

Evangelical Lutheran Church in Canada
Minutes of the National Church Council Meeting
March 1-3, 2018
Hampton Inn & Suites Winnipeg Airport Hotel (Winnipeg, MB)

Present:

Officers:	National Bishop Susan Johnson Ken Day, Treasurer	Sheila Hamilton, Vice-Chair Linda Grainger, Secretary
Council:	Rev. Chris Bishopp Jeff Buhse Bruce Cook Rev. Jane Gingrich Cole Guenter Cynthia Haines-Turner (<i>CoGS rep</i>) Rev. Dr. James Hendricksen	Rev. Iris Kristjánsdóttir Pat Lovell Les Pearson (<i>March 1 & 2 only</i>) Curt Satre (<i>March 2 & 3 only</i>) Rev. Jeff Smith
Synod Bishops:	Bishop Sid Haugen, SK Synod (<i>March 1 & 2 only</i>) Bishop Larry Kochendorfer, ABT Synod Bishop Greg Mohr, BC Synod	Bishop Michael Pryse, Eastern Synod Bishop Elaine Sauer, MNO Synod
Staff:	Trina Gallop Blank, Assistant to the Bishop, Communications and Resource Generation Rev. Paul Gehrs, Assistant to the Bishop, Justice and Leadership Kyle Giesbrecht, Director of Finance and Administration Rev. André Lavergne, Assistant to the Bishop, Ecumenical and Interfaith Rev. Lyle McKenzie, Assistant to the Bishop, Worship Desiree Mendoza, Meetings and Communications Coordinator Deacon Gretchen Peterson, Assistant to the Bishop, Youth Ministry	
Guest:	Dr. Kathryn Johnson, Director of Ecumenical & Inter-Religious Relations, ELCA	

THURSDAY, MAR. 01, 2018, 5:30 P.M.

Opening Worship

Led by meeting chaplains Rev. Dr. James Hendricksen and Cole Guenter.

Sheila Hamilton called the meeting to order.

Welcome & Check-In

The following guests were welcomed at the beginning of the business session: Dr. Kathryn Johnson, Director of Ecumenical & Inter-Religious Relations, ELCA and NCC member Jane Gingrich's son, Jonah Martin Boyd.

Approval of Agenda

M/S That NCC approve the NCC meeting agenda. **CARRIED.**

Declaration of Conflicts of Interest—No conflicts declared.

M/S That NCC approve the September 7–9, 2017 NCC meeting minutes. **CARRIED.**

M/S That NCC approve the October 31, 2017 & January 26, 2018 e-vote meeting minutes. **CARRIED.**

CC-2018-01 “That NCC make the following appointments *en bloc*:

To reappoint Pat Lovell for a further two years to the ACC’s Council of General Synod.

To appoint Rev. Steve Hoffard for a two-year term to the Church Council on Justice and Corrections Board beginning January 1, 2018.

To appoint five synod nominations, Rev. Dr. Julianne Barlow (ABT Synod), Rev. Tyler Gingrich (MNO Synod), Bishop Sid Haugen (SK Synod), Rev. Eric Krushel (BC Synod), Bishop Michael Pryse (Eastern Synod), for two-year terms on the Church Extension and Capital Fund Advisory Board.

To reappoint Bishop Larry Kochendorfer, Deacon Scott Knarr, Rev. Michael Kurtz, Jackie Nunns, Rev. Dr. Robert Kelly, Jeanie Stann, Rev. Dr. Kristine Ruffatto, Very Rev. Ansley Tucker (ACC rep) to a two-year term to the Faith, Order and Doctrine Committee.

To reappoint Brita Chell, Deacon Pam Harrington, Rev. Dr. Allen Jorgenson and Bishop Larry Kochendorfer for a further two years on the Joint Anglican Lutheran Commission.

To reappoint Rev. Paul Gehrs for a two-year term on the KAIROS Steering Committee.

To reappoint Stephanie Brubacher to a two-year term on the Project Ploughshares Governing Committee.

To appoint Kathryn McIntosh (SK Synod) for a first two-year term and to reappoint Marquise Sopher (Eastern Synod) for a second two-year term to the Women of Faith Fund Advisory Committee.”

CARRIED.

CC-2018-02 “That NCC issue a Call to Special Service to Rev. Carla Blakley, to serve as Community Relations Director with Canadian Lutheran World Relief retroactively to her start date of March 14, 2017.” **CARRIED.**

Report of the National Bishop

National Bishop Susan Johnson gave an oral report to NCC.

Reconciled Relationships

CC-2018-03 That NCC expresses its support for repealing Section 43 of the Criminal Code of Canada, as per the Truth and Reconciliation Commission's Call to Action #6. NCC directs the National Bishop to communicate this support to the Minister of Justice and to the Chair of the Senate Standing Committee on Legal and Constitutional Affairs. **CARRIED.**

Statement From Physician Form

CC-2018-04 That the Consent to Release Confidential Information Form be amended in the following way:

I, _____, hereby give permission to each of the Candidacy Committee of the _____ [synod name] _____ and the administration and/or faculty of _____ [theological school] _____ to conduct any personal investigation concerning me and to release to and receive from the other of them any information obtained from third parties or provided by or through me to any of them, including personal information *and health information, in connection with* regarding my candidacy for ordained ministry and my continuing participation in their programs and courses of study. **CARRIED.**

CC-2018-05 That NCC approve the *Statement from Physician Form* for use in the registration of candidates for Rostered Ministry and candidates for Synodically Authorized Lay Ministry of the Word. **CARRIED.**

Association of Theological Schools (ATS) Accreditation

CC-2018-06 That NCC refer the following motion to the national officers for review and to come back with a motion to be voted by NCC electronically before the May 2018 meeting of the LTS.

Motion: That the Candidacy Manual, Section A-3.5 (page 8), be amended by adding the following sentence to the end of the section: *ELCIC seminaries will be accredited by an external quality assurance body acceptable to the National Church as recommended by the seminary board in consultation with the partner Synods.* And, that the Candidacy Manual be amended to remove references to the Association of Theological Schools as a basis for assessing non-ELCIC/ELCA seminaries. This involves deletions in:

Section B-5, page 26

An *accredited* non-ELCIC/ELCA seminary accredited by the Association of Theological Schools may offer resources which expand and enrich the opportunities for theological study for persons preparing for ordained ministry. Such a seminary must have a theological stance deemed to be consistent with that of the ELCIC. It is not required that candidates hold a degree from an ELCIC seminary.

Section C-7, page 45

A candidate granted equivalency to academic credentials will not have credentials with which to study at the seminary and will need to complete their theological education at the bachelor level through an Association of Theological Schools (ATS) accredited *theological* college. A list of ATS accredited colleges can be found at www.ats.edu.

Appendix 1, page 83 Glossary of Terms

Association of Theological Schools (ATS)—an accrediting body for theological schools in North America.

Appendix 6, page 105 Approved Theological Courses – Ordained Ministry.

With the approval of their Candidacy Committee, students may be permitted to study at an accredited theological school other than one of the ELCIC. When studying at a non-ELCIC seminary, students are normally required to choose a school accredited by the Association of Theological Schools.

CARRIED.

Continuing Education Plan (CEP)

CC-2018-07 That the maximum Continuing Education Plan (CEP) Advanced-Study grants be increased from \$5,000 to \$7,500 per member per year, and that the maximum allocation in a 10-year period be increased to \$37,500, by amending CEP Section 3.4: The maximum amount available per member for any one year will be ~~\$5,000~~ \$7,500. The amount may depend on the overall availability of funds and number of applications. Consideration will be given to need.

The total amount allocated per member in any 10-year period shall not exceed ~~\$25,000~~ \$37,500.

CARRIED.

Congregational Mutual Ministry

CC-2018-08 That NCC establish a Task Force to review the *Congregational Mutual Ministry Manual* and to make recommendations for revisions. The Task Force will consult with synods to ensure the relevance and effectiveness of the handbook's contents and will recommend revisions, including attention to compliance with current employment agreements. The Task Force may consult with other organizations and persons so as to create an effective document. It is anticipated that this Task Force will meet via video and/or audio conference call.

NCC asks the officers to appoint a Task Force that includes the following persons:

- A Rostered Minister with experience in a mutual ministry committee;
- A lay person with experience in human resources;
- A synod staff person with experience in supporting congregations;
- A national staff person.

The Task Force is asked to provide a final report to the March, 2019 NCC meeting.

CARRIED.

M/S That NCC approve the theological, liturgical and interfaith sections of the *Inclusive Language Guidelines* be moved following the introduction section (at the beginning) of the document.

CARRIED.

CC-2018-09 That NCC adopt the *ELCIC Inclusive Language Guidelines 2018*. **CARRIED.**

Friendly amendment: Page 3 – "...to recognize the treaty area and/or traditional lands of Indigenous peoples..."

(See Appendix A: Inclusive Language Guidelines)

Officers Report

Job Description for Delegates to National Convention

CC-2018-10 That NCC approve the Job Description for Delegates to National Convention as presented. **CARRIED.**

Closing Worship

The meeting chaplains led the group in Closing Prayer.

Meeting adjourned.

FRIDAY, MAR. 02, 2018, 9:00 A.M.

Opening Worship

Led by the meeting chaplains.

Vice-Chair Sheila Hamilton called the meeting to order.

Synod Bishops Reports

Conference of Bishops

Bishop Greg Mohr presented an oral report of the Conference of Bishops.

Council of General Synod

Cynthia Haines-Turner presented the report of the Council of General Synod (CoGS). She requested NCC to lift up Primate Fred Hiltz in their prayers, as he resigns from the Council of General Synod.

Greetings – Dr. Kathryn Johnson, ELCA

Dr. Kathryn Johnson gave her warm greetings on behalf of Bishop Elizabeth Eaton and the ELCA.

Strategic Directions

CC-2018-11 That NCC approve the strategic directions for 2018–2022. **CARRIED.**

Staff will now begin to develop a work plan.

NCC had a brief discussion on referring ELCIC's tagline to a taskforce. Trina Gallop Blank, Bishop Greg Mohr and Pat Lovell were tasked to draft a motion on this and come back to NCC on Saturday morning.

Memorandum of Understanding (MoU) Between CLWR and ELCIC

CC-2018-12 That NCC approve the new Memorandum of Understanding (MoU) between CLWR and ELCIC. **CARRIED.**

Bible Study

Bishop Greg Mohr led the Bible Study at NCC.

Review – ELCIC Guidelines for Appointments

CC-2018-13 That NCC refer the *ELCIC Guidelines for Appointments* to the Governance Committee for review and report their progress to NCC in September 2018. **CARRIED.**

Officers Consultation

Vice-Chair Sheila Hamilton presented the report of the Officers Consultation. There are three working groups: a) communication strategy; b) 95-11 context on covenant; and c) finances that will continue to work together.

(Lunch)

Vice-Chair Sheila Hamilton called the meeting to order.

2019 National Convention

Bishop Susan Johnson facilitated the discussion on the potential theme for the 2019 National Convention. The recommended theme was based on 2 Corinthians 5:16-21.

CC-2018-14 That NCC approve the theme “Called to Journey Together: The Ministry of Reconciliation” for the 2019 National Convention. **CARRIED.**

CC-2018-15 That NCC approve the registration fees for the 2019 ELCIC National Convention to be held in Regina, Saskatchewan on July 11–13, 2019.

	2017	2019
Rostered, Lay or Youth Delegate	\$ 1,075	\$ 1,075
Visitors 3 days (no meals)	\$ 75	\$ 75
Day visitors (no meals)	\$ 30	\$ 30
Visitor Meal Package (7 meals)	\$ 125	\$ 125
Visitor Meal Package (no breakfast)	\$ 105	\$ 105
<i>Bulletin of Reports</i> Printing	\$ 40	\$ 40
Exhibitor Display	\$ 375	\$ 375

Synod fees for the 2019 National Convention based on \$ 1,075 per allocation delegate are shown below.

Delegate Fees for 2019 National Convention

Synod	Delegates Per Synod	Delegate Fee	Total Per Synod 2019	Total Per Synod 2017
ABT	28	\$1,075	\$30,100	\$ 29,025
BC	17	\$1,075	\$18,275	\$ 18,275
EAST	54	\$1,075	\$58,050	\$ 58,050
MNO	23	\$1,075	\$24,725	\$ 24,725
SASK	28	\$1,075	\$30,100	\$ 31,175
Totals	150		\$161,250	\$161,250

CARRIED.

Other Discussions:

Convention dates: July 11-13, 2019

Place: University of Regina in Regina, Saskatchewan

Time: Starts at noon on Thursday, July 11 and will end at 5:00 p.m. on Saturday, July 13.

Preferred type of accommodation: University of Regina's Quad Residence

Guidelines for Authorized Lay Ministry

CC-2018-16 That NCC approve the *Guidelines for Authorized Lay Ministry* in the Evangelical Lutheran Church in Canada. **CARRIED.**

Finance Committee Report

ELCIC Treasurer Ken Day presented an oral report to NCC.

2018 Operating Budget

CC-2018-17 That NCC approve the revised 2018 Operating budget with revenues projected at \$2,429,625; expenses projected at \$2,487,249; and a deficit of \$57,624. **CARRIED.**

(See Appendix B: 2018 Operating Budget)

CECF Budget

CC-2018-18 That NCC approve the revised 2018 CECF budget with revenues at \$491,742; expenses at \$752,360; and a deficit of \$260,619. **CARRIED.**

(See Appendix C: 2018 CECF and LIFE Budgets)

2017 CECF Investment Rebate to Synods

CC-2018-19 That NCC approve the 2017 CECF Investment Rebate to Synods as follows:

Alberta and the Territories	\$47,096.06
British Columbia	\$33,512.88
EASTERN	\$80,303.47
Manitoba/Northwestern Ontario	\$41,121.19
Saskatchewan	\$47,966.40
Totals:	\$250,000

CARRIED

Investment Stability Reserve

CC-2018-20 That NCC approve the balance of \$163,717.27 be moved to the Investment Stability Reserve for 2017. **CARRIED.**

Endowments

CC-2018-21 That NCC approve of the endowment policies as recommended by the Finance Committee.

Account 31000-975-212210 (\$12,736.78) – Honnerud Elementary

Endowment where the principal is to be held in perpetuity and the annual interest will be used for the purpose of supporting the youth ministry programs of the ELCIC.

Account 310000-975-212220 (\$300.00) – Luther College

Endowment where the principal is to be held in perpetuity and the annual interest is paid to Luther College for the purpose of student aid.

Account 31000-975-212230 (\$4,893.75) – Hartke Luther College

Endowment where the principal is to be held in perpetuity and the annual interest is paid to Luther College for the purpose of student aid.

Account 31000-975-212240 (\$1,936.65) – St Paul Home

Endowment where the principal is to be held in perpetuity and annual interest is paid to St. Paul Lutheran Home based out of Melville Saskatchewan.

Account 31000-975-212320 (\$63,406.99) – Marie Nostbakken

Endowment where the principal is to be held in perpetuity and the annual interest is to be used to support Global Mission within the ELCIC.

Account 31000-975-212350 (\$2,081,383.48) – Former LCA General

Endowment where the principal is to be held in perpetuity and the annual interest is to be used for supporting the operations of the National Office of the ELCIC.

Account 31000-975-212400 (4,340.99) – Theology Ed Scholars

Endowment where the principal is to be held in perpetuity and the annual interest is added to the endowment balance until such time that the officers of the ELCIC decide that the annual interest is required for a worthwhile program.

Account 31000-975-212500 (\$779,119.08) – LIFE/Forward in Mission

Endowment where the principal is to be held in perpetuity and \$1,500 of annual interest will support the school bursaries and the remainder will go to help support Leadership Development in the ELCIC.

Account 31000-975-213350 (\$86,460) – Global Mission Partner Churches

Endowment where the principal is to be held in perpetuity and the annual interest is to be used to help partnership churches through Global Mission.

Account 31500-945-213150 (\$92,201.62) – World Mission Trust

Endowment where the principal is to be held in perpetuity and the annual interest is to be used to support Global Mission.

CARRIED.

LIFE Fund

CC-2018-22 That NCC approve the revised 2018 LIFE Budget with revenues projected at \$269,675; expenses projected at \$171,158; and a surplus of \$98,517. **CARRIED.**

(See Appendix C: 2018 CECF and LIFE Budgets)

Personnel Policy Handbook

CC-2018-23 That NCC approve the *National Office Personnel Policy Handbook* updates to include the sick time, short term disability and parental leave policies previously approved by NCC. **CARRIED.**

Committee Reports

Audit Committee

Committee Chair Jeff Buhse presented an oral update regarding the work of the committee.

Constitution Committee

Secretary Linda Grainger presented the report of the Constitution Committee. It is the committee's plan to present the draft *ELCIC Constitution and Bylaws* by September NCC meeting in time for 2019 National Convention.

(LWF)

National Bishop Susan Johnson presented an oral report on The Lutheran World Federation considering representational principles for women, men and young adults.

It was agreed that the Governance and Constitution Committees have a joint meeting about representational formulas for National Convention and National Church Council with a view to making proposed amendments to the Administrative Bylaws in 2019 regarding this (quota) in National Convention or prepare something for the next National Convention in 2019.

Faith, Order and Doctrine Committee (FOD)

Bishop Larry Kochendorfer presented the report of the FOD Committee to NCC.

CC-2018-24 That NCC circulate *Public Ministry in the ELCIC – A Preliminary Draft* to the church for review, reflection and response by Sunday, September 30, 2018. **CARRIED.**

SATURDAY, MAR. 03, 2018, 9:00 A.M.

Opening Prayer

Led by the meeting chaplains.

National Bishop Susan Johnson called the meeting to order.

Vision Statement

CC-2018-25 That NCC directs the officers to establish a taskforce to engage in broad consultation across the church to develop recommendations for a new vision statement and report to NCC by September 2020. NCC also directs the officers to identify a budget allocation for this work. **CARRIED.**

New Business

Meeting Possibilities

NCC had a discussion of ways to make their meetings more effective and participatory.

Talking Points

- Job Description for Delegates
- FOD Report
- CLWR & ELCIC's MoU
- Convention Updates
- Inclusive Language Guidelines
- 2018 CLAY
- Revised 2018 Budget; Allocation to Synods
- Authorized Lay Ministry Guidelines
- ACC and ELCA Witness
- 2018 Worship Conference
- Changes to CEP Policy

(See Appendix D: NCC Talking Points)

Next NCC Meetings

September 6-8, 2018

Chaplains – Cynthia Haines-Turner and Pat Lovell

Bible Study – Rev. Jane Gingrich

2019

March 7-9

Chaplains –

Bible Study –

Direction for September 2018 Meeting

Tentatively include an additional room night booking for NCC members on Saturday night, September 8th (for the ordination of the new MNO Synod bishop).

Closing Worship

The meeting chaplains led the group in Closing Worship.

Meeting Adjourned.

DRAFT
Inclusive Language Guidelines

Prepared by the Inclusive Language Working Group
Submitted to National Church Council
February 24, 2018

Introduction

Lutherans have a long history of proclaiming the love of God to all people. What has changed over the centuries is the language in which this “good news” is proclaimed. Historically, in Canada, the Lutheran church was an immigrant church that ministered to settled and newly arrived immigrants. Lots has changed over the years, and the Evangelical Lutheran Church in Canada (ELCIC) finds itself in an increasingly pluralistic context which invites us to think anew about how we preach and live the gospel.

As we continue to learn and grow as God’s people, we gain new understanding of our world. When we name our complex history, it can assist us in repairing those broken relationships and moving us towards being a more inclusive church. Language becomes an important vehicle to proclaim God’s justice and well-being, and reflects hospitality and welcome to all.

Below is a resource to support you in using inclusive language in your communities.

Theological

The language we use for God takes its roots in the language of scripture. However, in the bible male pronouns for God have been predominantly used throughout Christian history. While we understand the language we use for God to be of a metaphorical and symbolic nature, male gendered theological and liturgical pronouns for God can leave us with the impression that God is male. Using predominantly male gendered language when referencing God can leave many feeling excluded and diminished.

It is preferable, then, to reduce to a minimum the use of gendered pronouns when referring to God, and to use ‘God’ as the pronoun for God. While this may cause some awkward phrasing, it keeps us mindful of how God transcends human gender. Avoid pronouns like ‘He’, ‘His’, ‘Him’ when referring to God. Consider varied and diverse pronouns as an alternative.

The language of the Trinity requires particular attention. The terms ‘Father, Son and Holy Spirit’ are the traditional and historical formulations of the Trinity. While these terms connect us to historical and orthodox Christianity, alternate formulations for the Trinity, such as ‘Creator, Redeemer, Sanctifier,’ can serve to deepen our understanding. The names for the persons of the Trinity are not intended to imply that they have gender. Instead, the names are signs to us, of who Scripture speaks about.

In regards to the First Person of the Trinity, ‘The Father’ and ‘God’ may not be easily interchangeable. However, there are examples in scripture using female and mother metaphors when speaking of God, including God who gives birth (Deut, 38:18), God as a nursing mother (Isaiah 49:15), and God as a woman in labour (Isaiah 42:14). It is important to remember that it is the relationship that the Father has to Jesus that is significant above the particularity of gender of a father. It is preferable to use varied, inclusive and diverse language when speaking of the First Person of the Trinity.

In regards to the Second Person of the Trinity, while Jesus' body was male in gender the incarnation's significance is God's connection to our humanity. It is preferable to minimize the use of the male pronouns for the Christ, so as not to connect the incarnation to maleness, but rather use names or titles when referring to the Second Person of the Trinity, e.g., Jesus, Christ, the Messiah, saviour, companion or kin. It is also important to remember that it is Jesus' relationship to the Father that is significant above the particularity of the gender of a son. The use of varied, inclusive and diverse language when speaking of the Second Person of the Trinity is preferred.

In regards to the Third Person of the Trinity, there is no scripture or theological association of the male gender to the Holy Spirit. In Hebrew 'Spirit' or 'Ruah' is grammatically female and scripture at times uses female metaphors for the Holy Spirit. It is preferable to use neutral pronouns as well as inclusive and diverse language when speaking of the Third Person of the Trinity, e.g. Spirit, Sanctifier, Sustainer.

Liturgical

The language of worship and liturgy is constantly adapting and evolving as language and society changes around us. Diverse and inclusive liturgical language is preferable whenever possible. The New Revised Standard Version (NRSV) is the ELCIC's approved translation of the Bible and is used in our hymnbooks and worship resources. The NRSV pays particular attention to inclusivity in its language.

In worship and in liturgical language it is advisable to use inclusive language for people e.g. humanity, humankind, sisters and brothers and siblings, children of God, people of God rather than gender exclusive language e.g. mankind, men, brothers. It is also advisable to pay attention to metaphors and images that contrast 'black and white' and 'light and dark' for how they could be casting negative racial connotations. Finally, it is advisable to pay attention to images and metaphors for differently abled persons and how language can cast those who are 'lame', 'deaf', or 'blind' etc.... in a negative context.

Interfaith Relationships

Today in Canada there is a wide variety of spiritual and religious traditions and expressions. Our language is an important means to communicate our recognition of the diversity of humankind's religious and spiritual traditions and a way to express our hospitality to all God's people.

Some things in particular to note are:

- It is important to recognize the diversity that is present within any religious or spiritual tradition. Not all Lutherans believe or live their faith in the same way so it is important to recognize the diversity of belief and expression that can also be present in other religious or spiritual traditions. Therefore, it is important to not make broad sweeping statements about a particular religious or spiritual tradition but rather ask what is important for a particular member or group of a religious or spiritual tradition.

- We all live with previous knowledge and experience which organizes how we engage with others. In order to express hospitality to others it is important for us to recognize when our previous experience and knowledge might influence how we see or interact with others in ways that get in the way of sharing God's love for all. Sometimes it can be helpful to talk about our previous experience(s) and perceptions of others in order to be freer to interact in a way that is more hospitable.
- When we make reference to another religious or spiritual tradition's teachings, practices or sacred texts, it is important that we are accurate. Resources can be found online, at public libraries or from leaders of the particular religion or tradition that is being discussed to help us communicate in an informed manner.
- First Nations, Inuit and Métis peoples vary widely in their spiritual traditions and practices. As a result of Christianity's influence, traditional teachings and practices were outlawed and often replaced by European religious teachings. In some instances, it resulted in traditional and European religious practices being hybridized, while in other situations, some Indigenous persons maintained their traditional teachings and practices in secret. In more recent years, there has been a recovery and revival of Indigenous traditional teachings and practices in many Indigenous communities. While there can be some similarities, First Nations, Inuit and Métis peoples have varied practices even within communities, so it is important not to generalize about these practices, and to enquire respectfully about local practices.
- It is often very helpful to be curious with those who are of a different religion or spiritual tradition. What terms do they use to describe themselves or their religious practices? What is important for them that they would like us to know? What are the similarities and differences in the ways we approach the sacred? These can be very important conversations as we communicate and engage in ways that are respectful and express our openness to all God's people.

A helpful resource document developed by the ELCIC is:

<http://elcic.ca/ecumenical/documents/EncounteringPeopleOfOtherFaiths-InterfaithGuidelines.pdf>

Abilities/Disabilities

Whenever we talk about abilities/disabilities, we reveal our understanding about what we perceive as normal. It is important to note that normal can be understood very differently depending on one's perspective. When we write about persons with varying abilities, remember the person comes first rather than abilities/disabilities.

Labeling or defining a person or group limits how we see them. Therefore, it is more helpful to use language that recognizes the whole person remembering that each of us have various challenges. For example, "a person who is blind", "a person with cystic fibrosis" or "a person who has dementia" recognizes the challenge and at the same time invites us to see the totality of the person and not only the particular challenge. It is important to ask the person(s) with a particular challenge how they would want it to be identified.

It is also important to note that many chronic conditions and disabilities may or may not be visible. Therefore, attentiveness to our assumptions is important since there will be times when

we will not be aware that someone is living with a disability, such as fibromyalgia, depression, or a hearing loss, to name a few.

Indigenous Peoples

Recognizing that we are predominantly settlers, the ELCIC strives for right relationships with Indigenous Peoples, and part of that commitment is to use appropriate language. Canada's Indigenous Peoples are made of the First Nations, Inuit and Métis Peoples. Canada's Indigenous Peoples are made up of various cultures and languages.

Given that we are all treaty people, when possible, it is advisable to recognize the treaty area and traditional land of Indigenous Peoples when gathering for worship or other events. Avoid using the term reserve, but instead treaty area, ancestral lands, or home.

Resources for acknowledging treaty area and traditional land can be found on the ELCIC website: <http://elcic.ca/CompassionateJustice/IndigenousRightsandRelationships.cfm>

When speaking about First Nations, Inuit and Métis the plural 'Peoples' is preferred, as the singular 'People' does not articulate the separate origins and identities of the various groups. Indigenous is the preferred term over Aboriginal, as signified by the United Nations Declaration on the Rights of Indigenous Peoples (<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>).

First Nations are made of various and diverse peoples, so it is advisable to use the specific names of nations, communities or bands when referring to First Nations.

Métis Peoples are historically the descendants of French Fur Trappers and Indigenous women, but over time the term Métis has come to refer to people of mixed European and Indigenous ancestry across Canada, and a specific community of people – defined as the Métis Nation – which originated largely in Western Canada and emerged as a political force in the 19th century, radiating outwards from the Red River Settlement. However, not all people of mixed ancestry consider themselves Métis.

Inuit Peoples are Indigenous Peoples who live in or are descended from peoples originating from Canada's North. And the singular of Inuit is Inuk.

Language use to respectfully and correctly identify and speak about Indigenous People's is always evolving and so it is advisable, when given to the opportunity, to ask how to people would like to be identified.

Introduction: Gender, Gender Identity, Sexual Orientation

Our communities are filled with diverse populations who reflect the beauty of God's good creation. As we gather, we can welcome people by using language that actively reflects the variety of identities we have come to know within our context.

Women and men, transgender and non-binary people, members of the lesbian, gay, bisexual, queer, two-spirit, asexual, and heterosexual communities – regardless of age – deserve to have their individual identities, titles, and pronouns respected and upheld within their communities of faith. While it isn't required to know all of these terms, it is critical that we have a general understanding of the range of identities we have been gifted with by God and reflect that in our use of language with one another.

Gender

As we consider the language we use it is important to acknowledge the historical and subconscious ways masculinity has come to limit the diversity of language expressed within our communities. In focusing our attention toward inclusive language, we actively work to re-centre our communication in more inclusive ways.

For example, when addressing groups of people, choose a neutral term that can encompass all genders and identities present, such as: everyone, folks, friends, y'all, young adults, or children. Similarly, terms that make distinctions based on gender can be replaced with inclusive alternatives like: humankind, families, spouse or partner, siblings, ancestors, or people of God. If gendered terms must be used within a group setting try to incorporate a spectrum of identities by saying: brothers and sisters and siblings, husbands and wives and partners, friends and kin and family.

Another way to practice this is to avoid gendering roles or actions when talking about positions, opting for more inclusive options such as: president, chairperson, office administrator, spokesperson, supervisor, workforce, server, volunteer, constructed or of human origin. Likewise, titles, honorifics, and pronouns should be used consistently for all people mentioned in stories or articles. However, if an individual objects to a term used to describe them, respect their request and remove the word or title.

Gender Identity / Gender Expression

The promotion of gender inclusive language also acts to support a welcoming community where all individuals can avoid unnecessary distinctions or assumptions surrounding their gender identity and gender expression. An individual's gender identity is their internal perception of their gender, which informs the pronouns they use, how they choose to identify themselves, and how they experience their gender regardless of their sex or outward gender expression. An individual's gender expression is the external presentation of one's gender identity through a combination of clothing, appearance, social behavior, pronouns, and other societal factors. It is also important to note that one's gender identity or expression is not necessarily connected with their sexual orientation.

Common identities for an individual's gender may include male, female, transgender, or non-binary. These labels are often used as umbrella terms to describe how an individual communicates their gender within the world. It is important to remember that the gender identity of an individual may not conform to social expectations about gender based on anatomy and

appearance, or to the gender assigned that individual at birth. As this is the case, it is inappropriate to ask a transgender or non-binary person about their bodies or personal medical history.

If you are unsure of a person's name, pronouns, or gender identity share your own before politely asking the individual to share their name, pronoun, and identity with you. Affirm that you will respect their shared identity in response – even if you have previously known them by another name or pronoun.

Terminology

Cisgender: an umbrella term used to describe a person whose gender identity is congruent with the sex they were assigned at birth.

Gender Binary: the idea that there are only two genders and that every person is one of those two.

Gender Expression: the external display of one's gender, through a combination of dress, demeanor, social behavior, pronouns, and other societal factors.

Gender Identity: the internal perception of a person's gender and how they label themselves, or how a person feels on the inside regardless of their sex or gender expression. Common identity labels include man, woman, transgender, non-binary, gender queer, and more.

Intersex: an umbrella term used to describe a spectrum of people who have a combination of chromosomes, gonads, hormones, internal sex organs, and genitals that differs from the assumed gender binary.

Non-binary: a gender identity that indicates a person who identifies outside of the gender binary for any number of reasons. Common identity labels include gender fluid, gender queer, gender variant, agender, neutrois, gender neutral, enby, or androgynous.

Pronouns: a term used to describe personal gender pronouns often used during introductions to reflect one's gender identity and expression. Common pronouns include: she/her/hers, he/him/his, they/them/their, xe/ xem/ xyr, and many other gender neutral options.

Sex: a medical term used to refer to the chromosomal, hormonal and anatomical characteristics that are used to classify an individual as female, male, or intersex at birth.

Transgender (trans): an umbrella term used to describe a spectrum of people who experience a disconnect between their sex and their gender identity or whose sex and gender identity are incongruent with the sex they were assigned at birth.

Two-Spirit: an umbrella term traditionally used by some Indigenous Peoples to recognize individuals who possess qualities or fulfill roles of multiple gender identities.

Sexual Orientation

As we reflect on the language we use, it is important to acknowledge the inherent ways heteronormative standards have come to limit the diversity that is expressed within our society. In focusing our attention toward inclusive language, we can actively work to re-centre our communication in ways that honour all loving and caring relationships.

The language we use to speak to lesbian, gay, bisexual, pansexual, asexual, and queer people can have a powerful impact on both our conversation and the welcome we extend. When we use inclusive language to refer to an individual's sexual orientation, we are actively respecting the identity of every individual. In doing so, we promote a safe and caring environment for all - whether they are a heterosexual (straight) or an LGBTQ2+ member of the community.

It is important to note that "Queer" is an acceptable in-group umbrella term, but it is best to avoid describing an individual or community as such unless they have specified that is how they wish to be identified. Similarly, one should avoid speculating about a person's sexual orientation, marital status, or family relations, unless they are invited into that conversation by the individual. The decision to invite someone into such a circle of knowledge is often called "coming out" and is a deeply personal and private decision made by the individual. Coming out is a continual, life long process through which one's gender identity, and / or sexual orientation is shared within society. As this is the case, one should never "out" or involuntarily share about another person's gender identity, and / or sexual orientation with anyone.

It is also important to be mindful of the appropriate terms to use when referring to LGBTQ2+ individuals and couples within your community. While some LGBTQ2+ couples use the term husbands or wives following their wedding - not all couples do. Whenever speaking to couples attempt to use inclusive terms such as spouse, partner, significant other, or other half, to accompany more traditional terms like husband and wife.

Terminology

Asexual: A term that describes a spectrum of people who may feel no sexual attraction towards people of any gender, and / or people who may desire some level of romantic relationship with some people. Aromantic is a related term indicating someone who does not seek or desire a romantic relationship (as opposed to sexual).

Bisexual: a term that describes someone attracted to their same gender and to another gender.

Coming Out: The process by which one accepts and/or comes to identify one's own sexuality or gender identity, and the process by which one shares one's sexuality or gender identity with others. This is a continual, life-long process.

Gay: a term that describes a man who is attracted to men. Also used by some women.

Heteronormativity: the assumption, by individuals, institutions, or within society that heterosexual orientation / heterosexuality is superior to all other sexualities. Leads to invisibility and stigmatizing of other sexualities.

Heterosexual or Straight: a term that describes someone attracted to people of a different gender.

Lesbian: a term that describes a woman who is attracted to women.

LGBTQ2 +: an abbreviation or umbrella terms for Lesbian, Gay, Bisexual, Transgender, Queer and/or Questioning, and Two-spirit peoples. The addition of the + recognizes the diversity of unnamed identities the abbreviation often comes to represent.

Outing: involuntary or unwanted disclosure of another person's sexual orientation, or gender identity.

Queer: for some, a reclaimed term used by members of the LGBTQ2+ community to describe people who identify as non-heterosexual, transgender, or who exist outside of the gender binary. Due to its historical use as a derogatory term, it is not embraced or used by all members of the LGBTQ2+ community.

Polyamory (Polya): a term that describes a spectrum of people who have an orientation towards consensual non-monogamous relationships.

Race and Ethnicity

All persons share a common humanity. It is important to be inclusive and respectful of all cultural backgrounds and diversity. When we name our complex history with race and racism, it can assist us in repairing those broken relationships and moving us towards being a more inclusive church.

Generalizations and stereotyping based on race or ethnicity should not be used. Avoid identifying people by race, colour or national origin, unless it is appropriate for context, but do not assume a person's appearance defines their nationality or culture defines their nationality or cultural background.

Avoid singling out specific cultures or drawing undue attention to ethnic or racial background. When references are relevant and necessary, find the appropriate, accepted terminology and use the language preferred by the individual or group concerned.

Capitalize proper names of nationalities, peoples, races and tribes, e.g. Indigenous Peoples, Cree, Métis, Inuit, Arab, Caucasian, Jew, Latin, Asian, Catholic, Protestant, Muslim, Orthodox, French-Canadian, Asian. Black is acceptable in references to people of African descent. In the

United States, African-American is used; in Canada, African-Canadian is sometimes used but not as frequently. Black and white do not name races and are lowercase.

Some references can have negative racial connotations, avoid vocabulary that carries hierarchical valuation or portrays groups as inferior, criminal, or less valued than others.

Some individuals feel that language such as minority, visible minority and person of colour (PoC) are outdated; while others may use these terms themselves to self-identify. Individuals and groups should be identified by the names they choose for themselves. When in doubt, ask.

Final Thoughts

Language is an important vehicle in relationship building. It has power and not only conveys facts and ideas but also emotions and values. The use of inclusive language can reflect respect and honours the human dignity of all. Careful consideration of language benefits all people as we seek to communicate the love of God to all.

When there are questions or concerns that you have about how to best honour inclusive language in a unique context, engage those individuals and groups in conversation. Individuals and groups should be identified by the names they choose for themselves and their decisions should be affirmed.

Finally, when using this resource, please know that it is considered to be a living document that will constantly evolve.

Sources

In the preparation of this document, a number of resources were consulted including:

- Metropolitan Community Churches, Inclusive Language Guidelines
<http://mccchurch.org/files/2017/02/MCC-Inclusive-Language-Guidelines-2017.pdf>
- Queen's University, Inclusive Language Guidelines,
[www.queensu.ca/styleguide/inclusive language](http://www.queensu.ca/styleguide/inclusive%20language)
- HR Council for the Nonprofit Sector, Diversity at Work: Inclusive Language Guidelines
www.hrcouncil.ca/hr-toolkit/diversity-language-guidelines.cfm
- Its Pronounced Metrosexual, Comprehensive* List of LGBTQ+ Vocabulary Definitions
www.itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/
- The Pride Center of Edmonton, "Affirming Sexual Orientation, Gender Expression and Gender Identity" Educational Guide, 2017
- Canadian Encyclopedia

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
REVENUES				
<i>Benevolence & Other Income</i>				
Synod Benevolence	821,247	819,550	819,550	825,450
Investment Income	136,138	111,700	111,700	111,700
ELCIC Praise Appeal	52,592	50,000	50,000	50,000
Other Income	37,487	52,600	52,600	52,600
<i>Total</i>	1,047,464	1,033,850	1,033,850	1,039,750
<i>Program Directed Income</i>				
Global Ministries	77,353	92,500	92,500	92,500
National Ministries	533,211	370,200	317,300	335,400
Synodical Ministries	27,515	31,450	29,050	33,050
Support to Ministries	90,012	90,100	90,100	90,100
Partnerships	5,487	29,000	0	0
<i>Total</i>	733,578	613,250	528,950	551,050
<i>Self Supported Activities</i>				
Canada Lutheran	229,669	281,450	281,450	250,250
Convention	1,372	279,200	0	0
Affiliated Ministries	519,023	56,000	426,000	588,575
<i>Total</i>	750,064	616,650	707,450	838,825
Total Revenues	2,531,106	2,263,750	2,270,250	2,429,625

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
EXPENSES				
<i>Global Ministries</i>				
Global Mission	77,353	92,500	92,500	96,000
Total	77,353	92,500	92,500	96,000
<i>National Ministries</i>				
Governance	115,313	123,200	109,200	109,200
Special Projects	45,655	69,500	38,000	63,000
Reformation Challenge	202,380			
Support to Colleges & Schools	2,500	2,500	2,500	2,500
Worship	44,440	44,200	47,700	46,200
Compassionate Justice	216,209	220,000	220,000	220,000
Communications	38,261	57,800	57,800	57,800
Information Technology	79,302	55,160	55,160	33,160
Total	744,060	572,360	530,360	531,860
<i>Synodical Ministries</i>				
Stewardship	13,889	21,000	21,000	21,000
Leadership	39,779	43,600	43,600	48,600
Youth	5,114	9,500	9,500	8,600
Total	58,782	74,100	74,100	78,200
<i>Support to Ministries</i>				
Rent	59,715	68,500	68,500	71,000
Office Administration	21,660	23,390	23,390	27,750
Insurance	15,219	15,500	15,500	15,500
Amortization	10,611	11,500	11,500	11,500
Total	107,205	118,890	118,890	125,750

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
Partnerships				
Lutheran World Federation	58,897	88,350	65,850	65,850
World Council of Churches	11,000	15,000	15,000	15,000
Canadian Council of Churches	18,810	21,400	20,800	20,800
Joint Anglican Lutheran Commission	3,920	8,000	9,000	8,000
Canadian Conference Catholic Bishops		3,500	0	0
Anglican Church of Canada	6,090	6,500	6,500	6,500
Ecumenical & Interfaith Relations	13,489	11,400	11,400	11,400
Total	112,206	154,150	128,550	127,550
Self Supported Activities				
Canada Lutheran	240,016	281,450	281,450	250,250
National Convention	1,922	279,200	0	0
National Youth Gathering	457,723	30,000	400,000	571,919
National Youth Project		5,000	5,000	5,000
Diaconal Event	12,121	1,000	1,000	1,000
Cora Martinson Memorial Fund	6,685	20,000	20,000	20,000
National Worship Conference	48,064			
Total	766,531	616,650	707,450	848,169
Salaries & Benefits				
Salaries & Benefits	679,938	697,030	697,030	679,720
Recruitment		0	0	0
Total	679,938	697,030	697,030	679,720
Total Expenditures	2,546,075	2,325,680	2,348,880	2,487,249
Net Income (Loss)	(14,969)	(61,930)	(78,630)	(57,624)

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
REVENUE DETAILS				
Governance		0	0	0
Special Projects	45,655	69,500	30,000	63,000
Reformation Challenge	175,569			
Support to Colleges & Schools	2,473	2,500	2,500	2,500
Worship	16,423	34,500	34,500	34,500
Compassionate Justice	201,209	220,000	220,000	220,000
Communications	904	13,400	0	5,400
Information Technology	39,835	30,300	30,300	10,000
Total	482,068	370,200	317,300	335,400
Synodical Ministries				
Stewardship	11,440	13,500	13,500	13,500
Leadership	15,070	17,700	15,300	19,300
Youth	1,004	250	250	250
Total	27,514	31,450	29,050	33,050
Partnerships				
Canadian Conf. Catholic Bishops	5,487	29,000	0	0
Total	5,487	29,000	0	0

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
<i>Self-Supported Ministries</i>				
National Worship Conference	52,603			
Diaconal Event	7,025			
Diaconal Program Reserve	0	1,000	1,000	1,000
CLAY Gathering	440,676	0		
National Youth Project	7,460	5,000	5,000	5,000
Cora Martinson Scholarships	6,685	20,000	20,000	20,000
Camrose Lutheran College Corp	4,574			
<i>Total</i>	519,023	26,000	26,000	26,000
REVENUES				
Benevolence from Synods	821,247	819,550	819,550	825,450
Investment & Other Income	173,625	164,300	164,300	164,300
ELCIC Praise Appeal	52,592	50,000	50,000	50,000
Directed Income	733,578	613,250	528,950	551,050
Self Supported Activities	750,064	616,650	707,450	838,825
<i>Total Revenues</i>	2,531,106	2,263,750	2,270,250	2,429,625

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
EXPENSES				
Salaries				
Salaries & Benefits	679,938	697,030	697,030	679,720
Administration				
Rent	59,715	68,500	68,500	71,000
Office Expenses	21,660	23,390	23,390	27,750
Insurance	15,219	15,500	15,500	15,500
Amortization	10,611	11,500	11,500	11,500
Information Technology	79,302	55,160	55,160	33,160
	186,507	174,050	174,050	158,910
Governance				
National Church Council	79,247	84,600	70,600	70,600
Conference of Bishops	826	4,000	4,000	4,000
National/Synodical Conferences	0	0	0	0
Professional Fees	35,240	34,600	34,600	34,600
	115,313	123,200	109,200	109,200
Programs				
Global Mission	7,353	12,500	12,500	12,500
Special Projects	45,655	69,500	38,000	63,000
Reformation Challenge	202,380	0	0	0
Worship	44,440	44,200	47,700	46,200
Compassionate Justice	127,209	131,000	131,000	131,000
Communications	38,261	57,800	57,800	57,800
Stewardship	13,889	21,000	21,000	21,000
Leadership	6,579	9,600	9,600	14,600
Youth	5,114	9,500	9,500	8,600
Ecumenical	35,719	77,350	51,750	50,750
	526,599	432,450	378,850	405,450

EVANGELICAL LUTHERAN CHURCH IN CANADA
PROPOSED 2018 REVISED OPERATING BUDGET

DESCRIPTION	2016	2017	2018	2018
	Actual	Revised Budget	Budget	Revised Budget
Support to Partners				
Global Mission Churches	70,000	80,000	80,000	83,500
Colleges & Schools	2,500	2,500	2,500	2,500
KAIROS	80,000	80,000	80,000	80,000
Justice Partners	9,000	9,000	9,000	9,000
Seminaries	33,200	34,000	34,000	34,000
Lutheran World Federation	49,687	50,000	50,000	50,000
World Council of Churches	10,000	10,000	10,000	10,000
Canadian Council of Churches	16,800	16,800	16,800	16,800
	271,187	282,300	282,300	285,800
Self Supported Activities				
Canada Lutheran	240,016	281,450	281,450	250,250
Convention	1,922	279,200	0	0
Youth Gathering & Project	457,723	35,000	405,000	576,919
Worship Conference	48,064	0	0	0
Diaconal Formation Event	12,121	1,000	1,000	1,000
Cora Martinson Memorial Fund	6,685	20,000	20,000	20,000
	766,531	616,650	707,450	848,169
Total Expenses	2,546,075	2,325,680	2,348,880	2,487,249
NET INCOME (LOSS)	(14,969)	(61,930)	(78,630)	(57,624)

EVANGELICAL LUTHERAN CHURCH IN CANADA PROPOSED REVISED 2018 CECF BUDGET						
DESCRIPTION	2015	2016	2017		2018	
	Actual	Actual	Budget	Revised Budget	Budget	Revised Budget
Revenues						
Mortgage Interest Income	133,083	76,570	71,900	81,000	10,000	37,000
Investment Income	34,715	521,012	503,600	451,742	451,742	451,742
National Initiatives Fund						
Canadian Mission Consultation Fee	0	0	3,500	0		
Mineral Rights	5,202	3,779	10,000	3,000	3,000	3,000
Total	173,000	601,361	589,000	535,742	464,742	491,742
Expenses						
Mortgage Interest Rebates	77,627	40,804	31,600	26,600	3,000	16,743
Interest Rebates to Synods	151,243	250,000	453,250	406,567	374,522	406,567
Administration	45,000	45,000	45,000	45,000	45,000	45,000
Real Estate Consultant	1,895	0	5,000	1,500	0	0
Database Programming	0	0	2,000	1,500	500	500
Corporation Filing Fee	146	0	150	150	0	0
Printing, Couriers & Mailing	0	281	200	200	300	300
National Initiatives						
New Mission Initiatives	533,666	500,000	500,000		250,000	250,000
CECF & Canadian Mission Meeting	11,081	26,131	14,000	20,000	22,000	23,000
Ecumenical Shared Ministries	0	0	2,000	2,000	2,000	2,000
National Initiatives Expenses	8,399	6,810	2,500	7,000	7,500	7,500
Mineral Rights Expenses	720	720	750	750	750	750
Total	829,778	869,746	#####	511,267	705,572	752,360
<i>Net Income (Loss) before following</i>	<i>(656,777)</i>	<i>(268,385)</i>	<i>(467,450)</i>	<i>24,474</i>	<i>(240,830)</i>	<i>(260,619)</i>
Gain on Sale of Property	53,074	0	0	0	0	0
Net Income (Loss)	(603,703)	(268,385)	(467,450)	24,474	(240,830)	(260,619)

EVANGELICAL LUTHERAN CHURCH IN CANADA PROPOSED 2018 REVISED LIFE BUDGET						
DESCRIPTION	2015	2016	2017		2018	
	Actual	Actual	Budget	Revised Budget	Budget	Revised Budget
Revenues						
Investment Income	(33,896)	131,130	124,000	130,000	131,130	131,130
Mortgage Interest Income	38,973	12,362	13,000	13,000	12,362	8,000
ELCIC Women of Faith Fund	41,023	39,603	42,640	44,500	39,603	45,500
Bequests	70,699	20,292			20,292	20,292
LIFE Fund Reserves *			55,750	127,800	55,675	64,753
Total	116,798	203,387	235,390	315,300	259,062	269,675
Expenses						
Interest Expense	22,416	14,516	8,800	12,000	14,516	5,000
Stewardship	7,500	10,000	10,000	10,000	10,000	10,000
Administration	45,000	45,000	45,000	45,000	45,000	45,000
ELCIC Women of Faith Fund	41,023	39,603	42,640	44,500	39,603	45,500
Program Grants *	55,103	49,753	25,000	33,000	49,753	49,753
Annuity Contracts *	6,013		12,450	4,000		5,000
Global Mission Partner Churches *	3,300	3,300	3,300	3,300	3,300	0
Special Projects *	17,982	2,622	15,000	87,500	2,622	10,000
LWF Endowment Fund	7,070	2,029			2,029	
Computer Programming	110	60	1,000	500	60	
Memberships	865	855	900	900	855	855
Printing & Mailing	489	237	600	500	237	50
Total	206,871	167,975	164,690	241,200	167,975	171,158
Net Income (Loss)	(90,073)	35,412	70,700	74,100	91,087	98,517

National Church Council – Talking Points

This document was created following the March 2018 ELCIC National Church Council (NCC) meeting at request of the council and contains a summary of key highlights. These notes are considered talking points and have been developed to assist you in your communication of the work of NCC. Note: This is an internal document and is not to be reproduced or shared.

NCC met March 1-3, 2018 in Winnipeg, MB. Council members participated in worship, Bible study, small group discussions and business.

Worship

- NCC members Cole Guenter and James Hendricksen led worship for this meeting, including opening and closing worship, along with morning and evening devotions.
- BC Synod Bishop Greg Mohr led Bible Study on Friday.

Strategic Planning

- At the September 2017 NCC meeting, council members began work on the 2017-2022 ELCIC National Office Strategic Plan.
- Since the September meeting, Officers and National Office staff did further work on this document. NCC members reviewed this work and affirmed the four priorities for the strategy, which are: Courageous Innovation, Reconciled Relationships, One Body Working Together, and Empowered Disciples, all to be attained through the lens of a clear theological identity.

Update on the 2019 ELCIC National Convention

- NCC members received a report on planning for the 2019 ELCIC National Convention which will take place July 11-13, 2019 at the University of Regina in Regina, Saskatchewan.
- The 2019 convention has a program similar to the 2017 convention and will start at noon on Thursday, July 11 and will end at 3:00 p.m. on Saturday, July 13.
- NCC approved fees for convention that are the same as those for 2017.
- Accommodations will be available at the University of Regina's Quad Residence.
- NCC members approved a job description for delegates. This came at the request of the council following the 2017 ELCIC National Convention where it was noted that there were a higher than usual number of first time delegates. The new National Convention job description will help identify the role of delegates at convention and aid in the election of delegates.
- Council members approved the theme for the 2019 convention - *Called to Journey Together: The Ministry of Reconciliation*

Changes to the Continuing Education Plan (CEP)

- NCC members approved an increase in the maximum Continuing Education Plan (CEP) Advanced-Study grants from \$5,000 to \$7,500 per member per year. The maximum allocation for a 10-year period was also increased to \$37,500. The amount

may depend on the overall availability of funds and number of applications. Consideration will be given to need.

ELCIC Inclusive Language Guidelines

- At the September 2017 NCC meeting, council members approved the creation of a working group to review the ELCIC's current Inclusive Language Guidelines which are over 30 years old, created in 1987.
- A draft was presented to NCC and affirmed. New guidelines reflect sensitivity to: Gender as a spectrum; Race; Sexuality; as well as Differently abled.

CLWR Memorandum of Understanding

- A new Memorandum of Understanding (MOU) between the ELCIC and Canadian Lutheran World Relief was presented to NCC. The new MOU is timely considering the start of a new Executive Director for the organization.
- We give thanks for the wonderful leadership Robert Granke has provided to the organization and offer our prayers on his retirement. At the same time, we welcome Rev. Karin Achtelstetter and look forward to our ongoing partnership in the ministry of CLWR.

Report from Faith, Order and Doctrine (FOD)

- In May 2015, the NCC directed the Faith, Order and Doctrine Committee (FOD) to study orders of ministry with particular attention to diakonia and Diaconal Ministry. The *Orders of Ministry Study Guide* was prepared and made available for churchwide reflection and study. Responses to this document were required by September 2017.
- Following careful review and consideration of the feedback, FOD prepared and presented the following document to NCC at the March 2018 meeting: *Public Ministry in the ELCIC – A Preliminary Draft*
- The church is once again invited to share feedback on this document. Responses are required by September 30, 2018. Information is available on the ELCIC website.

Guidelines for Authorized Lay Ministry

- Council approved Guidelines for Authorized Lay Ministry. This document provides guidelines to support the ELCIC Policy Regarding Authorized Lay Ministries. It is also intended to assist Synodical Bishops, congregations, Authorized Lay Ministers and Mentors in the selection, preparation, mentoring and continued learning of Authorized Lay Ministries.

Allocation of CECF to Synods

- Council approved the allocation of 90% of CECF interest investment income to support ministry in the synods. The remaining 10% has been added to a fund to allow for the stabilization of grant money in times of fluctuating interest rates.

2018 National Gatherings

- There are two national gatherings this year. Both are being planned jointly with the Anglican Church of Canada. They are as follows:
 - National Worship Conference: July 16-19, Victoria, British Columbia

- Theme: Responding to Disaster – Prayer, Song, Presence
- www.nationalworshipconference.org
- Canadian Lutheran Anglican Youth Gathering: August 15-19, Thunder Bay, Ontario
 - Theme: threads
 - www.claygathering.ca

Upcoming NCC Meetings

- September 6-8, 2018 – Winnipeg, MB
- March 7-9, 2019 – Winnipeg, MB
- July (before and after National Convention) – Regina, Saskatchewan
- September 5-7, Winnipeg, MB