, and for writing. I have built into my schedule time for at least one of these each day. This is life-giving to me, and something I've discovered is necessary for me in long-term ministry.

These are directly tied to my spiritual life. Though I experience God most fully in teams and community, I hear God most clearly when doing one of the above activities.



Rocky Mountain Synod
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God's work. Our hands.

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Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

Name Wayne J. Pouppirt, Jr.

Current Position and Dates of Service Interim Pastor Holy Cross Lutheran and Rector St. Andrew Episcopal 2010

Current City and State of Residence Colorado Springs, CO

Congregation of Membership Holy Cross Lutheran La Junta, CO

Date and Year of Ordination 11 / 01 / 87



Previous Positions

Pastor Bethany LC Colorado Springs, CO

Intentional Interim Pastor Trinity LC Clifton, TX

Interim Pastor Ascension LC Garland, TX

Pastor Shepherd of the Hills LC Birmingham, AL

Intentional Interim Pastor St. Matthew LC Atlanta, GA

Pastor Developer Christ Our Savior Acworth, GA

Dates of Service

2000 to 2010

1999 to 2000

1998

1997 to 1998

1996 to 1998

1990 to 1994

College and Post Graduate Degrees and Institutions

MDiv - Lutheran Theological Seminary at Gettesburg, PA

MA - University of Northern Colorado at Greeley, CO

BA - University of Northern Colorado at Greeley, CO

Dates of Study

1983 to 1987

1975 to 1976

1962 - 1966

Current Board / Committee / Community Service

Dates of Service

Past Board / Committee / Community Service

Board Member Westside CARES Colorado Springs, CO

Dates of Service

2003 - 2007

Honors / Honorary Degrees / Specialized Training / Other

Interim Ministry Network Transitions Specialist and Change Management

Leading Change Through Self Differentiation LMPC - Lombard Mennonite Peace Center

Mediation Skills and Conflict Resolution Training SMU - Southern Methodist University

Facilitator Training and Workshop Leadership - Healthy Congregations

Community Leadership Development Training - Center for Creative Leadership

Trauma Support and Response Training- US Army Ft. Carson, CO

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

I bring gifts and experience for dealing with "CHANGE". Change is dreaded by humans but is an ever present part of God's creative activity. Because we are so resistant to change (even God inspired change), we see change as an enemy and not a friend. But our world is changing all the time and moving at an ever increasing rate.

How do we keep up and learn to embrace and not fight the inevitability of change?

I am experienced in the field of OCM—Organizational Change Management. OCM is the people side of change that focuses on helping people and organizations to successfully manage change in an environment that is global, multi-polar, multi-cultural, cross-generational, and virtual.

Change is not our enemy, and we can be trained to buy-in and accept change. But first we must experience a true sense of urgency before we will be able to embrace change emotionally. John Kotter says: "The core method is See—Feel—Change. The emotional must precede the Analysis—Think—Change paradigm before people can truly buy-in and feel comfortable with change."

I am ready to help the people, congregations, and ministries of the RMS to face the future and the change awaiting us with the assurance and hope that we will not be lost in the process.

I want to provide new ways for our struggling / declining congregations to continue to worship and serve their communities. There are effective ways to help churches to carry on, to consolidate, or to join in parishes of additional churches. In addition strong churches need help in finding new ways to grow stronger.

First, I am excited just by the opportunity to respond to the nomination to become the next RMS Bishop. I see the role of bishop as Spirit calling me to action and leadership. I believe that leaders are created in the very act of rising to the challenge of leading.

As the Synod and the Church at Large continues to face declining membership and decreased funding, it is important for the next bishop to respond to teach new situation proactively.

My pastoral ministry has been spent in the process of responding to and helping congregations and members face their new future with excitement and expectation.

- + I have helped restore peace and harmony to a congregation following protracted and destructive conflict
- + I have promoted healing and new life following the retirement of a founding pastor who served the congregation for 40 years
- + I have planned and helped guide two successful consolidation-merger processes
- + I am now serving a Lutheran and an Episcopal congregation that have been worshiping together in each building for half the year but now due to declining membership and finances must move to worshiping in only building--the Lutheran building

Second, I recognise the challenge of the RMS staff and bishop traveling throughout a synod comprised of--Wyoming, Utah, New Mexico, El Paso, TX, and Colorado. So much time and energy goes into just getting to the places where ministry happens before they can even set about doing ministry.

Each baptized—man, woman, and child—is called to be a living model of faith. It is something we do every day as we walk about in our neighborhoods and communities. We carry Christ into the places we go and move and have our being.

As bishop, I will continue to meet people on the street, in the supermarket, in worship, and in daily life. Each meeting is a place where the living Christ finds opportunities to enter the conversation. We—all of us are vessels—the arms and legs and voices of Christ taken into the places we go and to the people we meet.

I find that treating people with kindness and respect has provided many opportunities for conversation and openings for dialog. It happens often in the aisles of a grocery store as I help a person reach for a product or even wait while they decide on one product over another. Words like thank you and pardon me are very often openings for conversation.

Recently a lady came up to me in the grocery store to say how much she had appreciated a conversation we had had in the aisle after I had retrieved a box from a high shelf for her several weeks ago. As the conversation came to a close, she had asked: "And what do you do?"

I replied that I am a Lutheran pastor and she shared that she no longer attended church. I asked why and from there Christ entered the conversation and brought healing and a willingness to try going to church again after many years.

Our second encounter was filled with happiness as she shared in simple words how thankful she was for our conversation. She was enjoying her new congregation and determined to continue worshipping.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

A bishop serves as the synod's chief pastor and he/she exercises administrative oversight of the synod's work. Bishops serve for six-year terms and may be reelected. In addition to their synodical responsibilities they join with other synodical bishops, the Presiding Bishop and ELCA Secretary to form the Conference of Bishops.

The skills of a bishop traditionally include prayer, preaching, teaching, mentoring, mediating, ordaining, peacemaking, theologian in residence, and visiting congregations. While listening and communicating are essential so is the ability to foster communication especially in emotionally charged or conflicted settings. Administrative ability will always remain an ever present part of a bishop's needed skill set.

Technology and social media plays an ever increasing role in how we communicate and webinars and conference calls can help promote communication across the miles.

In addition, a bishop needs to have varied congregational ministry experience in order to meet ever changing ministry needs. In the future the need to work with full communion partners and the wider church will increase. A bishop must remain open to the needs of congregations, pastors, and people in the pew.

Because of the size of the RMS and serving in the various states, the synod bishop must be able to work with the unique and ever changing needs of the synod's congregations and people. The new bishop must have experience and training in working with change along with the ability to help people and congregations embrace the changes that are inevitable in our ever changing world.

Congregations need to heed Jesus' commandment in Matthew 28: 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

Word and Sacrament worship along with a dedication to following the leading of the Holy Spirit, who blows where the Spirit wills and not always where we humans want the Spirit to blow, are essential to the mission and ministry of the Church.

Congregations and ministries should expect me to be about the process of discernment and prayer as I seek to follow the way of the Spirit's leading. To that end, I will invite the Synod: the various ministries, congregations, pastors and people into the process of discernment and prayer along with me.

For me "self care" must be an integral part of my everyday life and activities —not something that takes me away.

I relish times to learn and experience new things. I am a dedicated Life Long Learner and am energized by new ideas and thoughts.

Spending time in God's word is a part of my everyday routine. Bible Study is a place where I encounter God and leads me to prayer and reflection.

Clergy and Support Groups keep me in touch with where God is moving and leading me into new places and opportunities for growth and enrichment.

Spirituality is a very important part of self care for me. My preferred spiritual discipline is "lectio divina" (Latin for divine or holy reading). I have used a journaling form of lectio for many years now. It is the living word of God that beckons me to consider new and challenging and even to profound change in my life.

I enjoy walking where my mind can wander and interact with the environment. Walking provides a wonderful setting for prayer and reflection as well.



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop
Biographical Form for Potential Nominees

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Name Rev. Dr. Dena L. Williams

Current Position and Dates of Service On Leave from Call, 8/11 to present

Current City and State of Residence Denver, Colorado

Congregation of Membership Bethany Lutheran Church, Cherry Hills Village, Colorado

Date and Year of Ordination 11 / 08 / 98



Previous Positions

Good Shepherd, Denver (Interim)

King of Glory, Arvada

Glory of God, Wheat Ridge (Interim)

St. Andrew, Arvada

Evergreen, Evergreen (Interim)

St. Philip, Littleton

Dates of Service

2010-2011

2006-2008

2005-2006

2001-2004

2000

1998-1999

College and Post Graduate Degrees and Institutions

MA, Biblical Studies, Iliff, Denver

DMin, Practice of Preaching, Iliff, Denver

CATS, Pacific Lutheran Theo. Sem., Berkeley, CA

MDiv, with distinction, Iliff, Denver

MA Biology, Univ. of South Dakota, Vermillion, SD

Dates of Study

Projected Graduation 2012

2002-2005

1995-1996

1991-1995

1980-1982 (see below for college)

Current Board / Committee / Community Service

UNDERGRADUATE--BA Biology, Augustana, IL

Support--Lutheran Pastor in Liberia

Med., Educational Support at El Paso/Juarez Border

Adult Education at Bethany, Denver

Advocacy and Support for immigrant families in Denver

Dates of Service

1971-1975

Since 1996

Since 1992

Current

Since 1992

Past Board / Committee / Community Service

Various Rocky Mountain Synod Committees

Girl Scout Leader

Ethics Committee--U. of Colorado at Denver

Active in Border Ministry--Leader of 7 immersion trips

Dates of Service

2000-2009

1990-1995

2004-2007

1992--Present

Honors / Honorary Degrees / Specialized Training / Other

1991--Herbrand Award to Outstanding 1st Year Student, Iliff, Denver

1995--Sleeth Award to Outstanding Preacher in Senior Class, Iliff, Denver

1996--Interpretations Award to Outstanding Student in Bible and Theology, PLTS, Berkeley, CA

Frequently Published--Go to www.scribd.com, enter Dena Williams, Denver in search box

Intermediate Conversational Spanish--lead worship and preach in English and Spanish

See Lutheran Study Bible--Commentary and Notes for Titus and Jude

What gifts do you believe you would bring to the office of bishop?

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

A loving and effective bishop communicates with the people with complete honesty and integrity. She so respects the people she serves that she does not deceive them; she does not avoid their struggles; she fully celebrates their joys. Her goal is to pastor, support, lift up and encourage rostered church leaders and all those who serve. She is sincere in her compliments and assertive in her expectations. She is fearless in pursuit of justice for all people. She has weaknesses and makes mistakes, seeks and shares forgiveness and mercy. She is warm, affectionate, and caring and has an excellent sense of humor. She can do important work. She also really likes to have fun with people.

A loving and effective bishop is an agent of change who leads from the front. She knows the denomination, and all mainline Protestant denominations are in serious trouble. She realizes only transformation, and radical reformation of how "church" happens will stem the tide of decline. She knows only those who can tolerate the chaos of real change will appreciate her efforts. A new way is imperative; an emerging church for young, single people, for young families, for baby boomers, for retirees, and everyone in between with a focus on loving relationships with one another, the world, and God looks very different from the institutional emerging church of post World War II America. The roles played by buildings, mortgages, endowments, and professional clergy must change and adapt to new cultural, political, economic, religious, ethnic, and educational circumstances. The anxiety and diversity of today's world call for a new creation. She sees the breaking of bread, pouring of wine, and splashing of water as essential means of grace for the survival of the body of Christ, and the coming of the Kingdom of God.

A loving and effective bishop embraces and uses technology as an essential means for reaching the world with the love of God. I encourage you to e-mail me at denawilliams@edensedge.net, call me at 303-912-6579, invite me for tea and conversation, go to www.scribd.com and enter "Dena Williams" to read sermons, essays, hymns, and to peruse my resume. I fully recognize my challenge to the status quo is most unlikely to result in election as your bishop. I submit this statement because I treasure this unique opportunity to share my vision and get to know the people of God in this synod.

God's best to you and those you love!

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

I believe and live as though the church exists for the sake of the world. The purpose of synod structure, including the role of the bishop, is to love the people of God in a way that leads all of us to love the world with the love of Christ. Love is generous and practical, joyful and strong, kind and assertive.

A loving and effective bishop spends time, lots of time, with the people—all the people. Anyone who invites her to come needs to allow time for her to get to know the people and for the people to get to know her and one another through personal and community faith stories told aloud and listened to with patience and deep understanding. She needs time to hear the hopes and longings, joy and sadness of the people. She needs time to be in prayer together with the community. There is always time to discuss issues, but only after there is time to come together to share the narrative, the story of faith.

A loving and efficient bishop surrounds herself with loving brothers and sisters in faith who share her desire to fall more deeply in love with one another as together they fall more deeply in love with Christ. Those she chooses to share the ministry of the office with the people of God are kind and generous, capable and confident. They live among the people. They, lay or rostered, staff or volunteer, fully understand the church, including leadership, exists solely for the sake of the world.

A loving and effective bishop chooses the space out of which she works based on practicality, economy, and efficiency. She recognizes there is more than adequate space available, out there, among the people, in church buildings, where communities of faith serve the world. She is organized, flexible, and fully able to delegate the work of the office.

A loving and effective bishop is a life-long learner. She is intelligent and learns formally and informally, from the people and in the academy to improve her skills, but also for the joy of knowing and understanding herself, others, and the world in ever expanding ways. She lives out and shares a theology of grace, clearly articulates her well-thought-out, yet accessible perspectives, listens carefully and learns from others. She loves the Holy Scriptures, is diligent in study, and progressive in use of the narratives of faith found in the Bible. She uses text to proclaim the inclusive love of God for all people. She teaches and preaches the Word with great enthusiasm and skill at every opportunity. Her delight in sharing the old, old story is obvious and engaging. She preaches and communicates in both English and Spanish, the two most common worship languages in this synod.



Rocky Mountain Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Election of the Rocky Mountain Synod Bishop¹²⁰
Biographical Form for Potential Nominees

Name Connie Winter-Eulberg

Current Position and Dates of Service Lutheran Campus Pastor, Colorado State University, 1997-present

Current City and State of Residence Fort Collins, CO

Congregation of Membership Shepherd of the Hills Lutheran Church, Fort Collins, CO

Date and Year of Ordination 4 / 17 / 88



Previous Positions

King of Glory Lutheran Church - Interim -

Independence, MO

Ministry of Healing, Inc. - Specialized ministry under Call
to the ELCA Central States Synod

Children's Memorial Lutheran Church, Kansas City, MO

Dates of Service

1996-1997

1990-1995

1988-1990

College and Post Graduate Degrees and Institutions

MSW - University of Kansas - Lawrence, KS

M.Div. - Trinity Lutheran Seminary -Columbus, OH

B.A.- Albion College, Albion, MI

Dates of Study

1992-1995

1983-1987

1977-1981

Current Board / Committee / Community Service

Synod Candidacy Committee Initial Interviewer

Synod Campus Ministry Committee - staff

N. CO Catholic Charities, The Mission

Dates of Service

2010-present

1997-present

1997-present

Past Board / Committee / Community Service

National Campus Ministry Advisory Board, ELCA

Rocky Mountain Synod Next Step Team

Colorado State University Wellness Taskforce

N. Colorado Conference Dean- RMS

Central States Synod, Taskforce on Clergy Sexual Misconduct

Dates of Service

2009-2011

2009-2010

2004-2009

2003-2005

1989-1997

Honors / Honorary Degrees / Specialized Training / Other

Specialized Training: Sexual abuse treatment, alcoholism treatment, clergy misconduct and the
healing process for congregations. Adjunct Faculty and Visiting Lecturer at St. Paul School of
Theology, Kansas City, MO. 1988-1992

What gifts do you believe you would bring to the office of bishop?

I have a great love for the people of God. I have carefully developed listening skills and an ability to pinpoint issues in a discussion.

I strive to be a witness for those who are marginalized. I receive strength, courage and support for doing my ministry by being centered around the word of God and the communion table.

I am grateful for the gift of Lutheran theology and how it shapes the church and how we do ministry in the world. I am a careful and faithful theologian. I work hard to study the word of God and bring God's word to the people in a way that is relevant to them.

I am a leader who is very adaptable to a variety of settings and I see my leadership style changing to fit the needs of the situation. I am able to readily take charge, but am also comfortable working with a team of people or an entire congregation as we live out our call to be faithful to the gospel. I am a visionary leader who is able to take the wonderful gifts of our history and the great gifts of our present and build a new vision for ministry in the future.

As a social worker as well as a pastor I see the great benefit in bringing resources together from different groups to do ministry together. I have experience in gathering and equipping paid staff and volunteers to carry out the mission of ministry.

I work to keep myself healthy and I am able to foster these gifts in others. I believe that the health, support and encouragement of rostered leaders as well as lay people is vitally important. I value collegiality and the many mentors that I have and I work to be a support for others in ministry.

What would excite you the most about responding to this call? What would be the most challenging aspect of this ministry for you?

The most exciting thing about responding to this call would be to work with people in the church who are creatively sharing God's word. I love the church and God's people and am frequently astounded at how the Holy Spirit is at work in our lives to create hope where there was only sorrow and to bring joy in the midst of pain.

I came of age during a time of struggle in my home congregation and out of that time I was able to discover how my faith was strengthened and how to be a witness of the faith that I hold so dear.

The world is changing a great deal at this time and I welcome the challenges and opportunities of leadership at this time in history. After the deaths of several family members I understand the importance of grieving and I believe that many people are grieving the "old ways of doing church". I see hope in looking at new ways to gather as the people of God.

I am excited about bringing a wide variety of ministry experiences to the office of the Bishop. I have been a pastor in parish ministry, interim and specialized ministry, campus ministry and have much experience in working with the Synod, Regional and churchwide expressions of ministry.

I get energy from my current ecumenical and inter-faith work and look forward to being able to form relationships of trust with leaders in other faiths.

The personal challenge for being Bishop in this Synod is the amount of travel required. I feel blessed that my children are young adults and are on their own with support from me and my spouse.

As bishop, how do you envision being a living model of faith? Give examples of how you live out your faith through your actions.

As bishop, I would be a living model of faith by modeling personal spiritual and physical wellness. Being grounded in the word is vital and centering the day around prayer brings life and hope. This personal grounding is the resource I draw on to nurture communal spiritual wellness - particularly needed in polarized and divisive situations. I would make it a priority to continue my exercise regimen and keep up my sessions with my spiritual director as well as attending support groups.

Actively uncovering and responding to new opportunities in mission and tirelessly searching for ways to support our mission efforts is important for me.

I live out my faith through actions as I give my financial resources, my time and my talents to organizations who work to be the hands and feet of Jesus in the world. I often gather a team to cook and serve food at a homeless shelter. I advocate for the voiceless through justice organizations like the "Welcoming Congregations in N. Colorado" and ONE Colorado.

Early in my ministry, I founded and served as Executive Director for a not-for-profit, inter-denominational organization that worked with the spiritual healing for survivors of sexual and domestic violence. Because of the amount of young adults from the GLBTQ community who have attempted suicide, I am reviving a chapter of Lutherans Concerned in N. Colorado to educate people in our churches and to support gay and lesbian persons in the church.

What is your understanding of the role of a synodical bishop in the ELCA? In the Rocky Mountain Synod, specifically?

What would you expect of congregations (and other ministries)? And what should they expect of you?

How do you practice self care and nurture your spirituality?

I see the bishop as the pastoral leader for the Synod. The bishop is the bridgebuilder between Lutherans around the world, the ELCA as a whole, the Synod, congregations and Lutheran organizations. The bishop upholds the teachings of the church.

The bishop provides:

- avenues for discussion and articulation of the vision of the Synod.
- pastoral care to the Synod leaders.
- administration for the work of the Synod.
- ways of convening groups of people to share ministry resources with each other.
- connections to ecumenical partners.
- teaching, preaching and administration of the sacraments to equip and support lay and rostered leaders.
- avenues for discernment for lay and rostered leaders.

The role of the bishop in the Rocky Mountain Synod is to provide many ways of communication with the people of the Synod when there is such geographical distance between all of us. The ability to bring people together face to face is wonderful in building relationships, but this is not always possible. Providing for and making effective use of new communication technology will always be a focus of this Synod.

I would expect that congregations would:

- pray for me and the ministry of Christ through the Synod.
- share time, energy and resources with the ELCA so that mission happen here and around the world.
- share their hopes and dreams with me and my staff.
- allow me to listen to your challenges and stumbling blocks in ministry.

You can expect from me:

- A good listener.
- prayer for you and your ministry.
- someone who is a calm leader in times of crisis.
- someone who creates a hospitable atmosphere in ministry.
- someone who sifts through the treasures of the past to find the best tools for the future.
- care for pastoral and lay leaders and their families.
- someone who is educable and adaptable.
- visits to your ministry site.
- humor and a grateful spirit.

I practice my self care and spiritual nurturing by building time in my schedule for prayer devotions. I have a cherished spiritual director and several support groups where I am challenged, encouraged and supported. My health and well-being re-energizes my ministry and allows me to give my best to my parishioners.

I find the challenge of ministry exciting and mentally stimulating. I like to study scripture and to take what I learn out into the world to make my faith come to life in my actions.

Time off and continuing education time have been important periods of rest, study and re-energizing for ministry.

I love to go on mission trips because they allow me to see the God's people all around the world, to view other cultures and to experience ways to be the hands and feet of Jesus in the world.

An Invitation to Discernment on the Election of a Bishop

By Rev. Mark Boorsma
Chair, Committee on the Election of a Bishop

On June 7-8, 2013, the Southeastern Minnesota Synod Assembly will elect the next bishop of this synod. How does an entire synod discern together whom God is calling to this office? In a congregation, the calling of a pastor is begun with careful self-study, preparation of a congregational profile, and attention to the particular gifts for leadership that the congregation seeks. The call process is deliberate, prayerful, and attentive.

In the election of a bishop, it can be a great disadvantage to arrive at an electing assembly without a prior discernment process. So this synod elects a "Committee on the Election of a Bishop" to help such a process occur. This committee consists of:

- Rev. Marie Anderson (St. John's, Kasson)
- Rev. Mark Boorsma (Ascension, Albert Lea)
- Earl Branum (Chatfield, Chatfield)
- James Hunzeker (Trinigy, Spring Grove)
- Rev. Steve Kidder (Christ the King, Mankato)
- Rev. Kathleen Lowery (Stordahl, Zumbrota)
- Donna Peterson (Central Freeborn, Albert Lea)

At the 2012 Synod Assembly, the committee lifted up the important role of congregations in engaging a process of prayerful and intentional preparation. Think of it like a call process for a new bishop. This committee suggested steps you can take to prepare for next June's election:

Pray. Give thanks for the shepherd God has provided in Bishop Usgaard. Ask God to raise up a woman or man with the gifts and vision to lead this synod into the future God is preparing.



Rev. Mark Boorsma, chair of the Committee on the Election of a Bishop, addresses the 2012 Synod Assembly.
Photo by Karen Surprenant

Meet. Sometime next fall, or at a time of your choosing, call a congregational meeting to engage this call process, identify the gifts you believe your next bishop will need to lead well, and nominate an ELCA pastor whose gifts match those leadership expectations. Three questions to help shape that conversation are:

1. What does it mean for my congregation to be part of a synod?
2. What issues do we face in our community, southeastern Minnesota and the larger world that we can work on better as a synod than by ourselves?
3. What qualities in a leader do we need to face these issues?

Flowing from such conversations, the Committee on the Election of a Bishop invites each congregation of this synod to nominate at least one candidate by January 2013. The Conference Assemblies meeting on February 10, 2013, will select up to three of these candidates. From those lifted up, the committee will select up to nine candidates and will schedule up to three candidate forums throughout the synod prior to the Synod Assembly.

In essence, this committee's charge is to help you lift up names as candidates and then provide forums so that you may become better acquainted with up to nine candidates. Then it is all turned back to the Holy Spirit and the Synod Assembly for election by ecclesiastical ballot.

The above-named committee members stand ready to answer your questions and facilitate this process of lifting up candidates for the office of Bishop.

Eternal God, shepherd and guide, in your mercy give your Church in this synod a shepherd after your own heart who will walk in your ways, exercising compassionate care for your people. Raise up a leader of vision and a teacher of your truth, so your Church may be built up and your name glorified; through Jesus Christ our Lord. Amen



Southwest California Synod
Evangelical Lutheran Church in America

God's work. Our hands.

Synod Profile

2013

Name and Location

Southwest California Synod of the Evangelical Lutheran Church in America (ELCA)
1300 East Colorado Street
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Introduction

This Synod Profile has been compiled by the Committee to Elect the Bishop of the Southwest California Synod of the Evangelical Lutheran Church in America (ELCA). This profile is provided as a resource for thoughtful, well-informed preparation and consideration in the nomination and election process of the bishop of this synod in 2013. It aligns with the recommendations of the ELCA “Guidelines for Synod Bishop Elections.”

This document intentionally includes a variety of information for prayerful review:

- Sections of the Constitution of the Southwest California Synod
- The ELCA “Bishops Relational Agreement” with an outline of tasks, responsibilities, principles, and applications
- Set of leadership competencies, attributes, and qualities for the role of the bishop in the context of the unique characteristics of this synod
- Summary information about the five-county territory, demographics, mission context, conference and congregation data, rostered leaders, and mission teams

Recognizing the significant changes and opportunities placed before the ELCA and this synod by the mission of our triune God, it is fitting to ask two questions raised by the Living Into the Future Together (LIFT) task force:

- What is God calling this church to be and do in the future?
- What changes are in order to help us respond most faithfully?

The 2011 Churchwide Assembly affirmed these LIFT recommendations:

- Making support for the work of congregations one of the highest priorities of this church.
- Requesting congregations, in collaboration with synods, to begin, develop, review, or redefine their unique mission plans – so that each congregation strengthens its capabilities and resources for witness and mission.
- Supporting and strengthening synods so that they become catalysts for mission planning.

These questions and objectives provide a foundation for seeking and discerning God’s will for this synod in its evangelical and missional pursuit. The Committee earnestly invites prayerful reflection, preparation and discernment, with the guidance of the Holy Spirit throughout the nomination and election process for the bishop of the Southwest California Synod.

Purpose of the Synod

Chapter 6 of the Southwest California Synod Constitution sets forth its Statement of Purpose. In brief, the synod is called to participate in God's mission; and, in partnership with the churchwide organization, bear primary responsibility for the oversight of the life and mission of the church in the territory of this synod.

Specific responsibilities, representational principles, and the interdependency among congregations, synods, and the churchwide organization are included in the detailed language of chapter 6. The entire chapter, as amended by the Synod Assembly in 2012, appears in the Appendix as Exhibit A.

Synod Mission Goals

Seven mission goals were established by the Synod Assembly in 1999 and capture the current plan for mission and ministry in the Southwest California Synod:

- Intentional outreach to the diverse populations of our communities
- Intentional outreach to the ethnic-specific populations of our synod
- Intentional outreach to children, youth, and young adults
- The development of new congregations
- The redevelopment of congregations
- The re-rooting of congregations in their neighborhoods
- The development of the "Equipping Leaders for Mission" Program

Progress on these synod mission goals are reported annually at the Synod Assembly. A Synod Scorecard for the period of June, 2011, through May, 2012, includes a summary of impact areas from the language on purpose in chapter 6 of the Constitution, as well as the mission goals. Actions, measures, and ratings are noted.

A Balanced Scorecard for the same period captures information by four categories:

- People we serve
- People who serve
- Operations and processes
- Financial sustainability

Both scorecards appear in the Appendix as Exhibits B and C.

The Role of the Bishop

The role and responsibilities of the bishop of Southwest California Synod appear in Chapter 8 of the synod constitution. This section of the synod constitution appears in the Appendix as Exhibit D.

As an ordained minister of the Evangelical Lutheran Church in America, the bishop serves as this synod's pastor in preaching, teaching, and administering the sacraments, exercising leadership in the mission of the church, strengthening the unity of the church, as well as overseeing and administering the work of this synod.

Further information about the role and responsibilities of the bishop appears in a document provided by the ELCA. It is entitled "The Office and Ministry of the Bishop in the Evangelical Lutheran Church in America: A Shared Vision of Episcopacy and a Relational Agreement." This document is more commonly called the "Bishops Relationship Agreement" and appears for reference in the Appendix as Exhibit E. It includes:

- A four-fold description of the vision of the office within:
 - The office of ministry
 - The life of the Church
 - The nature and organization of this church
 - A culture of diversity and change
- Summary of responsibilities as defined in the churchwide constitution (10.31.a.)
 - Worship and spiritual oversight
 - Pastoral care
 - Mission planning
 - Mission interpretation
 - Mission administration
 - Ecumenical relations
 - Liaison
- Principles that govern the collegial nature of synodical bishops
 - Authority
 - Grace
 - Worthiness
 - Mercy and justice
 - Interdependence
 - Inclusiveness
 - Variety of practice
 - Communication
 - Leadership needs

- Fairness
- Confidentiality
- Collegiality and support
- Applications of those principles
 - Preaching and teaching
 - Word and Sacrament ministry
 - Oversight of mission
 - Witness to unity

Leadership Competencies, Attributes and Qualities

Accounting for the unique characteristics within the context of this synod, a set of leadership competencies, attributes and qualities required for the role of bishop are listed below:

1. Lives the Lutheran values.
 - a. Acts as a servant-leader for Christ in all settings.
 - b. Models the core values, beliefs, and principles of the ELCA (reference constitution section 7.31.11).
 - i. Commitment to Christ.
 - ii. Acceptance of and adherence to the Confession of Faith of this church.
 - iii. Willingness and ability to serve in response to the needs of this church.
 - iv. Academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships.
 - v. Commitment to lead a life worthy of the Gospel of Christ and, in so doing, to be an example in faithful service and holy living.
 - vi. Membership in a congregation of this church.
2. Exercises exemplary personal leadership.
 - a. Demonstrates emotional maturity, stability, self-control, confidence, energy, resilience, and self-care.
 - b. Practices a dignified comportment.
 - c. Engages others as an inspirational communicator.
 - d. Embraces a variety of demographic, cultural, faith, and secular contexts with openness and grace.
 - e. Demonstrates strong interpersonal relationship skills.
 - f. Embodies trustworthiness, respectfulness, and strong personal character.
 - g. Exercises the discipline of confidentiality.

- h. Demonstrates personal accountability for actions and results.
 - i. Practices exemplary personal financial stewardship and generosity.
 - j. Assumes positive intent in others.
 - k. Handles ambiguity, complexity, and change with ease.
 - l. Invests in continual learning and self-development.
- 3. Demonstrates organizational leadership.
 - a. Leads by example in guiding staff and managing resources.
 - b. Motivates and manages mission and ministries well through others.
 - c. Sets clear goals, priorities, and performance expectations.
 - d. Plans and organizes for achievement of objectives and goals.
 - e. Provides coaching, feedback, and recognition to develop others.
 - f. Promotes mutual trust and respect.
 - g. Builds an environment of collaborative teamwork.
 - h. Fosters creativity and forward thinking.
 - i. Nurtures and leverages global partnerships and how those relationships inform local ministries.
- 4. Engages in sound judgment and decision making.
 - a. Applies a combination of prayer, critical thinking, analysis, experience, discernment, and wisdom in reaching decisions that provide fair and favorable outcomes.
 - b. Knows when and how to seek input from others.
 - c. Gauges and plans for risks and uncertainties.
 - d. Helps others understand the opportunities and consequences of decisions.
- 5. Raises and resolves difficult issues.
 - a. Senses opportunities within conflict.
 - b. Takes action in raising and resolving difficult issues.
 - c. Listens deeply and seeks to understand full meaning and intent.
 - d. Seeks common ground to secure cooperation and fair outcomes.
 - e. Demonstrates managerial courage.
- 6. Displays an approachable demeanor.
 - a. Builds rapport and relationships easily.
 - b. Puts others at ease.
 - c. Exudes a gracious, warm, pleasant demeanor.
 - d. Exercises sensitivity and patience with the anxieties of others.
 - e. Listens well and is fully present in conversations.
 - f. Practices a positive and appropriate sense of humor.

7. Applies sound business acumen.
 - a. Demonstrates knowledge and skill in effectively applying financial and management principles, policies, systems, processes, and governance models.
 - b. Envisions mission and ministry with a variety of models and forms of financial sustenance.
 - c. Identifies effective ways to assist diminishing congregations, missions, and ministries.

Territory, Demographics & Trends

Territory of the Synod

The Southwest California Synod comprises five counties in the State of California:

- Kern
- Los Angeles
- San Luis Obispo
- Santa Barbara
- Ventura

Demographic Highlights

According to U.S. Census Bureau data for the year ending 2011, the total population in this five-county area is 12,271,384. The forecast for 2016 is 12,892,937, a 5% increase.

The age distribution includes 6.5% under age 5, 24.4% under age 18, and 11.2% age 65 or older. The gender comparison is 50.4% female and 49.6% male.

Ethnic/race percentages are as follows for the five counties:

- White, 74.4%
- Black, 8.2%
- American Indian, 1.6%
- Asian, 12.5%
- Other, 3.3%
- People of Hispanic or Latino origin, 46.9%

Thirty-three percent of the population was foreign born. A language other than English is spoken at home by 52.5% of the population.

High school graduates comprise 76.4% of the population, and bachelor's or higher degrees are held by 28.2%. There are 518,156 veterans who have served in the period 2006-2010.

Per capita 2010 income in the five counties ranged from \$20,100 to \$32,348. Median household income for the same period ranged from \$47,089 to \$75,348. Persons living below the poverty level totaled 15.5% of the population.

Demographic detail for each of the five counties appears in the Appendix as Exhibit A.

Trends

Economic recovery across Southern California is proceeding in 2012 despite concerns about housing and state/local fiscal difficulties. Total non-farm employment growth is expected to improve from a range of 0.6% to 1.7% in 2012, then another 1.2% to 1.7% in 2013. Leading sectors include high technology, tourism, international trade, and entertainment industries. Trailing sectors include construction and state/local government spending. These data are derived from the Kyser Center for Economic Research and its 2012-2013 Economic Forecast & Industry Outlook.

Kern County

The economy of Kern County is driven by agriculture, petroleum extraction, aviation, and space and military presence. Three of the five largest oil fields of the United States are in Kern County, accounting for 10% of overall domestic oil production.

With a population of 851,710 in 2011, Kern County had the lowest per capita income (\$20,100) and median household income (\$47,089) and the highest percent of people living below the poverty level (20.6%) of the five counties of the synod's territory.

Los Angeles County

With nearly 10 million people, Los Angeles County has the largest population of any county in the nation and accounts for 27% of California's total population. Over 350,000 jobs were lost during the Great Recession with an unemployment rate peaking at 13%, even though there were job gains in both education and healthcare in that time.

Travel and tourism brought a record 26.9 million visitors for Los Angeles County in 2011. Motion picture and television production continues to be a major driver of economic activity. The demand for technical services outweighs the forecast growth of manufactured goods, even though Los Angeles is the largest manufacturing center in the United States. The ports of Los Angeles and Long Beach maintained their top two rankings in the United States with 7.9 million and 6.1 million containers, respectively.

Los Angeles County has 112 public and private colleges and universities and several hundred religious worship centers and churches including the following array of faiths: Christian, Jewish, Buddhist, Islamic, Bahai, Hindu, Tenrikyo, Shinto, and Sikh. The county is also home to the largest Catholic Archdiocese in the United States with 5 million members.

Santa Barbara County

Also known as “America’s Riviera,” Santa Barbara County’s economy is driven by tourism, its service sector, higher education, technology, healthcare, financial services, and agriculture.

The population of 426,878 has the highest percentage of bachelors’ degrees or higher (31.0%) of the five counties. Per capita income (\$29,731) and median household income (\$60,078) trend higher than most of the five counties.

San Luis Obispo County

Commonly called “the Central Coast,” the rural character of San Luis Obispo County dominates its economy. Agriculture, particularly wine production, is followed by tourism, service and retail sector jobs. More than 20,000 students attend California Polytechnic State University.

With a population of 271,969, the per capita income (\$29,790) and median household income (\$57,365) plus the percent living below the poverty level (12.9%) all sit in the mid-range for the five counties.

Ventura County

Significant new technology activity in telecommunications, healthcare, and biotech contribute to Ventura County, also known as “the Gold Coast,” to being rated one of the most affluent counties in the United States.

With a population of 831,771, the per capita income (\$32,348) and median household income (\$75,348) ranked the highest of the five counties. The percent of people living below the poverty level (9.2%) is the lowest of this territory.

More demographic detail for each county appears in the Appendix in Exhibit F.

Mission Context & Congregational Statistics

The five-county territory of the Southwest California Synod currently has 126 congregations with a baptized membership of 28,889.

Historical and current data are available upon request or at the ELCA website (www.elca.org):

- ELCA Research and Evaluation Congregational Totals for 2005 through 2011
- ELCA Research and Evaluation Demographic Snapshot with detailed 2010 data
- ELCA Form A: Summary of Congregational Statistics as of December 31, 2011 (including information by conference and congregation with giving, assets, indebtedness, operating expenses, and mission support data)
- ELCA Form C: Summary of Congregation Statistics as of December 31, 2011 (including information on education, languages, and settings)
- ELCA Name and Address Summary Report as of December 31, 2011 (including dates of organization, baptized and confirmed members, average attendance)
- ELCA Synod 2B map and projected population changes from 2010 to 2015
- Tables and graphic charts for all Conferences in the Southwest California Synod (including regular giving, mission support, 2010 and 2011 comparative weekly attendance by congregation) are available through the synod office.

Following is information, drawn from parochial reports, about the diversity among congregations, calibration by size, organization by conference, and information about mission support, worship attendance, and numbers and types of rostered leaders.

Congregation Diversity

The active participants in the 126 congregations of this synod represent the following array of ethnic diversity:

- White, 76.5%
- African-American, 7.0%
- American Indian/Alaska Native, 0.1%
- Arab/Middle Eastern, 0.5%
- Latino, 9.0%
- Asian/Pacific Islander, 3.9%
- Multi-ethnic, 2.3%
- Other, 0.7%

Eleven congregations are primarily African-American in membership. Spanish language worship is offered in eighteen congregations. Chinese language worship (Mandarin, Cantonese, or Taiwanese) is offered in seven congregations. Two congregations are primarily Japanese-American in membership. One congregation worships in Finnish, one in German and another in Danish. One congregation is primarily Filipino. Four congregations self-identify as multicultural in membership.

From another perspective, the ELCA Summary of Congregational Statistics as of 12/31/11 shows the following percentages of congregations reporting ethnic active participants:

- African American/Black, 62.20%
- African National/African-Caribbean, 16.54%
- American Indian/Alaska Native, 11.02%
- Arab/Middle Eastern, 19.69%
- Asian/Pacific Islander, 66.14%
- Multi-racial, 40.16%
- White/Caucasian, 92.13%
- People of Hispanic or Latino origin, 81.10%
- Other, 8.66%

Approximately one-third of the congregations provide worship space for non-Lutheran ethnic congregations located within their communities.

In addition, nineteen are “Reconciling in Christ” (RIC) congregations, meaning these congregations are publicly supportive and welcoming of gay and lesbian people into their parish life and ministry.

Congregations by Size

Applying the ELCA calibration of congregations by size, the following is a description of the Southwest California Synod at year-end 2011:

Description	Size of Congregation	Total Congregations	Percent	Total Baptized	Percent
Under Development	0	1	.79	0	.00
Very Small	1-175	68	53.54	6,687	19.91
Small	176-350	29	22.83	7,407	22.05
Moderately Small	351-500	12	9.45	5,208	15.10
Medium	501-700	10	7.87	5,706	16.99
Moderately Large	701-950	4	3.15	3,454	10.28
Large	951-1,500	1	.79	1,055	3.14
Very Large	>1,500	2	1.57	4,073	12.13

Conferences

The Southwest California Synod is organized into nine conferences, as noted below:

- Central Coast
- Channel Islands
- Foothill
- Greater Long Beach
- Los Angeles Metropolitan
- San Gabriel Valley
- South Bay
- Tehachapi
- Twin Valleys

Mission Support & Worship Attendance by Conference

The regular giving, amount of mission support, worship attendance in 2010 and 2011, percent of change in attendance, and average weekly attendance per congregation are shown below by conference.

Conference	Regular Giving Dollars	Mission Support Dollars	Worship Attendance 2010	Worship Attendance 2011	Percent Change	Average Attendance Per Cong.
Central Coast	1,271,896	74,239	736	706	-4.08	88.25
Channel Islands	4,420,283	199,148	2,522	2,293	-9.08	163.79
Foothill	2,362,923	102,301	1,304	1,264	-3.07	79
Greater Long Beach	915,520	81,588	907	886	-2.32	63.29
LA Metropolitan	2,403,682	104,163	1,761	1,703	-3.29	89.63
San Gabriel Valley	1,942,583	96,454	1,266	1,391	9.87	115.92
South Bay	3,178,636	154,582	1,898	1,809	-4.69	120.6
Tehachapi	841,829	57,694	444	449	1.13	74.83
Twin Valleys	2,382,905	143,078	1,744	1,665	-4.53	79.29

A significant number of congregations support operations through the rental of church property or buildings, for example, to other religious organizations, charter schools, Head Start agencies, and privately owned pre-schools.

Rostered Leaders

Following is information about ordained ministers, Associates in Ministry (AIMs), and Diaconal Ministers (DMs) within the Southwest California Synod.

Ordained Ministers: Active, On-Leave, and Retired

- Active: 134
- On-Leave: 23
- Retired: 78
- Total: 237

Active Ordained Ministers by Conference

- Central Coast: 7
- Channel Islands: 26
- Foothill: 14
- Greater Long Beach: 11
- LA Metropolitan: 15
- San Gabriel Valley: 9
- South Bay: 11
- Tehachapi: 8
- Twin Valleys: 16
- Other Synod or Churchwide Calls: 17

Associates in Ministry and Diaconal Ministers: Active, On-Leave, Retired

- Active: 13
- On-Leave: 1
- Retired: 15
- Total: 29

Associates in Ministry and Diaconal Ministers by Conference

- Channel Islands: 2
- Greater Long Beach: 2
- LA Metropolitan: 3
- South Bay: 1
- Tehachapi: 1
- Twin Valleys: 2
- Other Synod or Churchwide Calls: 2

An age comparison between the clergy serving in this synod with the ELCA is shown in Exhibit G.

Current Synod Staff

In accordance with S8.14 of the synod constitution, the bishop currently oversees synod assistants and staff in the following roles:

- Assistant to the Bishop for Mission Support
- Assistant to the Bishop for Lay Mission Leadership
- Assistant to the Bishop for Rostered Mission Leadership
- Director for Evangelical Mission
- Director for Justice
- Director for African Descent Ministry
- Accountant
- Communications Assistant (part-time)
- Administrative Assistants (two part-time)

Synod Mission Teams & Committees

Chapter 11 of the synod constitution provides descriptive roles for the mission teams and committees of the Southwest California Synod. The roles of each of the five mission teams are summarized below.

- The **Mission Team for Evangelical Outreach** helps the synod and its congregations implement the synod's mission goals of "intentional outreach to the diverse populations of our synod, the development of new congregations, the redevelopment of congregations, and the re-rooting of congregations in their neighborhoods." This team assists in the implementation of the ELCA's evangelism strategy as well as to assist in the implementation of ethnic strategies adopted by the synod.
- The **Mission Team for Rostered Leadership** provides opportunities to identify and support clergy and lay rostered ministers. This team promotes participation in conference collegiums and continuing education and relates to the candidacy committee assisting those preparing for ministry include those enrolled in the TEEM program and First Call Theological Education.
- The **Mission Team for Lay Leadership** provides opportunities to identify and support lay leaders as they witness and serve in their congregations and in daily life. This team helps the synod and its congregations to implement the mission goals of the synod of "intentional outreach to children, youth and young adults"

and oversight and support for the development of the “Equipping Leaders for Mission” Program. This team relates to Lutheran Youth Organization, the Young Adult Task Force, the Synodical Women’s Organization, Men’s Ministry, Lutheran Retreats, Camps, and Conferences (LRCC), and Campus Ministries.

- The **Mission Team for Justice** helps the synod and its congregations, institutions and agencies address issues of justice in public life from Christian perspectives while being guided in their public witness by the social statements of the ELCA. This team works closely with the Lutheran Office of Public Policy and the California Council of Churches in matters of advocacy.
- The **Mission Team for Global Partnerships** helps the synod and its congregations establish connections with the global Christian community by supporting growth in Companion Synod relationships, creating partnerships with congregations in other parts of the world, learning about issues of globalization, and by lifting up opportunities to accompany global churches in their mission.

Committees include the following: Executive; Consultation; Discipline; Mission and Ministry (Endowment); Hunger; Worship; Budget and Finance; Audit; and Nominating Committee.

Partnership Organizations

The Southwest California Synod is one of five synods constituting Region 2 of the ELCA. Synod leaders and staff collaborate to serve the mission and ministries of the respective territories. The other four synods are noted below:

- Grand Canyon Synod
- Pacifica Synod
- Rocky Mountain Synod
- Sierra Pacific Synod

Partnership or companion synods include the following:

- Evangelical Lutheran Church of Hong Kong
- Iglesia Luterana Salvadorena, El Salvador
- South Central Synod, Ethiopian Ev Ch Mekane Yesus
- St. Paul Area Synod, St. Paul, Minnesota

Full communion partners include:

- Episcopal Church USA, Los Angeles, CA.
- Moravian Church, Bethlehem, PA.
- Presbyterian Church USA, Los Angeles, CA.

- Reformed Church in America, Temecula, CA.
- United Church of Christ, Altadena, CA.
- United Methodist Church, Pasadena, CA.

Area institutions and agencies with active relationships with the Southwestern California Synod include:

- Atterdag Village of Solvang
- California Lutheran University (CLU)
- California Lutheran Homes and Community Services
- Clergy and Laity United for Economic Justice (CLUE) CA
- Clergy and Laity United for Economic Justice (CLUE) LA
- Lutheran Immigration and Refugee Service (LIRS)
- Lutheran Office of Public Policy – California (LOPP-CA)
- Lutheran Retreats, Camps and Conferences (LRCC)
- Lutheran Maritime Ministry
- Lutheran Social Services of Southern California
- Lutheran Social Services of the Southwest, Tucson, AZ.
- New City Parish
- Pacific Lutheran Theological Seminary (PLTS)
- Solheim Lutheran Home
- Southern California Ecumenical Council

Campus ministries include:

- Lutheran Campus Ministry – Cal Poly San Luis Obispo
- Lutheran Campus Ministry – University of Southern California
- Lutheran Episcopal Campus Ministry – California State University of Long Beach

Financial Summary

The strong financial position of the Southwest California Synod enables support for the administration of office of the bishop, synod wide programming, new mission starts and congregations re-rooting or in transition, candidates for rostered ministry and the institutions and agencies of the synod. In 2011 the synod gave grants of approximately \$350,000 from the Operating, First Lutheran Los Angeles, and Mission and Ministry Funds.

As of September 30, 2012, the synod held over nine million dollars in checking, savings and investments. Additionally the synod owns three church properties which currently are the home to ethnic-specific mission starts and has provided substantial loans to several congregations.

Annually, an independent audit is performed on the synod finances. In 2011 it was found that the synod was fiscally sound and that its financial statements fairly presented the synod's financial position.

Appendix of Exhibits

- A. Chapter 6, Constitution of the Southwest California Synod: Statement of Purpose
- B. Southwest California Synod Scorecard, June, 2011 – May, 2012
- C. Southwest California Synod Balanced Scorecard, June, 2011 – May, 2012
- D. Chapter 8, Constitution of the Southwest California Synod: Role of Bishop
- E. The Office and Ministry of the Bishop in the Evangelical Lutheran Church in America: A Shared Vision of Episcopacy and a Relational Agreement
- F. Demographics for Five-County Territory of the Southwest California Synod
- G. Age Comparison for the Southwest California Synod and ELCA Clergy

**Southwest California Synod
Evangelical Lutheran Church in America
Constitution Excerpt
Synod Profile: Exhibit A**

Chapter 6. Statement of Purpose

- †S6.01. This Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- †S6.02. To participate in God's mission, this synod as a part of the Church shall:
- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
 - b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
 - c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.
 - d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness and service.
 - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
 - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

†S6.03.

To fulfill these purposes, this synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod. In fulfillment of this role, this synod shall:

- a. Provide for the pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers of this church in this synod, including:
 - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
 - 2) authorizing ordinations and ordaining on behalf of this church;
 - 3) approving associates in ministry, deaconesses, and diaconal ministers of this church, which may be done through multi-synodical committees;
 - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and
 - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.
- b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
 - 1) nurturing and supporting congregations and lay leaders;
 - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
 - 3) making provision for pastoral care, call or appointment review, and guidance;
 - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
 - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures in Chapter 20 of the constitution of the churchwide organization.
- d. Foster organizations for youth, women and men, and organizations for language or ethnic communities.

- e. Plan for the mission of this church in this synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:
 - 1) ecumenical guidance and encouragement;
 - 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
 - 3) leadership and encouragement of congregations in their evangelism efforts;
 - 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
 - 5) encouragement of financial support for the work of this church by individuals and congregations;
 - 6) provision for resources for congregational life;
 - 7) assistance to the members of its congregations in carrying out their ministries in the world; and
 - 8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.
- f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.
- g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
- h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
- i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
- j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
- k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.
- l. Foster supporting relationships with camps and other outdoor ministries.

- m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of this synod.
- n. Interpret the work of this church to congregations and to the public.
- o. Respond to human need, work for justice and peace, care for the sick and suffering, and participate responsibly in society.
- p. Provide for archives in conjunction with other synods.
- q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of this synod which can best be done cooperatively with other synods and the churchwide organization.
- r. Elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America and according to procedures specified in the bylaws of this constitution.

†S6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of ordained ministers shall be both male and female. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

†S6.04.A01. *It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English.*

- †S6.04.B09. *It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*
- †S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.
- †S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.



In partnership with the churchwide organization, the synod bears primary responsibility for oversight of the life and mission of the church in the territory of this synod.

Rating	Impact Area	Measures
●	Pastoral care	Ministry to rostered leaders: counsel (≥50% 1:1 mtgs. + phone/emails) ; conference collegiums; Bishop's colloquy; Chrism Mass; 2 rostered leader days; 12 new calls; guiding 15 call processes; preaching & celebrating communion (28 congregations)
●	Leadership recruitment & development	3 ordinations; 6 new seminary grads; 10 entrants into candidacy; 8 th ELM (≥370 since 2003); African Descent Deacon training (17 deacons since 3/08); Academia de Diaconia Program; workshops on administration, treasury, boundaries, mission exploration, redevelopment ministry; Ventures in Growing Stewards (6 congregations); Book of Faith; LIFT Mission Planning (84 congregations); Performance Planning & Review of Rostered Ministry workbook with Mission Team for Rostered Leadership
●	Discipline	Consultation to guide call process or counsel in conflict situations (32 congregations); synodical administration (2)
●	Foster organizations for youth, women, men, language & ethnic communities	African Descent Deacon Trng; Academia de Diaconia for Spanish; Campus Ministry conversations; 3 sustainability retreats; bi-annual national assembly; Filipino outreach; Women of ELCA; Men's Ministry
	Plan for mission & ministry	See results for 7 Synod Mission Goals below
●	<ul style="list-style-type: none"> Intentional outreach to the diverse populations of our communities 	Lead by Evangelical Outreach Mission Team (EOMT) & Director for Evangelical Mission (DEM), including 9 new starts and 5 redevelopment ministries
●	<ul style="list-style-type: none"> Intentional outreach to the ethnic-special populations of our synod 	Included above
●	<ul style="list-style-type: none"> Intentional outreach to children, youth & young adults 	Lead by Mission Team for Lay Leadership (MTLL) & Assistant for Lay Mission Leadership, including Safeguarding God's Children series for ≥250; Youth Leadership/Urban Immersion Retreat; social events; Beach Progressives planning; campus ministries
●	<ul style="list-style-type: none"> The development of new congregations 	Planting new communities of faith (9) with Evangelical Outreach Mission Team (EOMT) & Dir for Evangelical Mission (DEM)
●	<ul style="list-style-type: none"> The redevelopment of congregations 	Ongoing review of redevelopment ministries (5) with EOMT & DEM
●	<ul style="list-style-type: none"> The re-rooting of congregations in their neighborhoods 	Included above
●	<ul style="list-style-type: none"> The development of the "Equipping Leaders for Mission" Program 	Lead by Mission Team for Lay Leadership (MTLL) & Assistant for Lay Mission Leadership. 8 th ELM with 27 participants; ≥370 since 2003
●	Promote interdependence among congregations, synod, & churchwide	Visits with companion synods (Hong Kong, El Salvador); support for Ethiopia; collaborative ministries with Pacifica Synod and Region 2 synods; attendance at churchwide gatherings
●	Foster & support relationships with all levels of education, social ministry, justice, peace & human need	Gather, Grow, Go workshop (≥100 participants); fall stewardship dinners (≥80 congregations); spring conference assemblies on LIFT (84 congregations w/435 participants); multiple Mission Teams', task forces', committees' & agencies' activities; named Director for Justice Ministries; campus ministry conversations; CLU; PLTS
●	Ensure representational participation in all organizational units	Observed in all appointments and nominations processes

**Southwest California Synod
Balanced Scorecard
June, 2011 – May, 2012
Exhibit C**

<p style="text-align: center;">People We Serve</p> <ul style="list-style-type: none"> • 129 congregations; 17,742 voting members; ~35,000 baptized • 15 congregations in call process, with interim & supply pastors • 14 new start/renewal/redevelopment ministries • 6 congregations in Ventures in Growing Stewards • 32 congregations in consultation with call process or conflict situations • Support from multiple Mission Teams, tables, task forces, committees, & agencies who provide care & advocacy for human needs 	<p style="text-align: center;">Operations & Processes</p> <ul style="list-style-type: none"> • Stewardship of 3 properties: 2 mission starts & 1 redevelopment • Synodical administration: 2 congregations • Constitution review for Synod Assembly & congregations • Completed audit of financial statements: in conformity with accounting principles & quality expectations of auditors • Archiving & accuracy of parochial records • Assistance with congregations in consultation
<p style="text-align: center;">Financial Sustainability</p> <ul style="list-style-type: none"> • 2011 regular giving by members: \$14,651,413 • Total gifts from congregations: \$1,652,224 • Median congregation receipts per capita: \$56.34 • Median 6.50% of congregation receipts to mission support • Synod mission support to churchwide: \$502,402 (49% 2011 to 50% 2013) • \$43,895 decrease in net assets (1/31/12) • Endowment grants: \$204,500 (\$854,841 distributed since fund formation) • Synod grants & cong. designated giving thru Synod: \$746,806 • Malaria Campaign gifts: \$180,000 from 23 congregations (2.5 yrs.) • Synod financial condition: sound 	<p style="text-align: center;">People Who Serve</p> <ul style="list-style-type: none"> • Pastoral care & development for Rostered Leaders: Conference collegiums; RL days; Bishop's Colloquy; Chrism Mass; direct contacts • 16 moving forward in candidacy process • Workshops & seminars: administration; finance; LIFT Mission Planning; conflict management; constitutional revisions; boundaries; stewardship; safeguarding children; youth urban immersion • Wide variety of lay leadership development for all groupings • Equipping Leaders for Mission (ELM): ≥370 since 2003 • African Descent Deacon training: 17 Deacons since 2008 • 2012 Fair Compensation & Benefits workbook & guidance • Performance Planning & Review workbook & guidance

**Southwest California Synod
Evangelical Lutheran Church in America
Constitution Excerpt
Synod Profile: Exhibit D**

Chapter 8. Officers

S8.10. Bishop

†S8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of the Evangelical Lutheran Church in America.

†S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:

- a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.
- b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and leadership for this synod, its congregations, its ordained ministers, and its other rostered leaders.
- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry (and as provided in the bylaws of the Evangelical Lutheran Church in America).
- d. Commission (or provide for the commissioning of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as associates in ministry; consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as deaconesses; and consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as diaconal ministers of this church.
- e. Attest letters of call for persons called to serve congregations in this synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.

- f. Install (or provide for the installation of):
 - 1) the pastors of all congregations of this synod;
 - 2) ordained ministers called to extraparish service within this synod; and
 - 3) persons serving in other rostered ministries within this synod;
- g. Exercise leadership in the mission of this church and in so doing:
 - 1) Interpret and advocate the mission and theology of the whole church;
 - 2) Lead in fostering support for and commitment to the mission of this church within this synod;
 - 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
 - 4) Submit a report to each regular meeting of the Synod Assembly concerning this synod's life and work; and
 - 5) Advise and counsel this synod's related institutions and organizations.
- h. Practice leadership in strengthening the unity of the Church and in so doing:
 - 1) Exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
 - 2) Be responsible for administering the constitutionally established processes for the resolution of controversies and for the discipline of ordained ministers, other rostered leaders, and congregations of this synod;
 - 3) Be the chief ecumenical officer of this synod;
 - 4) Consult regularly with other synodical bishops and the Conference of Bishops;
 - 5) Foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;
 - 6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
 - 7) Be *ex officio* a member of the Churchwide Assembly.
- i. Oversee and administer the work of this synod and in so doing:
 - 1) Serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of the synod;

- 2) Preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;
- 3) Ensure that the constitution and bylaws of this synod and of the churchwide organization are duly observed within this synod, and that the actions of this synod in conformity therewith are carried into effect;
- 4) Exercise supervision over the work of the other officers;
- 5) Coordinate the work of all synodical staff members;
- 6) Appoint all committees for which provision is not otherwise made;
- 7) Be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;
- 8) Provide for preparation and maintenance of synodical rosters containing:
 - a) the names and addresses of all ordained ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled; and
 - b) the names and addresses of all other rostered persons of this synod and a record of the positions to which they have been called or the date on which they become retired or disabled;
- 9) Annually bring to the attention of the Synod Council the names of all rostered persons on leave from call or engaged in approved graduate study in conformity with the constitution, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
- 10) Provide for prompt reporting to the secretary of this church of:
 - a) additions to and subtractions from the rosters of this synod and the register of congregations;
 - b) the issuance of a certificate of transfer for rostered persons in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod;

- c) the entrance of the names of such persons for whom proper certificates of transfer have been received;
- 11) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and
- 12) Appoint a statistician of this synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.

S8.14. The synodical bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.



THE OFFICE AND MINISTRY OF THE BISHOP IN THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

A Shared Vision of Episcopacy and a Relational Agreement

PREAMBLE

The office of bishop has developed, been reformed, and locally adapted for the sake of the Church over many centuries. As ministers of the Gospel and in keeping with Scriptural, confessional, and the constitutional principles of the Evangelical Lutheran Church in America, we pledge to fulfill faithfully our responsibilities within the office of bishop. As this church and the world move into the twenty-first century and third millennium of Christian witness, our vision of the office is summarized in the following four-fold description:

THE OFFICE OF THE BISHOP WITHIN THE OFFICE OF MINISTRY

As a priesthood of believers, all baptized Christians are called to serve in the name of Christ. Some also are called and ordained for the ministry of Word and Sacrament, an office given by God for the sake of the Church. The ordained ministry of the Church, Lutherans agree, is “basically one ministry, centered in the proclamation of the Word of God and the administration of the Holy Sacraments. This ministry embraces both the ministry of pastor within and for a local community of believers and of bishop within and for a communion of local communities” (*The Lutheran Understanding of Ministry*, Lutheran World Federation 1983). The ministry of bishops is understood as an expression of the pastoral ministry. Describing the office of the synodical bishop as the *synod’s pastor*, roots this ministry most deeply in its pastoral understanding.

THE OFFICE OF THE BISHOP WITHIN THE LIFE OF THE CHURCH

“Each bishop shall give leadership for ordained and other ministries; shall give leadership to the mission of this church; shall give leadership in strengthening the unity of the church; and shall provide administrative oversight” (ELCA Study of Ministry: *Together for Ministry*, 1993). In exercising this leadership, the bishop is to give attention to four tasks: 1) to preach and teach the apostolic faith of the Church; 2) to provide for Word and Sacrament ministry within the territory of the bishop’s ministry, including the Church’s power to ordain; 3) to oversee the work of the Church’s mission within the territory of the bishop’s ministry; and 4) to give witness to the unity of the Church.

This church’s understanding of the apostolic faith, and the Creeds and Confessions that give witness to it, are described in its constitutions under the chapter title “Confession of Faith.”

THE OFFICE OF THE BISHOP WITHIN THE NATURE AND ORGANIZATION OF THIS CHURCH

The Evangelical Lutheran Church in America understands itself to be one church in three expressions: congregations, synods, and the churchwide organization. Each expression is fully the church, but not, by itself, the whole Church. These expressions work interdependently, rather than hierarchically. The ministry of bishops is to exemplify this understanding of interdependence. Bishops are accountable to the Gospel. Bishops also are accountable to those among whom they serve, to one another, and to this entire church. As individuals and as a conference, the bishops provide counsel to this church. In their public ministries, bishops draw attention to needs that must be addressed in Church and society.

THE OFFICE OF THE BISHOP WITHIN A CULTURE OF DIVERSITY AND CHANGE

In serving the Gospel, the ministry of the bishop serves the Church. Because the Church is called and gathered by the Holy Spirit in a wide variety of settings and circumstances, it is useful and even necessary for there to be a variety of gifts and styles of ministry exercised by those called to serve as bishops. Flexibility and adaptability—according to the mission needs of this church, but always within the confessional and constitutional understandings of this church and the collegial agreements of the Conference of Bishops—are both honored and encouraged. Emphasis on the servant nature of this ministry provides the consistency of purpose within the diversity of practice.

We view these understandings to be normative for our life and work together as bishops. They represent our collegial intentions. They presume that neither ecumenical agreements, nor the participation of this church in conciliar movements or organizations with churches that hold differing views of episcopacy, alter these understandings in any essential way.

This relational agreement regarding the responsibilities of the synodical bishops of the Evangelical Lutheran Church in America and the relationships between and among them has been approved by them for their own advice and use.

I. RESPONSIBILITIES

For the purpose of this document, it is appropriate to summarize the responsibilities of synodical bishops as defined in the churchwide constitution of the Evangelical Lutheran Church in America (10.31.a.). Their responsibilities as elected leaders of their synods include:

A. Worship and Spiritual Oversight

The synodical bishop, as the synod's pastor, regularly leads worship in congregations and in other gatherings of this church and, through a variety of activities and contacts, teaches the Christian faith, and provides spiritual leadership and oversight in the synod.

B. Pastoral Care

The synodical bishop, as the synod's pastor, bears major, but not sole, responsibility for the pastoral care of congregations and rostered leaders. Providing for Word and Sacrament ministry on the territory of the synod is fundamental to this care. Pastoral care often is exercised through the many activities and contacts bishops have with the people and organizations of the synod, and through organizing the structures that are necessary to the synod's life and mission.

C. Mission Planning

As the chief executive of the synod responsible for the oversight of its life and work, the bishop is the chief planner for its life and mission, giving ongoing attention to the use of all its resources.

D. Mission Interpretation

The bishop is the primary spokesperson for the synod in respect to its mission, theology, and life, both internally and externally. It is understood that others may be given specific interpretative assignments.

E. Mission Administration

Bishops also are the chief corporate and executive officers of their synods. In order to give fuller attention to other aspects of their responsibilities, it is understood that they often will exercise this leadership by delegating major administrative tasks to others who are accountable to them.

F. Ecumenical Relations

Bishops are the chief ecumenical officers of their synods and are a sign of the unity of the Church,

between their respective synods and other denominational families and ecumenical organizations. It is understood that bishops may name other persons to assist them in maintaining contacts and in carrying out specific ecumenical and interreligious tasks.

G. Liaison

Synodical bishops, by virtue of their office, have high visibility across this whole church. Their contacts with each other and with the churchwide units, organizations, agencies, and institutions of this church form a vital network marked by collegiality. Through this network the bishops together support this church's cohesiveness and public witness to the mission of the Church in service to the Gospel of Jesus Christ. This relational agreement among bishops of the Evangelical Lutheran Church in America is designed to assist the bishops in their collegial relationships and contacts with one another in support of that witness.

II. PRINCIPLES

Given the collegial nature of the responsibilities of the synodical bishops, it is appropriate to identify certain principles that govern those relationships.

A. Authority

"This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church...shall be carried out under his rule and authority..." (ELCA churchwide constitutional provision 5.01.). Bishops are accountable to the Lord Jesus Christ, the whole Church, and to this church in the exercise of their ministries.

B. Grace

All humans sin and fall short of the glory of God but by God's grace may be empowered to walk in newness of life. Bishops recognize the reality of sin and power of redemption both for themselves and for those whom they serve.

C. Worthiness

Bishops recognize that leadership in the community of Christ carries with it the responsibility to represent the community faithfully (ELCA churchwide constitutional provision 7.22.). By the grace of God bishops seek to live and act in a manner consistent with the Church's confession of Christ.

D. Mercy and Justice

Bishops recognize their pastoral responsibility both to admonish and to support those whose circumstances in life require special care.

E. Interdependence

The constitution and polity of the ELCA envision this church as being composed of interdependent expressions, each with its own integrity (ELCA churchwide constitutional provisions 5.01.c. and 8.11.). Bishops recognize and support this principle.

F. Inclusiveness

Consistent with the ELCA's commitment to be an inclusive church in the midst of the divisions in society (ELCA churchwide constitutional provision 5.01.b.), bishops assist this church in fulfilling that commitment through their relationships and activities.

G. Variety of Practice

In view of the interdependence of the various expressions of the ELCA, this church recognizes that decisions are to be made principally by the entity most directly affected (ELCA churchwide constitutional provision 5.01.c.). This implies that some variety of practice will develop with integrity across this church. Bishops respect this variety.

H. Communication

Consistent with the interdependence and integrity of this church's various expressions and of its variety in practice, bishops communicate with appropriate other bishops when dealing in any way with an ordained minister, a person on the official lay rosters, a congregation, an agency, or an institution beyond their own synod. This communication should be done prior to any contact with a person rostered in another synod.

I. Leadership Needs

The geographic, ethnic, and social diversity of this church means that leadership needs are equally diverse and never uniform in opportunity from synod to synod. In working with ordained ministers, associates in ministry, deaconesses, and diaconal ministers and candidates, bishops consider persons focusing primarily upon the needs of this church for specific leadership, while also providing opportunity for individual preferences to be expressed and considered.

J. Fairness

Inherent in the work of a bishop is the opportunity to gain a broader view of the needs of this church and of its public leaders. Informed by this broader view, bishops strive to deal fairly and evenhandedly with all candidates, rostered persons, congregations, institutions, and agencies.

K. Confidentiality

The constitution of this church acknowledges and obligates all ordained ministers to the historic discipline of confidentiality in the exercise of the pastoral office (ELCA churchwide constitutional provision 7.45.). Bishops respect this discipline and practice in conferring with each other, seeking when appropriate the permission of the person involved before sharing confidential information with another bishop.

L. Collegiality and Support

Because of the nature of their responsibilities and opportunities in the Church's mission and ministry, synodical bishops work collegially together and provide personal and pastoral support to each other.

III. APPLICATIONS

The following applications are illustrative of the above principles:

A. Preaching and Teaching

Before accepting any invitation to preside over any worship setting, or to be a preaching or teaching theologian in a place outside of one's synodical jurisdiction, bishops will confer with the bishop of the inviting synod, and they will honor that bishop's wishes regarding such an invitation. When serving on the governing board of an educational institution of this church, conferring with the synodical bishop about visits to the institution, meetings, and responsibilities related to board service is not always necessary.

B. Word and Sacrament Ministry**1. Candidacy**

- a. Bishops recognize that the ongoing commitment of the ELCA to receive new members who are persons of color or persons whose primary language is other than English requires careful and constant focus in all aspects of the life of the synods. One aspect to which bishops give particular attention in respect to this goal is the development of current and future leaders of this church. Therefore, synodical bishops work regularly with committees, institutions, and other entities in order to develop the leadership of such ethnic persons for:
 - graduate studies in theology and in other special disciplines needed by this church;

- military chaplaincy;
 - supervisors in Clinical Pastoral Education;
 - ministries in ethnic communities;
 - ministries in the inner city;
 - ministries in isolated rural areas;
 - ministries in economically limited areas; and
 - ministries in more traditional settings
- b. Synodical bishops exercise caution and selectivity for the sake of this church when responding to ordained ministers and others outside the ELCA for admission to service as ordained ministers and associates in ministry, deaconesses, or diaconal ministers.
- 2. First Call and Ordination**
- a. In order to meet the full range of needs in the ELCA for ordained ministers and other rostered persons, synodical bishops give priority to less popular locations and areas of the nation when determining synodical and regional assignment and reassignment.
- b. In dealing with first calls, bishops make judgments fairly and evenhandedly considering the following:
- 1) Assessing the particular needs and opportunities in a ministry setting.
 - 2) Assessing the skills, resources, and capacities of individual candidates for particular ministries.
 - 3) Considering the preferences and restrictions of individual candidates.
 - 4) Examining the priorities and preferences of the congregation or other entity involved in the call or employment.
- c. When a candidate has been assigned to a synod, the bishop will make prompt and regular contact with the candidate.
- d. Bishops will not condone or support any attempts to arrange conversations or negotiations between candidates and congregations or other entities involved in calls or employment prior to the formal assignment of the candidate to the synod. Bishops may contact seminary representatives to gain additional knowledge of senior seminarians if needed.
- e. Bishops will not condone or support attempts by candidates, congregations, or calling entities to consider a candidate outside of the synod of assignment without the consent of the synodical bishop of assignment.
- f. The bishops involved must approve the reassignment of a candidate from one synod to another. They will consult with the staff person in the Vocation and Education unit, who is responsible for the reassignment, before the staff acts on such requests by candidates.
- g. By mutual agreement between the two bishops, a candidate assigned to one synod may be considered in another synod without reassignment. Responsibility for the candidate rests with the synod of assignment. Such a “contingency assignment” should be communicated in writing to the Vocation and Education unit.
- h. On behalf of this church, the bishop ordains (or provides for the ordination of) candidates. Ordinations are arranged and conducted consistent with the policy and practice of the synod whose bishop authorizes them. When the ordination takes place in another synod, however, all bishops involved must be in conversation. A bishop who conducts or authorizes an ordination in another synod will consult with and obtain the approval of that bishop prior to any planning for the ordination.
- See also ELCA bylaw 7.31.17.*
- 3. Mobility and Call Process**
- a. The practices of bishops differ in nominating candidates to congregations, agencies, and institutions both in respect to the number of persons nominated and the number of nominations a candidate may have simultaneously. Synodical bishops respect these differing practices and keep one another appropriately informed.
- b. Both in establishing policy for the nomination of persons for call and in actual nominations, bishops give particular attention to persons who experience difficulty for reasons of:
- ethnic background;
 - gender;
 - marriage to another ordained minister or associate in ministry;
 - age (especially those over 50);

- challenging personal conditions;
 - service in the military chaplaincy; and
 - returning from overseas mission assignments.
- c. Bishops cannot assure any candidate of a call since this church has not made that commitment. However, bishops may provide the opportunity for candidates to be considered by appropriate congregations as calling or employing agencies.
 - d. Bishops normally attach a letter of recommendation to Mobility Information Forms and may also include a Confidential Information form.
 - e. Bishops consult with the synodical bishop of the roster of an ordained member or an associate in ministry, a deaconess, or diaconal minister prior to consideration for call by a search committee. When approached by another synod which is seeking to contact a rostered person regarding a prospective call, a bishop shall be mindful that ordained ministers and other rostered persons belong to the whole ELCA and not just the particular synod in which they currently serve. Requesting that another bishop refrain from contacting the rostered person will be based upon the same criteria a bishop would use when discouraging a rostered person's name from being considered by a congregation in his or her own synod: e.g., premature interruption of present ministry (normally not less than three years), known personal or family circumstances that preclude a move at the present time. Recognizing the needs of this whole church for experienced rostered leaders, bishops will seek to avoid "keeping for my synod" an individual who is open to serve where needed. The bishop of the synod of roster may inform another bishop of a rostered person's stated desire to remain in that synod; also, other preferences and special circumstances may be communicated confidentially bishop-to-bishop. In general, however, encouragement to explore with a rostered person her or his openness to be considered by a specific calling congregation will be granted absent compelling reasons to deny clearance. Many bishops delegate to a staff member the responsibility to communicate with other synods concerning mobility and call of rostered persons.
 - f. Bishops always are building relationships with one another. Critical to this process is the expectation that bishops will be initially candid and sufficient in recommending a candidate to another bishop. A test of the necessity of sharing information with another bishop is: "What information would be helpful to me in consideration of the recommendation of a candidate for call?" Doubt about whether certain information should be shared will normally be decided in favor of disclosure.
 - g. Bishops always are building relationships with parish pastors, churchwide partners, and with agencies and institutions of this church. Through these relationships they are assisted in the critical task of making personnel recommendations.
 - h. Letters of Call are attested by bishops (§8.12.e. in the *Constitution for Synods*). This is required for the issuance of a regular, recognized Letter of Call in this church. As the note on the form indicates, such attestation signifies that the call has been properly extended and that the stated terms are accurate. Letters of Call also are attested by the bishop, assuring that the conditions of service are consonant with ELCA documents. In both cases, attestation means that the person has been properly called. It does not imply approval of the "match" between the person and the position.
 - i. When a local search committee approaches a bishop other than its own in respect to candidates, that bishop will respond by asking the committee to route its request through its own bishop.
 - j. When a local search committee from another synod asks a bishop for an evaluation concerning an identified candidate known to that bishop, that bishop may provide such an evaluation, informing the bishop of the synod to which the committee is related of the evaluation.

4. Synodically Authorized Ministers

See Part One, pages 53-55, in the Manual of Policies and Procedures for Management of the Rosters (2005).

C. Oversight of Mission**1. Servanthood**

Since servanthood in behalf of the Gospel is a mark of the Christian life and therefore of the Church's public forms of ministry, synodical bishops do not equate success with specific titles, compensation, responsibility, or location in ministry for themselves or others.

2. Funding the Mission

As the synod's pastor, each bishop shall be an ordained minister of Word and Sacrament who shall exercise leadership in the mission of this church and in so doing interpret and advocate the mission of this church within the synod (See †S8.12.).

Members of the Conference of Bishops acknowledge their role and commit to support the mission and ministry of the Evangelical Lutheran Church in America. Conference members are further committed to advocate for the mission and ministry of the ELCA to the members of our synods and to encourage generous support for funding mission and ministry in our congregations, synods, and churchwide organization.

Synodical bishops acknowledge that partnership in funding the ministries of the ELCA requires trust, transparency, and mutual accountability, and understand that decisions made within each synod have an impact upon ministry together. They remain committed to look to the opportunities and needs beyond individual synods as they seek together to serve, support, and witness in Jesus' name for the common good in the Church and in God's world.

3. Companion and Partner Synod

- a. Relationships with Companion Synods necessitates following the guidelines provided by the Global Mission unit. It is imperative to be fully aware of the unique cultures and patterns of life within the country and the church of a companion synod. Our commitment is to accompany each other in our shared mission and journey of faith. Conversations with the appropriate staff member in the Global Mission unit is an integral part of the

program. Conversations with colleagues who have experienced visits and exchanges with their companion synods can be helpful, as well.

- b. The sharing of history, context, structure, and resources is the basis of the partner synod relationships. Opportunities may present themselves for visits or exchanges, as well. Ongoing prayer support is encouraged in both companion and partner synod relationships.

D. Witness to Unity**1. Participation**

- a. Meetings of the Conference of Bishops are a high priority for synodical bishops, for the sake of one's self and each other.
- b. Continuing education for bishops through the Academy for Bishops holds the same high priority.

2. Communication

- a. Information critical of another synodical bishop is shared with that bishop. After conferring with the colleague, the bishop receiving the information determines a response that is supportive of the colleague and appropriate to the person supplying the information and the situation.
- b. When requesting or considering an exception to policy or practice, synodical bishops recognize that exceptions may create injustices for others who are not aware of, considered for, or granted such exceptions.

3. Additional Service

Bishops represent the Conference of Bishops on various boards and committees of this church. The terms and meeting schedules of these groups are conveyed by the group to the bishop. Normally these are advisory roles, affording voice but not vote. The conference appreciates but does not require oral or written reports on the actions and business, as the bishops involved deem appropriate. Bishops also serve on committees and task forces within the conference. These appointments are made by the Executive Committee for terms of three years, with the possibility of two terms. A survey of interests for these areas of service within the conference is distributed annually.

4. Ethics Following Service as Bishop

- a. It is expected that when a synodical bishop leaves the office, he/she will continue to be a resource to this church, including those currently serving in the office of bishops. Every effort to make a smooth transition of leadership, including sharing of pertinent and confidential information on rostered leaders, congregations, etc. needs to be initiated by the bishop leaving office. It is essential that the trust and confidences between present and former bishops be maintained permitting the open exchange of pertinent information in a candid and sufficient manner.
- b. Synodical bishops who retire, resign, or conclude their service as bishop shall respect the integrity of the office in which they no longer serve, and shall not exercise functions assigned to synodical bishops without direct invitation from the current bishop of the synod or the presiding bishop. Both former and current bishops desire a collegial relationship with one another.
- c. Terms of address for those who no longer serve in the office of synodical bishop vary throughout this church. Some synods confer the honorary designation "Bishop Emeritus," others do not. Former bishops should be mindful of proper use of title following their term of service, so as to be clear that they are former, not current.

5. Affirmation and Admonition

Bishops place a high value on their relationships within the Conference of Bishops, and strive to maintain a climate of trust and integrity with one another. Bishops respect one another's decisions, but also realize that local and synodical decisions and actions can have an impact in other areas of this church. In this regard, members of the conference hold one another accountable to Matthew 18:18. Bishops further commit themselves to honoring the eighth commandment in their work together.

Southwest California Synod Synod Profile: Exhibit F

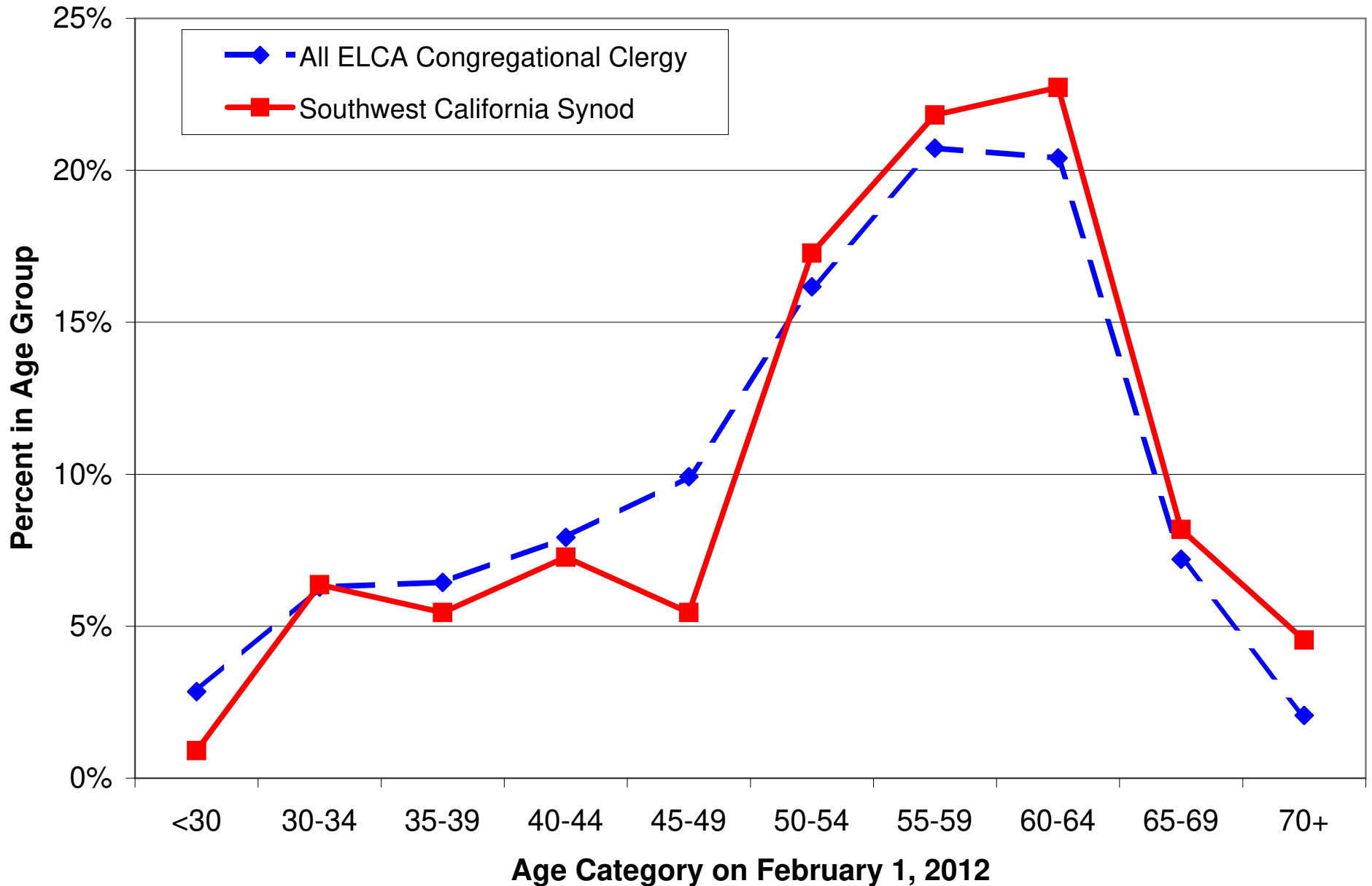
Demographics for Five-County Territory

Demographic Label	Kern County	Los Angeles County	San Luis Obispo County	Santa Barbara County	Ventura County	Territory Total
Population (2011).	851,710	9,889,056	271,969	426,878	831,771	12,271,384
Age						
<5	8.6%	6.6%	4.9%	6.4%	6.6%	6.5%
<18	29.9%	24.1%	18.4%	22.7%	25.3%	24.4%
≥65	9.1%	11.1%	15.6%	13.0%	12.0%	11.2%
Female	48.4%	50.7%	48.8%	49.8%	50.3%	50.4%
Ethnic						
White/Caucasian	83.0%	71.8%	89.1%	86.1%	85.3%	74.4%
African American/Black	6.3%	9.3%	2.4%	2.4%	2.2%	8.2%
American Indian	2.7%	1.5%	1.4%	2.2%	1.8%	1.6%
Asian	4.7%	14.2%	3.7%	5.5%	7.2%	12.5%
Hispanic or Latino	50.0%	48.1%	21.3%	43.4%	40.9%	46.9%
Foreign born	20.5%	35.6%	10.0%	23.7%	22.9%	32.7%
Language other than English spoken at home	41.0%	56.4%	16.7%	38.7%	37.4%	52.5%
High School graduate	71.1%	75.9%	88.2%	80.1%	82.3%	76.4%
Bachelor's degree or higher	14.7%	29.0%	30.6%	31.0%	30.8%	28.2%
Veterans (2006-2010)	47,365	368,128	23,513	27,966	51,184	518,156
Home ownership rate	61.4%	48.2%	61.4%	54.1%	66.4%	50.8%
Households	248,057	3,217,889	102,434	141,793	264,305	3,974,478
Per capita income	\$20,100	\$27,344	\$29,790	\$29,731	\$32,348	Range as shown
Median household income	\$47,089	\$55,476	\$57,365	\$60,078	\$75,348	Range as shown
% below poverty level	20.6%	15.7%	12.9%	14.3%	9.2%	15.5%
Non-farm employment (2010)	174,924	3,580,067	80,564	134,494	235,526	4,205,575

Source: U.S. Census Bureau, October, 2012

Exhibit G

Comparing the Age of All ELCA Clergy Serving Congregations With Clergy in Southwest California Synod



Source: ELCA Roster Database. Prepared by ELCA Research and Evaluation.

10/8/2012

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

The survey was open for seven weeks, running from Jan. 28 until Mar. 15. Below is a detailed summary of the responses. This was not a scientific survey, and the responses are not necessarily reflective of the synod at-large. We can only say with certainty that these responses reflect the views of the respondents at the time the survey was administered. Because many of the questions were open-ended a degree of subjective judgement was required to interpret meaning behind words and categorize responses based on likeness. Still, the Transition Task Force believes the information obtained can be helpful to synod assembly delegates and potential nominees for bishop as they discern the future of the synod's leadership before the 2019 Synod Assembly.

Q1: Are you responding to this survey as a rostered minister, as a congregation, or as a youth group?

We received 76 total responses. Of those, **53 (69.7%) are from rostered ministers of word & sacrament**, nine are from congregations, seven are from rostered ministers of word & service, four are from youth groups, and three responses came from individuals (one youth who does not belong to a youth group, one congregation council member, and one who identified as "parishioner.").

Q2. Among the following areas of Synod life, please identify which the Synod staff, including the Bishop, should prioritize in the coming years. (Choose no more than three).

"Congregational vitality and growth" is, by far, the area of synod life survey respondents believe should be prioritized. It received 62 votes. Coming in second place was "continuing education and professional development of rostered ministers" (27 votes). There was a three-way tie for third place. "Social justice advocacy and participation in movements," "identifying and supporting candidates for rostered ministry," and "discipleship and spiritual formation/deepening" each got 26 votes. We asked respondents to pick their top three.

<i>Area of Synod Life</i>	<i>Number of Responses (select three)</i>
Congregational vitality and growth	62
Continuing education and professional development of rostered ministers	27
Identifying and supporting candidates for rostered ministry	26
Social justice advocacy and participation in movements	26
Discipleship and spiritual formation/deepening	26
Interfaith dialogue	15
Activities and opportunities for youth and	13

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

family ministry	
Other	13
Supporting ministries of the ELCA	6
Supporting local charitable causes	5

Respondents that chose “other” wrote-in the following:

- Lay leader development (*2 responses*)
- Racial equity
- Reconciled in Christ
- Reframing conversations about growth to be more hopeful about what God is doing.
- Creating new ministries
- Social justice advocacy that is not part of movements
- Support for rostered persons in the call process
- Climate change/global warming
- Pastoral support of pastors
- Training for outreach/evangelism
- Work with other ELCA bishops to strengthen our life in the gospel in word and sacrament
- Supporting rostered ministers in the changing environment
- Encouraging and supporting congregations in seeking new ways to bear God’s creative and redeeming Word in the world – newness that grows out of spiritual deepening, that makes congregations more vital, and that engages us in doing justice.

Q3. Which synod endeavors have been particularly effective? Are there synod activities or initiatives that you especially believe should continue? If so, which one(s)?

Of the 76 responses, 69 answered our question regarding which synod endeavors they found most effective. **The New Connections campaign** receives by far the most mentions as an activity respondents find effective. Other mentions include youth activities (such as the triennial gathering), campus ministry, and continuing education/workshops for pastors and lay leaders.

Below is a list of common responses – those that were mentioned at least twice – we received to these questions.

Synod endeavors that have been effective:

Synod Endeavor	Number of Mentions
New Connections Campaign	30
Intentional Impact/Stewardship Workshops	10
Youth Events (Gathering, Chrysalis, Shekinah)	9
The Journey	5

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

Coaching	5
Evangelism Events/Workshops	4
Building Puentes	4
Public joint worships services (i.e. Reformation Service)	4
Continuing education opportunities	3
Social Justice Advocacy	3

Q4. Are there synod activities or initiatives that you especially believe should change or end? If end, which one(s)? If change, how?

Forty-six respondents answered this question, and a **plurality wrote "none" or "no."** There were several non-specific responses that encouraged synod leaders to focus on activities that have a meaningful impact, rather than managing activities that do not. These responses did not cite a particular initiative that should change or end.

Other items listed included: letting go of the annual Reformation Sunday service at the National Cathedral, changing the way youth ministry is structured (to be less focused on suburban churches), and some respondents suggested specific improvements to the New Connections Campaign. There were a couple responses that said Building Puentes should end, and two respondents suggested broadening the scope of the racial equity team to include other types of discrimination (gender, sexual orientation, class, other religions, etc.). One person – perhaps ironically – said that “outreach to rostered ministers” should end.

Below is a list of common responses – those that were mentioned at least twice – that specifically named a synod activity or endeavor that should change or end.

Synod activities/initiatives that should change or end:

Synod Activity/Initiative	Number of Mentions
None – nothing should change/end	17
Building Puentes/Activities in Puerto Rico	3
Broaden scope of racial equity team	2
Reformation Service	2
Synod Youth Ministry Model	2

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

Q5. Please describe the kind of leadership you would like to see out of the synod office in the coming years.

We have received a wide range of feedback to this question. Seventy-four respondents answered the question, and most respondents listed three to five qualities. **Many answers mentioned engagement with congregations, "bold" social justice leadership, and forward-looking visionary leadership.** Some respondents said more communication would be helpful and one person said that they would like to know what the synod office is and how it's organized.

Below are categories of leadership attributes and areas of emphasis that received at least three mentions:

Leadership Attribute/Emphasis	Number of Mentions
Visible / Engaged with Congregations	19
Social Justice / Advocacy / Public Voice	15
Transformational / Visionary / Forward	13
Discipleship and Congregational Growth	12
Compassionate / Conflict Mgt.	8
Honest & Trustworthy	6
Self Spiritual Care	5
Pastoral Care & Support (inc. mobility)	5
Identifying Candidates for Rost. Min.	3
Solid Preacher & Presider	3
Paid Synod Youth Ministry Staff	3
Prof. Devel of Rostered Leaders	3
Encouraging	3

Q6. What leadership skills are most necessary for the synod staff, including the Bishop, at this time?

Seventy-four respondents also answered the question regarding **the leadership skills they believe are most necessary at this time.** The most common traits mentioned related to **visioning, listening, organizational, and communications skills.** Additionally, several respondents mentioned **pastoral qualities** such as prayerfulness, preaching skills, and theological competence.

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

Below are categories of responses that were most popular (fiver or more mentions):

Leadership Skills Most Important	Number of Mentions
Openness to Change / Discernment and Visioning Skills	18
Listening Skills	17
Organizational / Administrative / Management Skills	15
Communications Skills	15
Spiritual Depth and Pastoral Competence	15
Emotional Intelligence / Cultural Awareness	11
Charismatic / Interpersonal Skills	11
Ethical / Professional / Trustworthy	11
Compassion / Love	8
Courage / Risk Taking	8
Responsive / Decisive	7
Creativity	5

Q7. What spiritual and/or personal qualities are particularly important for the synod staff to possess and embody in the years ahead?

We received 72 responses to our question regarding **the spiritual and personal qualities** that are particularly important for the synod staff in this time. **The most common responses related to prayerful discernment and love for Christ/the Church.** Other common responses related to compassion, honesty, humility, acceptance of self and others, and possessing a prophetic and inclusive voice.

Spiritual/Personal Quality	Number of Mentions
Prayer/Discernment/Wisdom	30
Love/Joy for Church & Sharing Gospel	18
Compassion & Kindness	15
Genuine/Honest/Professional	11
Humble/Servant	9

Results of the Metro D.C. Synod Leadership Transition 2019 Survey

Transition Task Force

Open & Accepting of Self and Others	9
Prophetic & Inclusive	9
Passionate/Outgoing	8
Communication	8
Listen	7
Intelligent & Knowledgeable about Church history and theology	7
Cultural, Context, and Self-Awareness	7
Empower/Delegate to Others	4
Hope	4
Curiosity / Lifelong Learner	4
Courageous	3
Challenges the church / Serves as a role model	3
Visionary	3
Sense of Humor	2
Generous	2



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Results of the Metro D.C. Synod Leadership Transition 2019 Survey Transition Task Force

The survey was open for seven weeks, running from Jan. 28 until Mar. 15.

I. We received 76 responses. Of those, **53 (69.7%) are from rostered ministers of word & sacrament**, nine are from congregations, seven are from rostered ministers of word & service, four are from youth groups, and three responses came from individuals (one youth who does not belong to a youth group, one congregation council member, and one who identified as “parishioner.”).

II. "Congregational vitality and growth" is, by far, the area of synod life survey respondents believe should be prioritized. It received 62 votes. Coming in second place was "continuing education and professional development of rostered ministers" (27 votes). There was a three-way tie for third place. "Social justice advocacy and participation in movements," "identifying and supporting candidates for rostered ministry," and "discipleship and spiritual formation/deepening" each got 26 votes. We asked respondents to pick their top three.

<i>Area of Synod Life</i>	<i>Number of Responses (select three)</i>
Congregational vitality and growth	62
Continuing education and professional development of rostered ministers	27
Identifying and supporting candidates for rostered ministry	26
Social justice advocacy and participation in movements	26
Discipleship and spiritual formation/deepening	26
Interfaith dialogue	15
Activities and opportunities for youth and family ministry	13
Other	13
Supporting ministries of the ELCA	6
Supporting local charitable causes	5

Respondents that chose “other” wrote-in the following:

- Lay leader development (2 responses)
- Racial equity
- Reconciled in Christ
- Reframing conversations about growth to be more hopeful about what God is doing.
- Creating new ministries
- Social justice advocacy that is not part of movements
- Support for rostered persons in the call process
- Climate change/global warming
- Pastoral support of pastors
- Training for outreach/evangelism
- Work with other ELCA bishops to strengthen our life in the gospel in word and sacrament
- Supporting rostered ministers in the changing environment
- Encouraging and supporting congregations in seeking new ways to bear God’s creative and redeeming Word in the world – newness that grows out of spiritual deepening, that makes congregations more vital, and that engages us in doing justice.

III. Of the 76 responses, 69 answered our question regarding which synod endeavors they found most effective - 46 answered our question about which synod activities they believe should change or end. **The New Connections campaign receives by far the most mentions as an activity respondents find effective.** Other mentions include youth activities (such as the triennial gathering), campus ministry, and continuing education/workshops for pastors and lay leaders.

Below is a list of common responses – those that were mentioned at least twice – we received to these questions.

Synod endeavors that have been effective:

Synod Endeavor	Number of Mentions
New Connections Campaign	30
Intentional Impact/Stewardship Workshops	10
Youth Events (Gathering, Chrysalis, Shekinah)	9
The Journey	5
Coaching	5
Evangelism Events/Workshops	4
Building Puentes	4
Public joint worships services (i.e. Reformation Service)	4
Continuing education opportunities	3
Social Justice Advocacy	3

Regarding synod activities that should change or end, a plurality of respondents wrote "none" or "no." There were several non-specific responses that encouraged synod leaders to focus on activities that have a meaningful impact, rather than managing activities that do not. These responses did not cite a particular initiative that should change or end.

Other items listed included: letting go of the annual Reformation Sunday service at the National Cathedral, changing the way youth ministry is structured (to be less focused on suburban churches), and some respondents suggested specific improvements to the New Connections Campaign. There were a couple responses that said Building Puentes should end, and two respondents suggested broadening the scope of the racial equity team to include other types of discrimination (gender, sexual orientation, class, other religions, etc.). One person – perhaps ironically – said that “outreach to rostered ministers” should end.

Below is a list of common responses – those that were mentioned at least twice – that specifically named a synod activity or endeavor that should change or end.

Synod activities/initiatives that should change or end:

Synod Activity/Initiative	Number of Mentions
None – nothing should change/end	17
Building Puentes/Activities in Puerto Rico	3
Broaden scope of racial equity team	2
Reformation Service	2
Synod Youth Ministry Model	2

IV. Regarding the kind of leadership respondents would like see from the synod office, we have received a wide range of feedback. Seventy-four respondents answered the question, and most respondents listed three to five qualities. **Many answers mentioned "bold" social justice leadership, engagement with congregations on growth, and pastoral care.** Some respondents said more communication would be helpful and one person said that they would like to know what the synod office is and how it's organized.

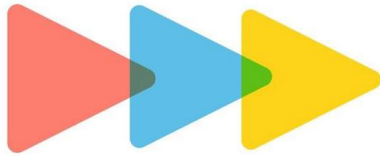
V. Seventy-four respondents also answered the question regarding **the leadership skills they believe are most necessary at this time.** The most common traits mentioned related to visioning, **listening, organizational, and communications skills.** **Additionally, several** respondents mentioned **pastoral qualities** such as prayerfulness, preaching skills, and theological competence. Responses were grouped into categories based on likeness.

Below are categories of responses that were most popular (more than five responses):

Leadership Skills Most Important	Number of Mentions
Openness to Change / Discernment and Visioning Skills	18
Listening Skills	17
Organizational / Administrative / Management Skills	15
Communications Skills	15

Spiritual Depth and Pastoral Competence	15
Emotional Intelligence / Cultural Awareness	11
Charismatic / Interpersonal Skills	11
Ethical / Professional / Trustworthy	11
Compassion / Love	8
Courage / Risk Taking	8
Responsive / Decisive	7
Creativity	5

VI. We received 72 responses to our question regarding **the spiritual and personal qualities** that are particularly important for the synod staff in this time. **The most common responses related to prayerfulness and integrity.** Other common responses related to self-care, joy, kindness, social justice awareness (of one's self and community), and good communications skills (able to challenge, lead and love).



JUNE 14-15 2019

FORWARD
TOGETHER
with courage and hope



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Evangelical Lutheran Church in America
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METROPOLITAN WASHINGTON D.C. SYNOD EVANGELICAL LUTHERAN CHURCH IN AMERICA SYNOD ASSEMBLY 2019

Process for an Ecclesiastical Ballot

ELCA Definition of "Ecclesiastical Ballot"

In response to requests from synods for a definition of the ecclesiastical ballot and guidance on the use of such a ballot, the Church Council adopted the following definition in 1994:

To define an "ecclesiastical ballot" for the election of a bishop in synods of the Evangelical Lutheran Church in America as an election process:

1. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
2. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
3. That precludes spoken floor nominations;
4. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
5. In which the first ballot defines the total slate of nominees for possible election on a subsequent ballot, with no additional nominations permitted;
6. That does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
7. In which any name appearing on the second ballot may not be subsequently withdrawn;
8. That does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
9. In which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (or, if the governing documents are silent, in accordance with rules adopted by the assembly).

Who is eligible for nomination?

Any rostered minister of word and sacrament in good standing in the ELCA may be a nominee. Pastors can be in a current call, on leave from call, or retired. They can be from the Metro D.C. Synod or another other synod.

DRAFT AGENDA (Updated 3/7/19)

Friday, June 14, 2019

Plenary Session 1

11:50 a.m. – 12:05 p.m.

10:30 a.m. – 12:00 p.m.

Prayer & First Ballot for Bishop, nominating ballot (handwritten)—75% needed for election

Midday Prayer

1:00 p.m. – 1:15 p.m.

12:30 p.m. – 1:00 pm

Report of the First Ballot for Bishop

Plenary Session 2

4:30 p.m. deadline

3:00 p.m. – 4:15 p.m.

Withdrawal from Election of a Bishop AND Candidate Information, Background Check, Authorization and Release, and Disclosure Forms Due for those keeping their names on the ballot

Plenary Session 3

5:21 p.m. – 5:35 p.m.

5:00 p.m. – 6:30 p.m.

Second Ballot for Bishop (all remaining names)—75% necessary for election

Plenary Session 4

7:35 p.m. – 7:45 p.m.

7:45 p.m. – 8:15 p.m.

8:16 p.m. – 8:30 p.m.

7:30 p.m. – 8:30 p.m.

Report of the Second Ballot for Bishop

Statements from the Candidates for Bishop (7 nominees, 3 minutes each)

Third Ballot for Bishop (7 names)—66% necessary for election

Saturday, June 15, 2019

Plenary Session 5

10:45 a.m. – 10:50 a.m.

10:30 a.m. – 11:00 a.m.

Report of the Third Ballot for Bishop

Hearings for final three nominees

Hearing One

11:15 a.m. – 11:45 a.m.

Hearing Two

11:50 a.m. – 12:20 p.m.

Hearing Three

12:25 p.m. – 12:55 p.m.

Plenary Session 6

2:06 p.m. – 2:15 p.m.

2:00 p.m. – 3:30 p.m.

Fourth Ballot for Bishop (3 names)—60% necessary to elect

Report of the Fourth Ballot for Bishop

2:45 p.m. – 3:00 p.m.

Statements from bishop nominees (2 nominees, no more than 7 minutes each)

3:01 p.m. – 3:10 p.m.

Fifth Ballot for Bishop (2 names)—51% necessary to elect

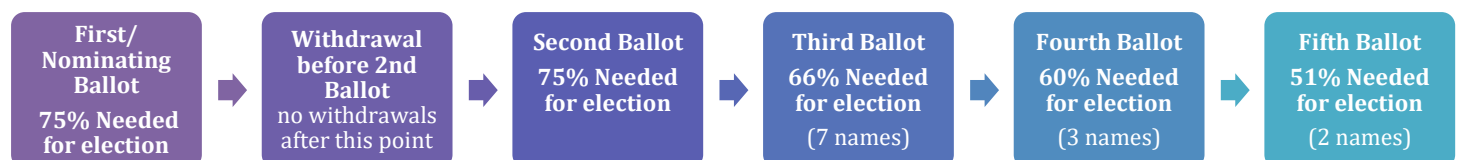
Report of the Fifth Ballot for Bishop

Plenary 7

3:55 p.m. – 4:00 p.m.

3:45 p.m. – 4:30 p.m.

Comments from Bishop-Elect (5 min.)





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2019 Bishop Election

Metropolitan Washington, D.C. Synod Bishop Constitutional Background

A complete copy of the synod constitution can be found at:

<http://metrodcelca.org/for-congregations/constitution-bylaws/>

These excerpts include information that may be of interest to the voting members and nominees for an election of a new bishop.

Chapter 3. TERRITORY

†**S3.01.** The territory of this synod, as determined by the Churchwide Assembly, shall be the District of Columbia; the counties of Calvert, Charles, Montgomery, Prince Georges, and St. Mary's in the State of Maryland; the counties of Arlington, Fairfax, Loudoun, Prince William and the independent cities of Falls Church and Fairfax City within these counties, and the independent City of Alexandria in the Commonwealth of Virginia; Bermuda.

S8.10. Bishop

†**S8.11.** The bishop shall be elected by the Synod Assembly. The bishop shall be a minister of Word and Sacrament of the Evangelical Lutheran Church in America.

†**S8.12.** As this synod's pastor, the bishop shall:

- a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.
- b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and leadership for this synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.
- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of the Evangelical Lutheran Church in America).
- d. Consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service.
- e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.

In Partnership with:

The Evangelical Lutheran Church in Slovakia, The Evangelical Lutheran Church in Namibia, The Evangelical Lutheran Church in the Republic of Namibia, the Evangelisch-Lutherische Kirche in Namibia, and The Lutheran Church in El Salvador

- f. Install (or provide for the installation of) rostered ministers whose calls the bishop has attested.
- g. Exercise leadership in the mission of this church and in so doing:
 - 1) Interpret and advocate the mission and theology of the whole church;
 - 2) Lead in fostering support for and commitment to the mission of this church within this synod;
 - 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
 - 4) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and
 - 5) Advise and counsel this synod's related institutions and organizations.
- h. Practice leadership in strengthening the unity of the Church and in so doing:
 - 1) Exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
 - 2) Be responsible for administering the constitutionally established process for the resolution of controversies and for the discipline of rostered ministers and congregations of this synod;
 - 3) Be the chief ecumenical officer of this synod;
 - 4) Consult regularly with other synodical bishops and the Conference of Bishops;
 - 5) Foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;
 - 6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
 - 7) Be *ex officio* a member of the Churchwide Assembly.
- i. Oversee and administer the work of this synod and in so doing:
 - 1) Serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod;
 - 2) Preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;
 - 3) Ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;
 - 4) Exercise supervision over the work of the other officers;
 - 5) Coordinate the work of all synodical staff members;
 - 6) Appoint all committees for which provision is not otherwise made;
 - 7) Be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;
 - 8) Provide for preparation and maintenance of synodical rosters containing the names and addresses of all rostered ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled;

- 9) Annually bring to the attention of the Synod Council the names of all rostered ministers on leave from call or engaged in approved graduate study in conformity with the constitution, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
- 10) Provide for prompt reporting to the secretary of this church of:
 - a) additions to and subtractions from the rosters of this synod and the register of congregations;
 - b) the issuance of certificates of transfer for rostered ministers in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and
 - c) the entrance of the names of such persons for whom proper certificates of transfer have been received;
- 11) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and
- 12) Appoint a statistician of the synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.

†S8.13. The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

S8.14. The synodical bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.

Chapter 9. NOMINATIONS AND ELECTIONS

S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of legal votes on the third ballot, and 60% of the legal votes cast shall be necessary for

election. On subsequent ballots, a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.

†S9.12. Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.



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Transition Task Force – Glossary of Terms and Maps

ELCA Terms

Conference of Bishops – The 65 bishops of the ELCA meeting for prayer, deliberation, and discernment.

Church Council – The governing board of the ELCA, entrusted with the business of the ELCA between triennial churchwide assemblies.

Churchwide – Term referring to any ministry, process, or emphasis carried out across the entire ELCA. The term is also used to refer to the headquarters of the ELCA in Chicago.

ELCA – Our denominational title is the Evangelical Lutheran Church in America, formed by the 1988 merger of the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC). The three expressions of the ELCA are the congregations, synods, and the churchwide organization in Chicago. The ELCA has 3.5 million members in over 9,000 congregations (12/31/16 figures).

Presiding Bishop – The pastor elected by the churchwide assembly to lead the ministry of the entire ELCA; currently serving is Presiding Bishop Elizabeth Eaton.

Synod Terms

Assistant to the Bishop – Assists the bishop in carrying out responsibilities.

Director for Evangelical Mission (DEM) – Assists the bishop in the area of evangelism and congregational mission. In our synod, this individual also holds the position of Assistant to the Bishop.

Bishop – The pastor elected by the Synod Assembly to lead a synod of the ELCA. Bishops are elected to 6-year terms.

Conference – A geographical grouping of congregations within the synod. The Metro Washington D.C. Synod has 6 conferences: D.C., Maryland, Montgomery, Potomac, Fairfax, and Virginia Conferences.

Synod – In the ELCA, one of 65 geographical units or expressions of the church. The 65 synods are grouped into 9 geographical regions.

Synod Council – The elected leaders of a synod, including laity and clergy. Officers are the Bishop, Vice President, Secretary, and Treasurer.

Leadership Terms

Candidacy – The process by which those discerning a call to ministry are supported and guided as they prepare for ministry vocations as rostered leaders.

Deacon – a rostered individual, theologically trained and called to a ministry of Word and Service. A deacon connects the church with the needs of the world, and may serve in congregations, social ministry organizations, or other types of ministry.

Dean – Pastor chosen to lead a conference within a synod.

Mobility – The process of matching the gifts of rostered leaders with a new ministry opportunity.

Pastor – A rostered individual, theologically trained and called to a ministry of Word and Sacrament.

Roster – The official list of all pastors and deacons in the ELCA. A leader who appears on this list is said to be “rostered.”

Assembly Terms

Ecclesiastical Ballot – the process by which a bishop is elected in the ELCA. On the first ballot the name of any eligible individual on the ELCA clergy roster may be submitted by voting members. The first ballot is the nominating ballot if no election occurs on the first ballot. Spoken floor nominations are precluded in the ecclesiastical ballot process.

Memorial – A document which is considered by the voting members of a synod assembly, asking the churchwide assembly to take a position or initiate an action related to a special issue. Memorials are adopted, or they fail.

Plenary – A full session of all voting members in which business is conducted and reports are heard.

Reference & Counsel – This committee reviews all resolutions and memorials prior to their consideration at an assembly.

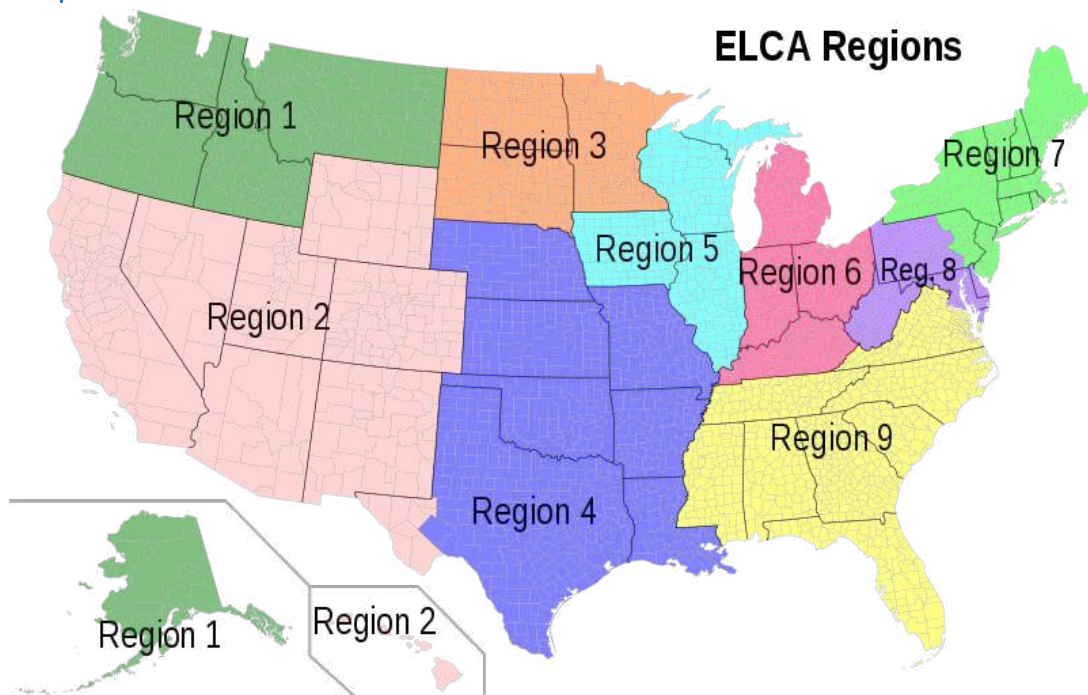
Resolution – Requests for actions, priorities, or positions are brought before the assembly in the form of a resolution. Resolutions are adopted, or they fail.

Visitor – Any person who attends an assembly to observe, not as a voting member.

Voting Member – At an assembly of this church, an individual elected to listen, discern, and decide on behalf of the whole church. The term “delegate” is not used in relation to assemblies.

Adapted and updated from *Landscapes of Faith*, Voting Member Handbook of the Rocky Mountain Synod, April 26-28, 2012.

ELCA Map

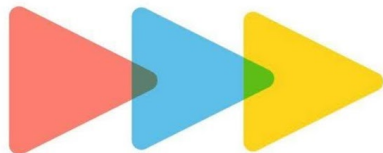


Synods in Region 8, ELCA Map



Metro D.C. Synod Map

https://www.google.com/maps/d/viewer?mid=12c3NqjW8XJLpP_YDJ6DEAAEzAzI&usp=sharing



JUNE 14-15 2019

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Metropolitan Washington, D.C. Synod
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2019 Metropolitan Washington, D.C. Synod Bishop Candidate Information Form

Please complete this form if you believe you may be nominated as a potential candidate for bishop of the Metro D.C. Synod. The information on this form will only be accessed and disseminated after the first nominating ballot of the 2019 Synod Assembly. Your information will remain confidential and will not be distributed unless you were both nominated and chose to keep your name in the process after the opportunity to withdraw has passed. You will be able to edit your form until the withdrawal time has passed at 4:30pm on Friday, June 14th.

This form is one part of multiple pieces of information that will be collected from all candidates. Also needed:

Picture in jpg format

Background Check Form with copy of driver's license

Authorization and Release Form

Disclosure Form

Forms can be found at: <http://metrodcelca.org/transition/>. Please return all forms to bishopselection@metrodcelca.org.

* Required

Email address *

Your email

First Name *

Your answer



Your answer

Middle Name/Initial

Your answer

Last Name *

Your answer

Suffix

Your answer

Contact Number During Assembly *

Your answer

Current Position *

Your answer

Congregation Membership (Name, City, State) *



Your answer

Date and Year of Ordination *

Your answer

Previous Positions (most recent first): *

Your answer

Education and Earned Degrees (with institutions and years, most recent first): *

Your answer

List up to five (5) current or past synodical or Churchwide activities that would inform your service as bishop of this synod. *

Your answer

List up to five (5) current or past community-related activities that would inform your service as bishop of this synod. *

Your answer



What gifts would you bring to the office of bishop of this synod? *

Your answer

What do you see as the principal challenge to this synod in the next six (6) years, and how would you address it? *

Your answer

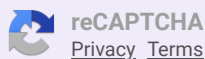
Describe your leadership style. *

Your answer

A copy of your responses will be emailed to the address you provided.

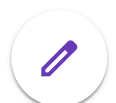
Submit

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Metropolitan Washington, D.C. Synod **Evangelical Lutheran Church in America**

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305 E Street, NW • Suite 300 • Washington, D.C. • 20001

P: 202.417.3678 • F: 202.822.1902 • E: metrodcelca@metrodcelca.org • W: metrodcelca.org

Synod Assembly 2019

Authorization and Release

I authorize any reference, supervisors, ELCA entity (including congregation, synod, churchwide organization), or any other person or organization to give the Metropolitan Washington, D.C. Synod any information (including opinions) regarding my character and fitness for ministry. I also release any individual, employer, reference, synod, congregation, ELCA entity or related organization, institution, organization, or official, or any other person or organization providing information, from any liability for damages of whatever kind or nature that may exist at any time on account of compliance or any attempts to comply with this authorization, excepting only the communication of knowingly false information.

I authorize any prospective employer to conduct reference and background checks and screening, and I agree to supply additional information or consents as requested.

A signed facsimile, electronic version, or photocopy of the Authorization and Release shall be as valid as the original.

Date

Signature

Printed Name

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Synod Assembly 2019

BACKGROUND CHECK AUTHORIZATION FORM – Bishop Nominees

I hereby authorize First Advantage Inc., on behalf of the Metropolitan Washington, D.C. Synod, to perform a Background Check. This will include a National Criminal File Search, County Courthouse Search, and Social Security Trace. I understand that I may request a complete and accurate disclosure of the nature and scope of the background verification; to the extent such investigation includes information bearing on my character, general reputation, personal characteristics or mode of living. The following Consumer Reporting Agency will prepare the report: First Advantage Inc., Corporate Headquarters 1 Concourse Parkway NE, Suite 200, Atlanta, GA

By my signature I understand that the following checks may be run as a part of the process: National Criminal File Search, County Courthouse Search, Social Security Trace, Credit Check, Motor Vehicle Check.

(Please print)

Full Name: _____
Last Name First Name Middle Name

Social Security Number: _____ Date of Birth: _____
MM/DD/YYYY

Current Address: _____
Street City State Zip

Phone: _____ E-mail: _____

Previous Addresses (past 7 years, including county of residence)

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

☐ I have included a copy of a government issued photo ID.

Signature: _____ Date: _____



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Synod Assembly 2019

MN & OK Residents please note: In connection with your application for employment, your consumer report may be obtained and reviewed. Under Minnesota and Oklahoma law, you have a right to receive a free copy of your consumer report by checking the appropriate box below.

☐ YES, I am a Minnesota resident and would like a free copy of my consumer report.

☐ YES, I am an Oklahoma resident and would like a free copy of my consumer report.

CA Residents please note: In connection with your application for employment, your credit report will be obtained and reviewed. Under CA law, you have a right to receive a free copy of your credit report by checking the appropriate box below. Your credit report will be mailed to you by the credit bureau. In the alternative, you may elect to receive the entire investigative consumer report, which will include your credit report.

☐ YES, I am a California resident and would like a free copy of my credit report; or

☐ YES, I am a California resident and would like a free copy of my investigative consumer report.

FOR OFFICE USE ONLY

Employer please note: If consumer checks "YES" regarding the credit report, and you do request a credit report, please fax this form to your First Advantage service center. If consumer checks "YES" regarding the full consumer report, and consumer resides in California, you will need to provide the individual with a copy of their consumer report.

Account Number: _____

BACKGROUND VERIFICATION DISCLOSURE

As part of the employment and volunteer service process, the Metropolitan Washington, D.C. Synod of the Evangelical Lutheran Church in America will obtain an investigative consumer report. The investigative consumer report may include information regarding your credit worthiness, credit standing, credit capacity, character, general reputation, personal characteristics or mode of living.

The following Consumer Reporting Agency will prepare the report:

First Advantage Corporate Headquarters

1 Concourse Parkway NE

Suite 200 Atlanta, GA 30328

California Notice: You have the right under Section 1786.22 of the California Civil Code to contact First Advantage during normal business hours to obtain your file for your review. You may obtain such information as follows:

1. In person at First Advantage's office at the address listed above. You will need to furnish proper identification prior to receiving your file. You may have someone accompany you and should inform such person that they will also have to present reasonable identification. If you want First Advantage to disclose to or discuss your information with this third party, you may be required to provide a written statement granting First Advantage permission to do so.
2. By certified mail, if you make a written request (and provide proper identification) to have your file sent to a specified addressee.
3. By telephone, if you have previously made a written request and provided proper identification.

First Advantage has trained personnel to explain any information that is furnished to you and to explain any information that is coded.



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Synod Assembly 2019

Disclosure Form Form for Bishop Nominees

Out of care for this church, the following questions are asked of all who are making themselves available for election to churchwide office:

1. Have you ever engaged in, been accused of, charged with, or convicted of illegal conduct or a crime, including conduct resulting in suspension or revocation of your driver's license?

☐ Yes ☐ No If yes, please explain on the attached paper.

2. Do you have any health conditions (physical or psychological) or any addictive behavior, including a history of drug, alcohol, or pornographic addictions that might interfere with your ability to serve or continue serving as a leader?

☐ Yes ☐ No If yes, please explain on the attached paper.

3. Have you ever engaged in, been accused of, investigated for, sued, or charged with sexual misconduct, sexual harassment, substance abuse, child or spousal neglect or abuse, or financial improprieties?

☐ Yes ☐ No If yes, please explain on the attached paper.

4. While on the roster, have you ever engaged in, been accused of, investigated for, charged with, or disciplined for any conduct proscribed in *Definitions and Guidelines for Discipline*?

☐ Never Rostered ☐ Yes ☐ No If yes, please explain on the attached paper.

5. Are you living in accord with *Vision and Expectations* and *Definitions and Guidelines for Discipline* for rostered persons in the ELCA and do you intend to continue to live in compliance?

☐ Never Rostered ☐ Yes ☐ No If no, please explain on the attached paper.

6. Have you ever engaged in any behavior or been involved in any situations that, if they became known, might seriously damage your ability to begin or continue in leadership and ministry?

☐ Yes ☐ No If yes, please explain on the attached paper.

I have read the above statements and my replies are true and accurate.

Print Name: _____ Date: _____

Signature: _____

I have attached additional page(s). ☐ Yes ☐ No

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Additional Information for Disclosure Form

Please provide as complete an answer as you deem appropriate on this sheet.

Please make sure you number your answers to correspond to the questions. If more than one page is needed, please indicate that information is continued on another page. Please write "Continued" if more pages

This image shows a full page of blank white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings on the paper.



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Synod Assembly 2019

**Request for Withdrawal
from Ballot for Bishop**

I, the Reverend _____,
(please print)

request that my name be withdrawn from the ballot for bishop of the

Metropolitan Washington, D.C. Synod of the Evangelical Lutheran Church in
America.

Signed: _____

Date: _____

*(Submit this form to the Kevin Anderson, Synod Secretary after the first ballot and prior to
the second ballot for Bishop)*

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*The Evangelical Lutheran Church in Slovakia, The Evangelical Lutheran Church in Namibia, The Evangelical Lutheran Church in
the Republic of Namibia, the Evangelisch-Lutherische Kirche in Namibia, and The Lutheran Church in El Salvador*

Suggested Instructions for Nominees Statements..

After the second ballot report and before the Third Ballot the remaining Nominees will be given a chance to make a Statement to the Assembly. The order for making the statements will be determined by a random draw.

Listed below are some suggested points to consider in the 4 minute Statement.

1. Introduce yourself – who are you? What and where is your current calling?
2. Say thank you – Who helped you to be here today? Thank those in the room.
3. What experiences, education, etc. makes you uniquely qualified for being Bishop ?
4. What key ideas do you have for the future of the synod if you were Bishop?



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Summary of Bishop Election Procedure for Potential Nominees

In order to facilitate the election process for the position of Bishop of the Metropolitan Washington, D.C. Synod and to be sure that all nominees are prepared the Transition Team has prepared this summary. Experience has shown that with prayer and preparation the whole election process is enhanced.

The first ballot will be a paper nomination ballot where any rostered minister of word and sacrament in good standing in the ELCA can be nominated for the position of bishop of the Metropolitan Washington, D.C Synod. Nominees can be from any synod and can currently be called, on leave from call, or retired. A space for contact information will be included on the ballot to connect with nominees promptly who are not in attendance at the Synod Assembly.

Before the second ballot, all nominees who do not want to be considered for the position of bishop must complete the Request for Withdrawal form and turn it in to Kevin Anderson by 4:30 p.m. Friday, June 14, after the Plenary Session 2.

All candidates remaining on the ballot must complete biographic, disclosure, authorization, and background check forms. These must be submitted no later than 4:30 p.m. Friday, June 14. Potential nominees are encouraged to complete and submit these forms in advance of the assembly knowing that all content will be held until nominees have been determined. Candidate information for only the final 7 candidates will be released simultaneously before the 3rd ballot. These forms once completed should be emailed to BishopElection@metrodcelca.org.

The second ballot will be a pre-printed paper ballot including all the nominees from the first ballot who have not withdrawn. There will be no room for additional nominations.

Before the third ballot, the final 7 nominees (or more depending on ties) will have the chance to address the Assembly during Plenary Session 4. Each candidate will be allotted **4** minutes. We recommend that the candidates pray and practice their **4** minute statement beforehand. The third ballot will then be conducted either in

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paper or electronic format determined by the final number of candidates and the ability to have them all listed on the same screen.

Saturday morning the conferences will meet over breakfast to determine questions to pose to the remaining 3 candidates. The three candidates will have this time on their own to use for their own prayer and preparation.

The then remaining 3 candidates will spend 30 minutes in 3 separate hearings answering questions prepared by the conferences. Each candidate will spend 30 minutes in a hearing with two combined conferences to answer their questions, will move to another room to meet with another two conferences, and will repeat one more time. Each Hearing will have questions tailored by those conferences. We recommend that the candidate save the final 2 minutes of each hearing to summarize their candidacy.

Should there be a need for a fifth ballot the remaining two nominees will each make a 7 minute statement to the Assembly prior to the ballot. Once the bishop has been elected the Assembly will respond in affirmation with a round of applause.

The Bishop-Elect will have 5 minutes to address the Assembly during Plenary Session 7.

Survey results from the Pre-Assembly Listening Survey will be distributed in advance of the Pre-Assembly Conference Meetings to help all potential candidates gauge the feelings throughout the synod of the hopes for the path forward.

Pre-Assembly Conference Meetings

In preparation for the assembly we wanted to make sure you knew about the Pre-Assembly Conference meetings. Each conference, by constitution, is obligated to provide a meeting before each Synod Assembly. A synod staff member attends the meeting and this year we will also have a member of the Transition Team in attendance. There are six conferences in the Metro D.C. Synod. If you are unable to attend your conference meeting the deans have agreed to open meetings to anyone who would like to attend to make sure everyone is prepared for this year's assembly especially what the bishop election process will look like. If you attend a conference meeting that you are not a member of there may be issues that you would not be able to vote on, but you would receive a lot of the same information. All voting members should plan on attending one of the following meetings:

- **Maryland Conference – Wednesday 4/10, 9:30am at Grace – 2503 Belair Dr., Bowie, MD 20715**
(Abiding Presence-Beltsville, All Saints-Bowie, Good Samaritan-Lanham, Good Samaritan-Lexington Park, Grace-Bowie, Grace-Ft. Washington, Hope-Clinton, Hope-College Park, Peace-Waldorf, St. John-Riverdale, St. Michael's Truth/Our Saviour's, St. Nicholas, Zion-Takoma Park)
- **Virginia Conference – Saturday 5/4, 9am at Redeemer – 1545 Chain Bridge Rd, McLean, VA 22101**
(Bethel-Lovettsville, Christ the King-Great Falls, Christ the Servant-Reston, Community- Sterling, Emmanuel-Vienna, Holy Cross-Herndon, Holy Trinity-Leesburg, King of Kings-Fairfax, New Jerusalem-Lovettsville, Redeemer-McLean, St. Andrew-Centreville, Zion-Lovettsville)
- **Fairfax Conference – Sunday 5/5, 2pm at Abiding Presence – 6304 Lee Chapel Rd, Burke, VA 22015**
(Abiding Presence-Burke, Bethel-Manassas, Bethlehem-Fairfax, Christ-Fairfax, Covenant- Dale City, Epiphany-Dale City, Good Shepherd-Woodbridge, Lord of Life, River of Grace, Shepherd of the Hills, St. Mark-Springfield, St. Matthew-Woodbridge)
- **Montgomery Conference – Thursday 5/9, 7pm at St. Johns – 4629 Aspen Hill Rd, Rockville, MD 20853**
(Christ-Bethesda, Christ the Servant-Gaithersburg, Emmanuel-Bethesda, Epiphany-Burtonsville, Good Shepherd-Gaithersburg, In Christ Washington Fellowship, La Sagrada Familia, Living Faith-Rockville, Prince of Peace-Gaithersburg, St. John's-Rockville, St. Luke's-Derwood, St. Luke-Silver Spring, St. Stephen-Silver Spring, Swahili Lutheran Church, Trinity-North Bethesda)

- **DC Conference – Saturday 5/11, 10am at First Trinity – 501 4th St NW, Washington, DC 20001**
(Augustana, Christ, First Trinity, Georgetown, Grace, Holy Comforter, Luther Place, Oromo Evangelical Lutheran, Our Redeemer, Peace-Bermuda, Reformation, St. Matthew, St. Paul's)
- **Potomac Conference – Sunday, 6/2, 1:30pm at Holy Trinity – 3022 Woodlawn Ave, Falls Church, VA 22042**
(Advent-Arlington, Epiphany-Alexandria, Faith-Arlington, Good Shepherd-Alexandria, Holy Trinity-Falls Church, Hope-Annandale, Messiah-Alexandria, Nativity-Alexandria, Peace-Alexandria, Resurrection-Arlington)

Metropolitan Washington, D.C. Synod Bishop Election Report
Research and Evaluation
Office of the Presiding Bishop
January 2019

Territory

The Metro DC Synod of the Evangelical Lutheran Church in America covers 2,155 square miles. Geographically, it ranks 58th out of the 65 synods in the ELCA. The smallest area covered by a synod is the Saint Paul Area, 1,535 square miles; the largest area covered is Alaska, 571,951 square miles. The median territory covered is 22,000 miles. Twenty synods in the ELCA cover 10,000 square miles or less. Figure 1 shows the territory covered for Metro DC, its neighboring synods and two synods of comparable worship attendance.

Figure 1: Territory of the Synods in Square Miles

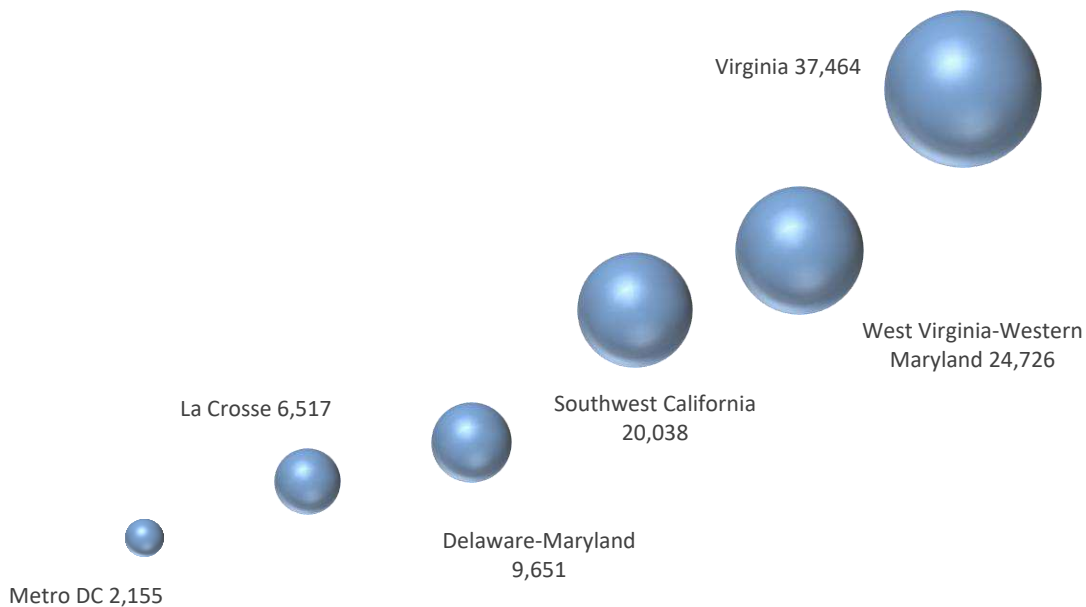
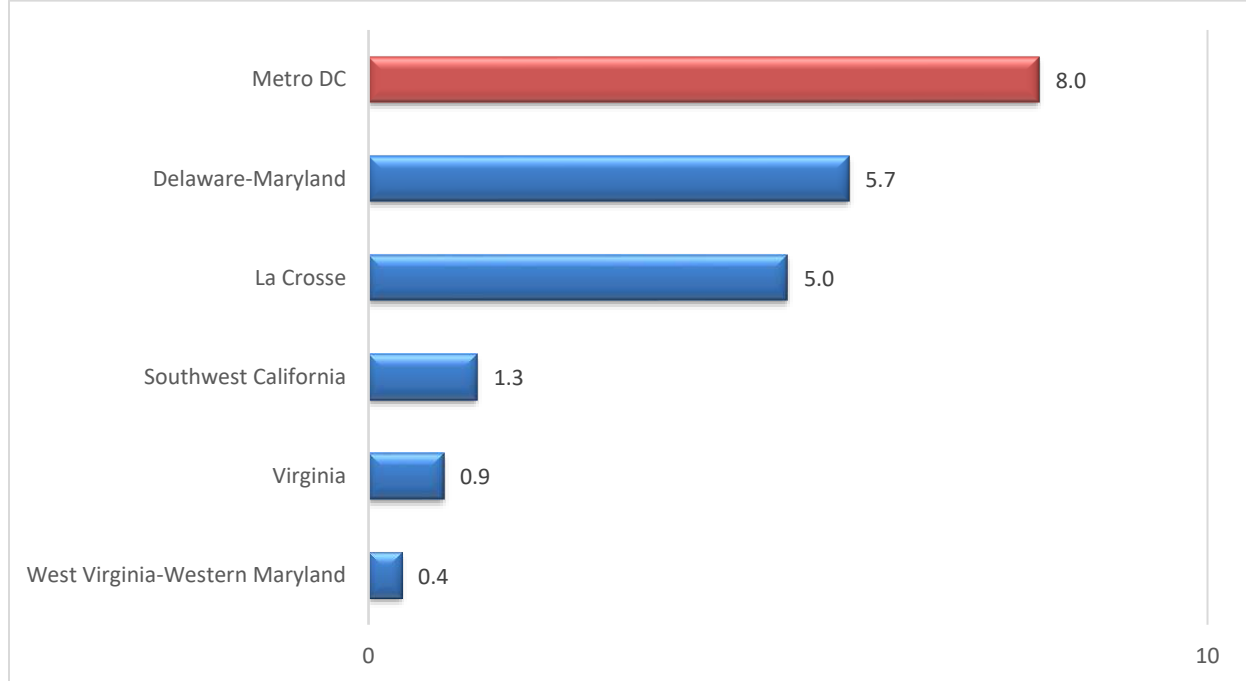


Figure 2 shows the number of Lutherans per square mile in Metro DC and the other synods analyzed for this report. There were 26,992 baptized ELCA Lutherans in the Metro DC Synod in 2017, which is eight baptized members per square mile. Delaware-Maryland and La Crosse have five to six baptized members per square mile. Southwest California and Virginia have about one baptized member per square mile. West Virginia-Western Maryland has less than one baptized member per square mile.

According to the 2010 US Census, the population of the territory of the Metro DC Synod was 5,007,982. The 2018 estimate is 5,541,618, and the population is predicted to be 5,832,741 by 2023. Baptized ELCA Lutherans account for 0.5 percent of the population currently. In 2000, ELCA Lutherans accounted for 0.9 percent of the population (39,263 baptized members out of 4,343,417 people). Since 2010, the population of the Metro DC Synod has increased 11 percent while the baptized membership of ELCA congregations has decreased 18 percent.

Figure 2: Baptized ELCA Lutherans per Square Mile



Baptized Membership and Worship Attendance

At the end of 2017, the Metro DC Synod had 72 congregations. In 2007, there were 80.

In 2017, the baptized membership of the synod was 26,992 or an average of 375 per congregation. The average number of baptized members in a congregation in the ELCA was 383. Also, in 2017, the congregations of the synod baptized 312 children and 25 adults while also affirming the faith of 325 adults.

In 2017, the aggregate weekly worship attendance in the synod was 7,787 (29% of the baptized members) with an average of 109 in worship per congregation. The average weekly attendance for a typical congregation in the ELCA in 2017 was 98 or 26 percent of the baptized. Table 1 shows average weekly attendance for Metro DC, the other synods used for comparison in this report and the ELCA.

Table 1: Average Weekly Attendance 2017

Synod	Average Weekly Attendance	Percentage of Baptized Members Attending Worship
Southwest California	9,360	35.5%
Virginia	11,221	34.5%
Metro DC	7,787	28.9%
Delaware-Maryland	14,913	27.0%
West Virginia-Western Maryland	2,460	23.7%
La Crosse Area	6,658	20.3%
ELCA	899,000	26.0%

Sixty-one percent of the congregations in the Metro DC Synod had 100 people or fewer attending worship during an average week in 2017 (see Figure 3) while these same congregations accounted for 31 percent of all worshipers in the synod. Forty-six percent of the people in the pews are in congregations worshipping more than 150 people; these congregations account for 20 percent of all the congregations in the synod. Lord of Life in Fairfax, St. Luke in Silver Spring and Lutheran Church of the Redeemer in McLean all have 300 or more people attending worship in a typical week. In 2007, the aggregate weekly worship attendance in the synod was 11,071. The average number attending worship during an average week per congregation in 2007 was 145. Since 2007, the percentage of congregations with 50 or fewer in worship has increased from 20 percent to 32 percent. The number of congregations worshipping over 200 per week has decreased from 23 percent to 13 percent in the same time frame.

Figure 3: Percent of Congregations and Worshipers by Typical Worship Attendance for the Congregations of the Metro DC Synod in 2017

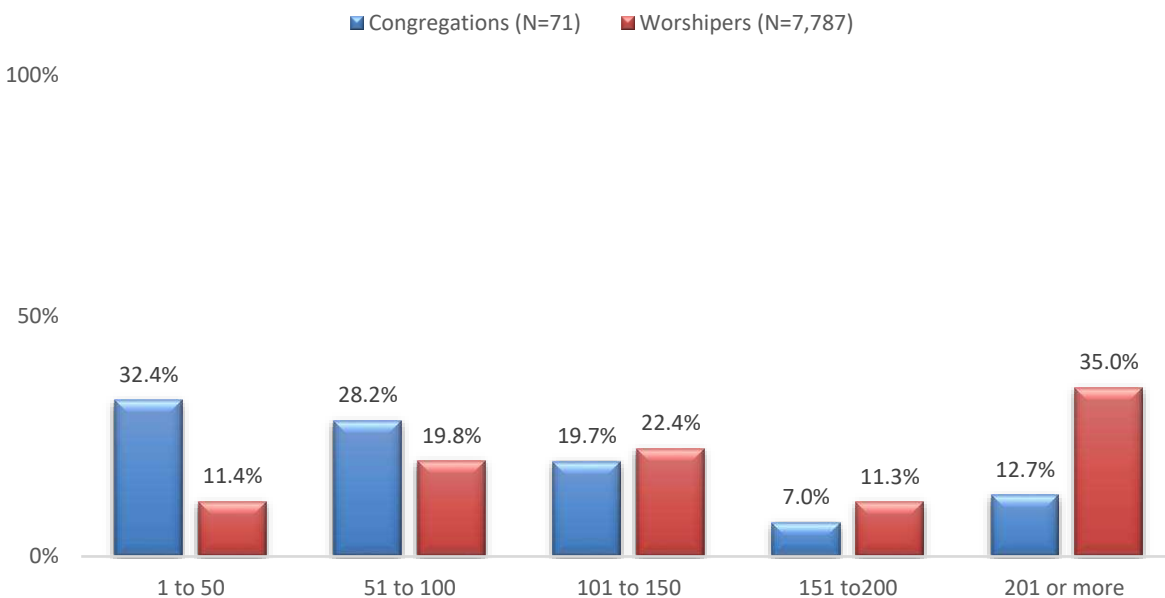
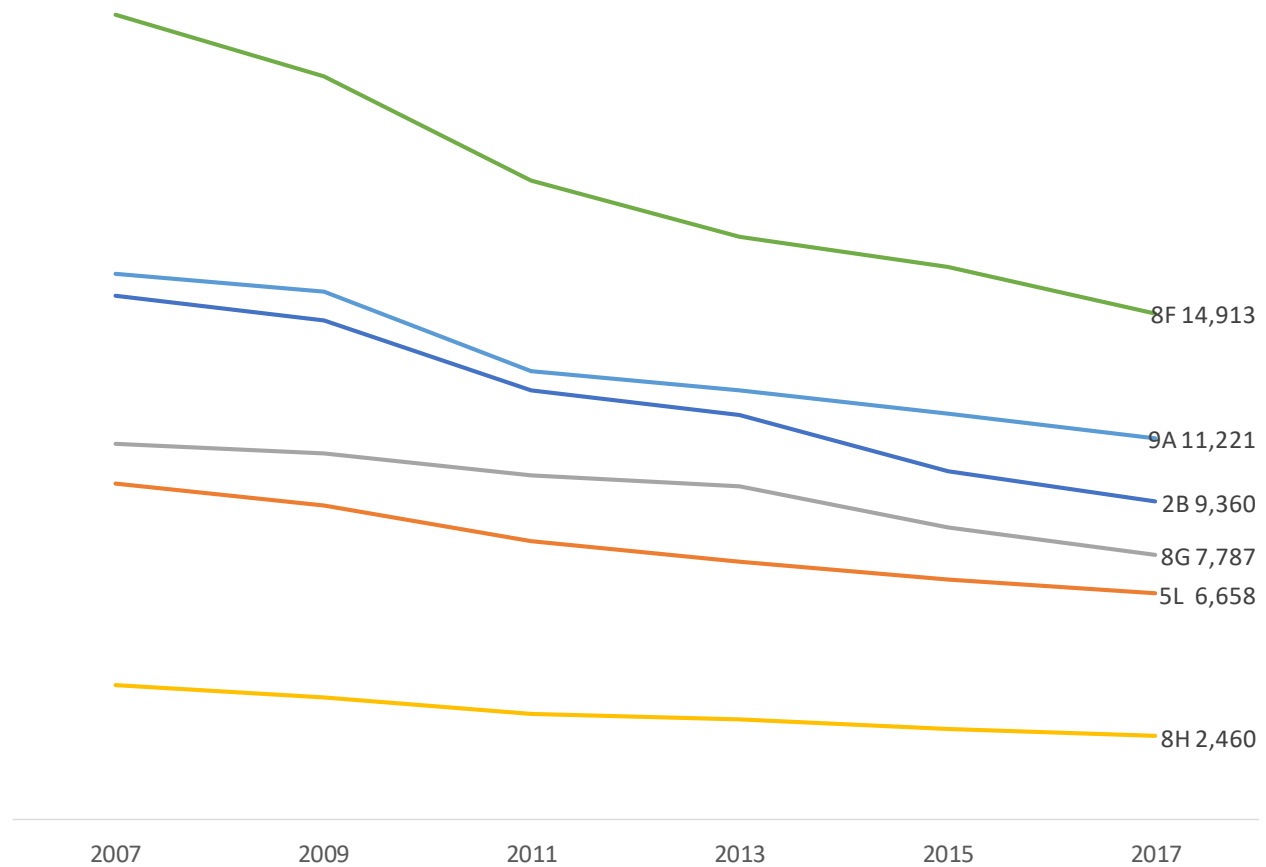


Figure 4 presents the trend in worship attendance for the Metro DC Synod and the other synods referenced in this report for 2007 to 2017. All synods have seen declines in the past ten years: Southwest California -39%, West Virginia-Western Maryland -38%, Delaware-Maryland -37%, La Crosse Area -33%, Virginia and Metro DC -30%. The decline in average attendance for the ELCA from 2007 to 2017 was -34%.

Figure 4: Change in Worship Attendance from 2007 to 2017



Giving

Total giving (undesignated and designated giving) from the members of the Metro DC Synod in 2017 was \$29,229,863; the average amount given per attendee was \$3,754 (see Table 2).

Table 2: Total Giving per Worship Attendee

Synod	Total Giving Per Worship Attendee - 2007 ¹	Total Giving Per Worship Attendee - 2017
Metro DC	\$3,207	\$3,754
Virginia	\$2,213	\$2,479
Delaware-Maryland	\$2,031	\$2,337
SW California	\$2,195	\$2,124
West Virginia-Western Maryland	\$1,875	\$1,952
La Crosse	\$1,512	\$1,808
ELCA	\$1,996	\$2,289

¹ Adjusted for inflation to reflect 2017 dollars. The actual amount for Metro DC in 2007 was \$2,714.

In 2007, total giving to the congregations in the synod was \$30,052,185 (\$35,510,837 in 2017 dollars). The average amount given per worship attendee in 2007 was \$2,714 (\$3,207 in 2017 dollars). Despite giving more, these attendees have been unable to offset losses due to the overall decline in worship attendance.

Operating expenses in the synod have increased as a percentage of total giving from 81 percent in 2007 to 89 percent in 2017.

Mission support is the amount of money shared through congregations for the ministry of synods and the ELCA churchwide expression. Table 3 presents mission support both as a percentage of undesignated giving from congregations and per average attendee. The congregations of the Metro DC Synod share 0.6 percent more of their regular giving as mission support than the ELCA as a whole. The average attendee shares \$88 more per year (Metro DC \$195, ELCA \$107).

Table 3: Mission Support as a Percentage of Congregational Undesignated Giving and per Worship Attendee - 2017

Synod	Percentage of Congregational Undesignated Giving for Mission Support	Mission Support per Worship Attendee
Metro DC	6.07%	\$195
West Virginia-Western Maryland	9.79%	\$172
Virginia	6.98%	\$147
Delaware-Maryland	5.99%	\$122
La Crosse	7.46%	\$118
SW California	5.82%	\$110
ELCA	5.49%	\$107

The Synod Office and Its Financial Resources

Section 10.21. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* outlines the primary purposes of synod offices.

10.21. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- Provide for pastoral care of congregations and rostered leaders in the synod;
- Plan for, facilitate, and nurture the mission of this church through congregations;
- Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- Interpret the work of this church to congregations and to the public on the territory of the synod.

Despite the consistency of responsibilities, the amount of money available to synod offices to carry out these responsibilities varies widely. Table 4 shows mission support figures for the synods referenced in this report. It also should be noted that Metro DC is part of the Mission Support Experiment and is retaining mission support for congregational vitality grants and the salary of the Director for Evangelical

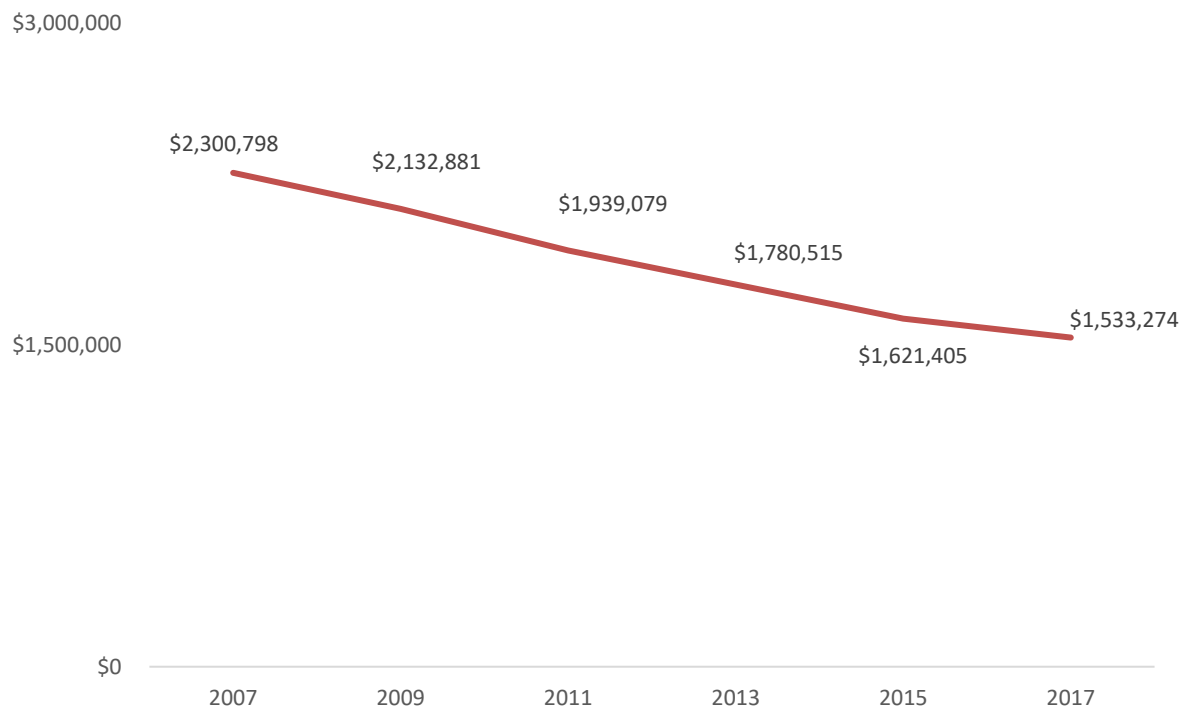
Mission. In 2015, prior to the start of the experiment, the Metro DC Synod shared 50 percent of its mission support with the churchwide organization.

Table 4: Mission Support in 2017

Synod	From Congregations	Percent to Churchwide	Amount to Churchwide	Amount Remaining in the Synod
SW California	\$985,326	50.00%	\$492,663	\$492,663
La Crosse	\$779,618	50.00%	\$389,809	\$389,809
Metro DC	\$1,533,274	35.00%	\$536,646	\$996,628
West Virginia-Western Maryland	\$416,763	33.30%	\$138,782	\$277,981
Virginia	\$847,738	50.00%	\$423,869	\$423,869
Delaware-Maryland	\$1,859,866	50.00%	\$929,933	\$929,933
ELCA	\$94,375,013	47.06%	\$44,412,881	\$49,962,132

Figure 5 presents the amount of mission support income shared with the Metro DC Synod office from the congregations of the synod from 2007 to 2017.

Figure 5: Congregational Giving to Mission Support for the Metro DC Synod from 2007 to 2017²



² These figures have been adjusted for inflation to reflect 2017 dollars. The actual dollar amount in 2007 was \$1,070,918.

8G - Metropolitan Washington, D.C. Synod

Your Synod at a Glance

1. Summary of Congregational Statistics: CD160 (Congregation Finances as of Dec 31, 2017), CD170 (Summary of Congregational Statistics as of 12/31/2017), and CD180 (Summary of Congregational Information as of 12/31/2017).
2. Select Congregational Statistics – Includes the size, location, and attendance trend data for congregations within the synod.
3. Synod Trend Report - Synod Trend Report showing the baptized membership, average attendance and giving for the synod from 2011 to 2017.
4. Size of all ELCA Congregations – Distribution of all ELCA congregations based on average attendance.
5. Congregation Size/Type by Synod – Distribution of congregations by average attendance for each synod.
6. Congregation Growth/Decline by Synod – Congregations growing, declining, or remaining stable based on changes in average attendance from 2015 to 2017 by region.
7. Average Worship Attendance by Synod – Congregations ranked in descending order based on average attendance.
8. Racial/Ethnic Distribution of Active Participants Compared with ZIP code – Compares the congregation's ethnic/racial distribution to their ZIP code.
9. Number of Baptisms by Synod - Ranking of congregations based on child and adult baptisms.
10. Synod Demographics – Includes population projections and many characteristics for the synod's territory.
11. Giving per Average Attendance - Looks at the amount of regular giving, designed giving, mission and non-mission support benevolence per attendee for each region.
12. Map – Map of Projected Change in Population by ZIP Code and Change in Average Attendance for the synod.
13. Community Context – Community context of congregations in ELCA synods, based on the parochial forms.
14. Scatter grams – Trend charts by Total Giving and Worship Attendance showing the change in percent total giving and percent worshipping attendance from 2009 to 2013 and 2013 to 2017.
15. Average Attendance, Active Participants and Baptized Members, by Congregation – Shows the average attendance, active participants and baptized members for each congregation in the synod.

If you have any questions about the data, or would like more information, please email daniel.taylor@elca.org.

Evangelical Lutheran Church in America
Form A - Congregation Finances as of December 31, 2017

8G Metropolitan Washington, D.C., Synod, ELCA

Cong ID	Congregation Name and City	Regular Giving	Total Receipts	Total Indebtedness	Current Operating Expenses	Mission Support	Non-Mission Support	Total Disbursements
Conference: 01 District of Columbia								
10453	Peace, Paget	156,749	239,816	0	168,000	0	3,030	231,030
02637 *	Augustana, Washington	421,452	670,876	1,017,433	478,909	30,000	34,650	678,815
20034	Christ, Washington	349,068	439,548	0	434,843	15,000	27,365	477,208
20035	First Trinity, Washington	310,367	545,278	0	486,451	18,000	49,900	566,270
02640	Georgetown, Washington	138,976	308,329	0	184,602	6,000	2,458	252,642
10539	Grace Evangelical, Washington	117,861	262,549	0	255,950	0	1,182	257,132
02643	Holy Comforter, Washington	41,207	47,434	44,784	41,516	1,000	1,550	44,466
02646 *	Luther Place Memorial Church, Washington	467,781	587,942	47,218	885,772	25,000	0	1,062,533
31055	Oromo Evangelical, Washington	58,732	85,632	13,153	131,665	1,500	0	133,165
02647 *	Our Redeemer, Washington	65,236	195,586	0	193,442	2,500	500	201,442
02649 *	Reformation, Washington	367,940	766,732	364,461	535,928	26,816	128,306	775,418
10540 *	St Matthew, Washington	79,935	305,729	305,121	113,603	0	28,357	301,231
02656	St Paul's, Washington	986,279	1,529,858	900,000	804,082	69,500	1,100	2,205,653
	Conference Totals	\$3,561,583	\$5,985,309	\$2,692,170	\$4,714,763	\$195,316	\$278,398	\$7,187,005
Conference: 02 Fairfax								
07504	Lutheran Church Of The Abiding Presence, Burke	709,059	919,021	594,847	550,551	66,000	21,376	832,717
07459 *	Epiphany, Dale City	121,242	170,106	289,106	187,265	2,916	0	216,881
10341	Lutheran Church of the Covenant, Dale City	293,501	389,542	375,014	295,964	12,674	8,128	390,523
10388 *	Bethlehem, Fairfax	220,903	541,732	62,687	263,307	10,000	7,205	572,326
06028	Christ, Fairfax	379,265	501,470	101,654	420,211	20,000	3,053	453,133
10359	Lord Of Life, Fairfax	0	0	0	1,286,237	0	0	1,286,237
30241	Shepherd Of The Hills, Haymarket	367,583	441,173	2,173,245	357,998	32,457	9,633	487,547
06034	Bethel, Manassas	420,416	483,683	0	435,931	8,584	10,684	455,199
30987 *	River of Grace, Manassas	165,129	296,522	466,943	237,635	12,641	0	299,431
06039 *	St Mark, Springfield	744,568	885,384	200,000	674,964	43,000	29,280	885,384
07238	Good Shepherd, Woodbridge	323,082	369,993	432,089	239,990	11,880	32,697	361,055
07349	St Matthew, Woodbridge	875,582	1,051,833	670,258	672,587	72,000	70,870	1,040,607
	Conference Totals	\$4,620,330	\$6,050,459	\$5,365,843	\$5,622,640	\$292,152	\$192,926	\$7,281,040
Conference: 03 Maryland								
02636	Abiding Presence, Beltsville	74,670	74,670	0	124,569	6,000	8,139	138,708
07421 *	All Saints, Bowie	380,841	440,091	231,679	323,920	21,451	19,408	432,450
10298	Grace, Bowie	152,533	210,547	0	150,809	0	11,617	174,006
10316	Hope, Clinton	149,072	183,517	0	157,544	13,417	8,929	179,890
02644	Hope, College Park	182,860	234,164	278,035	141,419	12,000	9,378	198,302

Code Key: * = 2017 data not available as of report run date, C = Congregation Under Development

Evangelical Lutheran Church in America
Form A - Congregation Finances as of December 31, 2017

8G Metropolitan Washington, D.C., Synod, ELCA

Cong ID	Congregation Name and City	Regular Giving	Total Receipts	Total Indebtedness	Current Operating Expenses	Mission Support	Non-Mission Support	Total Disbursements
07150	Grace, Fort Washington	169,733	220,347	0	154,654	13,200	8,875	183,891
30166	St Nicholas, Huntingtown	359,767	415,407	1,407,191	253,307	3,000	10,832	376,528
02641 *	Good Samaritan, Lanham	35,071	94,927	0	102,355	805	877	104,037
30403	Good Samaritan, Lexington Park	308,065	351,460	1,045,641	214,167	6,700	11,042	348,556
07194	St Michael's Truth, Mitchellville	211,309	269,809	38,000	235,469	2,000	5,251	266,371
02652 *	St John, Riverdale	93,179	126,482	85,196	114,623	3,723	0	138,294
02660 *	Zion Evangelical, Takoma Park	51,183	161,367	0	156,956	2,000	500	160,796
16111	Peace, Waldorf	351,290	550,904	978,008	325,928	28,103	8,798	479,733
	Conference Totals	\$2,519,573	\$3,333,692	\$4,063,750	\$2,455,720	\$112,399	\$103,646	\$3,181,562

Conference: 04 Montgomery

10294	Christ Evangelical, Bethesda	89,324	435,332	6,183,608	439,841	8,000	3,288	451,129
02638	Emmanuel, Bethesda	357,277	910,656	0	398,772	2,000	13,598	1,424,485
02661	Epiphany, Burtonsville	126,766	197,605	247,615	149,767	8,945	14,149	221,353
10344	St Luke's, Derwood	220,029	251,041	0	176,365	4,275	2,152	258,273
07312	Christ the Servant, Gaithersburg	173,994	194,630	0	175,596	14,078	8,999	201,350
02662	Good Shepherd, Gaithersburg	1,464,326	1,926,603	3,411,284	1,184,648	90,000	50,631	1,614,167
07647	Prince Of Peace, Gaithersburg	380,880	537,147	217,581	353,900	20,000	16,713	475,728
02659	Trinity, North Bethesda	501,025	693,599	504,719	393,970	48,000	28,897	647,929
10495	Living Faith, Rockville	169,994	297,531	0	238,304	8,670	4,411	277,822
02653	St John's Evangelical, Rockville	289,136	299,255	478,079	231,797	3,825	8,079	303,141
02654	St Luke, Silver Spring	974,278	2,437,934	0	1,450,451	151,262	128,344	1,810,786
02658	St Stephen, Silver Spring	229,909	268,287	323,918	206,666	10,600	12,959	260,433
	Conference Totals	\$4,976,938	\$8,449,620	\$11,366,804	\$5,400,077	\$369,655	\$292,220	\$7,946,596

Conference: 05 Potomac

10259	Epiphany, Alexandria	115,891	157,969	240,000	127,998	3,800	4,225	143,995
10257 *	Good Shepherd, Alexandria	349,418	358,271	0	313,918	39,654	29,857	391,631
10258	Messiah, Alexandria	133,195	195,132	97,986	217,755	6,500	8,053	256,473
06043 *	Nativity, Alexandria	179,571	242,627	409,000	161,880	2,400	2,435	198,144
06022	Peace, Alexandria	446,819	472,404	379,831	358,101	35,000	14,760	448,833
10265	Hope, Annandale	239,000	352,000	92,752	278,500	3,000	1,200	427,700
06024	Advent, Arlington	188,365	191,027	53,610	173,865	16,953	3,153	199,149
10266	Faith, Arlington	1,144,991	1,271,035	0	623,013	26,500	81,290	994,957
06025	Resurrection, Arlington	643,417	724,013	138,229	503,841	62,000	57,439	705,979
10362	Holy Trinity, Falls Church	407,675	509,309	3,392	373,601	14,934	28,907	529,414
	Conference Totals	\$3,848,342	\$4,473,787	\$1,414,800	\$3,132,472	\$210,741	\$231,319	\$4,296,275

Evangelical Lutheran Church in America
Form A - Congregation Finances as of December 31, 2017

8G Metropolitan Washington, D.C., Synod, ELCA

Cong ID	Congregation Name and City	Regular Giving	Total Receipts	Total Indebtedness	Current Operating Expenses	Mission Support	Non-Mission Support	Total Disbursements
Conference: 06 Virginia								
16120	St. Andrew, Centreville	528,969	569,444	876,728	327,336	41,309	7,473	489,646
06165	King Of Kings, Fairfax	705,224	734,871	1,782,475	448,207	56,418	23,177	672,408
07651	Christ The King, Great Falls	504,183	608,926	331,363	475,000	30,000	17,127	569,707
06042	Holy Cross, Herndon	385,670	463,449	406,252	383,121	10,800	9,179	485,230
06033 *	Holy Trinity, Leesburg	224,899	417,043	1,392,780	304,789	10,500	500	440,501
30445 *	Bethel, Lovettsville	27,931	28,896	0	2,028	1,800	0	14,008
06032	New Jerusalem, Lovettsville	170,400	280,278	0	173,069	14,410	15,601	287,917
30444	Zion, Lovettsville	79,654	98,138	0	85,638	4,140	5,148	101,587
06036	Lutheran Church of the Redeemer, McLean	910,233	1,294,661	831,735	882,748	57,240	144,067	1,250,467
07394	Christ The Servant, Reston	158,880	218,002	24,075	226,541	12,220	19,641	277,741
10516	Community, Sterling	622,008	717,044	480,770	504,939	36,000	63,644	740,152
10536	Emmanuel, Vienna	1,127,914	1,282,190	464,212	879,297	60,000	69,573	1,849,889
	Conference Totals	\$5,445,965	\$6,712,942	\$6,590,390	\$4,692,713	\$334,837	\$375,130	\$7,179,253
	Synod Totals	\$24,972,731	\$35,005,809	\$31,493,757	\$26,018,385	\$1,515,100	\$1,473,639	\$37,071,731

8G Metropolitan Washington, D.C., Synod, ELCA

Summary of Membership Statistics		2016	2017	Change	Percent	Statistical Analysis	
Totals -- End of Year						Averages per Congregation Reporting	
Congregations		74	72	-2	-2.70		
Congregations - Organized		74	72	-2	-2.70		
Congregations - Under Development		0	0	0	----		
Congregations - Filed Form A		52	55	3	5.77		
Baptized Members		27,911	26,992	-919	-3.29	Baptized Members (/72)	375
Confirmed Members		21,756	21,477	-279	-1.28	Confirmed Members (/72)	298
Analysis of Membership Gains and Losses						Vitality - Congregation Description (Averages) *	
Baptized Members -- Received						Worship Nurtures People's Faith	4.56
By Baptism - Children Under Age 16		340	312	-28	-8.24	Clear Sense of Mission	3.98
By Baptism - Adults Age 16 and Older		20	25	5	25.00	Excitement About the Future	4.25
By Affirmation of Faith		464	325	-139	-29.96	Positive Force in the Community	4.36
By Transfer		322	351	29	9.01	Ready to Try Something New	3.73
From Other Sources and Stat Adjs		63	80	17	26.98	Works for Social Justice/Advocacy	3.49
Baptized Members -- Total Received		1,209	1,093	-116	-9.59	Helps Deepen Relationship with God	4.11
Baptized Members -- Removed						Vitality - Congregation Strengths (Averages) *	
By Death		202	171	-31	-15.35	Building Member Relationships	4.05
By Transfer		284	302	18	6.34	Incorporating Newcomers	3.67
For Other Reasons and Stat Adjs		1,393	1,337	-56	-4.02	Seeking/Using Member Gifts	3.46
Baptized Members -- Total Removed		1,879	1,810	-69	-3.67	Equipping Members to Share Faith	3.07
Baptized Members Confirmed		899	258	-641	-71.30	Addressing Social Concerns	4.11
Active Participants		19,565	19,736	171	0.87	Managing Disagreements	3.76
Analysis of Membership Gains and Losses						Interacting with Local Community	4.00
Total Weekly Worship Attendance		8,547	7,787	-760	-8.89	Live Out Faith in Their Daily Lives	3.84
Avg Attendance per Cong		115	109	-6	-5.22		
PCT Bapt Mbrs Attending Worship		30.62	28.85	-1.77	-5.78		

* Congregation Description Averages Range: Hardly at All(1) - Very Well(5); Congregation Strengths Averages Range: Poor(1) - Great(5)

8G Metropolitan Washington, D.C., Synod, ELCA

Summary of Financial Statistics		2016	2017	Change	Percent	Statistical Analysis	
Totals -- End of Year						Averages per Congregation Reporting	
Total Receipts	35,581,995	35,005,809	-576,186	-1.62	Total Receipts (/71)	493,039.56	
Total Disbursements	36,519,374	37,071,731	552,357	1.51	Total Disburse (/72)	514,885.15	
Total Indebtedness on Dec 31	30,744,049	31,493,757	749,708	2.44	Total Indebtedness (/48)	656,119.94	
Projected Mission Support	3,869,543	2,966,986	-902,557	-23.32			
Average Total Giving / Bapt Member	1078.71	1082.91	4.20	0.39	Percent Congs With No Debt	33.33	
Average Total Giving / Conf Member	1383.89	1360.98	-22.91	-1.66			
Detail of Financial Statistics - Receipts							
Regular Giving by Members	25,310,133	24,972,731	-337,402	-1.33			
Designated Giving by Members	4,797,698	4,257,132	-540,566	-11.27			
Earned Income (any source)	2,686,030	2,950,170	264,140	9.83			
Grants (any source)	380,228	653,158	272,930	71.78			
All Other Receipts	2,407,906	2,172,618	-235,288	-9.77			
Detail of Financial Statistics - Disbursements				Percent of Total Disbursements			
Current Operating Expenses	26,168,048	26,018,385	-149,663	-0.57	Current Operating Expenses	70.19	
Capital Improvements	2,104,339	3,204,559	1,100,220	52.28	Capital Improvements	8.64	
Payments on Debts	4,076,677	4,112,427	35,750	0.88	Payments on Debts	11.09	
Mission Support	1,566,425	1,515,100	-51,325	-3.28	Mission Support	4.09	
Other Synod Benevolence	247,610	262,486	14,876	6.01	Other Synod Benevolence	0.71	
Other CWO Benevolence	84,613	140,116	55,503	65.60	Other CWO Benevolence	0.38	
Benevolence - Another Country	97,544	84,946	-12,598	-12.92	Benevolence - Another Country	0.23	
Benevolence - Camps	22,281	15,896	-6,385	-28.66	Benevolence - Camps	0.04	
Benevolence - Colleges	7,239	355	-6,884	-95.10	Benevolence - Colleges	0.00	
Benevolence - Seminaries	16,337	24,035	7,698	47.12	Benevolence - Seminaries	0.06	
Benevolence - Social Service	298,830	308,606	9,776	3.27	Benevolence - Social Service	0.83	
Benevolence - Campus Ministry	13,647	3,887	-9,760	-71.52	Benevolence - Campus Ministry	0.01	
Benevolence - Other Direct Recipient	886,181	633,312	-252,869	-28.53	Benevolence - Direct Recipient	1.71	
Subtotal Non-Mission Supt Benev	1,674,282	1,473,639	-200,643	-11.98	Subtotal Non-Mission Supt Benev	3.98	
Other Expenses & Realized Losses	926,583	744,601	-181,982	-19.64	Other Expenses & Realized Losses	2.01	

8G Metropolitan Washington, D.C., Synod, ELCA

Congregations Reporting Ethnic Active Participants *		Percent of Congregations Reporting Ethnic Active Participants	
	2017		
African American/Black	54	African American/Black	75.00
African National/African-Caribbean	32	African Nat'l/African-Caribbean	44.44
American Indian/Alaska Native	8	American Indian/Alaska Native	11.11
Arab/Middle Eastern	19	Arab/Middle Eastern	26.39
Asian/Pacific Islander	45	Asian/Pacific Islander	62.50
Latino/Hispanic	37	Latino/Hispanic	51.39
Multi-racial	40	Multi-racial	55.56
White/Caucasian	60	White/Caucasian	83.33
Other	6	Other	8.33
Total Ethnic Active Participants		Percent Ethnic Active Participants	
African American/Black	902	African American/Black	4.98
African National/African-Caribbean	521	African Nat'l/African-Caribbean	2.88
American Indian/Alaska Native	12	American Indian/Alaska Native	0.07
Arab/Middle Eastern	65	Arab/Middle Eastern	0.36
Asian/Pacific Islander	430	Asian/Pacific Islander	2.37
Latino/Hispanic	451	Latino/Hispanic	2.49
Multi-racial	289	Multi-racial	1.59
White/Caucasian	15,235	White/Caucasian	84.07
Other	216	Other	1.19

* Racial/ethnic data was not collected in 2016.

8G Metropolitan Washington, D.C., Synod, ELCA

(54 Congs Filed)

C30 Educational Ministry Provided**Christian Education**

Yes	54	No	0	No Resp	0
Students.....					2,482

Vacation Bible School

Yes	30	No	24	No Resp	0
Students.....					1,393

C33 Number of Households Giving

Giving Units.....	5,778
No Response Provided.....	5

C34 Participated in "God's Work. Our Hands." Sunday, The Day of Service in September

Yes	36	No	17	No Resp	1
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C36 Congregation Offers Organized Women's Activities or Ministries

Yes	33	No	21	No Resp	0
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C37 Congregation Engaged in Advocacy for Migrants

Yes	12	No	42	No Resp	0
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C32 Disability Assistance Provided

Building Wheelchair Access.....	45
Braille Worship Materials.....	2
Large Print Worship Materials...	40
Assistive Hearing Devices.....	21
Sign Language Interpreters.....	0
Mental Health Ministries.....	5
Developmental Disabilities.....	8
No Assistance Provided.....	1
No Response to Any.....	1

C35 Congregation Management Software/Service Used

ACS Technologies.....	4
Church Windows.....	10
Concordia Technology Solutions...	14
Icon Systems.....	3
Other.....	20
No Software Used.....	5
No Response to Any.....	2

C38 Advocacy Types Engaged

Education and Conversation.....	34
Voter Registration Drives.....	2
Letters to Elected Decision-Makers..	8
Regional/Natl Advocacy Network.....	13
No Response to Any.....	17

C31 Languages in which Liturgies are Regularly Conducted

Amharic.....	1	Lakotah.....	0	Slovak.....	1
Anyuak.....	0	English.....	54	Spanish.....	4
Arabic.....	0	Finnish.....	0	Swahili.....	2
Batak.....	0	French.....	0	Swedish.....	0
Burmese.....	0	German.....	1	Tagalog.....	0
Cambodian.....	0	Hmong.....	0	Taiwanese.....	0
Cantonese.....	0	Indonesian.....	0	Tamil.....	0
Cherokee.....	0	Inupiat.....	0	Telugu.....	0
Creole.....	0	Japanese.....	0	Thai.....	0
Danish.....	0	Kiswahili.....	0	Tigrinya.....	0
Dinka.....	0	Korean.....	1	Vietnamese.....	0
		Maban.....	0		
		Lao.....	0		
		Latvian.....	0		
		Mandarin.....	0		
		Norwegian.....	1		
		Nuer.....	0		
		Oromo.....	0		
		Paiute.....	0		
		Portuguese.....	0		
		Sign.....	1		

Select Congregational Statistics 8G Metropolitan Washington, D.C., Synod, ELCA

CongID	Congregation	City	State	DataYearA	Size	Average Attendance								% change	status
						2010	2011	2012	2013	2014	2015	2016	2017		
10538						25	25	23	23	23	12	12			
30594						85	85	110	115	105	105	105			
02662	Good Shepherd	Gaithersburg	MD	2017		435	476	483	494	495	464	464	0	0.00	decline
06024	Advent	Arlington	VA	2017	1-50	43	36	40	39	38	39	36	35	-10.26	decline
07150	Grace	Fort Washington	MD	2017	1-50	46	42	41	50	50	49	48	45	-8.16	decline
10258	Messiah	Alexandria	VA	2017	1-50	63	54	56	56	57	53	47	40	-24.53	decline
10316	Hope	Clinton	MD	2017	1-50	40	33	40	39	39	39	31	28	-28.21	decline
10344	St Luke's	Derwood	MD	2017	1-50	58	56	55	55	52	45	43	38	-15.56	decline
02661	Epiphany	Burtonsville	MD	2017	1-50	60	54	54	54	48	48	48	46	-4.17	decline
10294	Christ Evangelical	Bethesda	MD	2017	1-50	102	102	47	47	47	47	47	40	-14.89	decline
10539	Grace Evangelical	Washington	DC	2017	1-50	50	61	60	61	37	45	45	42	-6.67	decline
10265	Hope	Annandale	VA	2017	1-50	77	75	67	63	63	44	54	41	-6.82	decline
10298	Grace	Bowie	MD	2017	1-50	72	67	77	72	59	54	51	50	-7.41	decline
30444	Zion	Lovettsville	VA	2017	1-50	68	68	62	64	64	55	55	50	-9.09	decline
10259	Epiphany	Alexandria	VA	2017	1-50	50	50	50	50	50	51	51	35	-31.37	decline
02640	Georgetown	Washington	DC	2017	1-50	60	75	85	58	60	36	35	43	19.44	growing
02636	Abiding Presence	Beltsville	MD	2017	1-50	47	47	34	35	35	35	35	40	14.29	growing
02644	Hope	College Park	MD	2017	1-50	51	51	51	51	35	34	34	39	14.71	growing
02643	Holy Comforter	Washington	DC	2017	1-50	25	25	25	18	18	18	15	18	0.00	stable
02647	Our Redeemer			2015	1-50	66	66	66	66	66	38	38	38	0.00	stable
06043	Nativity			2015	1-50	52	45	51	47	44	42	42	42	0.00	stable
02641	Good Samaritan	Lanham	MD	2013	1-50	35	35	26	35	35	35	35	35	0.00	stable
02652	St John	Riverdale	MD	2008	1-50	41	41	41	41	41	41	41	41	0.00	stable
10453	Peace	Paget	BM	2017	1-50	34	41	44	44	38	35	37	35	0.00	stable
10495	Living Faith	Rockville	MD	2017	1-50	55	60	66	66	50	49	50	48	-2.04	stable
30445	Bethel	Lovettsville	VA	2006	1-50	22	22	22	22	22	22	22	22	0.00	stable
02653	St John's Evangelical	Rockville	MD	2017	51-150	99	99	102	91	85	75	70	67	-10.67	decline
06022	Peace	Alexandria	VA	2017	51-150	166	166	129	129	116	111	109	97	-12.61	decline
06025	Resurrection	Arlington	VA	2017	51-150	180	179	170	157	151	141	146	131	-7.09	decline
06042	Holy Cross	Herndon	VA	2017	51-150	211	221	234	214	179	173	130	119	-31.21	decline
07238	Good Shepherd	Woodbridge	VA	2017	51-150	145	130	135	147	140	126	120	104	-17.46	decline
07312	Christ the Servant	Gaithersburg	MD	2017	51-150	79	79	81	75	68	68	63	54	-20.59	decline
07394	Christ The Servant	Reston	VA	2017	51-150	77	77	71	72	71	67	63	58	-13.43	decline
07647	Prince Of Peace	Gaithersburg	MD	2017	51-150	188	188	185	162	162	150	145	132	-12.00	decline
10341	Lutheran Church of the Covenant	Dale City	VA	2017	51-150	91	91	100	105	96	89	81	80	-10.11	decline
10388	Bethlehem	Fairfax	VA	2016	51-150	141	141	141	141	141	111	75	75	-32.43	decline
16111	Peace	Waldorf	MD	2017	51-150	158	163	167	167	142	142	129	132	-7.04	decline

Status:decline=attendance decline of 3% or more, stable=change between -2.9% and +2.9%; growing=attendance grew by 3% or more from 2015 to 2017.

Source: Research and Evaluation, Office of the Presiding Bishop, ELCA.

Run date: 12/13/2018

Select Congregational Statistics 8G Metropolitan Washington, D.C., Synod, ELCA

CongID	Congregation	City	State	DataYearA	Size	Average Attendance								% change	status
						2010	2011	2012	2013	2014	2015	2016	2017		
20035	First Trinity	Washington	DC	2017	51-150	90	87	90	89	96	93	74	79	-15.05	decline
30241	Shepherd Of The Hills	Haymarket	VA	2017	51-150	79	84	85	130	147	152	138	145	-4.61	decline
07194	St Michael's Truth	Mitchellville	MD	2017	51-150	106	106	106	81	99	99	99	89	-10.10	decline
30403	Good Samaritan	Lexington Park	MD	2017	51-150	102	111	106	108	105	99	108	88	-11.11	decline
16120	St. Andrew	Centreville	VA	2017	51-150	256		225	217	219	186	166	125	-32.80	decline
06032	New Jerusalem	Lovettsville	VA	2017	51-150	90	90	73	73	70	67	67	86	28.36	growing
30166	St Nicholas	Huntingtown	MD	2017	51-150	158	140	131	124	104	91	80	94	3.30	growing
02659	Trinity	North Bethesda	MD	2017	51-150	121	121	114	114	104	103	107	108	4.85	growing
31055	Oromo Evangelical	Washington	DC	2017	51-150				95	67	50	71	55	10.00	growing
02638	Emmanuel	Bethesda	MD	2017	51-150	130	134	121	119	118	106	107	108	1.89	stable
02658	St Stephen	Silver Spring	MD	2017	51-150	77	77	73	74	81	64	65	64	0.00	stable
06033	Holy Trinity	Leesburg	VA	2016	51-150	150	150	125	135	131	126	123	123	-2.38	stable
07421	All Saints	Bowie	MD	2016	51-150	136	136	124	119	110	93	95	95	2.15	stable
07459	Epiphany			2015	51-150	77	72	68	60	60	53	53	53	0.00	stable
10362	Holy Trinity	Falls Church	VA	2017	51-150	155	155	143	134	139	134	124	134	0.00	stable
02637	Augustana			2015	51-150	127	125	123	125	134	135	135	135	0.00	stable
02649	Reformation	Washington	DC	2014	51-150	151	151	151	140	130	130	130	130	0.00	stable
02660	Zion Evangelical	Takoma Park	MD	2010	51-150	65	65	65	65	65	65	65	65	0.00	stable
10540	St Matthew	Washington	DC	2010	51-150	89	89	89	89	89	89	89	89	0.00	stable
20034	Christ	Washington	DC	2017	51-150	77	77	77	77	85	80	86	81	1.25	stable
06028	Christ	Fairfax	VA	2017	51-150	100	100	85	81	82	85	87	85	0.00	stable
30987	River of Grace	Manassas	VA	2016	51-150				85	85	86	88	88	2.33	stable
06034	Bethel	Manassas	VA	2017	151-350	194	197	196	193	193	182	167	163	-10.44	decline
10516	Community	Sterling	VA	2017	151-350	316	316	279	277	267	250	244	239	-4.40	decline
10536	Emmanuel	Vienna	VA	2017	151-350	392	403	368	370	358	339	290	276	-18.58	decline
06039	St Mark	Springfield	VA	2016	151-350	425	425	380	380	380	123	250	250	103.25	growing
10266	Faith	Arlington	VA	2017	151-350	167	167	185	185	188	176	180	190	7.95	growing
06036	Lutheran Church of the Redeemer	McLean	VA	2017	151-350	250	273	273	283	287	288	288	300	4.17	growing
07504	Lutheran Church Of The Abiding Presence	Burke	VA	2017	151-350	206	213	215	241	244	252	260	272	7.94	growing
02646	Luther Place Memorial Church	Washington	DC	2016	151-350	157	157	165	171	171	172	170	170	-1.16	stable
02656	St Paul's	Washington	DC	2017	151-350	220	205	205	210	199	201	200	200	-0.50	stable
06165	King Of Kings	Fairfax	VA	2017	151-350	310	306	290	201	205	202	208	201	-0.50	stable
10257	Good Shepherd			2015	151-350	176	175	170	148	140	160	160	160	0.00	stable
02654	St Luke	Silver Spring	MD	2017	351-800	400	400	400	400	350	350	375	375	7.14	growing
10359	Lord Of Life	Fairfax	VA	2017	351-800	586	579	583	566	560	559	572	571	2.15	stable

Status:decline=attendance decline of 3% or more, stable=change between -2.9% and +2.9%; growing=attendance grew by 3% or more from 2015 to 2017.

Source: Research and Evaluation, Office of the Presiding Bishop, ELCA.

Run date: 12/13/2018

Congregational Totals for Metropolitan Washington, D.C., Synod, ELCA 8G

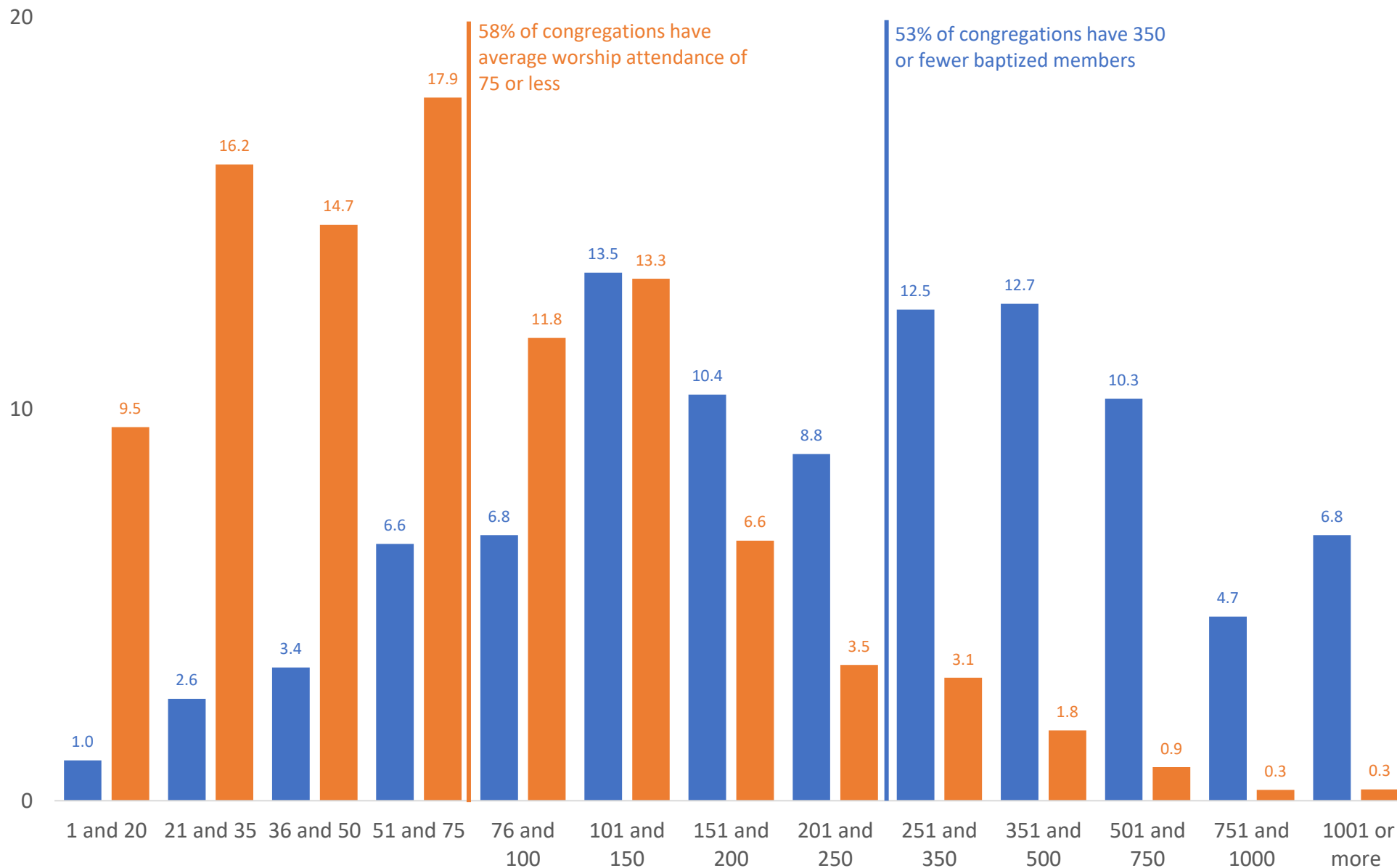
	2011	2012	2013	2014	2015	2016	2017	% Change 2011 to 2017
Number of Organized Congregations	74	74	75	74	74	74	72	-2.70
Baptized Membership	33,112	32,003	30,636	29,267	28,595	27,911	26,992	-18.48
Members Received By:								
Baptism: Children	385	380	383	390	385	340	312	-18.96
Baptism: Adults	37	41	39	38	32	20	25	-32.43
Affirmation of Faith	591	550	471	563	600	464	325	-45.01
Transfer	564	526	656	436	303	322	351	-37.77
Other and Statistical Adjustment	103	116	24	67	94	63	80	-22.33
Members Removed By:								
Death	186	165	198	187	191	202	171	-8.06
Transfer	512	384	464	386	343	284	302	-41.02
Other and Statistical Adjustment	921	2,088	2,413	3,142	1,295	1,393	1,337	45.17
Baptized Members Confirmed	278	323	277	285	263	899	258	-7.19
Confirmed Members	25,231	24,280	23,565	22,645	22,240	21,756	21,477	-14.88
Active Participants	22,526	22,924	23,815	22,641	21,986	19,565	19,736	-12.39
Average Attendance	10,160	9,889	9,829	9,474	8,608	8,547	7,787	-23.36
Racial/Ethnic Composition of Active Participants*								
African American/Black	1,119	1,400	1,631	1,298	Omitted	Omitted	804	-28.15
African National/African Caribbean	740	605	791	616	Omitted	Omitted	518	-30.00
American Indian/Alaska Native	22	21	22	16	Omitted	Omitted	11	-50.00
Arab/Middle Eastern	61	63	66	53	Omitted	Omitted	61	0.00
Asian/Pacific	355	315	307	356	Omitted	Omitted	327	-7.89
Multi Racial	352	308	436	316	Omitted	Omitted	289	-17.90
Other	107	159	107	384	Omitted	Omitted	192	79.44
Latino	465	477	640	619	Omitted	Omitted	451	-3.01
White	21,899	21,890	20,210	18,554	Omitted	Omitted	14,909	-31.92

Congregational Totals for Metropolitan Washington, D.C., Synod, ELCA 8G

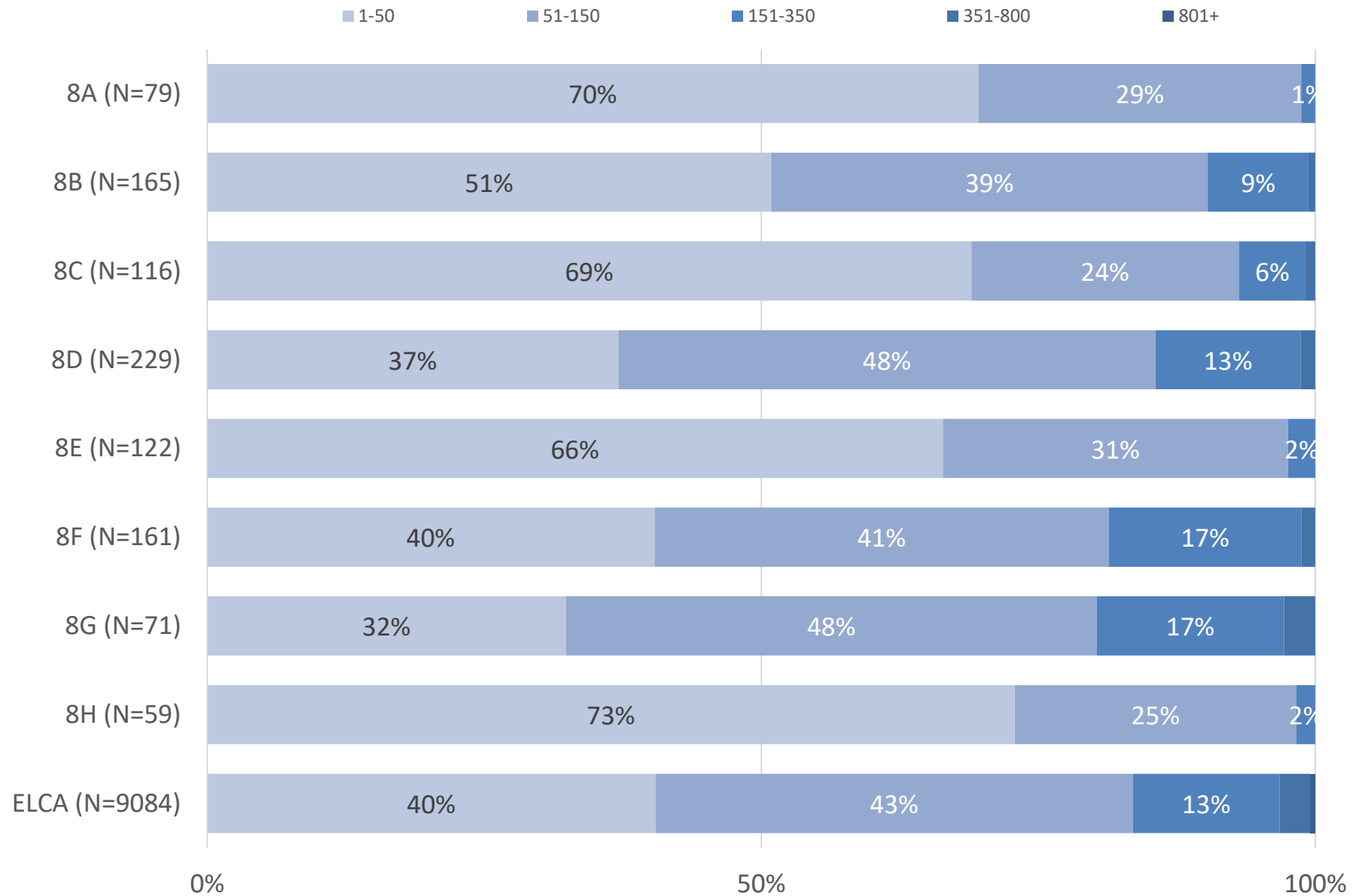
	2011	2012	2013	2014	2015	2016	2017	% Change 2011 to 2017
Regular Giving by Members	\$25,636,453	\$25,707,122	\$25,835,562	\$26,430,403	\$25,466,664	\$25,310,133	\$24,972,731	-2.59
Designated Giving by Members	\$4,083,845	\$4,029,772	\$4,018,657	\$4,188,649	\$3,610,294	\$4,797,698	\$4,257,132	4.24
Earned Income (any source)	\$2,623,670	\$2,836,343	\$2,558,494	\$2,443,344	\$2,474,586	\$2,686,030	\$2,950,170	12.44
Grants & Partnership Support	\$197,419	\$255,861	\$361,565	\$378,081	\$245,479	\$380,228	\$653,158	230.85
Other Receipts	\$2,355,779	\$1,667,132	\$1,414,135	\$1,468,796	\$2,138,425	\$2,407,906	\$2,172,618	-7.77
Total Receipts	\$34,897,166	\$34,496,230	\$34,188,413	\$34,909,273	\$33,935,448	\$35,581,995	\$35,005,809	0.31
Current Operating Expenses	\$24,068,950	\$24,234,515	\$25,282,851	\$26,326,969	\$25,454,611	\$26,168,048	\$26,018,385	8.10
Capital Improvements	\$3,306,348	\$2,024,065	\$2,498,942	\$1,686,164	\$1,888,601	\$2,104,339	\$3,204,559	-3.08
Payments on Debt	\$4,737,811	\$4,262,104	\$3,677,800	\$4,179,480	\$3,666,726	\$4,076,677	\$4,112,427	-13.20
Mission Support	\$1,806,170	\$1,749,191	\$1,599,842	\$1,740,613	\$1,529,844	\$1,566,425	\$1,515,100	-16.12
as % of Total Disbursements	4.93	5.04	4.59	4.83	4.46	4.29	4.09	
as % of Regular Giving	7.05	6.80	6.19	6.59	6.01	6.19	6.07	
Other Beveolence sent directly:								
To the synod	\$379,878	\$313,420	\$316,571	\$338,773	\$276,524	\$247,610	\$262,486	-30.90
To the churchwide office	\$77,216	\$99,323	\$77,632	\$141,437	\$74,342	\$84,613	\$140,116	81.46
to an activity in another country	\$171,530	\$155,921	\$136,577	\$97,018	\$140,517	\$97,544	\$84,946	-50.48
to camps	\$18,998	\$12,288	\$19,927	\$20,264	\$13,142	\$22,281	\$15,896	-16.33
to colleges	\$13,417	\$14,040	\$10,875	\$10,921	\$957	\$7,239	\$355	-97.35
to seminaries	\$16,296	\$20,610	\$16,696	\$30,141	\$16,866	\$16,337	\$24,035	47.49
to social services groups or orgs	\$351,670	\$269,914	\$390,878	\$361,889	\$237,038	\$298,830	\$308,606	-12.25
to campus ministry					\$4,699	\$13,647	\$3,887	
All other benevolence	\$800,768	\$603,348	\$630,861	\$777,077	\$646,832	\$886,181	\$633,312	-20.91
non-mission support benevolence*	\$2,026,334	\$1,488,864	\$1,600,017	\$1,777,520	\$1,410,917	\$1,677,302	\$1,476,659	-27.13
Other Expenses	\$715,260	\$748,702	\$213,510	\$347,644	\$316,754	\$926,583	\$744,601	4.10
Sum of Disbursements*	\$36,660,873	\$34,702,952	\$34,879,663	\$36,063,891	\$34,270,473	\$36,519,374	\$37,071,731	1.12
						<i>(Form C 2016 only)</i>		
Endowment & Memorial Funds	\$10,846,425	\$12,082,437	\$10,621,661	\$10,756,280	Omitted	\$ 7,046,509		
Cash, Savings, Bonds, etc.	\$11,628,580	\$10,009,469	\$10,613,519	\$14,131,307	Omitted	\$9,090,616		
Other Assets	\$4,709,765	\$4,788,801	\$7,606,675	\$8,280,721	Omitted	\$14,537,569		
Total Indebtedness	\$41,915,104	\$47,683,752	\$33,511,976	\$46,846,650	Omitted	\$30,744,049	\$31,493,757	-24.86
Number of Bequests Received	12	16	20	15	Omitted	Omitted		
Value of Bequests	\$896,903	\$560,189	\$1,626,110	\$1,211,669	Omitted	Omitted		
Intended Mission Support	\$2,141,648	\$2,249,870	\$2,125,207	\$2,004,476	Omitted	\$3,869,543	\$2,966,986	38.54

* - Because the form changes from year to year, not all fields are shown, thus the detail may not add up to the totals as shown.

Percentage of Congregations by Size, Baptized Membership and Average Worship Attendance

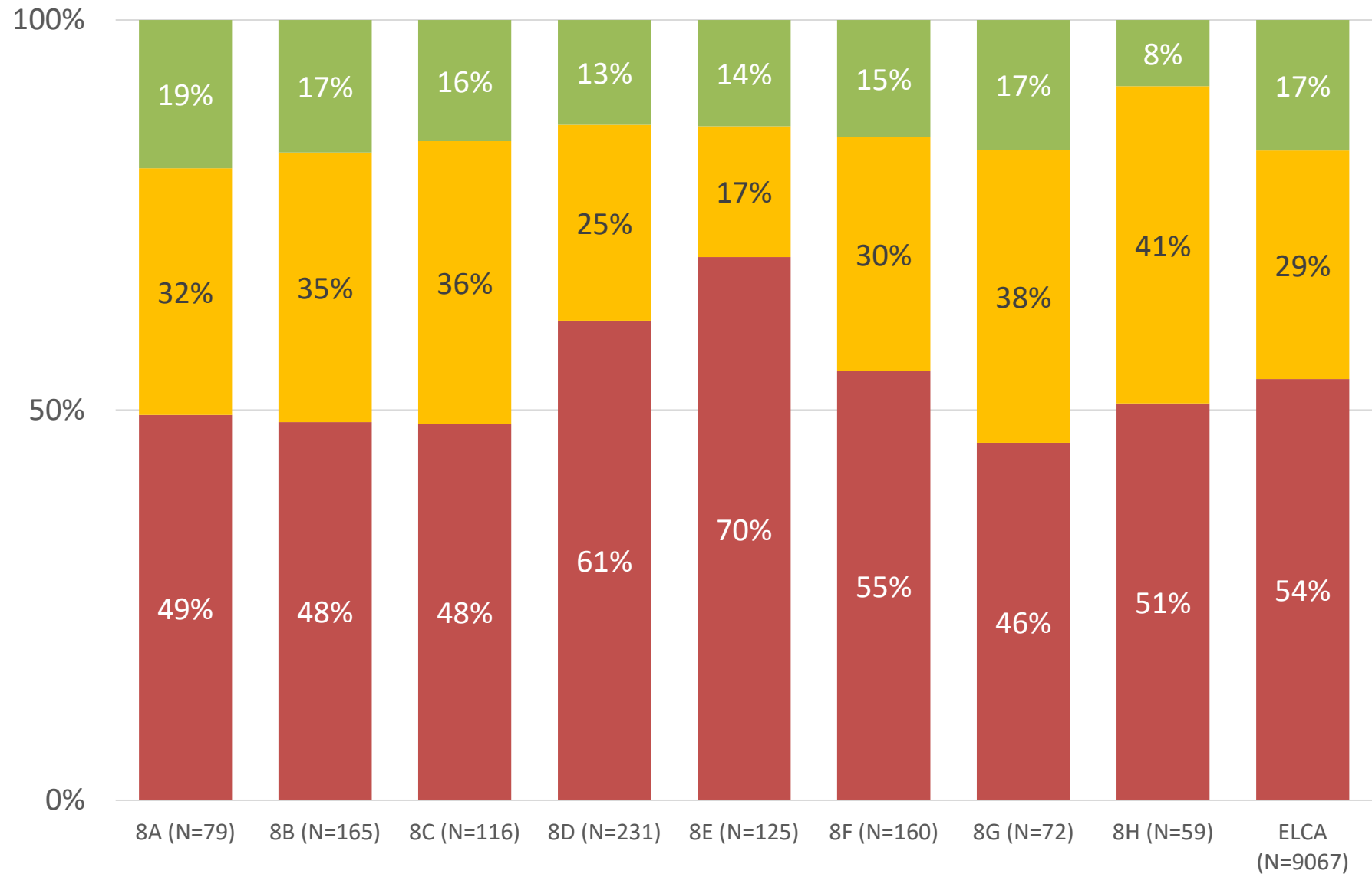


Distribution of Congregations by Average Attendance, Region 8



Change in Average Attendance Between 2015 and 2017, Region 8

Decline: lost at least 3.01%; Stable: +/-3.0%; Growth: gained at least 3%



Congregations, Sorted by Average Attendance, in 8G

<u>CongID</u>	<u>CongNameLC</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Average Attendance</u>
10359	Lord Of Life Lutheran Church	Fairfax	VA	22032	2017	571
02654	St Luke Lutheran Church	Silver Spring	MD	20910	2017	375
06036	Lutheran Church of the Redeemer	McLean	VA	22101	2017	300
10536	Emmanuel Lutheran Church	Vienna	VA	22181	2017	276
07504	Lutheran Church Of The Abiding Presence	Burke	VA	22015	2017	272
06039	St Mark Lutheran Church	Springfield	VA	22150	2016	250
07349	St Matthew Lutheran Church	Woodbridge	VA	22192	2017	244
10516	Community Lutheran Church	Sterling	VA	20165	2017	239
06165	King Of Kings Lutheran Church	Fairfax	VA	22033	2017	201
02656	St Paul's Lutheran Church	Washington	DC	20008	2017	200
10266	Faith Lutheran Church	Arlington	VA	22201	2017	190
02646	Luther Place Memorial Church	Washington	DC	20005	2016	170
06034	Bethel Lutheran Church	Manassas	VA	20110	2017	163
10257	Good Shepherd Lutheran Church	Alexandria	VA	22301	2015	160
30241	Shepherd Of The Hills Lutheran Church	Haymarket	VA	20169	2017	145
02637	Augustana Lutheran Church	Washington	DC	20009	2015	135
10362	Holy Trinity Lutheran Church	Falls Church	VA	22042	2017	134
16111	Peace Lutheran Church	Waldorf	MD	20602	2017	132
07647	Prince Of Peace Lutheran Church	Gaithersburg	MD	20878	2017	132
06025	Resurrection Lutheran Church	Arlington	VA	22205	2017	131
02649	Reformation Lutheran Church	Washington	DC	20003	2014	130
16120	St. Andrew Lutheran Church	Centreville	VA	20120	2017	125
06033	Holy Trinity Lutheran Church	Leesburg	VA	20176	2016	123
06042	Holy Cross Lutheran Church	Herndon	VA	20170	2017	119
07651	Christ The King Lutheran Church	Great Falls	VA	22066	2017	117
02638	Emmanuel Lutheran Church	Bethesda	MD	20817	2017	108
02659	Trinity Lutheran Church	North Bethesda	MD	20852	2017	108
07238	Good Shepherd Lutheran Church	Woodbridge	VA	22191	2017	104
06022	Peace Lutheran Church	Alexandria	VA	22312	2017	97
07421	All Saints Lutheran Church	Bowie	MD	20716	2016	95
30166	St Nicholas Lutheran Church	Huntingtown	MD	20639	2017	94
10540	St Matthew Lutheran Church	Washington	DC	20024	2010	89
07194	St Michael's Truth Lutheran Church	Mitchellville	MD	20721	2017	89
30987	River of Grace Lutheran Church	Manassas	VA	20112	2016	88
30403	Good Samaritan Lutheran Church	Lexington Park	MD	20653	2017	88
06032	New Jerusalem Lutheran Church	Lovettsville	VA	20180	2017	86
06028	Christ Lutheran Church	Fairfax	VA	22030	2017	85
20034	Christ Lutheran Church	Washington	DC	20011	2017	81
10341	Lutheran Church of the Covenant	Dale City	VA	22193	2017	80
20035	First Trinity Lutheran Church	Washington	DC	20001	2017	79
10388	Bethlehem Lutheran Church	Fairfax	VA	22031	2016	75
02653	St John's Evangelical Lutheran Church	Rockville	MD	20853	2017	67

Source: Annual Congregational Report Forms, 2017. Prepared by Research and Evaluation, Office of the Presiding Bishop, ELCA.

Run date:10/25/2018

Congregations, Sorted by Average Attendance, in 8G

<u>CongID</u>	<u>CongNameLC</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Average Attendance</u>
02660	Zion Evangelical Lutheran Church	Takoma Park	MD	20912	2010	65
02658	St Stephen Lutheran Church	Silver Spring	MD	20904	2017	64
07394	Christ The Servant Lutheran Church	Reston	VA	20191	2017	58
31055	Oromo Evangelical Lutheran Church	Washington	DC	20011	2017	55
07312	Christ the Servant Lutheran Church	Gaithersburg	MD	20886	2017	54
07459	Epiphany Lutheran Church	Dale City	VA	22193	2015	53
10298	Grace Lutheran Church	Bowie	MD	20715	2017	50
30444	Zion Lutheran Church	Lovettsville	VA	20180	2017	50
10495	Living Faith Lutheran Church	Rockville	MD	20851	2017	48
02661	Epiphany Lutheran Church	Burtonsville	MD	20866	2017	46
07150	Grace Lutheran Church	Fort Washington	MD	20744	2017	45
02640	Georgetown Lutheran Church	Washington	DC	20007	2017	43
10539	Grace Evangelical Lutheran Church	Washington	DC	20011	2017	42
06043	Nativity Lutheran Church	Alexandria	VA	22308	2015	42
10265	Hope Lutheran Church	Annandale	VA	22003	2017	41
02652	St John Lutheran Church	Riverdale	MD	20737	2008	41
02636	Abiding Presence Lutheran Church	Beltsville	MD	20705	2017	40
10294	Christ Evangelical Lutheran Church	Bethesda	MD	20814	2017	40
10258	Messiah Lutheran Church	Alexandria	VA	22307	2017	40
02644	Hope Lutheran Church	College Park	MD	20740	2017	39
10344	St Luke's Lutheran Church	Derwood	MD	20855	2017	38
02647	Our Redeemer Lutheran Church	Washington	DC	20017	2015	38
10453	Peace Lutheran Church	Paget	BM	DV 04	2017	35
10259	Epiphany Lutheran Church	Alexandria	VA	22309	2017	35
06024	Advent Lutheran Church	Arlington	VA	22202	2017	35
02641	Good Samaritan Lutheran Church	Lanham	MD	20706	2013	35
10316	Hope Lutheran Church	Clinton	MD	20735	2017	28
30445	Bethel Lutheran Church	Lovettsville	VA	20180	2006	22
02643	Holy Comforter Lutheran Church	Washington	DC	20020	2017	18
02662	Good Shepherd Lutheran Church	Gaithersburg	MD	20877	2017	0

Average for the Synod **97**

Median for the Synod **79**

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Georgetown Lutheran Church 02640 20007 Washington	Congregation	10	0	0	8	8	12	62	0	0	100
	% Act Part.	10.00	0.00	0.00	8.00	8.00	12.00	62.00	0.00	0.00	100.00
	ZIP Code	932	158	32	351	1,867	653	22,748	86	2,600	32,027
	% ZIP Code	2.91	0.49	0.10	1.10	5.83	2.04	71.03	0.27	8.12	100.00
Epiphany Lutheran Church 02661 20866 Burtonsville	Congregation	0	13	1	0	5	1	51	0	1	72
	% Act Part.	0.00	18.06	0.00	0.00	6.94	1.39	70.83	0.00	1.39	100.00
	ZIP Code	7,002	1,477	36	60	2,469	419	2,592	55	1,652	17,414
	% ZIP Code	40.21	8.48	0.21	0.34	14.18	2.41	14.88	0.32	9.49	100.00
Messiah Lutheran Church 10258 22307 Alexandria	Congregation	1	0	0	0	0	0	79	0	0	80
	% Act Part.	1.25	0.00	0.00	0.00	0.00	0.00	98.75	0.00	0.00	100.00
	ZIP Code	565	45	32	112	368	209	7,623	9	1,174	11,311
	% ZIP Code	5.00	0.40	0.28	0.99	3.25	1.85	67.39	0.08	10.38	100.00
Grace Evangelical Lutheran Church 10539 20011 Washington	Congregation	18	43	0	0	0	0	13	0	0	74
	% Act Part.	24.32	58.11	0.00	0.00	0.00	0.00	17.57	0.00	0.00	100.00
	ZIP Code	37,363	4,951	145	227	1,231	1,411	9,760	209	18,564	92,425
	% ZIP Code	40.43	5.36	0.16	0.25	1.33	1.53	10.56	0.23	20.09	100.00
Grace Lutheran Church 10298 20715 Bowie	Congregation	3	0	0	0	1	0	116	0	0	120
	% Act Part.	2.50	0.00	0.00	0.00	0.83	0.00	96.67	0.00	0.00	100.00
	ZIP Code	8,145	1,075	40	95	1,159	995	13,471	41	2,135	29,291
	% ZIP Code	27.81	3.67	0.14	0.32	3.96	3.40	45.99	0.14	7.29	100.00
Zion Lutheran Church 30444 20180 Lovettsville	Congregation	0	0	0	0	0	0	75	0	0	75
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	0.00	100.00
	ZIP Code	298	0	25	65	106	161	6,926	6	426	8,439
	% ZIP Code	3.53	0.00	0.30	0.77	1.26	1.91	82.07	0.07	5.05	100.00
First Trinity Lutheran Church 20035 20001 Washington	Congregation	18	0	0	2	3	1	66	0	0	90
	% Act Part.	20.00	0.00	0.00	2.22	3.33	1.11	73.33	0.00	0.00	100.00
	ZIP Code	19,879	1,759	115	319	4,134	1,512	19,014	148	5,246	57,372
	% ZIP Code	34.65	3.07	0.20	0.56	7.21	2.64	33.14	0.26	9.14	100.00
Hope Lutheran Church 10316 20735 Clinton	Congregation	18	0	0	0	0	0	72	0	0	90
	% Act Part.	20.00	0.00	0.00	0.00	0.00	0.00	80.00	0.00	0.00	100.00
	ZIP Code	30,212	1,323	96	16	1,114	837	3,406	57	2,625	42,311
	% ZIP Code	71.40	3.13	0.23	0.04	2.63	1.98	8.05	0.13	6.20	100.00
Grace Lutheran Church 07150 20744 Fort Washington	Congregation	16	2	0	0	2	0	88	0	5	113
	% Act Part.	14.16	1.77	0.00	0.00	1.77	0.00	77.88	0.00	4.42	100.00
	ZIP Code	39,921	1,898	113	57	3,484	1,473	4,220	122	5,557	62,402
	% ZIP Code	63.97	3.04	0.18	0.09	5.58	2.36	6.76	0.20	8.91	100.00
Advent Lutheran Church 06024 22202 Arlington	Congregation	5	7	0	0	5	2	56	0	0	75
	% Act Part.	6.67	9.33	0.00	0.00	6.67	2.67	74.67	0.00	0.00	100.00
	ZIP Code	2,299	519	72	508	3,438	898	17,336	54	2,605	30,334
	% ZIP Code	7.58	1.71	0.24	1.67	11.33	2.96	57.15	0.18	8.59	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
St. Andrew Lutheran Church 16120 20120 Centreville	Congregation	0	0	0	0	10	0	105	0	10	125
	% Act Part.	0.00	0.00	0.00	0.00	8.00	0.00	84.00	0.00	8.00	100.00
	ZIP Code	2,569	1,205	69	758	13,155	1,890	20,165	131	5,527	50,996
	% ZIP Code	5.04	2.36	0.14	1.49	25.80	3.71	39.54	0.26	10.84	100.00
Hope Lutheran Church 02644 20740 College Park	Congregation	3	0	0	0	3	3	71	0	0	80
	% Act Part.	3.75	0.00	0.00	0.00	3.75	3.75	88.75	0.00	0.00	100.00
	ZIP Code	4,356	888	42	278	3,959	779	13,842	101	5,519	35,283
	% ZIP Code	12.35	2.52	0.12	0.79	11.22	2.21	39.23	0.29	15.64	100.00
St Luke's Lutheran Church 10344 20855 Derwood	Congregation	3	1	0	0	3	6	64	0	0	77
	% Act Part.	3.90	1.30	0.00	0.00	3.90	7.79	83.12	0.00	0.00	100.00
	ZIP Code	1,602	575	40	76	3,094	509	7,810	62	2,505	18,778
	% ZIP Code	8.53	3.06	0.21	0.40	16.48	2.71	41.59	0.33	13.34	100.00
Epiphany Lutheran Church 10259 22309 Alexandria	Congregation	1	0	0	0	3	0	96	0	0	100
	% Act Part.	1.00	0.00	0.00	0.00	3.00	0.00	96.00	0.00	0.00	100.00
	ZIP Code	8,454	3,061	86	187	2,852	891	11,160	91	11,477	49,736
	% ZIP Code	17.00	6.15	0.17	0.38	5.73	1.79	22.44	0.18	23.08	100.00
Living Faith Lutheran Church 10495 20851 Rockville	Congregation	9	3	0	0	0	0	64	0	3	79
	% Act Part.	11.39	3.80	0.00	0.00	0.00	0.00	81.01	0.00	3.80	100.00
	ZIP Code	1,505	320	46	74	2,294	387	4,796	58	5,523	20,526
	% ZIP Code	7.33	1.56	0.22	0.36	11.18	1.89	23.37	0.28	26.91	100.00
St Stephen Lutheran Church 02658 20904 Silver Spring	Congregation	1	59	0	1	5	3	40	1	10	120
	% Act Part.	0.83	49.17	0.00	0.83	4.17	2.50	33.33	0.83	8.33	100.00
	ZIP Code	25,178	6,425	90	270	7,968	1,603	13,096	224	10,267	75,388
	% ZIP Code	33.40	8.52	0.12	0.36	10.57	2.13	17.37	0.30	13.62	100.00
Christ The Servant Lutheran Church 07394 20191 Reston	Congregation	2	0	0	0	6	1	110	0	0	119
	% Act Part.	1.68	0.00	0.00	0.00	5.04	0.84	92.44	0.00	0.00	100.00
	ZIP Code	3,051	1,247	47	234	3,639	1,180	16,601	115	5,301	36,716
	% ZIP Code	8.31	3.40	0.13	0.64	9.91	3.21	45.21	0.31	14.44	100.00
Abiding Presence Lutheran Church 02636 20705 Beltsville	Congregation	0	0	0	0	11	10	24	0	0	45
	% Act Part.	0.00	0.00	0.00	0.00	24.44	22.22	53.33	0.00	0.00	100.00
	ZIP Code	9,700	2,648	39	85	3,659	662	6,141	123	7,469	37,995
	% ZIP Code	25.53	6.97	0.10	0.22	9.63	1.74	16.16	0.32	19.66	100.00
Christ Evangelical Lutheran Church 10294 20814 Bethesda	Congregation	1	1	0	2	8	4	36	0	0	52
	% Act Part.	1.92	1.92	0.00	3.85	15.38	7.69	69.23	0.00	0.00	100.00
	ZIP Code	1,433	421	43	385	3,185	856	22,403	83	2,597	34,003
	% ZIP Code	4.21	1.24	0.13	1.13	9.37	2.52	65.89	0.24	7.64	100.00
All Saints Lutheran Church 07421 20716 Bowie	Congregation	0	0	0	0	0	0	0	0	0	183
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	13,601	1,666	44	31	1,236	715	5,070	77	1,315	25,070
	% ZIP Code	54.25	6.65	0.18	0.12	4.93	2.85	20.22	0.31	5.25	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Holy Trinity Lutheran Church 06033 20176 Leesburg	Congregation	0	0	0	0	0	0	0	0	0	441
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	4,920	978	82	831	6,276	2,045	31,801	144	9,743	66,563
	% ZIP Code	7.39	1.47	0.12	1.25	9.43	3.07	47.78	0.22	14.64	100.00
Bethlehem Lutheran Church 10388 22031 Fairfax	Congregation	0	0	0	0	0	0	0	0	0	201
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	2,149	1,371	70	999	10,547	1,102	16,371	125	4,586	41,906
	% ZIP Code	5.13	3.27	0.17	2.38	25.17	2.63	39.07	0.30	10.94	100.00
Good Shepherd Lutheran Church 02662 20877 Gaithersburg	Congregation	0	0	0	0	0	0	0	0	0	0
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	ZIP Code	7,503	2,865	93	203	4,940	979	8,288	141	15,421	55,854
	% ZIP Code	13.43	5.13	0.17	0.36	8.84	1.75	14.84	0.25	27.61	100.00
Holy Comforter Lutheran Church 02643 20020 Washington	Congregation	0	0	0	0	0	20	0	0	0	20
	% Act Part.	0.00	0.00	0.00	0.00	0.00	100.00	0.00	0.00	0.00	100.00
	ZIP Code	51,810	1,209	145	25	174	922	892	64	1,126	57,493
	% ZIP Code	90.12	2.10	0.25	0.04	0.30	1.60	1.55	0.11	1.96	100.00
Peace Lutheran Church 10453	Congregation	9	0	0	0	0	6	17	0	0	32
	% Act Part.	28.13	0.00	0.00	0.00	0.00	18.75	53.13	0.00	0.00	100.00
	ZIP Code										
	% ZIP Code										
Hope Lutheran Church 10265 22003 Annandale	Congregation	1	4	0	0	2	2	31	0	10	50
	% Act Part.	2.00	8.00	0.00	0.00	4.00	4.00	62.00	0.00	20.00	100.00
	ZIP Code	4,609	1,652	122	1,586	13,806	1,492	22,499	141	15,166	76,239
	% ZIP Code	6.05	2.17	0.16	2.08	18.11	1.96	29.51	0.18	19.89	100.00
St Mark Lutheran Church 06039 22150 Springfield	Congregation	0	0	0	0	0	0	0	0	0	270
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	2,887	1,207	43	607	7,071	876	9,946	110	8,244	39,235
	% ZIP Code	7.36	3.08	0.11	1.55	18.02	2.23	25.35	0.28	21.01	100.00
River of Grace Lutheran Church 30987 20112 Manassas	Congregation	0	0	0	0	0	0	0	0	0	161
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	3,143	189	78	36	1,324	914	19,683	86	2,924	31,301
	% ZIP Code	10.04	0.60	0.25	0.12	4.23	2.92	62.88	0.27	9.34	100.00
St Matthew Lutheran Church 10540 20024 Washington	Congregation	42	15	0	0	0	1	25	0	1	84
	% Act Part.	50.00	17.86	0.00	0.00	0.00	1.19	29.76	0.00	1.19	100.00
	ZIP Code	6,179	469	72	129	745	412	4,561	35	862	14,326
	% ZIP Code	43.13	3.27	0.50	0.90	5.20	2.88	31.84	0.24	6.02	100.00
Good Shepherd Lutheran Church 10257 22301 Alexandria	Congregation	4	5	0	0	0	0	0	0	3	447
	% Act Part.	0.89	1.12	0.00	0.00	0.00	0.00	0.00	0.00	0.67	100.00
	ZIP Code	794	119	18	87	405	436	10,790	30	1,535	15,749
	% ZIP Code	5.04	0.76	0.11	0.55	2.57	2.77	68.51	0.19	9.75	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Our Redeemer Lutheran Church 02647 20017 Washington	Congregation	72	1	0	0	0	1	0	0	2	76
	% Act Part.	94.74	1.32	0.00	0.00	0.00	1.32	0.00	0.00	2.63	100.00
	ZIP Code	11,882	668	47	27	412	535	4,408	61	1,893	21,826
	% ZIP Code	54.44	3.06	0.22	0.12	1.89	2.45	20.20	0.28	8.67	100.00
Reformation Lutheran Church 02649 20003 Washington	Congregation	5	0	0	0	7	0	287	0	2	301
	% Act Part.	1.66	0.00	0.00	0.00	2.33	0.00	95.35	0.00	0.66	100.00
	ZIP Code	9,562	592	112	78	1,190	882	18,373	77	2,298	35,462
	% ZIP Code	26.96	1.67	0.32	0.22	3.36	2.49	51.81	0.22	6.48	100.00
Luther Place Memorial Church 02646 20005 Washington	Congregation	0	0	0	0	0	0	0	0	0	100
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	1,881	139	28	166	1,254	324	8,771	41	2,949	18,502
	% ZIP Code	10.17	0.75	0.15	0.90	6.78	1.75	47.41	0.22	15.94	100.00
Epiphany Lutheran Church 07459 22193 Woodbridge	Congregation	0	0	0	0	0	0	0	0	0	79
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	20,636	4,222	224	1,168	6,304	3,105	26,128	288	23,903	109,881
	% ZIP Code	18.78	3.84	0.20	1.06	5.74	2.83	23.78	0.26	21.75	100.00
Good Samaritan Lutheran Church 02641 20706 Lanham	Congregation	20	2	0	0	0	0	8	0	0	30
	% Act Part.	66.67	6.67	0.00	0.00	0.00	0.00	26.67	0.00	0.00	100.00
	ZIP Code	26,100	5,550	51	46	1,818	693	3,567	82	9,059	56,025
	% ZIP Code	46.59	9.91	0.09	0.08	3.24	1.24	6.37	0.15	16.17	100.00
Zion Evangelical Lutheran Church 02660 20912 Takoma Park	Congregation	174	0	1	0	0	0	10	0	0	185
	% Act Part.	94.05	0.00	94.05	0.00	0.00	0.00	5.41	0.00	0.00	100.00
	ZIP Code	8,906	3,388	31	62	1,013	838	8,241	79	6,185	34,928
	% ZIP Code	25.50	9.70	0.09	0.18	2.90	2.40	23.59	0.23	17.71	100.00
Augustana Lutheran Church 02637 20009 Washington	Congregation	0	0	0	0	0	0	0	0	0	480
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	9,184	1,416	88	340	3,149	1,283	32,712	142	8,781	65,876
	% ZIP Code	13.94	2.15	0.13	0.52	4.78	1.95	49.66	0.22	13.33	100.00
St John Lutheran Church 02652 20737 Riverdale	Congregation	22	0	1	0	0	0	115	0	5	0
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	ZIP Code	6,069	1,966	39	255	723	354	2,275	52	12,490	36,713
	% ZIP Code	16.53	5.36	0.11	0.69	1.97	0.96	6.20	0.14	34.02	100.00
Bethel Lutheran Church 30445 20180 Lovettsville	Congregation	0	0	0	0	0	1	32	0	0	0
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	ZIP Code	298	0	25	65	106	161	6,926	6	426	8,439
	% ZIP Code	3.53	0.00	0.30	0.77	1.26	1.91	82.07	0.07	5.05	100.00
Nativity Lutheran Church 06043 22308 Alexandria	Congregation	1	0	0	0	5	4	0	155	1	166
	% Act Part.	0.60	0.00	0.00	0.00	3.01	2.41	0.00	93.37	0.60	100.00
	ZIP Code	310	49	15	161	373	317	11,327	14	605	13,776
	% ZIP Code	2.25	0.36	0.11	1.17	2.71	2.30	82.22	0.10	4.39	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Christ Lutheran Church 22030 Fairfax	Congregation	5	7	0	5	15	0	283	0	50	365
	% Act Part.	1.37	1.92	0.00	1.37	4.11	0.00	77.53	0.00	13.70	100.00
	ZIP Code	4,918	1,454	103	1,734	13,822	2,423	32,059	176	7,975	72,639
	% ZIP Code	6.77	2.00	0.14	2.39	19.03	3.34	44.13	0.24	10.98	100.00
King Of Kings Lutheran Church 06165 22033 Fairfax	Congregation	6	0	1	0	7	2	600	0	2	618
	% Act Part.	0.97	0.00	0.97	0.00	1.13	0.32	97.09	0.00	0.32	100.00
	ZIP Code	3,198	948	51	1,164	10,723	1,750	20,489	138	4,615	47,691
	% ZIP Code	6.71	1.99	0.11	2.44	22.48	3.67	42.96	0.29	9.68	100.00
Emmanuel Lutheran Church 22181 Vienna	Congregation	27	6	1	0	22	8	847	0	6	917
	% Act Part.	2.94	0.65	2.94	0.00	2.40	0.87	92.37	0.00	0.65	100.00
	ZIP Code	427	150	43	295	2,762	568	10,458	49	1,348	17,448
	% ZIP Code	2.45	0.86	0.25	1.69	15.83	3.26	59.94	0.28	7.73	100.00
Faith Lutheran Church 22201 Arlington	Congregation	3	0	0	0	8	18	516	0	3	548
	% Act Part.	0.55	0.00	0.00	0.00	1.46	3.28	94.16	0.00	0.55	100.00
	ZIP Code	1,968	310	38	846	4,293	1,212	28,816	109	4,081	45,754
	% ZIP Code	4.30	0.68	0.08	1.85	9.38	2.65	62.98	0.24	8.92	100.00
Prince Of Peace Lutheran Church 07647 20878 Gaithersburg	Congregation	12	1	0	0	16	18	397	2	5	451
	% Act Part.	2.66	0.22	0.00	0.00	3.55	3.99	88.03	0.44	1.11	100.00
	ZIP Code	6,674	2,347	86	581	17,317	2,087	31,913	153	9,264	79,686
	% ZIP Code	8.38	2.95	0.11	0.73	21.73	2.62	40.05	0.19	11.63	100.00
Lutheran Church Of The Abiding Presence 07504 22015 Burke	Congregation	4	0	0	0	10	14	602	0	7	637
	% Act Part.	0.63	0.00	0.00	0.00	1.57	2.20	94.51	0.00	1.10	100.00
	ZIP Code	2,725	558	42	944	7,985	1,643	24,647	140	6,857	52,398
	% ZIP Code	5.20	1.06	0.08	1.80	15.24	3.14	47.04	0.27	13.09	100.00
Community Lutheran Church 10516 20165 Sterling	Congregation	30	8	0	15	10	10	247	0	30	350
	% Act Part.	8.57	2.29	0.00	4.29	2.86	2.86	70.57	0.00	8.57	100.00
	ZIP Code	1,996	392	37	873	4,936	1,338	22,372	92	4,153	40,342
	% ZIP Code	4.95	0.97	0.09	2.16	12.24	3.32	55.46	0.23	10.29	100.00
Trinity Lutheran Church 20852 Rockville	Congregation	18	3	4	2	21	2	264	0	10	324
	% Act Part.	5.56	0.93	5.56	0.62	6.48	0.62	81.48	0.00	3.09	100.00
	ZIP Code	4,440	1,032	96	1,139	10,390	1,281	25,492	139	6,661	57,331
	% ZIP Code	7.74	1.80	0.17	1.99	18.12	2.23	44.46	0.24	11.62	100.00
St Paul's Lutheran Church 20008 Washington	Congregation	8	0	0	4	7	5	403	0	3	430
	% Act Part.	1.86	0.00	0.00	0.93	1.63	1.16	93.72	0.00	0.70	100.00
	ZIP Code	1,810	289	44	484	2,685	868	23,105	89	3,050	35,474
	% ZIP Code	5.10	0.81	0.12	1.36	7.57	2.45	65.13	0.25	8.60	100.00
Holy Trinity Lutheran Church 10362 22042 Falls Church	Congregation	2	2	0	1	6	9	321	0	1	342
	% Act Part.	0.58	0.58	0.00	0.29	1.75	2.63	93.86	0.00	0.29	100.00
	ZIP Code	1,660	350	49	452	6,711	884	13,158	116	11,508	46,396
	% ZIP Code	3.58	0.75	0.11	0.97	14.46	1.91	28.36	0.25	24.80	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Resurrection Lutheran Church 06025 22205 Arlington	Congregation	3	29	0	3	0	12	456	0	14	517
	% Act Part.	0.58	5.61	0.00	0.58	0.00	2.32	88.20	0.00	2.71	100.00
	ZIP Code	481	139	13	102	1,203	629	13,592	71	1,808	19,846
	% ZIP Code	2.42	0.70	0.07	0.51	6.06	3.17	68.49	0.36	9.11	100.00
Emmanuel Lutheran Church 02638 20817 Bethesda	Congregation	0	0	0	0	0	0	0	591	0	591
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	100.00
	ZIP Code	1,476	287	39	670	4,683	1,245	26,409	120	3,087	41,103
	% ZIP Code	3.59	0.70	0.09	1.63	11.39	3.03	64.25	0.29	7.51	100.00
St Matthew Lutheran Church 07349 22192 Woodbridge	Congregation	6	5	0	2	3	1	704	0	4	725
	% Act Part.	0.83	0.69	0.00	0.28	0.41	0.14	97.10	0.00	0.55	100.00
	ZIP Code	12,126	1,847	116	714	4,401	2,326	28,396	196	10,846	71,814
	% ZIP Code	16.89	2.57	0.16	0.99	6.13	3.24	39.54	0.27	15.10	100.00
St Luke Lutheran Church 02654 20910 Silver Spring	Congregation	0	35	0	0	9	0	1,800	30	150	2,024
	% Act Part.	0.00	1.73	0.00	0.00	0.44	0.00	88.93	1.48	7.41	100.00
	ZIP Code	11,955	4,762	80	615	3,258	1,314	20,344	142	5,708	53,886
	% ZIP Code	22.19	8.84	0.15	1.14	6.05	2.44	37.75	0.26	10.59	100.00
Good Samaritan Lutheran Church 30403 20653 Lexington Park	Congregation	14	1	0	0	1	2	274	0	2	294
	% Act Part.	4.76	0.34	0.00	0.00	0.34	0.68	93.20	0.00	0.68	100.00
	ZIP Code	7,012	182	88	90	1,201	1,201	14,702	51	2,216	28,959
	% ZIP Code	24.21	0.63	0.30	0.31	4.15	4.15	50.77	0.18	7.65	100.00
Peace Lutheran Church 16111 20602 Waldorf	Congregation	22	3	0	0	1	1	242	0	0	269
	% Act Part.	8.18	1.12	0.00	0.00	0.37	0.37	89.96	0.00	0.00	100.00
	ZIP Code	15,118	292	130	59	950	1,171	6,762	56	2,316	29,170
	% ZIP Code	51.83	1.00	0.45	0.20	3.26	4.01	23.18	0.19	7.94	100.00
Lord Of Life Lutheran Church 10359 22032 Fairfax	Congregation	17	0	0	1	25	34	1,126	0	20	1,223
	% Act Part.	1.39	0.00	0.00	0.08	2.04	2.78	92.07	0.00	1.64	100.00
	ZIP Code	1,363	460	40	236	5,922	1,003	18,322	94	3,051	33,542
	% ZIP Code	4.06	1.37	0.12	0.70	17.66	2.99	54.62	0.28	9.10	100.00
Lutheran Church of the Redeemer 06036 22101 Mc Lean	Congregation	10	20	0	10	40	0	825	0	20	925
	% Act Part.	1.08	2.16	0.00	1.08	4.32	0.00	89.19	0.00	2.16	100.00
	ZIP Code	512	80	38	998	4,724	971	22,543	75	1,661	33,263
	% ZIP Code	1.54	0.24	0.11	3.00	14.20	2.92	67.77	0.23	4.99	100.00
Bethel Lutheran Church 06034 20110 Manassas	Congregation	1	0	0	0	3	22	599	0	6	631
	% Act Part.	0.16	0.00	0.00	0.00	0.48	3.49	94.93	0.00	0.95	100.00
	ZIP Code	6,672	827	153	351	3,196	1,534	21,155	145	16,502	67,037
	% ZIP Code	9.95	1.23	0.23	0.52	4.77	2.29	31.56	0.22	24.62	100.00
New Jerusalem Lutheran Church 06032 20180 Lovettsville	Congregation	1	0	0	0	0	2	136	0	1	140
	% Act Part.	0.71	0.00	0.00	0.00	0.00	1.43	97.14	0.00	0.71	100.00
	ZIP Code	298	0	25	65	106	161	6,926	6	426	8,439
	% ZIP Code	3.53	0.00	0.30	0.77	1.26	1.91	82.07	0.07	5.05	100.00

**Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington,
D.C., Synod, ELCA**

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Good Shepherd Lutheran Church 07238 22191 Woodbridge	Congregation	4	0	0	1	3	19	156	0	2	185
	% Act Part.	2.16	0.00	0.00	0.54	1.62	10.27	84.32	0.00	1.08	100.00
	ZIP Code	19,485	4,860	104	526	5,715	2,640	16,858	242	23,212	96,854
	% ZIP Code	20.12	5.02	0.11	0.54	5.90	2.73	17.41	0.25	23.97	100.00
Peace Lutheran Church 06022 22312 Alexandria	Congregation	0	0	0	0	0	0	0	256	0	256
	% Act Part.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	100.00
	ZIP Code	8,789	5,248	59	1,394	4,723	800	9,511	147	8,972	48,615
	% ZIP Code	18.08	10.80	0.12	2.87	9.72	1.65	19.56	0.30	18.46	100.00
Christ The King Lutheran Church 07651 22066 Great Falls	Congregation	1	0	0	1	2	4	209	0	3	220
	% Act Part.	0.45	0.00	0.00	0.45	0.91	1.82	95.00	0.00	1.36	100.00
	ZIP Code	374	133	10	745	2,983	721	13,381	49	813	20,022
	% ZIP Code	1.87	0.66	0.05	3.72	14.90	3.60	66.83	0.24	4.06	100.00
Christ the Servant Lutheran Church 07312 20886 Montgomery Village	Congregation	19	28	0	1	5	5	107	4	6	175
	% Act Part.	10.86	16.00	0.00	0.57	2.86	2.86	61.14	2.29	3.43	100.00
	ZIP Code	9,366	3,175	58	155	3,711	1,026	9,610	177	10,863	49,004
	% ZIP Code	19.11	6.48	0.12	0.32	7.57	2.09	19.61	0.36	22.17	100.00
Christ Lutheran Church 20034 20011 Washington	Congregation	38	9	0	1	10	16	124	0	8	206
	% Act Part.	18.45	4.37	0.00	0.49	4.85	7.77	60.19	0.00	3.88	100.00
	ZIP Code	37,363	4,951	145	227	1,231	1,411	9,760	209	18,564	92,425
	% ZIP Code	40.43	5.36	0.16	0.25	1.33	1.53	10.56	0.23	20.09	100.00
St Michael's Truth Lutheran Church 07194 20721 Bowie	Congregation	73	36	0	0	0	1	18	0	31	159
	% Act Part.	45.91	22.64	0.00	0.00	0.00	0.63	11.32	0.00	19.50	100.00
	ZIP Code	25,604	3,051	49	24	862	682	1,599	49	1,064	34,048
	% ZIP Code	75.20	8.96	0.14	0.07	2.53	2.00	4.70	0.14	3.13	100.00
Oromo Evangelical Lutheran Church 31055 20011 Washington	Congregation	0	167	0	0	0	0	0	0	0	167
	% Act Part.	0.00	100.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00
	ZIP Code	37,363	4,951	145	227	1,231	1,411	9,760	209	18,564	92,425
	% ZIP Code	40.43	5.36	0.16	0.25	1.33	1.53	10.56	0.23	20.09	100.00
Lutheran Church of the Covenant 10341 22193 Woodbridge	Congregation	0	1	0	1	1	1	183	0	7	194
	% Act Part.	0.00	0.52	0.00	0.52	0.52	0.52	94.33	0.00	3.61	100.00
	ZIP Code	20,636	4,222	224	1,168	6,304	3,105	26,128	288	23,903	109,881
	% ZIP Code	18.78	3.84	0.20	1.06	5.74	2.83	23.78	0.26	21.75	100.00
Holy Cross Lutheran Church 06042 20170 Herndon	Congregation	12	0	0	0	12	0	219	0	7	250
	% Act Part.	4.80	0.00	0.00	0.00	4.80	0.00	87.60	0.00	2.80	100.00
	ZIP Code	3,378	1,811	97	900	7,912	1,271	17,874	104	12,106	57,559
	% ZIP Code	5.87	3.15	0.17	1.56	13.75	2.21	31.05	0.18	21.03	100.00
St John's Evangelical Lutheran Church 02653 20853 Rockville	Congregation	5	0	0	0	1	0	129	0	0	135
	% Act Part.	3.70	0.00	0.00	0.00	0.74	0.00	95.56	0.00	0.00	100.00
	ZIP Code	2,919	472	72	199	3,871	638	13,699	143	9,349	40,711
	% ZIP Code	7.17	1.16	0.18	0.49	9.51	1.57	33.65	0.35	22.96	100.00

Racial/Ethnic Distribution of Active Participants Compared with ZIP code for Metropolitan Washington, D.C., Synod, ELCA

		African American	African National	American Indian	Arab	Asian	Multi Racial	White	Other	Hispanic	Total
Shepherd Of The Hills Lutheran Church 30241 20169 Haymarket	Congregation	1	0	2	0	1	0	0	233	0	237
	% Act Part.	0.42	0.00	0.42	0.00	0.42	0.00	0.00	98.31	0.00	100.00
	ZIP Code	2,259	286	45	355	3,237	1,004	18,008	61	2,174	29,603
	% ZIP Code	7.63	0.97	0.15	1.20	10.93	3.39	60.83	0.21	7.34	100.00
St Nicholas Lutheran Church 30166 20639 Huntingtown	Congregation	3	1	0	0	1	5	229	0	0	239
	% Act Part.	1.26	0.42	0.00	0.00	0.42	2.09	95.82	0.00	0.00	100.00
	ZIP Code	1,402	60	41	11	337	382	11,960	25	522	15,262
	% ZIP Code	9.19	0.39	0.27	0.07	2.21	2.50	78.36	0.16	3.42	100.00

Congregations, Sorted by Number of Adult and Child Baptisms, in 8G

<u>CongID</u>	<u>Congregation</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Baptisms</u>
07504	Lutheran Church Of The Abiding Presence	Burke	VA	22015	2017	23
02647	Our Redeemer Lutheran Church	Washington	DC	20017	2015	22
10359	Lord Of Life Lutheran Church	Fairfax	VA	22032	2017	14
10266	Faith Lutheran Church	Arlington	VA	22201	2017	14
06039	St Mark Lutheran Church	Springfield	VA	22150	2016	13
07238	Good Shepherd Lutheran Church	Woodbridge	VA	22191	2017	12
02637	Augustana Lutheran Church	Washington	DC	20009	2015	11
06036	Lutheran Church of the Redeemer	McLean	VA	22101	2017	10
10257	Good Shepherd Lutheran Church	Alexandria	VA	22301	2015	9
02649	Reformation Lutheran Church	Washington	DC	20003	2014	9
02656	St Paul's Lutheran Church	Washington	DC	20008	2017	9
06165	King Of Kings Lutheran Church	Fairfax	VA	22033	2017	9
16120	St. Andrew Lutheran Church	Centreville	VA	20120	2017	8
07647	Prince Of Peace Lutheran Church	Gaithersburg	MD	20878	2017	8
02654	St Luke Lutheran Church	Silver Spring	MD	20910	2017	8
02638	Emmanuel Lutheran Church	Bethesda	MD	20817	2017	8
06025	Resurrection Lutheran Church	Arlington	VA	22205	2017	7
10516	Community Lutheran Church	Sterling	VA	20165	2017	7
02653	St John's Evangelical Lutheran Church	Rockville	MD	20853	2017	6
20035	First Trinity Lutheran Church	Washington	DC	20001	2017	6
02640	Georgetown Lutheran Church	Washington	DC	20007	2017	6
30241	Shepherd Of The Hills Lutheran Church	Haymarket	VA	20169	2017	6
30166	St Nicholas Lutheran Church	Huntingtown	MD	20639	2017	6
02659	Trinity Lutheran Church	North Bethesda	MD	20852	2017	6
06022	Peace Lutheran Church	Alexandria	VA	22312	2017	6
10536	Emmanuel Lutheran Church	Vienna	VA	22181	2017	6
20034	Christ Lutheran Church	Washington	DC	20011	2017	5
06033	Holy Trinity Lutheran Church	Leesburg	VA	20176	2016	5
06042	Holy Cross Lutheran Church	Herndon	VA	20170	2017	5
07651	Christ The King Lutheran Church	Great Falls	VA	22066	2017	5
31055	Oromo Evangelical Lutheran Church	Washington	DC	20011	2017	4
30444	Zion Lutheran Church	Lovettsville	VA	20180	2017	4
02641	Good Samaritan Lutheran Church	Lanham	MD	20706	2013	4
07194	St Michael's Truth Lutheran Church	Mitchellville	MD	20721	2017	4
10362	Holy Trinity Lutheran Church	Falls Church	VA	22042	2017	4
06034	Bethel Lutheran Church	Manassas	VA	20110	2017	4
10539	Grace Evangelical Lutheran Church	Washington	DC	20011	2017	3
10258	Messiah Lutheran Church	Alexandria	VA	22307	2017	3
06028	Christ Lutheran Church	Fairfax	VA	22030	2017	3
10540	St Matthew Lutheran Church	Washington	DC	20024	2010	3
02660	Zion Evangelical Lutheran Church	Takoma Park	MD	20912	2010	3
02646	Luther Place Memorial Church	Washington	DC	20005	2016	3

Source: Annual Congregational Report Forms, 2017. Prepared by Research and Evaluation, Office of the Presiding Bishop, ELCA.

Run date:10/25/2018

Congregations, Sorted by Number of Adult and Child Baptisms, in 8G

<u>CongID</u>	<u>Congregation</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Baptisms</u>
06032	New Jerusalem Lutheran Church	Lovettsville	VA	20180	2017	3
07349	St Matthew Lutheran Church	Woodbridge	VA	22192	2017	3
10265	Hope Lutheran Church	Annandale	VA	22003	2017	2
10259	Epiphany Lutheran Church	Alexandria	VA	22309	2017	2
02636	Abiding Presence Lutheran Church	Beltsville	MD	20705	2017	2
07421	All Saints Lutheran Church	Bowie	MD	20716	2016	2
10341	Lutheran Church of the Covenant	Dale City	VA	22193	2017	1
07394	Christ The Servant Lutheran Church	Reston	VA	20191	2017	1
07312	Christ the Servant Lutheran Church	Gaithersburg	MD	20886	2017	1
07150	Grace Lutheran Church	Fort Washington	MD	20744	2017	1
02658	St Stephen Lutheran Church	Silver Spring	MD	20904	2017	1
30445	Bethel Lutheran Church	Lovettsville	VA	20180	2006	1
02652	St John Lutheran Church	Riverdale	MD	20737	2008	1
16111	Peace Lutheran Church	Waldorf	MD	20602	2017	1
06043	Nativity Lutheran Church	Alexandria	VA	22308	2015	1
30987	River of Grace Lutheran Church	Manassas	VA	20112	2016	1
30403	Good Samaritan Lutheran Church	Lexington Park	MD	20653	2017	1
10388	Bethlehem Lutheran Church	Fairfax	VA	22031	2016	1
02643	Holy Comforter Lutheran Church	Washington	DC	20020	2017	0
10344	St Luke's Lutheran Church	Derwood	MD	20855	2017	0
10294	Christ Evangelical Lutheran Church	Bethesda	MD	20814	2017	0
10453	Peace Lutheran Church	Paget	BM	DV 04	2017	0
02644	Hope Lutheran Church	College Park	MD	20740	2017	0
02661	Epiphany Lutheran Church	Burtonsville	MD	20866	2017	0
10316	Hope Lutheran Church	Clinton	MD	20735	2017	0
10298	Grace Lutheran Church	Bowie	MD	20715	2017	0
06024	Advent Lutheran Church	Arlington	VA	22202	2017	0
10495	Living Faith Lutheran Church	Rockville	MD	20851	2017	0
02662	Good Shepherd Lutheran Church	Gaithersburg	MD	20877	2017	0
07459	Epiphany Lutheran Church	Dale City	VA	22193	2015	0



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Trend

Pop-Facts: Demographic Trend	8G-Metro D.C.					
	2000/2010 Census	%	2018 Estimate	%	2023 Projection	%
Population by Age*	5,007,982		5,541,618		5,832,741	
Age 0 to 4	338,923	6.77%	362,808	6.55%	362,090	6.21%
Age 5 to 9	325,511	6.50%	360,933	6.51%	371,917	6.38%
Age 10 to 14	319,161	6.37%	345,636	6.24%	371,116	6.36%
Age 15 to 17	199,748	3.99%	203,931	3.68%	222,613	3.82%
Age 18 to 20	188,135	3.76%	217,804	3.93%	231,557	3.97%
Age 21 to 24	276,889	5.53%	273,046	4.93%	281,861	4.83%
Age 25 to 34	789,263	15.76%	824,202	14.87%	783,524	13.43%
Age 35 to 44	755,683	15.09%	800,757	14.45%	811,282	13.91%
Age 45 to 54	757,411	15.12%	772,181	13.93%	784,116	13.44%
Age 55 to 64	560,262	11.19%	682,415	12.31%	747,291	12.81%
Age 65 to 74	284,904	5.69%	430,872	7.78%	537,423	9.21%
Age 75 to 84	146,868	2.93%	188,402	3.40%	246,493	4.23%
Age 85 and over	65,224	1.30%	78,631	1.42%	81,458	1.40%
Age 16 and over	3,958,919	79.05%	4,405,365	79.50%	4,654,605	79.80%
Age 18 and over	3,824,639	76.37%	4,268,310	77.02%	4,505,005	77.24%
Age 21 and over	3,636,504	72.61%	4,050,506	73.09%	4,273,448	73.27%
Age 65 and over	496,996	9.92%	697,905	12.59%	865,374	14.84%
Median Age	35.88		37.28		38.60	
Population by Sex*	5,007,982		5,541,618		5,832,741	
Male	2,433,832	48.60%	2,704,110	48.80%	2,846,955	48.81%
Female	2,574,150	51.40%	2,837,508	51.20%	2,985,786	51.19%



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Trend

Pop-Facts: Demographic Trend	8G-Metro D.C.					
	2000/2010 Census	%	2018 Estimate	%	2023 Projection	%
Pop. by Single-Classification Race by Hispanic/Latino*						
Hispanic or Latino:	725,397		928,452		1,062,736	
White Alone	325,293	44.84%	414,460	44.64%	473,200	44.53%
Black or African American Alone	27,300	3.76%	35,886	3.87%	41,663	3.92%
American Indian and Alaska Native Alone	10,028	1.38%	12,868	1.39%	14,745	1.39%
Asian Alone	3,324	0.46%	4,258	0.46%	4,872	0.46%
Native Hawaiian and Other Pacific Islander Alone	746	0.10%	979	0.11%	1,136	0.11%
Some Other Race Alone	302,579	41.71%	387,832	41.77%	444,327	41.81%
Two or More Races	56,127	7.74%	72,169	7.77%	82,793	7.79%
Not Hispanic or Latino	4,282,585		4,613,166		4,770,005	
White Alone	2,275,037	53.12%	2,312,956	50.14%	2,291,631	48.04%
Black or African American Alone	1,348,641	31.49%	1,461,934	31.69%	1,521,448	31.90%
American Indian and Alaska Native Alone	10,837	0.25%	11,474	0.25%	11,736	0.25%
Asian Alone	498,710	11.65%	637,481	13.82%	729,589	15.30%
Native Hawaiian and Other Pacific Islander Alone	2,814	0.07%	3,517	0.08%	4,000	0.08%
Some Other Race Alone	14,433	0.34%	15,506	0.34%	16,011	0.34%
Two or More Races	132,113	3.08%	170,298	3.69%	195,590	4.10%
Households by Age of Householder*	1,871,135		2,073,209		2,185,451	
Age Under 25	65,796	3.52%	57,624	2.78%	60,661	2.78%
Age 25 to 34	340,482	18.20%	342,668	16.53%	311,827	14.27%
Age 35 to 44	397,693	21.25%	422,485	20.38%	426,276	19.51%
Age 45 to 54	426,974	22.82%	431,711	20.82%	440,700	20.17%
Age 55 to 64	329,616	17.62%	393,398	18.98%	426,909	19.53%
Age 65 to 74	174,402	9.32%	257,536	12.42%	317,033	14.51%
Age 75 to 84	94,681	5.06%	117,955	5.69%	151,180	6.92%
Age 85 and over	41,491	2.22%	49,832	2.40%	50,865	2.33%
Median Age of Householder	48.08		49.95		51.67	
Households by Household Income**	1,639,735		2,073,209		2,185,451	
Income Less than \$15,000	136,508	8.33%	121,994	5.88%	120,882	5.53%
Income \$15,000 to \$24,999	111,325	6.79%	89,470	4.32%	87,919	4.02%
Income \$25,000 to \$34,999	145,149	8.85%	101,755	4.91%	99,496	4.55%
Income \$35,000 to \$49,999	226,350	13.80%	166,518	8.03%	163,386	7.48%
Income \$50,000 to \$74,999	341,971	20.86%	283,550	13.68%	283,283	12.96%
Income \$75,000 to \$99,999	246,560	15.04%	259,218	12.50%	262,776	12.02%
Income \$100,000 to \$124,999	160,764	9.80%	233,105	11.24%	239,134	10.94%
Income \$125,000 to \$149,999	95,874	5.85%	185,806	8.96%	198,908	9.10%
Income \$150,000 to \$199,999	93,221	5.69%	249,825	12.05%	270,385	12.37%
Income \$200,000 to \$249,999	37,535	2.29%	121,716	5.87%	149,478	6.84%
Income \$250,000 to \$499,999	30,837	1.88%	158,948	7.67%	184,801	8.46%
Income \$500,000 or more	13,641	0.83%	101,304	4.89%	125,003	5.72%
Average Household Income	\$ 82,242		\$ 138,822		\$ 147,521	
Median Household Income	\$ 64,660		\$ 101,512		\$ 107,839	
Median HH Inc. by Single Classification Race**						
White Alone	\$ 75,291		\$ 121,754		\$ 129,728	
Black or African American Alone	\$ 46,225		\$ 72,887		\$ 78,281	
American Indian and Alaska Native Alone	\$ 58,488		\$ 66,361		\$ 71,273	



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Trend

Pop-Facts: Demographic Trend	8G-Metro D.C.					
	2000/2010 Census	%	2018 Estimate	%	2023 Projection	%
Asian Alone	\$ 64,376		\$ 112,453		\$ 118,871	
Native Hawaiian and Other Pacific Islander Alone	\$ 59,269		\$ 99,764		\$ 98,081	
Some Other Race Alone	\$ 47,821		\$ 64,561		\$ 68,456	
Two or More Races	\$ 49,729		\$ 93,541		\$ 99,395	
Hispanic or Latino	\$ 49,650		\$ 73,574		\$ 79,282	
Not Hispanic or Latino	\$ 65,830		\$ 106,230		\$ 113,052	
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*Census column is 2010 Data.						
**Census column is 2000 Data.						



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 1)

Pop-Facts: Demographic Snapshot (Part 1)	8G-Metro D.C.		The United States	
Population				
2023 Projection	5,832,741		337,947,861	
2018 Estimate	5,541,618		326,533,070	
2010 Census	5,007,982		308,745,538	
2000 Census	4,343,417		281,421,942	
Growth 2018-2023	5.25%		3.50%	
Growth 2010-2018	10.66%		5.76%	
Growth 2000-2010	15.30%		9.71%	
2018 Est. Population by Single-Classification Race	5,541,618		326,533,070	
White Alone	2,727,416	49.22%	228,656,481	70.03%
Black or African American Alone	1,497,820	27.03%	41,896,844	12.83%
American Indian and Alaska Native Alone	24,342	0.44%	3,215,314	0.98%
Asian Alone	641,739	11.58%	18,637,597	5.71%
Native Hawaiian and Other Pacific Islander Alone	4,496	0.08%	641,031	0.20%
Some Other Race Alone	403,338	7.28%	22,344,139	6.84%
Two or More Races	242,467	4.38%	11,141,664	3.41%
2018 Est. Population Hispanic or Latino by Origin	5,541,618		326,533,070	
Not Hispanic or Latino	4,613,166	83.25%	266,951,341	81.75%
Hispanic or Latino	928,452	16.75%	59,581,729	18.25%
Hispanic or Latino by Origin	928,452		59,581,729	
Mexican	132,982	14.32%	37,029,101	62.15%
Puerto Rican	56,716	6.11%	5,723,218	9.61%
Cuban	17,654	1.90%	2,137,048	3.59%
All Other Hispanic or Latino	721,100	77.67%	14,692,362	24.66%
2018 Est. Hisp. or Latino Pop by Single-Classification Race	928,452		59,581,729	
White Alone	414,460	44.64%	31,590,350	53.02%
Black or African American Alone	35,886	3.87%	1,494,200	2.51%
American Indian and Alaska Native Alone	12,868	1.39%	817,497	1.37%
Asian Alone	4,258	0.46%	249,269	0.42%
Native Hawaiian and Other Pacific Islander Alone	979	0.11%	71,337	0.12%
Some Other Race Alone	387,832	41.77%	21,714,974	36.45%
Two or More Races	72,169	7.77%	3,644,102	6.12%



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 1)

Pop-Facts: Demographic Snapshot (Part 1)	8G-Metro D.C.		The United States	
2018 Est. Pop by Race, Asian Alone, by Category	641,739		18,637,597	
Chinese, except Taiwanese	111,658	17.40%	4,246,566	22.78%
Filipino	70,396	10.97%	3,056,815	16.40%
Japanese	12,696	1.98%	834,401	4.48%
Asian Indian	163,822	25.53%	3,924,614	21.06%
Korean	87,242	13.59%	1,629,384	8.74%
Vietnamese	74,025	11.54%	1,946,040	10.44%
Cambodian	7,879	1.23%	302,297	1.62%
Hmong	337	0.05%	308,463	1.66%
Laotian	3,342	0.52%	239,621	1.29%
Thai	9,555	1.49%	215,962	1.16%
All other Asian Races, including 2 or more	100,787	15.71%	1,933,434	10.37%
2018 Est. Population by Ancestry	5,541,618		326,533,070	
Arab	61,460	1.11%	1,682,698	0.52%
Czech	8,685	0.16%	824,485	0.25%
Danish	7,776	0.14%	791,942	0.24%
Dutch	19,213	0.35%	2,443,806	0.75%
English	235,300	4.25%	16,758,540	5.13%
French (except Basque)	46,463	0.84%	4,751,870	1.46%
French Canadian	11,930	0.22%	1,542,382	0.47%
German	316,499	5.71%	32,486,300	9.95%
Greek	20,628	0.37%	1,015,561	0.31%
Hungarian	13,575	0.24%	864,703	0.26%
Irish	301,631	5.44%	20,817,767	6.38%
Italian	180,424	3.26%	13,384,261	4.10%
Lithuanian	7,141	0.13%	370,320	0.11%
Norwegian	21,253	0.38%	3,027,526	0.93%
Polish	73,407	1.32%	6,198,427	1.90%
Portuguese	9,349	0.17%	986,875	0.30%
Russian	51,495	0.93%	1,917,880	0.59%
Scottish	54,450	0.98%	3,533,460	1.08%
Scotch-Irish	33,547	0.61%	2,309,029	0.71%
Slovak	8,500	0.15%	427,096	0.13%
Subsaharan African	238,860	4.31%	3,223,139	0.99%
Swedish	22,505	0.41%	2,322,178	0.71%
Swiss	6,836	0.12%	562,824	0.17%
Ukrainian	13,624	0.25%	718,922	0.22%
United States or American	172,391	3.11%	20,177,131	6.18%
Welsh	13,450	0.24%	920,546	0.28%
West Indian (except Hisp. groups)	61,488	1.11%	2,678,122	0.82%
Other Ancestries	2,798,419	50.50%	129,015,110	39.51%
Ancestry Unclassified	731,319	13.20%	50,780,170	15.55%
2018 Est. Pop Age 5+ by Language Spoken At Home	5,178,810		306,520,041	
Speak only English	3,627,233	70.04%	241,019,694	78.63%
Speak Asian or Pacific Island Language	336,126	6.49%	10,534,402	3.44%
Speak IndoEuropean Language	350,083	6.76%	11,200,704	3.65%
Speak Spanish	685,397	13.23%	40,720,156	13.28%
Speak Other Language	179,971	3.48%	3,045,085	0.99%



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 1)

Pop-Facts: Demographic Snapshot (Part 1)	8G-Metro D.C.		The United States	
2018 Est. Population by Sex	5,541,618		326,533,070	
Male	2,704,110	48.80%	160,763,265	49.23%
Female	2,837,508	51.20%	165,769,805	50.77%
2018 Est. Population by Age	5,541,618		326,533,070	
Age 0 to 4	362,808	6.55%	20,013,029	6.13%
Age 5 to 9	360,933	6.51%	20,311,548	6.22%
Age 10 to 14	345,636	6.24%	20,717,191	6.34%
Age 15 to 17	203,931	3.68%	12,768,710	3.91%
Age 18 to 20	217,804	3.93%	13,719,448	4.20%
Age 21 to 24	273,046	4.93%	17,863,297	5.47%
Age 25 to 34	824,202	14.87%	43,889,475	13.44%
Age 35 to 44	800,757	14.45%	41,204,795	12.62%
Age 45 to 54	772,181	13.93%	42,064,625	12.88%
Age 55 to 64	682,415	12.31%	42,205,344	12.93%
Age 65 to 74	430,872	7.78%	30,597,886	9.37%
Age 75 to 84	188,402	3.40%	14,761,285	4.52%
Age 85 and over	78,631	1.42%	6,416,437	1.97%
Age 16 and over	4,405,365	79.50%	261,306,827	80.02%
Age 18 and over	4,268,310	77.02%	252,722,592	77.40%
Age 21 and over	4,050,506	73.09%	239,003,144	73.19%
Age 65 and over	697,905	12.59%	51,775,608	15.86%
2018 Est. Median Age	37.28		38.39	
2018 Est. Average Age	37.89		39.30	



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 1)

Pop-Facts: Demographic Snapshot (Part 1)	8G-Metro D.C.		The United States	
2018 Est. Male Population by Age	2,704,110		160,763,265	
Age 0 to 4	185,464	6.86%	10,227,285	6.36%
Age 5 to 9	184,459	6.82%	10,375,763	6.45%
Age 10 to 14	175,789	6.50%	10,573,700	6.58%
Age 15 to 17	103,433	3.83%	6,512,623	4.05%
Age 18 to 20	109,779	4.06%	7,035,717	4.38%
Age 21 to 24	137,612	5.09%	9,219,454	5.73%
Age 25 to 34	407,582	15.07%	22,245,324	13.84%
Age 35 to 44	394,017	14.57%	20,511,955	12.76%
Age 45 to 54	375,588	13.89%	20,739,695	12.90%
Age 55 to 64	326,388	12.07%	20,366,767	12.67%
Age 65 to 74	197,054	7.29%	14,314,234	8.90%
Age 75 to 84	80,455	2.98%	6,406,265	3.98%
Age 85 and over	26,490	0.98%	2,234,483	1.39%
2018 Est. Median Age, Male	36.22		37.04	
2018 Est. Average Age, Male	36.90		38.20	
2018 Est. Female Population by Age	2,837,508		165,769,805	
Age 0 to 4	177,344	6.25%	9,785,744	5.90%
Age 5 to 9	176,474	6.22%	9,935,785	5.99%
Age 10 to 14	169,847	5.99%	10,143,491	6.12%
Age 15 to 17	100,498	3.54%	6,256,087	3.77%
Age 18 to 20	108,025	3.81%	6,683,731	4.03%
Age 21 to 24	135,434	4.77%	8,643,843	5.21%
Age 25 to 34	416,620	14.68%	21,644,151	13.06%
Age 35 to 44	406,740	14.33%	20,692,840	12.48%
Age 45 to 54	396,593	13.98%	21,324,930	12.86%
Age 55 to 64	356,027	12.55%	21,838,577	13.17%
Age 65 to 74	233,818	8.24%	16,283,652	9.82%
Age 75 to 84	107,947	3.80%	8,355,020	5.04%
Age 85 and over	52,141	1.84%	4,181,954	2.52%
2018 Est. Median Age, Female	38.31		39.73	
2018 Est. Average Age, Female	38.83		40.30	



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 1)

Pop-Facts: Demographic Snapshot (Part 1)	8G-Metro D.C.		The United States	
2018 Est. Pop Age 15+ by Marital Status	4,472,241		265,491,302	
Total, Never Married	1,670,266	37.35%	88,694,525	33.41%
Males, Never Married	853,665	19.09%	47,459,977	17.88%
Females, Never Married	816,601	18.26%	41,234,548	15.53%
Married, Spouse present	1,960,359	43.83%	119,218,911	44.91%
Married, Spouse absent	255,812	5.72%	12,752,614	4.80%
Widowed	187,914	4.20%	15,516,447	5.84%
Males, Widowed	36,274	0.81%	3,347,074	1.26%
Females, Widowed	151,640	3.39%	12,169,373	4.58%
Divorced	397,890	8.90%	29,308,805	11.04%
Males, Divorced	149,155	3.34%	12,585,468	4.74%
Females, Divorced	248,735	5.56%	16,723,337	6.30%
2018 Est. Pop Age 25+ by Edu. Attainment	3,777,460		221,139,847	
Less than 9th grade	189,789	5.02%	12,392,218	5.60%
Some High School, no diploma	178,203	4.72%	16,363,680	7.40%
High School Graduate (or GED)	666,647	17.65%	61,028,420	27.60%
Some College, no degree	607,876	16.09%	46,144,963	20.87%
Associate Degree	204,240	5.41%	18,108,498	8.19%
Bachelor's Degree	980,970	25.97%	41,708,883	18.86%
Master's Degree	659,566	17.46%	18,054,297	8.16%
Professional School Degree	164,313	4.35%	4,341,778	1.96%
Doctorate Degree	125,856	3.33%	2,997,110	1.36%
2018 Est. Pop. Age 25+ by Edu. Attain., Hisp./Lat.	550,151		33,686,944	
No High School Diploma	197,946	35.98%	11,547,855	34.28%
High School Graduate	120,995	21.99%	9,257,664	27.48%
Some College or Associate's Degree	97,866	17.79%	7,956,516	23.62%
Bachelor's Degree or Higher	133,344	24.24%	4,924,909	14.62%
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Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.		The United States	
Households				
2023 Projection	2,185,451		128,512,580	
2018 Estimate	2,073,209		123,942,960	
2010 Census	1,871,135		116,716,292	
2000 Census	1,638,185		105,480,131	
Growth 2018-2023	5.41%		3.69%	
Growth 2010-2018	10.80%		6.19%	
Growth 2000-2010	14.22%		10.65%	
2018 Est. Households by Household Type	2,073,209		123,942,960	
Family Households	1,316,986	63.52%	82,328,325	66.42%
Nonfamily Households	756,223	36.48%	41,614,635	33.58%
2018 Est. Group Quarters Population	94,008		8,118,195	
2018 HHs by Ethnicity: Hispanic/Latino	239,080	11.53%	16,273,530	13.13%
2018 Est. Households by HH Income	2,073,209		123,942,960	
Income < \$15,000	121,994	5.88%	13,503,937	10.90%
Income \$15,000 to \$24,999	89,470	4.32%	11,746,733	9.48%
Income \$25,000 to \$34,999	101,755	4.91%	11,410,163	9.21%
Income \$35,000 to \$49,999	166,518	8.03%	15,953,653	12.87%
Income \$50,000 to \$74,999	283,550	13.68%	21,180,003	17.09%
Income \$75,000 to \$99,999	259,218	12.50%	15,192,282	12.26%
Income \$100,000 to \$124,999	233,105	11.24%	11,011,942	8.88%
Income \$125,000 to \$149,999	185,806	8.96%	7,363,805	5.94%
Income \$150,000 to \$199,999	249,825	12.05%	7,461,107	6.02%
Income \$200,000 to \$249,999	121,716	5.87%	3,524,111	2.84%
Income \$250,000 to \$499,999	158,948	7.67%	3,705,881	2.99%
Income \$500,000+	101,304	4.89%	1,889,343	1.52%
2018 Est. Average Household Income	\$ 138,822		\$ 86,278	
2018 Est. Median Household Income	\$ 101,512		\$ 61,045	
2018 Median HH Income by Single-Class. Race or Ethn.				
White Alone	\$ 121,754		\$ 65,185	
Black or African American Alone	\$ 72,887		\$ 40,771	
American Indian and Alaska Native Alone	\$ 66,361		\$ 42,873	
Asian Alone	\$ 112,453		\$ 84,949	
Native Hawaiian and Other Pacific Islander Alone	\$ 99,764		\$ 59,711	
Some Other Race Alone	\$ 64,561		\$ 46,048	
Two or More Races	\$ 93,541		\$ 55,860	
Hispanic or Latino	\$ 73,574		\$ 48,046	
Not Hispanic or Latino	\$ 106,230		\$ 63,278	



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.		The United States	
2018 Est. Family HH Type by Presence of Own Children	1,316,986		82,328,325	
Married-Couple Family, own children	462,939	35.15%	25,291,432	30.72%
Married-Couple Family, no own children	502,938	38.19%	34,873,186	42.36%
Male Householder, own children	37,864	2.88%	2,952,634	3.59%
Male Householder, no own children	51,726	3.93%	3,146,697	3.82%
Female Householder, own children	135,965	10.32%	8,844,487	10.74%
Female Householder, no own children	125,554	9.53%	7,219,889	8.77%
2018 Est. Households by Household Size	2,073,209		123,942,960	
1-person	585,142	28.22%	33,776,119	27.25%
2-person	609,847	29.42%	40,081,052	32.34%
3-person	340,284	16.41%	20,113,264	16.23%
4-person	283,086	13.65%	16,203,458	13.07%
5-person	142,653	6.88%	8,003,478	6.46%
6-person	63,186	3.05%	3,405,199	2.75%
7-or-more-person	49,011	2.36%	2,360,390	1.90%
2018 Est. Average Household Size	2.63		2.57	
2018 Est. Households by Presence of People Under 18	2,073,209		123,942,960	
Households with 1 or more People under Age 18	705,167	34.01%	41,558,975	33.53%
Households with No People under Age 18	1,368,042	65.99%	82,383,985	66.47%
Households with 1 or more People under Age 18	705,167		41,558,975	
Married-Couple Family	488,417	69.26%	27,145,470	65.32%
Other Family, Male Householder	47,259	6.70%	3,513,045	8.45%
Other Family, Female Householder	163,855	23.24%	10,499,116	25.26%
Nonfamily, Male Householder	3,767	0.53%	298,572	0.72%
Nonfamily, Female Householder	1,869	0.27%	102,772	0.25%
Households with No People under Age 18	1,368,042		82,383,985	
Married-Couple Family	477,403	34.90%	33,019,859	40.08%
Other Family, Male Householder	42,334	3.09%	2,586,858	3.14%
Other Family, Female Householder	97,725	7.14%	5,565,505	6.76%
Nonfamily, Male Householder	340,482	24.89%	19,332,150	23.47%
Nonfamily, Female Householder	410,098	29.98%	21,879,613	26.56%



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.		The United States	
2018 Est. Households by Number of Vehicles	2,073,209		123,942,960	
No Vehicles	222,929	10.75%	10,834,774	8.74%
1 Vehicle	706,345	34.07%	41,229,775	33.27%
2 Vehicles	746,339	36.00%	46,504,663	37.52%
3 Vehicles	268,985	12.97%	17,560,702	14.17%
4 Vehicles	91,283	4.40%	5,611,914	4.53%
5 or more Vehicles	37,328	1.80%	2,201,132	1.78%
2018 Est. Average Number of Vehicles	1.74		1.80	
Family Households				
2023 Projection	1,382,298		85,366,700	
2018 Estimate	1,316,986		82,328,325	
2010 Census	1,201,368		77,538,296	
2000 Census	1,065,323		71,787,385	
Growth 2018-2023	4.96%		3.69%	
Growth 2010-2018	9.62%		6.18%	
Growth 2000-2010	12.77%		8.01%	
2018 Est. Families by Poverty Status	1,316,986		82,328,325	
2018 Families at or Above Poverty	1,241,000	94.23%	73,275,806	89.00%
2018 Families at or Above Poverty with Children	625,730	47.51%	32,400,270	39.35%
2018 Families Below Poverty	75,986	5.77%	9,052,519	11.00%
2018 Families Below Poverty with Children	58,096	4.41%	6,892,663	8.37%
2018 Est. Pop Age 16+ by Employment Status	4,405,365		261,306,827	
In Armed Forces	38,233	0.87%	1,030,766	0.39%
Civilian - Employed	2,969,444	67.41%	152,983,131	58.55%
Civilian - Unemployed	172,625	3.92%	11,173,928	4.28%
Not in Labor Force	1,225,063	27.81%	96,119,002	36.78%
2018 Est. Civ. Employed Pop 16+ by Class of Worker	2,962,551		152,127,273	
For-Profit Private Workers	1,732,871	58.49%	104,494,794	68.69%
Non-Profit Private Workers	306,344	10.34%	12,158,507	7.99%
Local Government Workers	189,344	6.39%	10,183,413	6.69%
State Government Workers	69,769	2.36%	6,938,756	4.56%
Federal Government Workers	418,492	14.13%	3,783,948	2.49%
Self-Employed Workers	242,055	8.17%	14,323,935	9.42%
Unpaid Family Workers	3,676	0.12%	243,920	0.16%



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.		The United States	
2018 Est. Civ. Employed Pop 16+ by Occupation	2,962,551		152,127,273	
Architect/Engineer	62,549	2.11%	2,733,964	1.80%
Arts/Entertainment/Sports	86,991	2.94%	2,977,110	1.96%
Building Grounds Maintenance	112,900	3.81%	5,976,665	3.93%
Business/Financial Operations	244,127	8.24%	7,291,077	4.79%
Community/Social Services	50,903	1.72%	2,577,665	1.69%
Computer/Mathematical	217,489	7.34%	4,259,534	2.80%
Construction/Extraction	128,077	4.32%	7,723,088	5.08%
Education/Training/Library	180,106	6.08%	9,091,184	5.98%
Farming/Fishing/Forestry	2,961	0.10%	1,114,544	0.73%
Food Prep/Serving	144,123	4.86%	8,919,577	5.86%
Healthcare Practitioner/Technician	131,488	4.44%	8,789,692	5.78%
Healthcare Support	49,914	1.68%	3,668,735	2.41%
Maintenance Repair	58,470	1.97%	4,827,710	3.17%
Legal	90,621	3.06%	1,710,673	1.12%
Life/Physical/Social Science	58,405	1.97%	1,324,779	0.87%
Management	422,551	14.26%	15,437,750	10.15%
Office/Admin. Support	326,958	11.04%	19,855,175	13.05%
Production	50,912	1.72%	9,062,016	5.96%
Protective Service	81,343	2.75%	3,274,446	2.15%
Sales/Related	242,197	8.18%	16,228,080	10.67%
Personal Care/Service	106,121	3.58%	5,659,589	3.72%
Transportation/Moving	113,345	3.83%	9,624,220	6.33%
2018 Est. Pop 16+ by Occupation Classification	2,962,551		152,127,273	
Blue Collar	350,804	11.84%	31,237,034	20.53%
White Collar	2,114,385	71.37%	92,276,683	60.66%
Service & Farm	497,362	16.79%	28,613,556	18.81%
2018 Est. Workers Age 16+ by Transp. To Work	4,405,365		261,306,827	
Drove Alone	1,906,808	43.28%	114,799,002	43.93%
Car Pooled	266,900	6.06%	13,663,731	5.23%
Public Transportation	459,458	10.43%	7,725,576	2.96%
Walked	105,348	2.39%	4,138,959	1.58%
Bicycle	26,860	0.61%	903,317	0.35%
Other Means	32,135	0.73%	1,836,677	0.70%
Worked at Home	146,579	3.33%	6,832,669	2.61%
2018 Est. Workers Age 16+ by Travel Time to Work*				
Less than 15 minutes	387,287		37,876,719	
15 to 29 Minutes	820,418		51,999,477	
30 to 44 Minutes	751,031		29,207,107	
45 to 59 Minutes	391,086		11,499,622	
60 or more Minutes	450,450		12,602,981	
2018 Est. Avg. Travel Time to Work in Minutes*	37.43		28.75	
2018 Est. Occupied Housing Units by Tenure	2,073,209		123,942,960	
Owner-Occupied	1,291,940	62.32%	80,540,647	64.98%
Renter-Occupied	781,269	37.68%	43,402,313	35.02%
2018 Occupied Housing Units: Avg. Length of Residence				
Owner-Occupied	12		13	



Metropolitan Washington, D.C. Synod

Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.	The United States
Renter-Occupied	3	4

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Metropolitan Washington, D.C. Synod

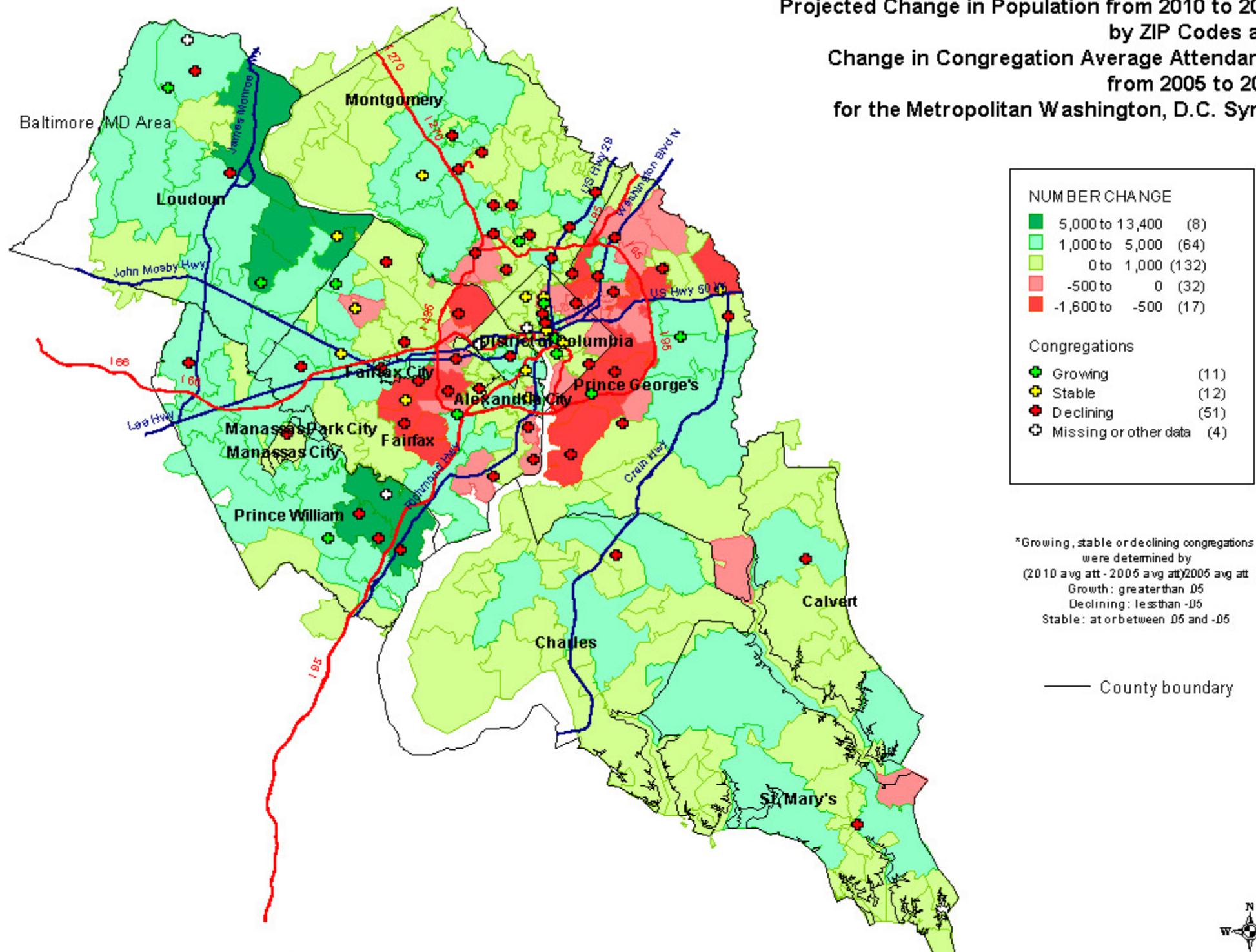
Pop-Facts: Demographic Snapshot (Part 2)

Pop-Facts: Demographic Snapshot (Part 2)	8G-Metro D.C.		The United States	
2018 Est. Owner Occupied Housing Units by Value	1,291,940		80,540,647	
Value Less than \$20,000	11,600	0.90%	2,405,199	2.99%
Value \$20,000 to \$39,999	6,781	0.52%	2,371,713	2.94%
Value \$40,000 to \$59,999	4,264	0.33%	2,647,098	3.29%
Value \$60,000 to \$79,999	5,369	0.42%	3,728,726	4.63%
Value \$80,000 to \$99,999	6,139	0.48%	4,777,449	5.93%
Value \$100,000 to \$149,999	29,592	2.29%	11,386,945	14.14%
Value \$150,000 to \$199,999	60,178	4.66%	11,490,043	14.27%
Value \$200,000 to \$299,999	199,798	15.46%	14,975,561	18.59%
Value \$300,000 to \$399,999	223,291	17.28%	9,078,606	11.27%
Value \$400,000 to \$499,999	193,065	14.94%	5,842,167	7.25%
Value \$500,000 to \$749,999	288,601	22.34%	6,101,486	7.58%
Value \$750,000 to \$999,999	144,362	11.17%	2,839,811	3.53%
Value \$1,000,000 to \$1,499,999	78,158	6.05%	1,608,999	2.00%
Value \$1,500,000 to \$1,999,999	23,168	1.79%	574,860	0.71%
Value \$2,000,000 or more	17,574	1.36%	711,984	0.88%
2018 Est. Median All Owner-Occupied Housing Unit Value	\$ 420,464		\$ 200,102	
2018 Est. Housing Units by Units in Structure	2,203,638		139,838,816	
1 Unit Attached	453,062	20.56%	8,199,507	5.86%
1 Unit Detached	934,143	42.39%	85,815,873	61.37%
2 Units	21,706	0.99%	5,124,630	3.66%
3 or 4 Units	52,751	2.39%	6,167,728	4.41%
5 to 19 Units	338,524	15.36%	13,119,465	9.38%
20 to 49 Units	80,528	3.65%	5,087,542	3.64%
50 or More Units	311,600	14.14%	7,338,394	5.25%
Mobile Home or Trailer	10,685	0.48%	8,865,392	6.34%
Boat, RV, Van, etc.	639	0.03%	120,285	0.09%
Dominant structure type	1 Unit Detac...		1 Unit Detac...	
2018 Est. Housing Units by Year Structure Built	2,203,638		139,838,816	
Housing Units Built 2014 or Later	173,339	7.87%	7,361,466	5.26%
Housing Units Built 2010 to 2013	40,852	1.85%	2,008,798	1.44%
Housing Units Built 2000 to 2009	312,068	14.16%	20,639,146	14.76%
Housing Units Built 1990 to 1999	277,650	12.60%	18,749,543	13.41%
Housing Units Built 1980 to 1989	331,682	15.05%	18,212,928	13.02%
Housing Units Built 1970 to 1979	303,045	13.75%	20,643,858	14.76%
Housing Units Built 1960 to 1969	270,605	12.28%	14,317,203	10.24%
Housing Units Built 1950 to 1959	209,119	9.49%	13,981,348	10.00%
Housing Units Built 1940 to 1949	114,692	5.20%	6,864,669	4.91%
Housing Units Built 1939 or Earlier	170,586	7.74%	17,059,857	12.20%
2018 Est. Median Year Structure Built**	1981		1979	
Dominant Year Structure Built	1980 to 1989		1970 to 1979	
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* This row intentionally left blank. No Total Category.				
**1939 will appear when at least half of the Housing Units in this reports area were built in 1939 or earlier.				

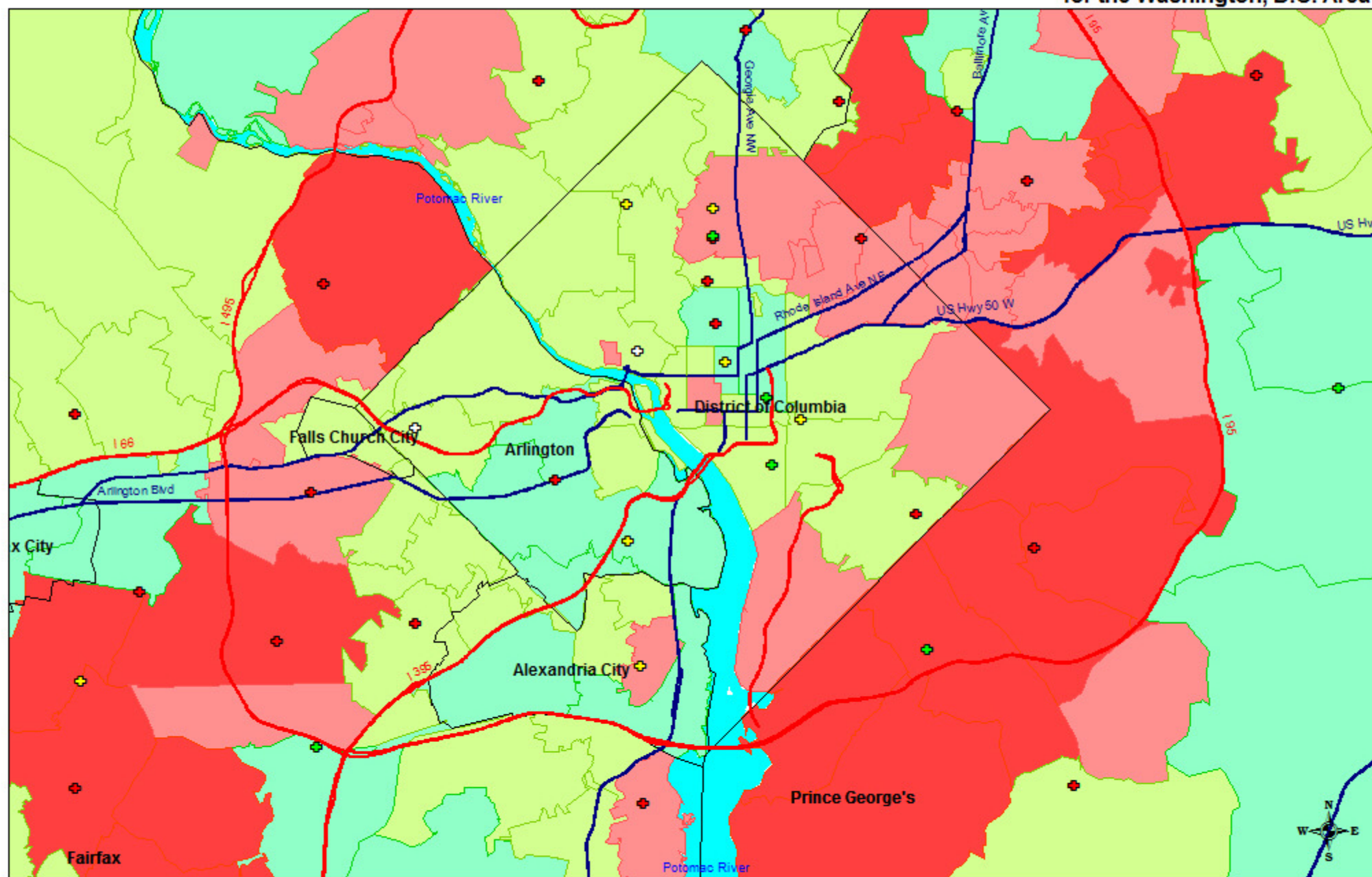
Giving per Average Attendee To and By ELCA Congregations in Region 8
Grouped by Size of Congregation

<u>Congregation Size</u>	<u>Num of congs</u>	<u>Attendee Regular Giving</u>	<u>Attendee Designated Giving</u>	<u>Attendee Mission Support</u>	<u>Support Directly to Synod</u>	<u>Support Directly to CWO</u>	<u>Non-Mission Supprt Benevolence</u>
between 1 and 50	516	\$1,735.02	\$205.78	\$121.66	\$27.70	\$5.13	\$112.85
between 51 and 150	380	\$1,965.87	\$277.87	\$130.37	\$39.67	\$7.68	\$129.94
between 151 and 350	97	\$2,216.99	\$343.63	\$151.96	\$33.08	\$7.54	\$134.04
between 351 and 800	9	\$1,758.07	\$598.12	\$147.32	\$43.86	\$8.30	\$146.25
Total	1,002	\$1,869.43	\$249.99	\$128.12	\$32.90	\$6.36	\$121.68

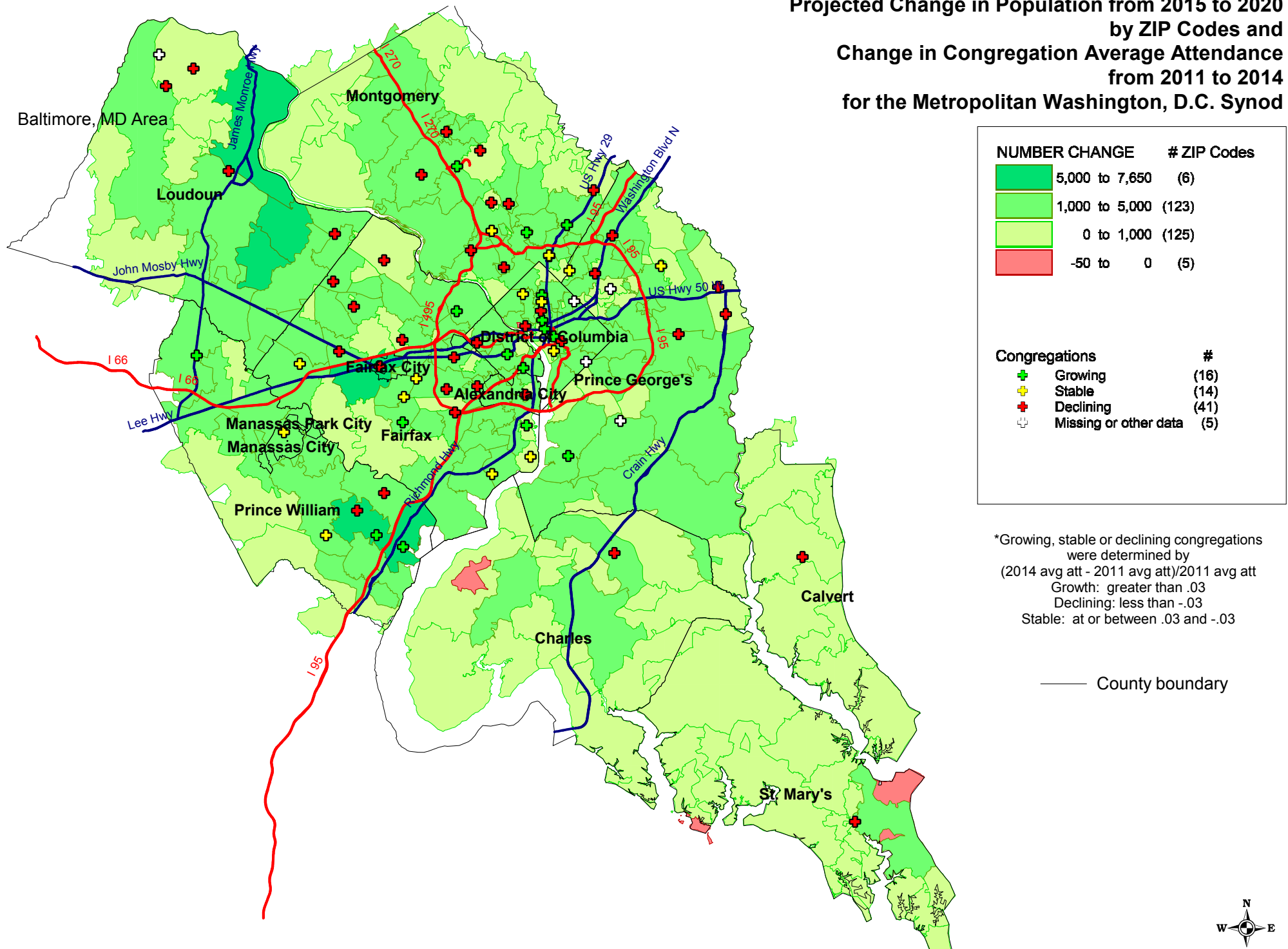
**Projected Change in Population from 2010 to 2015
by ZIP Codes and
Change in Congregation Average Attendance
from 2005 to 2010
for the Metropolitan Washington, D.C. Synod**



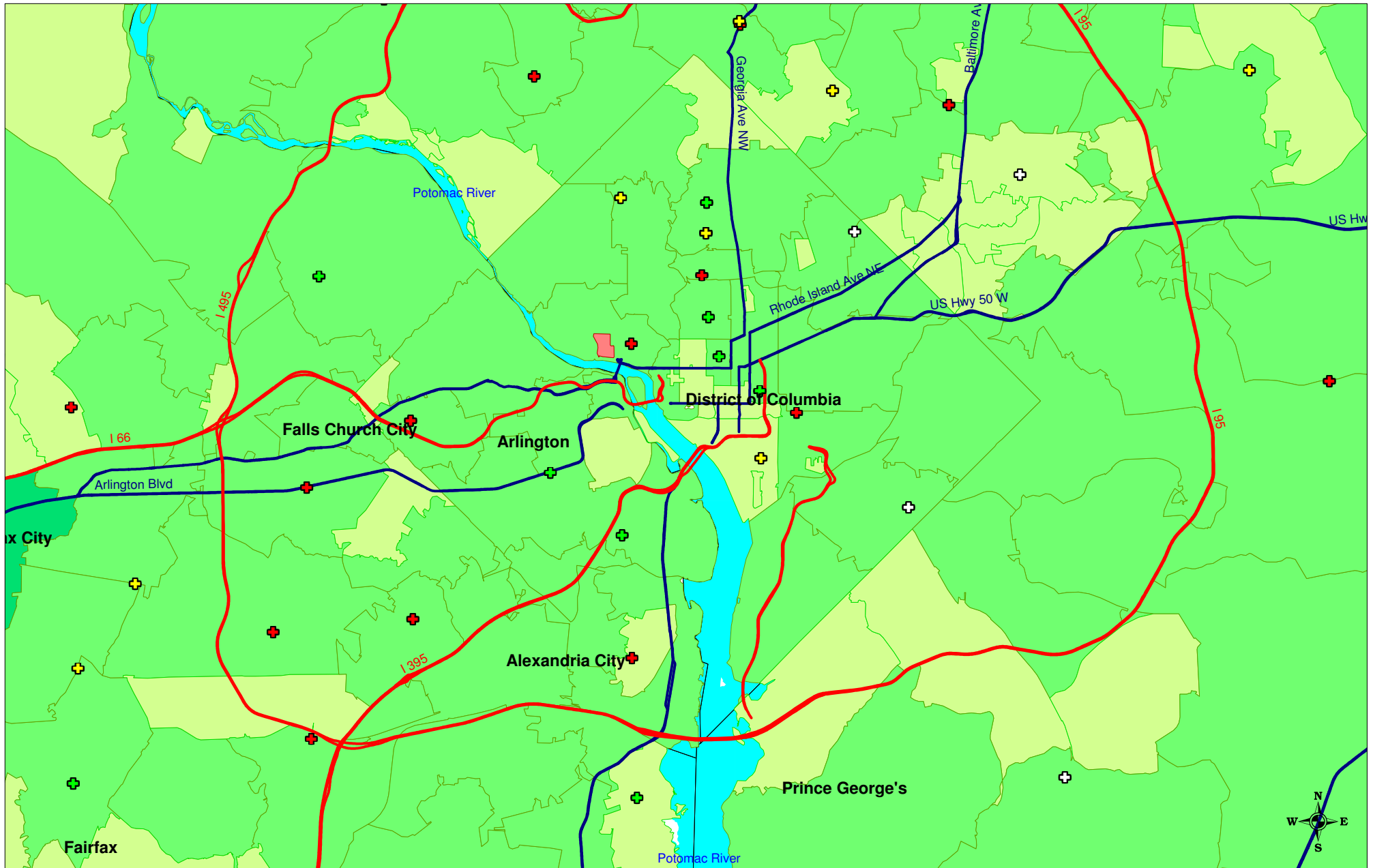
**Projected Change in Population from 2010 to 2015
by ZIP Codes and
Change in Congregation Average Attendance
from 2005 to 2010
for the Washington, D.C. Area**



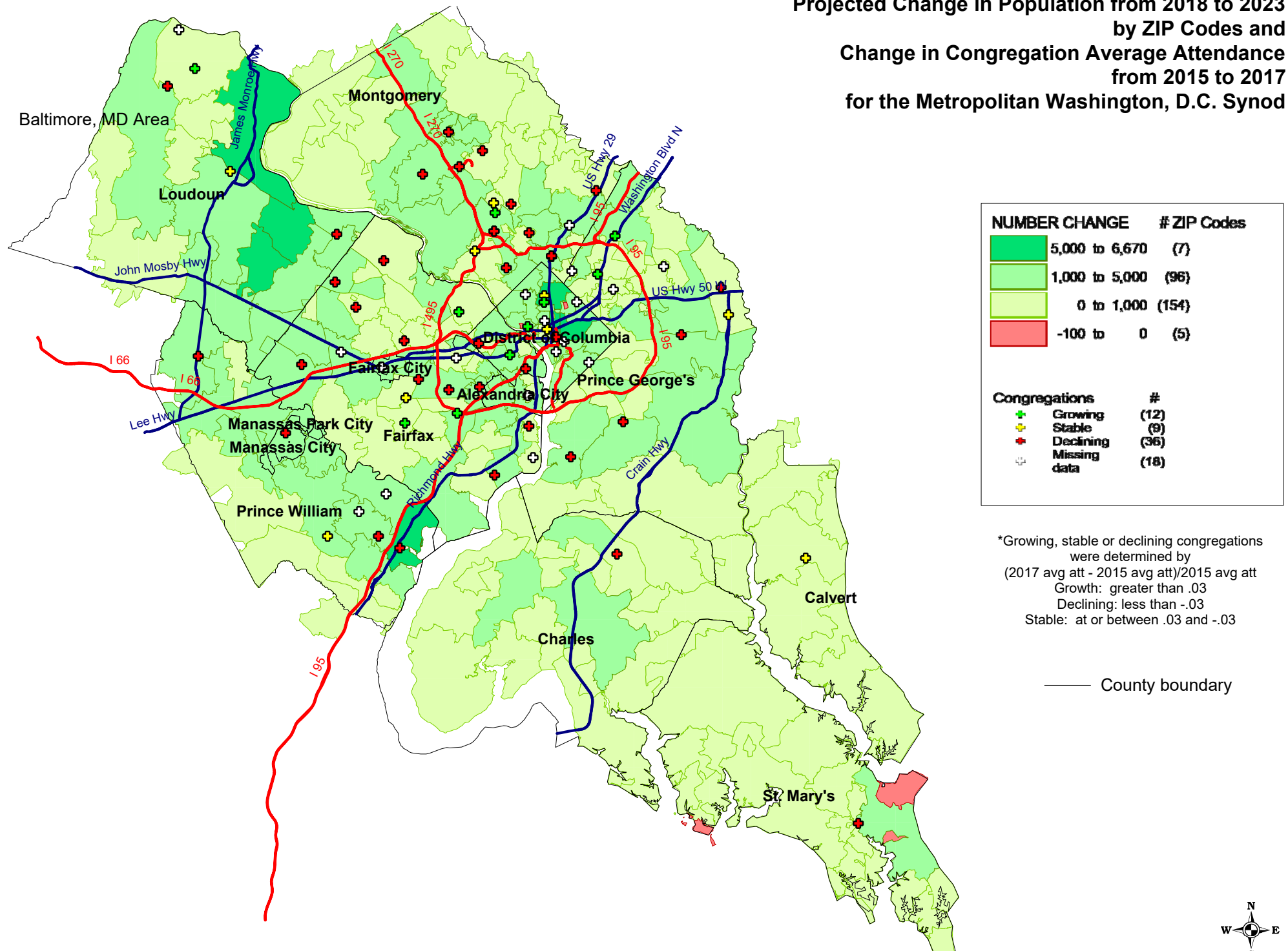
**Projected Change in Population from 2015 to 2020
by ZIP Codes and
Change in Congregation Average Attendance
from 2011 to 2014
for the Metropolitan Washington, D.C. Synod**



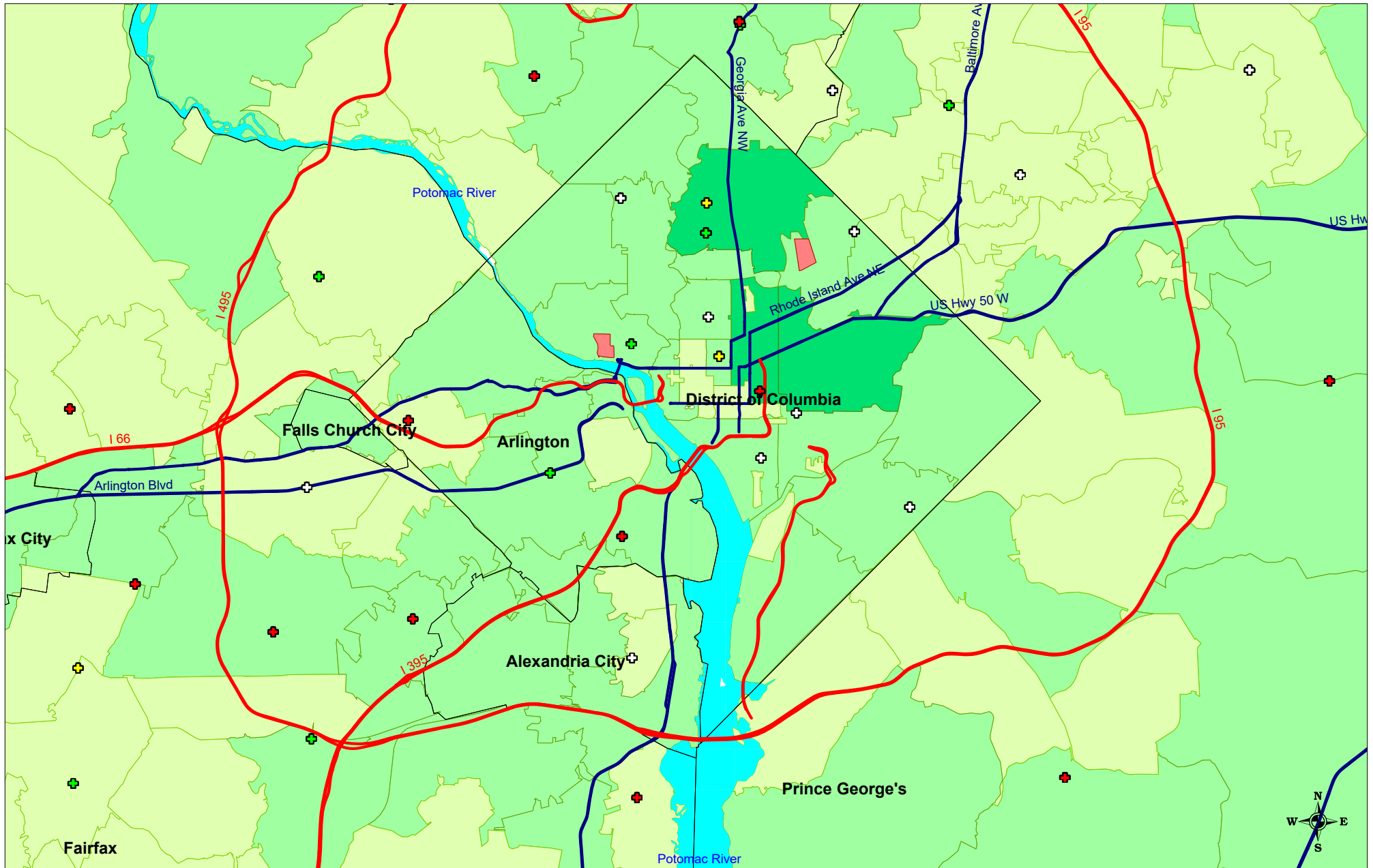
**Projected Change in Population from 2015 to 2020
by ZIP Codes and
Change in Congregation Average Attendance
from 2011 to 2014
for the Washington, D.C. Area**



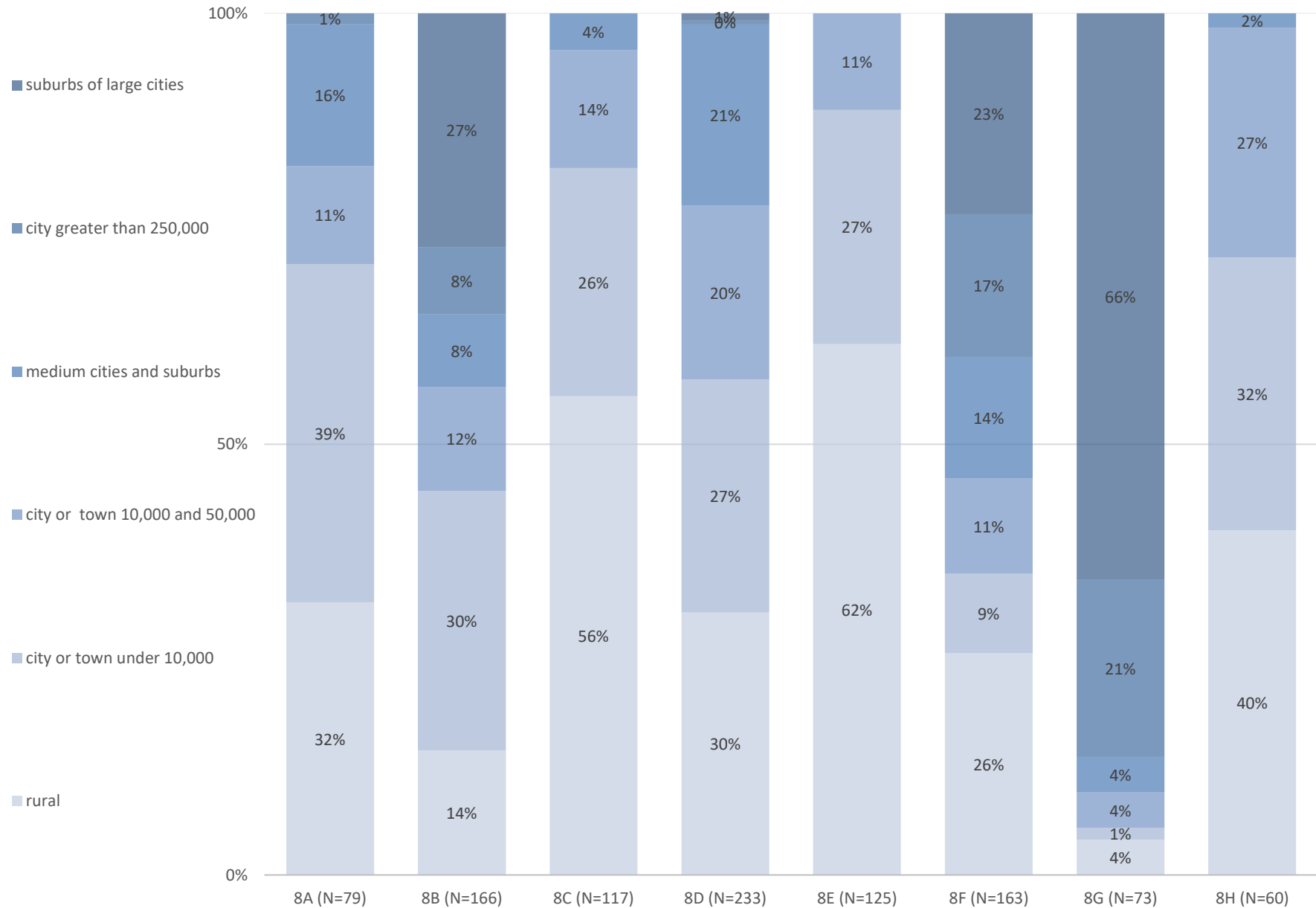
**Projected Change in Population from 2018 to 2023
by ZIP Codes and
Change in Congregation Average Attendance
from 2015 to 2017
for the Metropolitan Washington, D.C. Synod**



**Projected Change in Population from 2018 to 2023
by ZIP Codes and
Change in Congregation Average Attendance
from 2015 to 2017
for the Washington, D.C. Area**

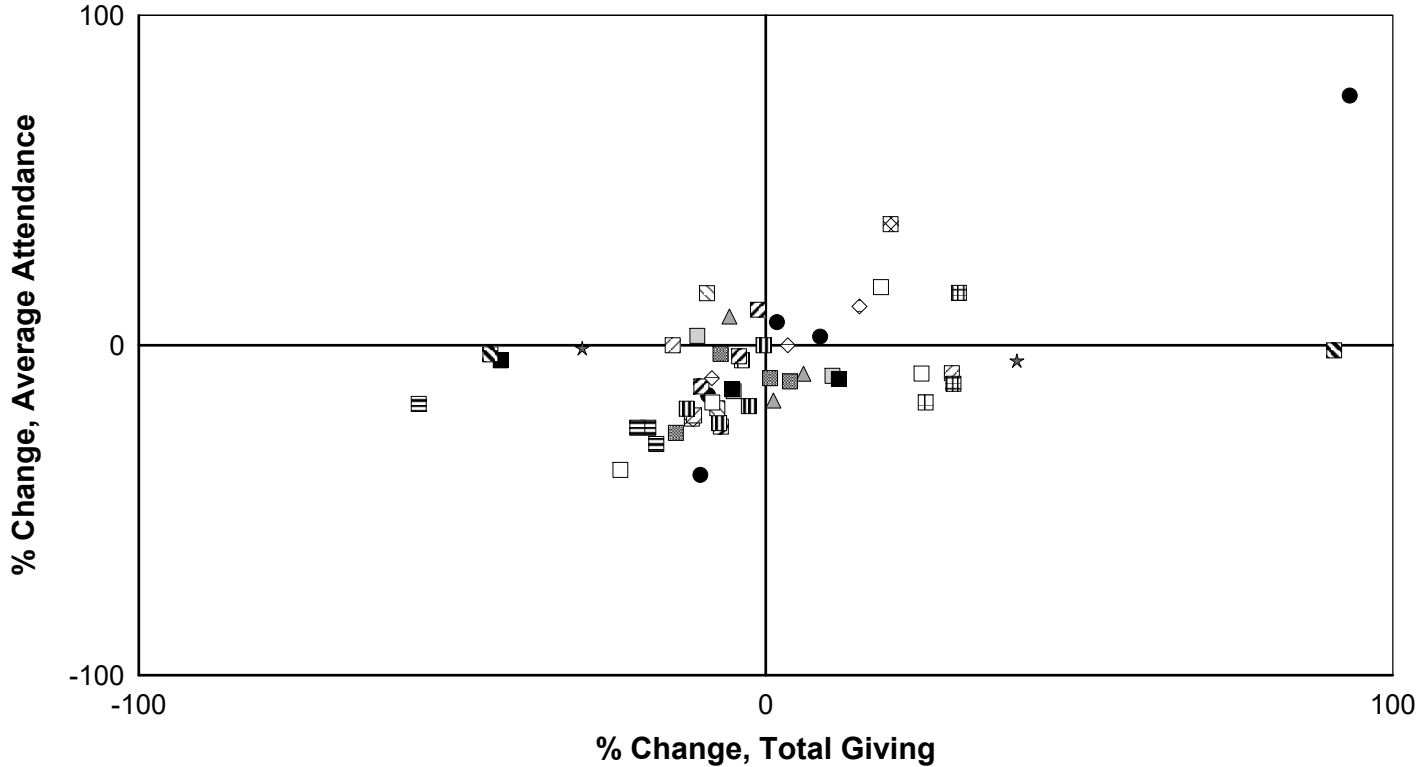


DISTRIBUTION OF COMMUNITY CONTEXT, REGION 8



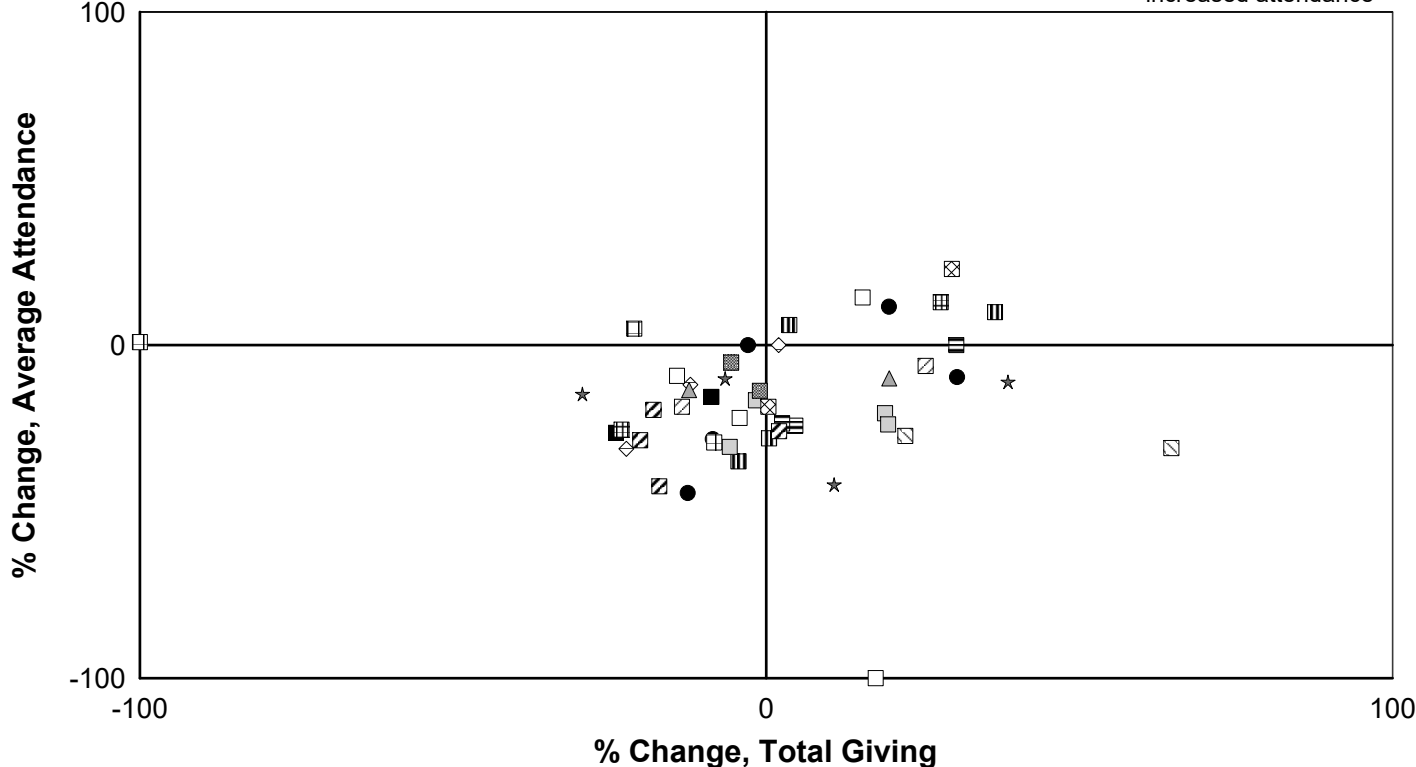
2009 to 2013

increased giving,
increased attendance



2013 to 2017

increased giving,
increased attendance



Average Attendance, Active Participants and Baptized Members, by Congregation, in 8G

<u>CongNameLC</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Average Attendance</u>	<u>Active Participants</u>	<u>Baptized Members</u>
Lord Of Life Lutheran Church	Fairfax	VA	22032	2017	571	1,223	1,223
St Luke Lutheran Church	Silver Spring	MD	20910	2017	375	2,024	1,895
Lutheran Church of the Redeemer	McLean	VA	22101	2017	300	925	1,185
Emmanuel Lutheran Church	Vienna	VA	22181	2017	276	917	1,105
Lutheran Church Of The Abiding Presence	Burke	VA	22015	2017	272	637	591
St Mark Lutheran Church	Springfield	VA	22150	2016	250	270	867
St Matthew Lutheran Church	Woodbridge	VA	22192	2017	244	725	797
Community Lutheran Church	Sterling	VA	20165	2017	239	350	717
King Of Kings Lutheran Church	Fairfax	VA	22033	2017	201	618	750
St Paul's Lutheran Church	Washington	DC	20008	2017	200	430	894
Faith Lutheran Church	Arlington	VA	22201	2017	190	548	349
Luther Place Memorial Church	Washington	DC	20005	2016	170	100	351
Bethel Lutheran Church	Manassas	VA	20110	2017	163	631	669
Good Shepherd Lutheran Church	Alexandria	VA	22301	2015	160	447	447
Shepherd Of The Hills Lutheran Church	Haymarket	VA	20169	2017	145	237	444
Augustana Lutheran Church	Washington	DC	20009	2015	135	480	537
Holy Trinity Lutheran Church	Falls Church	VA	22042	2017	134	342	310
Peace Lutheran Church	Waldorf	MD	20602	2017	132	269	194
Prince Of Peace Lutheran Church	Gaithersburg	MD	20878	2017	132	451	654
Resurrection Lutheran Church	Arlington	VA	22205	2017	131	517	494
Reformation Lutheran Church	Washington	DC	20003	2014	130	301	276
St. Andrew Lutheran Church	Centreville	VA	20120	2017	125	125	812
Holy Trinity Lutheran Church	Leesburg	VA	20176	2016	123	441	441
Holy Cross Lutheran Church	Herndon	VA	20170	2017	119	250	522
Christ The King Lutheran Church	Great Falls	VA	22066	2017	117	220	596
Oromo Evangelical Church of Washington, DC	Washington	DC	20011	2013	112	216	216
Oromo Evangelical Church of Washington, DC	Washington	DC	20011	2013	112	216	216
Emmanuel Lutheran Church	Bethesda	MD	20817	2017	108	591	961
Trinity Lutheran Church	North Bethesda	MD	20852	2017	108	324	469
Oromo Resurrection Evangelical Church	Kensington	MD	20895	2015	105	265	336
Oromo Resurrection Evangelical Church	Kensington	MD	20895	2015	105	265	336
Oromo Resurrection Evangelical Church	Kensington	MD	20895	2015	105	265	336
Good Shepherd Lutheran Church	Woodbridge	VA	22191	2017	104	185	574
Peace Lutheran Church	Alexandria	VA	22312	2017	97	256	237
All Saints Lutheran Church	Bowie	MD	20716	2016	95	183	348
St Nicholas Lutheran Church	Huntingtown	MD	20639	2017	94	239	248
St Matthew Lutheran Church	Washington	DC	20024	2010	89	84	236
St Michael's Truth Lutheran Church	Mitchellville	MD	20721	2017	89	159	159
River of Grace Lutheran Church	Manassas	VA	20112	2016	88	161	150
River of Grace Lutheran Church	Manassas	VA	20112	2016	88	161	150
Good Samaritan Lutheran Church	Lexington Park	MD	20653	2017	88	294	217
New Jerusalem Lutheran Church	Lovettsville	VA	20180	2017	86	140	227
Christ Lutheran Church	Fairfax	VA	22030	2017	85	365	221
Christ Lutheran Church	Washington	DC	20011	2017	81	206	179
Lutheran Church of the Covenant	Dale City	VA	22193	2017	80	194	336
First Trinity Lutheran Church	Washington	DC	20001	2017	79	90	115
Bethlehem Lutheran Church	Fairfax	VA	22031	2016	75	201	178
St John's Evangelical Lutheran Church	Rockville	MD	20853	2017	67	135	189
Zion Evangelical Lutheran Church	Takoma Park	MD	20912	2010	65	185	212
St Stephen Lutheran Church	Silver Spring	MD	20904	2017	64	120	171
In Christ Washington Fellowship	North Bethesda	MD	20852	2013	60	80	60
Christ The Servant Lutheran Church	Reston	VA	20191	2017	58	119	177
Oromo Evangelical Lutheran Church	Washington	DC	20011	2017	55	167	167

Average Attendance, Active Participants and Baptized Members, by Congregation, in **8G**

<u>CongNameLC</u>	<u>City</u>	<u>State</u>	<u>ZipCode</u>	<u>Data Year</u>	<u>Average Attendance</u>	<u>Active Participants</u>	<u>Baptized Members</u>
Our Saviour's Evangelical Lutheran Church	Temple Hills	MD	20748	2006	55	0	101
Christ the Servant Lutheran Church	Gaithersburg	MD	20886	2017	54	175	147
Epiphany Lutheran Church	Dale City	VA	22193	2015	53	79	163
Zion Lutheran Church	Lovettsville	VA	20180	2017	50	75	120
Grace Lutheran Church	Bowie	MD	20715	2017	50	120	181
Living Faith Lutheran Church	Rockville	MD	20851	2017	48	79	148
La Sagrada Familia	Silver Spring	MD	20910	2013	48	97	97
La Sagrada Familia	Silver Spring	MD	20910	2013	48	97	97
La Sagrada Familia	Silver Spring	MD	20910	2013	48	97	97
Epiphany Lutheran Church	Burtonsville	MD	20866	2017	46	72	156
Grace Lutheran Church	Fort Washington	MD	20744	2017	45	113	99
Swahili Lutheran Church	Rockville	MD	20851	2017	45	172	89
Georgetown Lutheran Church	Washington	DC	20007	2017	43	100	122
Grace Evangelical Lutheran Church	Washington	DC	20011	2017	42	74	168
Nativity Lutheran Church	Alexandria	VA	22308	2015	42	166	288
Hope Lutheran Church	Annandale	VA	22003	2017	41	50	125
St John Lutheran Church	Riverdale	MD	20737	2008	41	0	143
Messiah Lutheran Church	Alexandria	VA	22307	2017	40	80	133
Abiding Presence Lutheran Church	Beltsville	MD	20705	2017	40	45	86
Christ Evangelical Lutheran Church	Bethesda	MD	20814	2017	40	52	70
Christus Victor Lutheran Church	Manassas	VA	20112	2011	40	103	73
Hope Lutheran Church	College Park	MD	20740	2017	39	80	89
St Luke's Lutheran Church	Derwood	MD	20855	2017	38	77	81
Our Redeemer Lutheran Church	Washington	DC	20017	2015	38	76	133
Advent Lutheran Church	Arlington	VA	22202	2017	35	75	83
Peace Lutheran Church	Paget	BM	DV 04	2017	35	32	86
Epiphany Lutheran Church	Alexandria	VA	22309	2017	35	100	181
Good Samaritan Lutheran Church	Lanham	MD	20706	2013	35	30	104
Hope Lutheran Church	Clinton	MD	20735	2017	28	90	81
Resurrection Lutheran Church	Kensington	MD	20895	2010	27	47	51
Belmont Ridge Church of the Resurrection	Brambleton	VA	20148	2009	26	58	0
Bethel Lutheran Church	Lovettsville	VA	20180	2006	22	0	33
Holy Comforter Lutheran Church	Washington	DC	20020	2017	18	20	38
Bethany Lutheran Church	Forestville	MD	20747	2010	18	16	24
Community of Christ Lutheran Church	Washington	DC	20010	2015	12	19	45
Good Shepherd Lutheran Church	Gaithersburg	MD	20877	2017	0	0	1,043
Thai Lutheran Mission	Arlington	VA	22202	2002	0	0	20
Thai Lutheran Mission	Arlington	VA	22202	2002	0	0	20
Synod Averages					99	212	364

Appendix H: Sample Questions for Synod Bishop Nominees

What do you see as the principal challenge for this synod's bishop in the next six (6) years?

What is your vision for the ministry of this synod in the next six (6) years?

What is your principal priority for this synod and what will you do to address it?

If you could change one thing in the administration or organization of this synod, what would it be?

What gifts will you bring to the office of bishop of this synod?

What experiences in your life have prepared you for the responsibilities of synod bishop?

Describe some of the leadership positions that you have held in the past and how you made a difference in those positions.

As you look at the difficult issues facing this synod and this church, how will you provide leadership to facilitate decision-making to help address them?

One of the strategic directions of the ELCA is to assist members, congregations, synods, institutions, and agencies of this church to grow in evangelical outreach. If you are elected bishop, what ideas do you have to facilitate and motivate evangelical outreach?

The strategic directions of the ELCA include a commitment to be a "public church." What does this mean to you and how would your leadership reflect this commitment?

One of the strategic directions of the ELCA is to deepen and extend global, ecumenical, and interfaith relationships. What steps would you undertake as bishop to advance this strategic goal?

What specific steps will this synod take under your leadership as bishop to identify and develop lay leaders and rostered ministers for the mission and ministry of this church?

Describe specific events or experiences in your life that reflect your commitment to making this church diverse and multicultural.

The office of synod bishop requires significant time away from the synod in leadership throughout this church. Tell us what you have done in the past to balance two very demanding roles.

Tell a story about how God's Word has shaped your life.

Tell us a favorite story about Jesus and how you use in your daily life.

Describe the defining moment in your call to the ministry.

Metropolitan Washington DC Synod, ELCA

Statement of Financial Position

As of January 31, 2019

	Jan 31, 19	Jan 31, 18
ASSETS		
Current Assets		
Checking/Savings		
10010 · Operating Accounts		
10015 · Checking	295,095.14	480,616.59
10020 · Capital One Money Market	650,745.56	724,551.56
Total 10010 · Operating Accounts	945,840.70	1,205,168.15
11000 · Restricted Distribution Accts		
11005 · Mssn Endow. Dist. (CapOne)	0.00	57,888.55
11010 · Mssn Dev. Distrib. (MIF)	0.00	2,945.95
11015 · Faith - Outreach (Thriv. MM)	79,129.58	68,866.16
11020 · Faith - Sem. (Thriv. MM)	13,162.70	33,722.04
11026 · Campus Ministry Distrib. (MIF)	14,165.42	13,945.70
Total 11000 · Restricted Distribution Accts	106,457.70	177,368.40
Total Checking/Savings	1,052,298.40	1,382,536.55
Accounts Receivable		
13000 · Accounts Rec. - General	46,053.58	61,809.09
13010 · Accounts Rec. - NC Pledges	189,580.54	225,601.39
13015 · Accounts Rec. - CELC Loan	80,000.00	0.00
Total Accounts Receivable	315,634.12	287,410.48
Other Current Assets		
11115 · Congregation Mission (ELCA Trs)	555,010.07	494,520.98
11100 · Reserve Funds		
11105 · Bethany/Shepherd Guar. (MIF CD)	200,000.00	200,000.00
11107 · Campus Ministry Trust (MIF CD)	14,140.00	14,140.00
11110 · Mssn Dev. Corpus (MIF)	0.00	60,821.96
11120 · Faith Fund Endowment	908,265.40	944,960.26
Total 11100 · Reserve Funds	1,122,405.40	1,219,922.22
14000 · Undeposited Funds	289.77	0.00
15000 · Prepaid Expenses	10,421.40	8,709.64
Total Other Current Assets	1,688,126.64	1,723,152.84
Total Current Assets	3,056,059.16	3,393,099.87
Fixed Assets		
18500 · Fixed Assets	13,234.78	7,485.54
Total Fixed Assets	13,234.78	7,485.54
Other Assets		
18600 · Security Deposits	6,500.00	6,500.00
Total Other Assets	6,500.00	6,500.00
TOTAL ASSETS	3,075,793.94	3,407,085.41
LIABILITIES & EQUITY		
Liabilities		
Current Liabilities		
Accounts Payable	98,063.37	233,343.55
Other Current Liabilities		
20500 · Deferred Revenue	1,084.00	500.00
25000 · Funds Held for Others		
25100 · ELCA Designated Funds		
25101 · ELCA-Domestic Disaster Response	0.00	7,282.50
25103 · ELCA-World Hunger	0.00	580.00
25105 · ELCA-Missionary Stephen M Deal	0.00	1,262.50
25108 · ELCA-Other Designations	415.00	0.00
Total 25100 · ELCA Designated Funds	415.00	9,125.00
25200 · Other Designated Funds		
25205 · Lutheran Campus Ministry		
25210 · LCM - George Mason University	5,394.58	12,394.58
25211 · LCM - Undesignated	18,969.41	18,219.41
Total 25205 · Lutheran Campus Ministry	24,363.99	30,613.99
25228 · Luth. Immigration & Refug. Serv	0.00	935.00

Metropolitan Washington DC Synod, ELCA

Statement of Financial Position

As of January 31, 2019

	Jan 31, 19	Jan 31, 18
Total 25200 · Other Designated Funds	24,363.99	31,548.99
25300 · Gifts of Hope		
25301 · Gifts of Hope - Designations	70,189.92	83,123.78
25350 · Gifts of Hope - Operating Funds		
25352 · Gifts of Hope (dues/expenses)	48,048.48	47,397.56
25355 · Gifts of Hope (consultant fees)	(39,643.28)	(20,300.48)
Total 25350 · Gifts of Hope - Operating Funds	8,405.20	27,097.08
25358 · Gifts of Hope (Bethany reserve)	14,401.80	0.00
Total 25300 · Gifts of Hope	92,996.92	110,220.86
Total 25000 · Funds Held for Others	117,775.91	150,894.85
Total Other Current Liabilities	118,859.91	151,394.85
Total Current Liabilities	216,923.28	384,738.40
Total Liabilities	216,923.28	384,738.40
Equity		
30000 · Net Assets		
31000 · Unrestricted Net Assets	181,444.05	270,520.50
31100 · Board-Designated Net Assets		
31120 · Capital Replacement Reserve	7,579.23	7,579.23
31130 · Youth Event Scholarships	7,532.09	6,560.09
31150 · Mission Development Fund	0.00	63,767.91
31160 · Mission Endowment Fund	0.00	513,549.43
31200 · Congregational Mission Fund	502,907.87	0.00
Total 31100 · Board-Designated Net Assets	518,019.19	591,456.66
32000 · Temporarily Restricted		
32020 · Campus Ministry	28,243.79	28,024.07
32050 · Faith Fund TR	303,402.68	358,137.10
32100 · Ministry Funds		
32101 · Emch Memorial	1,596.70	1,323.80
Total 32100 · Ministry Funds	1,596.70	1,323.80
32200 · Global Missions		
32201 · Slovakia Companion Synod	4,801.47	4,801.47
32202 · Namibia Companion Synod	12,899.39	11,399.39
32203 · El Salvador Companion Synod	13,555.16	14,542.60
32204 · Global Mission General Fund	1,250.68	890.38
Total 32200 · Global Missions	32,506.70	31,633.84
32300 · Supporting Congregations		
32304 · Bethany Fund	253,243.27	362,132.90
32305 · Bethany/Shepherd of Hills Guar.	200,000.00	200,000.00
32306 · Synodical Latino Min - General	7,811.69	6,811.69
32307 · African Natl. Ministries	0.00	200.00
32308 · Young Adult Ministry	2,580.70	2,580.70
Total 32300 · Supporting Congregations	463,635.66	571,725.29
32400 · Stewardship		
32401 · Planned Giving (LPGC)	0.00	3,930.88
32402 · Macedonia	0.00	2,657.71
32403 · Stewardship Education	5,341.91	7,144.04
Total 32400 · Stewardship	5,341.91	13,732.63
32500 · Synod Office		
32503 · Bishop's Convo	443.82	0.00
32507 · Bishop's Emergency Fund	125.05	566.55
32509 · Building Puentes	76,533.16	2,085.00
32510 · Community of Christ Escrow	10,000.00	10,000.00
Total 32500 · Synod Office	87,102.03	12,651.55
32600 · New Connections	432,271.87	432,271.87
Total 32000 · Temporarily Restricted	1,354,101.34	1,449,500.15
33000 · Permanently Restricted		
33040 · Faith Church Endowment Corpus	710,740.00	710,740.00
Total 33000 · Permanently Restricted	710,740.00	710,740.00

Metropolitan Washington DC Synod, ELCA
Statement of Financial Position
As of January 31, 2019

	Jan 31, 19	Jan 31, 18
Total 30000 · Net Assets	2,764,304.58	3,022,217.31
3900 · Retained Earnings	0.00	(183,305.52)
Net Income	94,566.08	183,435.22
Total Equity	2,858,870.66	3,022,347.01
TOTAL LIABILITIES & EQUITY	3,075,793.94	3,407,085.41

Metropolitan Washington DC Synod, ELCA
2018FY Budget vs. Actual
February 2018 through January 2019

	Feb '18 - Jan 19	Budget	\$ Over Budget	% of Budget
Ordinary Income/Expense				
Income				
40000 · Revenue				
41000 · Congregational Mission Support				
41010 · Mission Support	1,502,645.93	1,645,000.00	(142,354.07)	91.35%
41020 · 35% to ELCA	(511,404.32)	(575,750.00)	64,345.68	88.82%
Total 41000 · Congregational Mission Support	991,241.61	1,069,250.00	(78,008.39)	92.7%
41040 · Other Support	6,515.91	0.00	6,515.91	100.0%
41100 · Other Receipts				
41110 · Youth Ministry Receipts	31,685.00	0.00	31,685.00	100.0%
41120 · Synod Assembly Reg & Fees	29,830.38	0.00	29,830.38	100.0%
41130 · Candidacy Receipts	10,800.00	0.00	10,800.00	100.0%
41140 · Federal Chaplaincy Rent	4,543.11	0.00	4,543.11	100.0%
41150 · Miscellaneous Receipts	4,022.26	0.00	4,022.26	100.0%
41160 · Interest Income	3,987.28	0.00	3,987.28	100.0%
41100 · Other Receipts - Other	0.00	11,000.00	(11,000.00)	0.0%
Total 41100 · Other Receipts	84,868.03	11,000.00	73,868.03	771.53%
Total 40000 · Revenue	1,082,625.55	1,080,250.00	2,375.55	100.22%
Total Income	1,082,625.55	1,080,250.00	2,375.55	100.22%
Gross Profit	1,082,625.55	1,080,250.00	2,375.55	100.22%
Expense				
60000 · Expenses				
60100 · New & Renewing Missions				
60123 · N&R - La Sagrada Familia	45,000.00	45,000.00	0.00	100.0%
60199 · N&R - Synod Budget Expense	51,875.57	100,000.00	(48,124.43)	51.88%
Total 60100 · New & Renewing Missions	96,875.57	145,000.00	(48,124.43)	66.81%
60300 · Stewardship & Mission Support				
60310 · Gifts of Hope	6,500.00	6,500.00	0.00	100.0%
60320 · Lutheran Development Alliance	5,464.95	10,250.00	(4,785.05)	53.32%
Total 60300 · Stewardship & Mission Support	11,964.95	16,750.00	(4,785.05)	71.43%
60400 · Office of the Bishop				
60410 · Ecumenical Affairs Office	3,646.56	6,000.00	(2,353.44)	60.78%
60415 · Candidacy Committee	10,798.81	6,000.00	4,798.81	179.98%
60420 · United Lutheran Seminary	75,000.00	75,000.00	0.00	100.0%
60425 · Seminary Student Financial Aid	10,000.00	10,000.00	0.00	100.0%
60430 · First Call Theological Ed.	197.08	3,000.00	(2,802.92)	6.57%
60435 · Young Adult Initiatives	0.00	1,000.00	(1,000.00)	0.0%
60440 · Racial Equity Team	1,100.52	10,000.00	(8,899.48)	11.01%
60445 · Youth Ministry	26,665.51	0.00	26,665.51	100.0%
60450 · Synod Assembly Exp	18,227.05	0.00	18,227.05	100.0%
60455 · Other Synod Events	820.06	0.00	820.06	100.0%
60460 · Reformation Service	1,922.01	0.00	1,922.01	100.0%
Total 60400 · Office of the Bishop	148,377.60	111,000.00	37,377.60	133.67%
60500 · Global Mission	0.00	5,500.00	(5,500.00)	0.0%
60600 · Camps & Campus Ministries				
60610 · Camps				
60615 · Mar Lu Ridge (Synod)	6,000.00	6,000.00	0.00	100.0%
60620 · Caroline Furnace (Synod)	6,000.00	6,000.00	0.00	100.0%
Total 60610 · Camps	12,000.00	12,000.00	0.00	100.0%
60650 · Campus Ministries				
60654 · University of Maryland	45,000.00	0.00	45,000.00	100.0%
60650 · Campus Ministries - Other	0.00	50,000.00	(50,000.00)	0.0%
Total 60650 · Campus Ministries	45,000.00	50,000.00	(5,000.00)	90.0%
Total 60600 · Camps & Campus Ministries	57,000.00	62,000.00	(5,000.00)	91.94%
65000 · Administration and Operations				
65100 · Ordained Staff				

Metropolitan Washington DC Synod, ELCA
2018FY Budget vs. Actual
February 2018 through January 2019

	Feb '18 - Jan 19	Budget	\$ Over Budget	% of Budget
65110 · Bishop Salary/Housing	132,512.14	0.00	132,512.14	100.0%
65120 · Bishop Benefits	26,179.63	0.00	26,179.63	100.0%
65130 · ATB Salary/Housing	213,245.81	0.00	213,245.81	100.0%
65140 · ATB Benefits	42,069.94	0.00	42,069.94	100.0%
65150 · Continuing Education - Ordained	985.83	0.00	985.83	100.0%
65100 · Ordained Staff - Other	0.00	427,830.00	(427,830.00)	0.0%
Total 65100 · Ordained Staff	414,993.35	427,830.00	(12,836.65)	97.0%
65200 · Office Staff				
65210 · Staff Salaries/Wages	108,674.50	0.00	108,674.50	100.0%
65220 · Staff Benefits	8,889.19	0.00	8,889.19	100.0%
65230 · Continuing Education - Staff	1,064.50	0.00	1,064.50	100.0%
65240 · Metrochecks	20.00	0.00	20.00	100.0%
65250 · FICA Expense	8,309.08	0.00	8,309.08	100.0%
65200 · Office Staff - Other	0.00	167,500.00	(167,500.00)	0.0%
Total 65200 · Office Staff	126,957.27	167,500.00	(40,542.73)	75.8%
65300 · Synod Operations				
65301 · Technology	16,547.97	0.00	16,547.97	100.0%
65304 · Travel/Local	4,653.61	0.00	4,653.61	100.0%
65306 · Travel/Non-Local	9,131.49	0.00	9,131.49	100.0%
65307 · Auto Expenses	3,525.37	0.00	3,525.37	100.0%
65310 · Postage & Shipping	3,141.09	0.00	3,141.09	100.0%
65315 · Office Supplies	4,866.29	0.00	4,866.29	100.0%
65325 · Publications	401.97	0.00	401.97	100.0%
65330 · Background Checks	(1,199.22)	0.00	(1,199.22)	100.0%
65340 · Hospitality & Catering	6,042.68	0.00	6,042.68	100.0%
65350 · Telephone/Internet	7,219.34	0.00	7,219.34	100.0%
65370 · Audit & Legal Fees	19,000.00	0.00	19,000.00	100.0%
65375 · Insurance	6,713.00	0.00	6,713.00	100.0%
65380 · Licenses and Taxes	741.67	0.00	741.67	100.0%
65390 · Miscellaneous Expense	607.53	0.00	607.53	100.0%
65391 · Equipment Purchases	297.09			
65392 · Bank/Credit Card Fees	2,188.09	0.00	2,188.09	100.0%
65393 · Depreciation Expense	927.39	0.00	927.39	100.0%
65394 · Payroll Expenses	329.65	0.00	329.65	100.0%
65395 · To Be Allocated	1,865.65			
65300 · Synod Operations - Other	0.00	78,000.00	(78,000.00)	0.0%
Total 65300 · Synod Operations	87,000.66	78,000.00	9,000.66	111.54%
65400 · Occupancy Expenses				
65410 · Contract Parking	12,360.00	0.00	12,360.00	100.0%
65420 · Office Rent	87,792.00	0.00	87,792.00	100.0%
65400 · Occupancy Expenses - Other	0.00	97,000.00	(97,000.00)	0.0%
Total 65400 · Occupancy Expenses	100,152.00	97,000.00	3,152.00	103.25%
65500 · Region 8	6,994.00	5,000.00	1,994.00	139.88%
Total 65000 · Administration and Operations	736,097.28	775,330.00	(39,232.72)	94.94%
Total 60000 · Expenses	1,050,315.40	1,115,580.00	(65,264.60)	94.15%
Total Expense	1,050,315.40	1,115,580.00	(65,264.60)	94.15%
Net Ordinary Income	32,310.15	(35,330.00)	67,640.15	(91.45%)

Metropolitan Washington DC Synod, ELCA

Statement of Activities - Prior Year Comparison

February 2018 through January 2019

	Feb '18 - Jan 19	Feb '17 - Jan 18	\$ Change
Ordinary Income/Expense			
Income			
40000 · Revenue			
41000 · Congregational Mission Support			
41010 · Mission Support	1,502,645.93	1,572,643.10	(69,997.17)
41020 · 35% to ELCA	(511,404.32)	(551,167.08)	39,762.76
Total 41000 · Congregational Mission Support	991,241.61	1,021,476.02	(30,234.41)
41040 · Other Support	6,515.91	2,737.00	3,778.91
41100 · Other Receipts			
41110 · Youth Ministry Receipts	31,685.00	41,361.37	(9,676.37)
41120 · Synod Assembly Reg & Fees	29,830.38	89,041.03	(59,210.65)
41130 · Candidacy Receipts	10,800.00	3,277.40	7,522.60
41140 · Federal Chaplaincy Rent	4,543.11	19,718.06	(15,174.95)
41150 · Miscellaneous Receipts	4,022.26	1,680.00	2,342.26
41160 · Interest Income	3,987.28	6,209.54	(2,222.26)
Total 41100 · Other Receipts	84,868.03	161,287.40	(76,419.37)
Total 40000 · Revenue	1,082,625.55	1,185,500.42	(102,874.87)
Total Income	1,082,625.55	1,185,500.42	(102,874.87)
Gross Profit	1,082,625.55	1,185,500.42	(102,874.87)
Expense			
60000 · Expenses			
60100 · New & Renewing Missions			
60113 · N&R - Oromo Resurrection	0.00	7,500.00	(7,500.00)
60114 · N&R - San Marcos	0.00	15,000.00	(15,000.00)
60116 · N&R - River of Grace	0.00	30,000.00	(30,000.00)
60120 · N&R - Abiding Presence Burke	0.00	10,000.00	(10,000.00)
60121 · N&R - Shepherd of the Hills	0.00	20,000.00	(20,000.00)
60122 · N&R - Luther Place	0.00	10,000.00	(10,000.00)
60123 · N&R - La Sagrada Familia	45,000.00	45,000.00	0.00
60199 · N&R - Synod Budget Expense	51,875.57	0.00	51,875.57
Total 60100 · New & Renewing Missions	96,875.57	137,500.00	(40,624.43)
60300 · Stewardship & Mission Support			
60310 · Gifts of Hope	6,500.00	3,250.00	3,250.00
60320 · Lutheran Development Alliance	5,464.95	0.00	5,464.95
Total 60300 · Stewardship & Mission Support	11,964.95	3,250.00	8,714.95
60400 · Office of the Bishop			
60410 · Ecumenical Affairs Office	3,646.56	6,995.88	(3,349.32)
60415 · Candidacy Committee	10,798.81	7,694.75	3,104.06
60420 · United Lutheran Seminary	75,000.00	82,000.00	(7,000.00)
60425 · Seminary Student Financial Aid	10,000.00	10,000.00	0.00
60430 · First Call Theological Ed.	197.08	2,308.77	(2,111.69)
60440 · Racial Equity Team	1,100.52	7,913.31	(6,812.79)
60445 · Youth Ministry	26,665.51	36,209.60	(9,544.09)
60450 · Synod Assembly Exp	18,227.05	123,645.30	(105,418.25)
60455 · Other Synod Events	820.06	7,500.00	(6,679.94)
60460 · Reformation Service	1,922.01	2,377.79	(455.78)
Total 60400 · Office of the Bishop	148,377.60	286,645.40	(138,267.80)
60500 · Global Mission			
60510 · Global Miss. - Leadership	0.00	1,000.00	(1,000.00)
60511 · Global Miss. - Nambian Synod	0.00	762.81	(762.81)
Total 60500 · Global Mission	0.00	1,762.81	(1,762.81)
60600 · Camps & Campus Ministries			
60610 · Camps			
60615 · Mar Lu Ridge (Synod)	6,000.00	6,000.00	0.00
60620 · Caroline Furnace (Synod)	6,000.00	6,000.00	0.00
Total 60610 · Camps	12,000.00	12,000.00	0.00

Metropolitan Washington DC Synod, ELCA

Statement of Activities - Prior Year Comparison

February 2018 through January 2019

	Feb '18 - Jan 19	Feb '17 - Jan 18	\$ Change
60650 · Campus Ministries			
60651 · American University	0.00	2,500.00	(2,500.00)
60652 · Georgetown University	0.00	2,500.00	(2,500.00)
60654 · University of Maryland	45,000.00	45,000.00	0.00
Total 60650 · Campus Ministries	45,000.00	50,000.00	(5,000.00)
Total 60600 · Camps & Campus Ministries	57,000.00	62,000.00	(5,000.00)
65000 · Administration and Operations			
65100 · Ordained Staff			
65110 · Bishop Salary/Housing	132,512.14	131,199.84	1,312.30
65120 · Bishop Benefits	26,179.63	25,922.94	256.69
65130 · ATB Salary/Housing	213,245.81	209,059.30	4,186.51
65140 · ATB Benefits	42,069.94	41,867.46	202.48
65150 · Continuing Education - Ordained	985.83	4,176.05	(3,190.22)
Total 65100 · Ordained Staff	414,993.35	412,225.59	2,767.76
65200 · Office Staff			
65210 · Staff Salaries/Wages	108,674.50	120,407.58	(11,733.08)
65220 · Staff Benefits	8,889.19	8,738.00	151.19
65230 · Continuing Education - Staff	1,064.50	75.00	989.50
65240 · Metrochecks	20.00	3,077.30	(3,057.30)
65250 · FICA Expense	8,309.08	9,598.30	(1,289.22)
Total 65200 · Office Staff	126,957.27	141,896.18	(14,938.91)
65300 · Synod Operations			
65301 · Technology	16,547.97	6,729.72	9,818.25
65303 · Honoraria	0.00	200.00	(200.00)
65304 · Travel/Local	4,653.61	8,387.44	(3,733.83)
65306 · Travel/Non-Local	9,131.49	14,175.16	(5,043.67)
65307 · Auto Expenses	3,525.37	1,546.38	1,978.99
65310 · Postage & Shipping	3,141.09	2,660.68	480.41
65315 · Office Supplies	4,866.29	6,008.71	(1,142.42)
65320 · Printing/Duplication	0.00	352.75	(352.75)
65325 · Publications	401.97	1,407.08	(1,005.11)
65330 · Background Checks	(1,199.22)	300.32	(1,499.54)
65340 · Hospitality & Catering	6,042.68	5,631.19	411.49
65350 · Telephone/Internet	7,219.34	8,020.57	(801.23)
65360 · Equipment Rental/Service	0.00	2,191.29	(2,191.29)
65370 · Audit & Legal Fees	19,000.00	18,998.83	1.17
65375 · Insurance	6,713.00	6,235.39	477.61
65380 · Licenses and Taxes	741.67	840.57	(98.90)
65385 · Dues & Registration	0.00	460.00	(460.00)
65390 · Miscellaneous Expense	607.53	5,556.78	(4,949.25)
65391 · Equipment Purchases	297.09	0.00	297.09
65392 · Bank/Credit Card Fees	2,188.09	1,735.64	452.45
65393 · Depreciation Expense	927.39	859.39	68.00
65394 · Payroll Expenses	329.65	917.54	(587.89)
65395 · To Be Allocated	1,865.65	0.00	1,865.65
Total 65300 · Synod Operations	87,000.66	93,215.43	(6,214.77)
65400 · Occupancy Expenses			
65410 · Contract Parking	12,360.00	12,030.00	330.00
65420 · Office Rent	87,792.00	87,792.00	0.00
Total 65400 · Occupancy Expenses	100,152.00	99,822.00	330.00
65500 · Region 8	6,994.00	0.00	6,994.00
Total 65000 · Administration and Operations	736,097.28	747,159.20	(11,061.92)
Total 60000 · Expenses	1,050,315.40	1,238,317.41	(188,002.01)
Total Expense	1,050,315.40	1,238,317.41	(188,002.01)
Net Ordinary Income	32,310.15	(52,816.99)	85,127.14