

Evangelical Lutheran Church in Canada
Minutes of the National Church Council Meeting
March 8-10, 2019
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. Íris Kristjánsdóttir Pat Lovell Les Pearson Curt Satre
Synod Bishops:	Bishop Sid Haugen, SK Synod Bishop Larry Kochendorfer, ABT Synod Bishop Greg Mohr, BC Synod	Bishop Michael Pryse, Eastern Synod Bishop Jason Zinko, MNO Synod
Staff:	Trina Gallop Blank, Assistant to the Bishop, Communications and Resource Generation Rev. Paul Gehrs, Assistant to the Bishop, Justice and Leadership Rev. André Lavergne, Assistant to the Bishop, Ecumenical and Interfaith Rev. Lyle McKenzie, Assistant to the Bishop, Worship Deacon Gretchen Peterson, Assistant to the Bishop, Youth Ministry Kyle Giesbrecht, Director of Finance and Administration Desiree Mendoza, Meetings and Communications Coordinator	
Guest:	Rev. Michael Kurtz, FOD Committee Chair (<i>March 9 only</i>)	
Regrets:	Rev. Jeff Smith	

FRIDAY, MAR. 08, 2019, 5:30 P.M.

Opening Worship

Led by meeting chaplain Rev. Íris Kristjánsdóttir.

Vice-Chair Sheila Hamilton called the meeting to order.

Welcome & Check-In

Bishop Susan Johnson informed NCC regarding Rev. Jeff Smith's absence from the NCC meeting.

Agenda

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

Declaration of Conflicts of Interest—No conflicts declared.

M/S That NCC approves the September 6–8, 2018 NCC meeting minutes. **CARRIED.**

M/S That NCC approves the e-vote meeting minutes (December 10 and 18, 2018).

CC-2019-01 “That NCC appoints Rev. Tyler Gingrich (MNO) to the 2019 Committee on Nominations to fill the vacancy created by the resignation of Bishop Jason Zinko.”
CARRIED.

CC-2019-02 “That NCC issues a Call to Special Service to Rev. Mark Kalvaitis to serve as a Chaplain to the Canadian Armed Forces.” **CARRIED.**

Report of the National Bishop

Church Extension and Capital Fund (CECF)

CC-2019-03 That NCC approves the amendments to the Church Extension and Capital Fund Management Handbook, Section C. II as follows:

A. Criteria

1. Funds are to be used for Canadian Missions Initiatives in the synod or in cooperation with other synods.
2. Canadian Missions Initiatives are activities, carried out through congregations, areas, ministries, or other bodies (hereinafter “ministries”), that *seek* to explore what God is up to in local communities and neighbourhoods and *learn* what it means to participate in God’s mission in the world today.
3. Applications are expected to meet one or more of the following criteria:
 - a) are exploratory and experimental in nature;
 - b) seek to address a challenge you are facing in your context in relation to the Church’s mission for which a way forward is not easily discernible;
 - c) seek to develop relationships with others in local communities and neighbourhoods;
 - d) encourage participation in God’s mission in local communities and neighbourhoods.

B. Examples

1. Some examples of Canadian Missions Initiatives are:
 - a) holding events that enable ministries to explore relationships with, and learn about, their communities and neighbourhoods;
 - b) exploring new and creative ways of starting and supporting faith communities;
 - c) joining in, participating in, and cooperating with other groups in the neighbourhood or community for a common purpose;
 - d) exploring public attitudes and perceptions of the church through interaction with neighbours and community members;
 - e) forming, educating and/or preparing laity and rostered leaders for the work of discerning and participating in God’s mission in the world;

- f) staffing to create, lead, and guide missional transformation processes;
- g) providing internship placements in ministry sites that provide good opportunities for mentoring missional leaders;
- h) supporting and equipping ministry areas to be discerning and learning communities which seek to join God's Spirit at work;
- i) telling stories of Canadian Mission Initiatives using various media.

C. Responsibilities

1. Grant recipients are expected to report learnings to the synod and synods will report to the CECF Advisory Board.
2. The report will include a financial accounting for grant funds used and any unused funds are to be returned to the synod.

CARRIED.

Inclusive Vision of the Church

CC-2019-04 That NCC approves and recommends for adoption to the 2019 National Convention the following Resolution on Respect for LGBTQ2SIA+ Persons¹.

That the 2019 National Convention

- affirms the ELCIC's 2011 commitment to Uphold Dignity:
*This church upholds the dignity of all people. We recognize the image of Christ in every person and serve that person as Christ himself. In meeting diverse people, we bring with a core sense of respect for the value of each person as a unique child of God.*²
- recognizes that meeting diverse peoples and forming a truly inclusive community is a journey of discovery that will include moments of discomfort and anxiety.
- affirms that 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.

That the National Convention encourages the National Church to:

- engage in practices that more fully enable all people, regardless of their sexual orientation, gender identity and/or gender expression to live as members of the body of Christ and as co-workers in ministry, and to help nurture discipline in the image of God;
- speak out against instances of hatred and discrimination based on sexual orientation, gender identity and gender expression, and to advocate for the rights of LGBTQ2SIA+ communities.
- gather and promote resources for resources for education and deeper understanding of diversity, sexual orientation, gender identity, gender expression and LGBTQ2SIA+ communities.
- advocate for youth access to mental health services.

That the ELCIC encourages congregations, faith communities, ministry organization, areas, and synods to:

- engage in practices that more fully enable all people, regardless of their sexual orientation, gender identity and/or gender expression to live as members of the body of Christ and as co-workers in ministry, and to help nurture discipline in the image of God;

- create safe space and help diverse people of faith to meet and to form community.
- work with mental health agencies and groups in the community to support youth who are struggling with issues of sexual orientation, gender identity and/or gender expression;

That the ELCIC encourages individual members to:

- find ways to build relationships with, and affirm respect for, diverse communities.
- welcome people with words and actions that actively redirect the variety of identities we have come to know within our context.
- speak out against instances of hatred and discrimination based on sexual orientation, gender identity and gender expression, and to advocate for the rights of LGBTQ2SIA+ persons in our communities.

CARRIED.

Rationale

The 2011 ELCIC Social Statement on Human Sexuality identified principles for, and made commitments to, addressing issues of human sexuality. Since that time, there has been an increased consciousness of issues of gender identity, gender expression, and ongoing issues of harassment (eg. #metoo). The ELCIC Strategic Plan calls on the ELCIC to work for an *inclusive vision of the church*, to *work with diverse allies* and to seek *systemic change*.

Finding ways to fully respect each other, in all our diversity, is a matter for ongoing learning, conversation, action, and advocacy. This resolution encourages us along this path.

*Indigenous Justice and Reconciliation
Challengers of racism and privilege
Work with diverse allies*

On January 17, 2019 the National Bishop issued a Statement of Support for Indigenous Rights and Solidarity with Indigenous Peoples.

www.elcic.ca/news.cfm?article=513

On February 7, 2019, the National Bishop joined other ecumenical church leaders in a letter sent to all senators, encouraging support for Bill C-262, The United Nations Declaration on the Rights of Indigenous Peoples Act.

www.kairosCanada.org/ecumenical-letter-senators-bill-c-262

¹ LGBTQ2SIA+ is an acronym that referring to: L = Lesbian, G = Gay, B = Bisexual, T = Trans / Transgender, Q = Queer, 2S = Two Spirited (used in some Indigenous communities), I = Intersex, A = Asexual, + = all other identities who associate with the community but who are not named. This acronym may change from time to time, region to region and context to context as diverse people claim particular identities, titles, and pronouns.

¹ 2011 ELCIC Social Statement on Human Sexuality

Four-Way Full Communion

CC-2019-05 That NCC approves and recommends for adoption to the 2019 National Convention that based upon the witness of the *Memorandum of Mutual Recognition of Relations of Full Communion* (Niagara Falls ON, 2018), the Evangelical Lutheran Church in Canada affirms that a relationship of Full Communion exists among the four churches governed by either Called to Common Mission (USA, 1999 & 2000) or the Waterloo Declaration (2001) and that this affirmation shall have full effect upon the completion of a similar action in each of our three partner churches. **CARRIED.**

(See Appendix A: Memorandum of Mutual Recognition of Relations of Full Communion)

Muslim-Christian Relations

CC-2019-06 That NCC approves and recommends for adoption to the 2019 National Convention that the Evangelical Lutheran Church in Canada expresses its gratitude for, and accepts the gift of, *A Common Word between Us and You* offered by global Muslim religious leaders in 2007/8 via The Royal Aal al-Bayt Institute for Islamic Thought, Jordan; and the Evangelical Lutheran Church in Canada joins other national and international Christian churches and leaders as signatories to *A Common Word between Us and You* via the signature of our National Bishop; and that the Evangelical Lutheran Church in Canada, in partnership with the Anglican Church of Canada, jointly initiate a program of resourcing and supporting Christian-Muslim engagement in receptive communities across Canada, based on the model of *A Common Word* and the various expression of it. **CARRIED.**

(See Appendix B: A Common Word between Us and You)

Consultation on Leadership

Joint Anglican Lutheran Commission (JALC)

CC-2019-07 That NCC approves and recommends for adoption to the 2019 National Convention that the Evangelical Lutheran Church in Canada accepts the Report of the Joint Anglican-Lutheran Commission (JALC) with deep gratitude for JALC's witness and initiative and that this convention renews the JALC mandate to 2022 for a Commission of similar size and composition which includes some new and some existing members and that the Commission shall host a joint meeting of the Commission and the Lutheran-Episcopal Coordinating Committee once in the triennium. **CARRIED.**

(See Appendix C: Report of the Joint Anglican-Lutheran Commission)

World Council of Churches

CC-2019-08 That the National Church Council of the Evangelical Lutheran Church in Canada affirms the *Arusha Call to Discipleship* which emerged from the World Council of Churches' Conference on World Mission and Evangelism sponsored by the WCC's Commission on Witness and Evangelism (March 2018); and that the *Arusha Call to Discipleship* serves the Evangelical Lutheran Church in Canada to undergird our reflection and efforts around discipleship, witness and evangelism; and that our National Bishop participates in the creation and publication of a joint letter of endorsement with the presiding bishops of the Anglican Church of Canada, The Episcopal Church (USA) and the Evangelical Lutheran Church in America. **CARRIED.**

(See Appendix D: Arusha Call to Discipleship)

CC-2019-09 That NCC approves and recommends for adoption to the 2019 National Convention the following *Resolution on Single-Use Plastic*.

That the ELCIC National Convention:

- recognizes that there is growing concern about the ecological impact of the production, consumption and disposal of many plastic products, particularly single-use plastics.
- acknowledges there are members of our communities who may require access to single-use plastic items in order to insure their full inclusion in community.
- encourages congregations, faith communities, ministry organizations, areas, and synods to reduce the use of simple-use plastic products.
- encourages individual members to reduce their reliance on single-use plastic products.
- encourages the National church to identify and promote resources aimed at supporting local efforts toward plastic reduction.
- embraces an ongoing call to be mindful stewards of Creation and to seek a healthy relationship with the earth.

CARRIED.

Rationale:

Plastic products are produced from oil, a non-renewable resource. Single-use plastics are those items that are used only once before being thrown away. This includes products such as plastic bags, straws, coffee stirrers, soda and water bottles and food packaging.

While some plastic products are recycled, most end up in landfills or in the ocean. Plastic is not biodegradable. It breaks down over a long period of time into smaller pieces; these pieces have been known to make their way into food chains and water supplies. Dramatically, in the ocean, some plastics have clumped together into large floating islands of garbage. Moreover, plastic is not easily recycled into new products.

We are a long way from eliminating the use of all plastics. Choosing to reduce the consumption of single-use plastic is a step toward sustainability. The resolution seeks to respects the need for products that promote health and inclusion, while challenging us to reflect on how changes in personal habits may contribute to a reconciled relationship with the earth.

Our Full Communion Partner, the Anglican Church of Canada, will likely be considering a similar resolution during the 2019 General Synod.

CC-2019-10 That NCC approves and recommends for adoption to the 2019 National Convention the following *Resolution on Investigating becoming Carbon Neutral*.

That the ELCIC acknowledges the call by the 2017 Lutheran World Federation (LWF) Assembly for “the global communion to strengthen its efforts even more for climate justice;” and the call “for the LWF to be carbon neutral by 2050.” The National Convention directs the National

Church Council to investigate what would be required for the ELCIC to be carbon neutral by 2050, and to report to the 2022 National Convention. **CARRIED.**

M/S That NCC approves and recommends for adoption to the 2019 National Convention the following *Resolution on becoming Greening Faith Communities*

That the ELCIC joins the 2017 Lutheran World Federation Assembly in “affirming the fact that the global ecological crisis, including climate change, is human-induced. It is a spiritual matter. As people of faith, we are called to journey together toward a healthy relationship with the earth.” and in “affirming its commitment to implementation of the Sustainable Development Goals (SDGs). “Creation not for sale” points out our responsibility to care and to maintain God’s creation, and our needed efforts to advocate for climate justice.”

That the National Convention:

- encourages congregations, faith communities, ministry organizations, areas, and synods to participate in the *ELCIC Stewardship of Creation: Greening Faith Communities* program as an expression of commitment to stewardship of creation.
- encourages individual members to reduce their personal carbon footprint.
- expresses its appreciation to the congregations who are currently accredited as greening congregations.
- encourages the National church to identify and promote resources aimed at supporting local efforts toward reducing carbon footprints.
- directs the National Bishop write to the Prime Minister of Canada to communicate the urgent need for climate justice, the importance of low carbon development, the critical need to keep global warming below 1.5°C and value to funding climate resiliency for farmers in Canada and around the world.

M/S That the motion be tabled until unfinished business. **CARRIED.**

Rev. Chris Bishop, Rev. Paul Gehrs and Bishop Greg Mohr will work on the language.

Continuing Education Plan (CEP)

M/S That the Continuing Education Plan (CEP) section 2.1 be amended by adding the sentence: When a member is on a parental leave or a short-term disability leave, the employer will not be required to make CEP contributions.

M/S That NCC refers back the CEP Section 2.1 motion to PCLM for further clarification of the leaves. **CARRIED.**

CC-2019-11 That NCC approves the amendment of Continuing Education Plan (CEP) section 2.5 by adding the sentence “Accumulated study leave cannot be used at the end of employment.” **CARRIED.**

Church Extension and Capital Fund (CECF) Investment Stability Reserve

CC-2019-12 That NCC approves the payout of \$200,000 from the CECF Investment Stability Reserve for 2018. Synod payments are:

British Columbia	\$27,435
Alberta and the Territories	\$36,744.33
Saskatchewan	\$38,497.54
Manitoba/Northwestern Ontario	\$33,730.42
Eastern	\$63,592.71

CARRIED.

CECF Mortgage Rebate

CC-2019-13 That NCC approves the CECF mortgage rebate of \$16,755.89 to Glory, Sherwood Park. **CARRIED.**

National Worship Conference (NWC) – Memorandum of Understanding between ACC and ELCIC

CC-2019-14 That NCC approves the Memorandum of Understanding between the Anglican Church of Canada (ACC) and the Evangelical Lutheran Church in Canada (ELCIC) for National Worship Conference (NWC). **CARRIED.**

(See Appendix E: Memorandum of Understanding – National Worship Conference)

Closing Worship

The meeting chaplain led the group in Closing Prayer.

Meeting adjourned.

SATURDAY, Mar. 09, 2018, 9:00 A.M.

Opening Prayer

Led by the meeting chaplain.

Reports of the Synod Bishops

Review of Minutes of Synod Council Meetings

Report of the Conference of Bishops

Bishop Greg Mohr presented the Conference of Bishops (COB) Report to NCC.

2019 Guidelines for Retired Rostered Ministers

CC-2019-15 That NCC adopts the revised *2019 Guidelines for Retired Rostered Ministers*.

CARRIED.

(See Appendix F: 2019 Guidelines for Retired Rostered Ministers)

Report of the Council of General Synod (CoGS)

Cynthia Haines-Turner presented the report of the Council of General Synod (CoGS) to NCC. Words of appreciation and acknowledgment were given to Cynthia by Bishop Susan Johnson and Pat Lovell on behalf of NCC, for her years of service on the National Church Council. A token of appreciation was presented.

Officers Report

The Officers Report was presented by National Secretary Linda Grainger.

In-Camera Session – National Bishop’s Evaluation

(Break)

Audit Committee Report

Faith, Order and Doctrine (FOD) Committee Report

Rev. Michael Kurtz, Chair of the FOD Committee presented the report to NCC. National Office staff Rev. André Lavergne presented the motions to NCC.

CC-2019-16 That NCC approves and recommends for adoption to the 2019 National Convention that “the ELCIC recognizes that “ordination” is the rite which marks and celebrates the acceptance of a first call into public ministry of a deacon, a bishop or a pastor. **CARRIED.**

CC-2019-17 That NCC approves and recommends that the 2019 National Convention request the Program Committee for Worship to develop a unified *rite of ordination* containing alternative and variable pieces appropriate to the ordination of a deacon, a pastor or a bishop. **CARRIED.**

CC-2019-18 That NCC approves and recommends to the 2019 National Convention that the ELCIC authorizes deacons to preside at weddings or funerals with the permission of the synodical bishop. Normally, a pastor presides at weddings and funerals by virtue of their call to a particular congregation or similar setting. Normally, a deacon’s invitation to preside at a wedding or funeral emerges from those relationships formed while exercising their ministry in the setting into which they are called.” **CARRIED.**

CC-2019-19 That NCC approves and recommends to the 2019 National Convention that *Reimagining Our Church – Public Ministry in the ELCIC*, be referred to the Program Committee for Leadership for Ministry for review and revision when necessary of (1) *ELCIC Candidacy Manual* and (2) the policies regarding *Authorized Lay Ministries, Synodically Authorized Lay*

Ministry of the Word and the Alternative Route for Admission to the Roster of Ordained Ministers. **CARRIED.**

CC-2019-20 That NCC approves and recommends that the 2019 National Convention refers *Reimagining Our Church – Public Ministry in the ELCIC*, to ELCIC synods and seminaries to help inform their preparation of candidates for public ministry in the ELCIC. **CARRIED.**

CC-2019-21 That NCC approves and recommends to the 2019 National Convention the document *Reimagining Our Church – Public Ministry in the ELCIC* and that NCC shares this document with ELCIC pastors, deacons and bishops; with ELCIC synods, congregations and other ministry setting; with ELCIC seminaries and schools; with the Deaconess Community of the ELCA and Lutheran and Diaconal Association; with The Lutheran World Federation and with the Lutherans and ecumenical partners. **CARRIED.**

(See Appendix G: Reimagining Our Church – Public Ministry in the ELCIC)

(See Supplementary Attachment: Reimagining Our Church – Reader’s Guide)

CC-2019-22 That NCC requests the Constitution Committee to review the ELCIC Constitution and Bylaws and replace terminologies such as “ordained minister” with “pastor” or “bishop”. “deacon” to replace “diaconal minister,” and “ordination” to replace “consecration,” and bring draft revisions to the 2019 National Convention. **CARRIED.**

One Body Working Together

National Secretary Linda Grainger presented the document to NCC to replace 95-11.

M/S That NCC approves the document “One Body Working Together.”

M/S That the motion be tabled until unfinished business. **CARRIED.**

Rev. Jane Gingrich, Bruce Cook and Rev. Paul Gehrs to work on revisions.

(Lunch)

Bible Study

Bruce Cook led the Bible Study at NCC.

Constitution Committee Report

National Secretary Linda Grainger presented the report of the Constitution Committee to NCC.

Summary of Changes to ELCIC Constitution (Adding Corporate Bylaws)

CC-2019-23 That NCC approves the amendments to the *ELCIC Constitution* and recommends them to the 2019 National Convention for adoption. **CARRIED.**

(See Appendix H: ELCIC Constitution and Corporate Bylaws)

Summary of Changes to ELCIC Administrative Bylaws

CC-2019-24 That NCC approves the amendments to the *ELCIC Administrative Bylaws* and refer them to the 2019 National Convention for adoption. **CARRIED.**

(See Appendix I: ELCIC Administrative Bylaws)

(Break)

Governance Committee Report

Vice-Chair Sheila Hamilton presented the report of the Governance Committee to NCC.

ELCIC Governance Manual

M/S That NCC approves the amendments to the ELCIC Governance Manual.

M/S That NCC amends the amendment on page 21, GP 1.5 of the ELCIC Governance Manual to read “Members are encouraged to provide notice of new proposed agenda items at least seven days in advance of the meeting.” **CARRIED.**

CC-2019-25 That NCC approves the amendments to the *ELCIC Governance Manual* as amended. **CARRIED.**

(See Appendix J: ELCIC Governance Manual – Revised 2019)

Strategic Planning Review Process

CC-2019-26 That NCC undertakes a review of the strategic planning processes including development, implementation and monitoring to enable the Council to better answer the question, “What services shall this church deliver to which people in what places and in what order or priority?”. This review is to be done by a taskforce consisting of the National Bishop, and two non-officer members of NCC. The taskforce is to report their findings to NCC by the September, 2020 meeting. **CARRIED.**

***Note:** Appointment of task force for the Strategic Planning Review Process will be done at the September, 2019 NCC meeting.*

Finance Committee Report

National Treasurer Ken Day presented the report of the Finance Committee to NCC.

Revised 2019-2022 Operating Fund Budget

CC-2019-27 That NCC approves the revised 2019 Operating, CECF and LIFE budgets. **CARRIED.**

(See Appendix K: ELCIC Operating, CECF and LIFE Budgets)

CC-2019-28 That NCC approves and recommends for adoption to the 2019 National Convention, the 2020-2022 Operating, CECF and LIFE budgets. **CARRIED.**

(See Appendix K: ELCIC Operating, CECF and LIFE Budgets)

(Dinner)

Vice-Chair Sheila Hamilton called the meeting to order.

Women of Faith Fund

NCC liaison to the Women of Faith Fund, Bruce Cook, gave an oral report to NCC.

2019 National Convention

The National Office staff gave an oral presentation of the plans for the 2019 National Convention. Trina Gallop Blank presented the newly designed National Convention logo and the rationale behind the design; Rev. Paul Gehrs presented the lineup of speakers or presenters; and Kyle Giesbrecht presented the key personnel working behind-the-scenes. In addition, National Bishop Susan Johnson provided updates on the National Convention agenda.

Leadership Award

Trina Gallop Blank presented the criteria for the Leadership Award. There were two nominees for this convention year's Leadership Award namely Carolyn Ethier and Glenn Harvey. Voting for the successful recipient of this convention year's Leadership Award took place through paper balloting.

The successful recipient of the Leadership Award to be given at the 2019 National Convention is Carolyn Ethier.

Living Our Faith: *Pray, Read, Worship, Love.*

Bishop Susan presented her report on Living Our Faith: *Pray, Read, Worship, Love.*

Code of Conduct for Participants in Events Organized by the ELCIC

Bishop Susan Johnson presented the report on the *Code of Conduct*.

CC-2019-29 That NCC adopts the *Code of Conduct for Participants in Events Organized by the ELCIC "Code of Conduct"*. **CARRIED.**

(See Appendix L: Code of Conduct for Participants in Events Organized by the ELCIC "Code of Conduct")

Mutual Ministry Task Force Report

Rev. Paul Gehrs and Pat Lovell presented the *ELCIC Mutual Ministry Guide to NCC*.

CC-2019-30 That NCC adopts the *ELCIC Mutual Ministry Guide 2019*. **CARRIED.**

(See Appendix M: ELCIC Mutual Ministry Guide 2019)

Closing Worship

The meeting chaplain led the group in Closing Prayer.

Meeting adjourned

SUNDAY, MAR. 10, 2019, 9:00 A.M

Opening Prayer

Led by the meeting chaplain.

Unfinished Business—

Youth Representation at National Convention

Cole Guenter presented the report of the Youth Representation Task Force which included Bishop Jason Zinko, Gretchen Peterson, Jeff Buhse and Bruce Cook.

Recommendation:

1. Continue With a 10-person Youth Delegation, available to people ages 14-19 as of the first day of National Convention.

Mandate 20 percent of the remaining 140 delegates to be people 20-30 years of age as of the first day of National Convention.

2. In making the age range for the Youth Delegation 14-19, the task force recommends continuing to use the term “youth” for this demographic.

(excerpt from page 3)

If this recommendation is implemented, the breakdown of the 150 delegates would be as follows:

- 10 youth delegates
- 28 delegates between the ages of 20 and 30 (minimum)
- 112 delegates over the age of 30 (maximum)

150 delegates (with 30 delegates, ages 16-30)

M/S That NCC approves the allocation of delegates to the National Convention be as follows: maximum of 70 lay; maximum of 50 rostered; and a maximum of 30 delegates 16-30 year-olds.

DEFEATED.

M/S That NCC approves that the elected or appointed voting delegates shall be 90 lay and 60 rostered; 30 of which shall be 16-30 years of age.”

*NCC approved this in principle and asked the Constitution Committee to work on wording for the Administrative Bylaws to be reviewed as an e-vote and be recommended to the 2019 National Convention.

Revision to the Greening Communities

CC-2019-31 That NCC approves and recommends for adoption to the 2019 National Convention the following *Resolution on becoming Greening Faith Communities*:

That the ELCIC joins the 2017 Lutheran World Federation Assembly in “affirming the fact that the global ecological crisis, including climate change, is human-induced. It is a spiritual matter. As people of faith, we are called to journey together toward a healthy relationship with the earth.” and in “affirming its commitment to implementation of the Sustainable Development Goals (SDGs). “Creation Not for Sale” points out our responsibility to care and to maintain God’s creation, and our needed efforts to advocate for climate justice.”

That the National Convention:

- encourages congregations, faith communities, ministry organizations, areas, and synods to participate in the *ELCIC Stewardship of Creation: Greening Faith Communities* program as an expression of commitment to stewardship of creation.
- encourages individual members to reduce their personal carbon footprint.
- expresses its appreciation to the congregations who are currently accredited as greening congregations.
- encourages the National church to identify and promote resources aimed at supporting local efforts toward reducing carbon footprints.
- directs the National Bishop to write to the Prime Minister of Canada to communicate the urgent need for climate justice, the importance of low carbon development, the critical need to limit global temperature increases to below 1.5°C above preindustrial levels, as outlined in the Paris Agreement (COP 21), and the value of funding climate resiliency initiatives for farmers in Canada and around the world.

CARRIED.

Rationale:

The LWF Assembly, referring to the COP21 resolution—the Paris Agreement—the Assembly reminds the member churches about their responsibility and needed efforts to advocate for climate justice, especially in terms of engaging governments for low carbon development and urging them to keep global warming below 1.5°C.

<https://www.lwfassembly.org/en/resolution-climate-change>

The Paris Agreement central aim is to strengthen the global response to the threat of climate change by keeping a global temperature rise this century well below 2 degrees Celsius above pre-industrial levels and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius. Additionally, the agreement aims to strengthen the ability of countries to deal with the impacts of climate change. To reach these ambitious goals, appropriate financial flows, a new technology framework and an enhanced capacity building framework will be put in place, thus supporting action by developing countries and the most vulnerable countries, in line with their own national objectives. The Agreement also provides for enhanced transparency of action and support through a more robust transparency framework.

<https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement>

One Body Working Together

Bruce Cook presented the recommendations of the Task Force who worked on the language question; column reordering and subtitle for the document *One Body Working Together*.

That *One Body Working Together* (Tab 40) be amended in the following ways:

That the new title is ***Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together***.

That the columns be realigned from National Church / Synod / Faith Communities to **Faith Communities / Synods / National Church**

That the Faith Communities bullet on National Convention, (Witness, page 2 bottom line) be amended to read: **support elected or appointed delegates to participate in National Convention and receive and discuss the information shared with faith communities upon their return.**

That the bullets under SERVICE (page 3-t4) be amended by adding the **underlined words**:

FAITH COMMUNITIES	SYNODS	NATIONAL CHURCH
<u>challenges the causes and responds to the consequences of human suffering and poverty by promoting and supporting the work of CLWR</u>	<u>Promote and encourage support of CLWR</u>	<u>Work in partnership with CLWR through a Memorandum of Understanding and be responsible for Board appointments</u>
Engage in issues and projects within their local context and provide a unified voice and action	Support national advocacy priorities, identify synodical advocacy issues and promote their support	Create public policies and identify advocacy issues which are priorities for the ELCIC.
Work to build <u>ecumenical and interfaith</u> relationships within their own communities	Support and encourage participation in ecumenical <u>and interfaith</u> relationships including shared ministry	<u>Support ecumenical and interfaith relationships by</u> setting policies and guidelines; and by supporting partnerships...which provide ecumenical support and strengthen...
Support Synodical and National Church global partners and connections as well as establish their own global partner congregations and global projects for their local context	Develop companion partners under the National Church's global mission policies and guidelines.	<u>Support global mission by</u> setting policies and standards to be observed in connection to partner churches and organizations in a global context

CC-2019-32 That NCC approves and recommends for adoption to the 2019 National Convention the following Resolution: That the 2019 National Convention rescinds Convention action NC 1995-11 National and Synodical Responsibilities. That the National Convention adopts the document *Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together* (Tab 40) as amended. **CARRIED.**
(See Appendix N: Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together) – Revised & formatted version to be made available soon.

Letters from Rev. Kenn Ward and Les Pearson

That NCC defer these items to its next meeting in September, 2019.

Talking Points

- Excitement on Convention Planning and increase in the number of youth representation
- Single-use plastic
- Mutual Ministry Guide
- The work of the Faith, Order and Doctrine (FOD) Committee

Meeting Evaluation

Request to avoid DST.

NEXT MEETINGS

2019

July 10 & 13, 2019 (Room LC100, Main Floor, Luther College at the University of Regina)

Chaplain: Bishop Larry Kochendorfer

September 5-7, 2019

Co-Chaplains – Rev. Jane Gingrich, Bruce Cook and Rev. James Hendricksen (to provide as back-up)

Bible Study – Rev. Íris Kristjansdottir

2020

March 6-8, 2020

September 3-5, 2020

Closing Worship

The meeting chaplains led the group in Closing Worship.

Meeting Adjourned

Mutual Recognition of Relations of Full Communion

Evangelical Lutheran Church in Canada

M/S/C that NCC approve and recommend for adoption to the 2019 ELCIC National Convention that based upon the witness of the *Memorandum of Mutual Recognition of Relations of Full Communion* (Niagara Fall ON, 2018), the Evangelical Lutheran Church in Canada affirms that a relationship of Full Communion exists among the four churches governed by either *Called to Common Mission* (USA, 1999 & 2000) or the *Waterloo Declaration* (2001) and that this affirmation shall have full effect upon the completion of a similar action in each of our three partner churches. (NCC March 8, 2019)

Memorandum of Mutual Recognition of Relations of Full Communion

Between the Churches of *Called to Common Mission*
(The Episcopal Church and the Evangelical Lutheran Church in America)

And

The Churches of *Called to Full Communion: The Waterloo Declaration*
(The Anglican Church of Canada and the Evangelical Lutheran Church in Canada)

Background

In 1987, building on ecumenical agreements both local and global, the Anglican-Lutheran International Continuation Committee met in Niagara Falls, Canada, for a consultation on *episcopate*.¹ Consideration of recommendations to churches from the *Niagara Report* helped result in *The Porvoo Common Statement* (1992), the basis for the Porvoo Communion now including churches from Great Britain and Ireland, the Nordic region, the Baltic countries and Iberia.

A few years later, continuing theological discussions led first in the United States to *Called to Common Mission* (CCM), adopted by the 1999 Churchwide Assembly of the Lutheran Church in America (ELCA) and the 2000 General Convention of the Episcopal Church (TEC), and then in Canada to *Called to Full Communion: the Waterloo Declaration*, approved by the National Convention of the Evangelical Lutheran Church in Canada (ELCIC) and the General Synod of the Anglican Church of Canada (ACC) in 2001. These agreements establish what are the three principal full communion relationships between member churches of the Anglican Communion and of The Lutheran World Federation: A Communion of Churches.

¹Essential texts are collected in Sven Oppegaard and Gregory Cameron, eds., *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002*, LWF Documentation 49 (2004) and on multiple sites online.

The third Anglican Lutheran International Commission (ALIC III), recognizing the contextual specificity of each agreement, acknowledged that it is “difficult to envisage at this stage” how to move toward “a relationship of (full) communion at the global level.” Yet the Commission identified steps forward which could be taken at once; for example, “on the basis of an agreement entered into by a sister church, and reviewed by international bodies, those who come from a church of that region might be considered in communion with all other churches that have the same kind of agreement.”²

Commending ALIC’s guidelines, the Anglican Consultative Council 16, meeting in Zambia in 2016, encouraged “steps in North American, British and Irish Anglican churches to bring the three regional agreements of Communion into relationship with each other.”³

Rationale

Taking next steps forward seems particularly achievable and important in the North American context.

- Almost twenty years of experience living into full communion has enriched the lives of the four churches in ways from which there is no turning back. While there are of course challenges from sharing geographical territory, the churches of Waterloo and of CCM face together many common cultural realities. Despite their different histories, they increasingly have in common the roles of “minority churches” in their contexts.

As full communion partners, Lutherans and Episcopalians/Anglicans in each country have walked with one another in times of joy and celebration and in times of sorrow and trial. They have collaborated in a wide range of ministries, been enriched when consulting one another’s wisdom, joined together in worship and advocacy, exchanged ordained leadership and established friendships at all levels. There is strong affirmation for the already existing relationships across national borders between TEC and ACC and between ELCIC and ELCA, including the exchange of clergy, and the equally strong relationship between ELCA/TEC and ELCIC/ACC with the sharing of ordained/rostered clergy between Episcopalians and Lutherans in the USA and between Lutherans and Anglicans in Canada.

Furthermore, these four churches are increasingly mindful of the wisdom of Indigenous Peoples who have continually inhabited the land that many call Turtle Island, also now known as North America. These First Peoples are not and have not been divided by national borders established by colonialist power; many hold to the Indigenous principle that “on this land we are all related” – an invitation for all to work toward more responsible, reciprocal, and loving relationships.

²*To Love and Serve the Lord: Diakonia in the Life of the Church: The Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III) (2012) 52.* <https://www.lutheranworld.org/content/resource-love-and-serve-lord-diakonia-life-church>.

³Anglican Consultative Council Resolution 16.18, “Anglican-Lutheran Relations,” <http://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-16/resolutions.aspx#s18>.

While the shape of shared life is distinctive in each country and embraces great local diversity, both CCM and Waterloo extended invitations to common mission which have borne significant fruits, both expected and unanticipated. As the times of Interim Eucharistic Sharing, practiced in both countries, helped strengthen the hope for full communion, so also the experiences of full communion have strengthened the desire not to remain fixed in what has already been realized. Even more than when full communion relations were established, “We are ready to be co-workers with God in whatever tasks of mission serve the Gospel.”⁴

- Already the deepening relations between the Waterloo churches and between the CCM churches have reached across the national boundary to create relationships and structures among all four churches.

The four heads of churches have established the practice of regular meetings, and annually they cooperate on a seasonal devotional series. The coordinating committees in each country exchange representatives and meet together on a regular basis every few years. In these contexts, it is easy to forget that there is no formal link between the two agreements of full communion.

- At the same time, changes brought with easier international communication and travel also push against the limits of the existing agreements. A notable example concerns “orderly exchange” of ministry. Increasingly, each church encounters ministry situations which would welcome procedures for orderly exchange with persons not only from the bilateral partner but from the church of that communion in the other agreement.

Currently, among the four Waterloo and CCM churches, each church is in full communion with two of the others - but not with the third (not with the church from the other tradition and in the other country). Increasingly, this is experienced as theologically unnecessary, missionally costly, and jarring. It is time for these churches explicitly to recognize one another’s full communion agreements, and on that basis to extend to one another the implications of being in communion.

Actions

In order to strengthen shared life and mission and to deepen visible unity between the signatory churches of CCM and of Waterloo, and

In order to offer witness and invitation to other churches of our world communions in many local settings, as appropriate in their contexts, to move toward such sharing of (full) communion,

These four churches commit themselves to

⁴Conclusion, *The Waterloo Declaration*. Cf. CCM 98: “Entering full communion ... will bring new opportunities and levels of shared evangelism, witness, and service.”

- Give thanks for and affirm the theological basis for full communion established by theological dialogue between members of the Lutheran and Anglican traditions around the world;
- Rejoice in the gifts given to the churches by their bilateral full communion relations;
- Treat the churches of the other agreement as also churches with which a relationship of full communion exists on the basis of these agreements and this experience;
- Establish policies and procedures to facilitate exchange of ministry between The Episcopal Church and the Evangelical Lutheran Church in Canada, and between the Evangelical Lutheran Church in America and the Anglican Church of Canada. This will be informed by the experience and resources of the existing full communion agreements, including mandating complete continuing exchange of information about ministerial conduct, duly honoring that such exchanges are subject in each case to approval by sending and receiving bishops.
- Continue to seek conversations with other members of the Anglican Communion and The Lutheran World Federation that would commend further mutual recognition of (full) communion agreements, where they exist, and encourage churches without such agreements to move toward living into such relationships.

Jointly prepared and commended by the members of the Joint Anglican-Lutheran Commission in Canada and the Lutheran-Episcopal Coordinating Committee in the United States.

Niagara Falls, Ontario
September 26, 2018

In the Name of God, the Compassionate, the Merciful

On the Occasion of the *Eid al-Fitr al-Mubarak* 1428 A.H. / October 13th 2007 C.E., and on the One Year Anniversary of the Open Letter of 38 Muslim Scholars to H.H. Pope Benedict XVI,

An Open Letter and Call from Muslim Religious Leaders to:

His Holiness Pope Benedict XVI,

His All-Holiness Bartholomew I, Patriarch of Constantinople, New Rome,
His Beatitude Theodoros II, Pope and Patriarch of Alexandria and All Africa,
His Beatitude Ignatius IV, Patriarch of Antioch and All the East,
His Beatitude Theophilos III, Patriarch of the Holy City of Jerusalem,
His Beatitude Alexy II, Patriarch of Moscow and All Russia,
His Beatitude Pavle, Patriarch of Belgrade and Serbia,
His Beatitude Daniel, Patriarch of Romania,
His Beatitude Maxim, Patriarch of Bulgaria,
His Beatitude Ilia II, Archbishop of Mtskheta-Tbilisi, Catholicos-Patriarch of All Georgia,
His Beatitude Chrisostomos, Archbishop of Cyprus,
His Beatitude Christodoulos, Archbishop of Athens and All Greece,
His Beatitude Sawa, Metropolitan of Warsaw and All Poland,
His Beatitude Anastasios, Archbishop of Tirana, Duerres and All Albania,
His Beatitude Christoforos, Metropolitan of the Czech and Slovak Republics,

His Holiness Pope Shenouda III, Pope of Alexandria and Patriarch of All Africa on the Apostolic Throne of St. Mark,

His Beatitude Karekin II, Supreme Patriarch and Catholicos of All Armenians,
His Beatitude Ignatius Zakka I, Patriarch of Antioch and All the East, Supreme Head of the Universal Syrian Orthodox Church,
His Holiness Mar Thoma Didymos I, Catholicos of the East on the Apostolic Throne of St. Thomas and the Malankara Metropolitan,
His Holiness Abune Paulos, Fifth Patriarch and Catholicos of Ethiopia, Echege of the See of St. Tekle Haymanot, Archbishop of Axium,

His Beatitude Mar Dinkha IV, Patriarch of the Holy Apostolic Catholic Assyrian Church of the East,

The Most Rev. Rowan Williams, Archbishop of Canterbury,
Rev. Mark S. Hanson, Presiding Bishop of the Evangelical Lutheran Church in America, and President of the Lutheran World Federation,
Rev. George H. Freeman, General Secretary, World Methodist Council,
Rev. David Coffey, President of the Baptist World Alliance,
Rev. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches,

Rev. Dr. Samuel Kobia, General Secretary, World Council of Churches,
And Leaders of Christian Churches, everywhere....

In the Name of God, the Compassionate, the Merciful

A Common Word between Us and You
(Summary and Abridgement)

Muslims and Christians together make up well over half of the world's population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The future of the world depends on peace between Muslims and Christians.

The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbour. These principles are found over and over again in the sacred texts of Islam and Christianity. The Unity of God, the necessity of love for Him, and the necessity of love of the neighbour is thus the common ground between Islam and Christianity. The following are only a few examples:

Of God's Unity, God says in the Holy Qur'an: *Say: He is God, the One! / God, the Self-Sufficient Besought of all! (Al-Ikhlās, 112:1-2)*. Of the necessity of love for God, God says in the Holy Qur'an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion (Al-Muzzammil, 73:8)*. Of the necessity of love for the neighbour, the Prophet Muhammad ﷺ said: *"None of you has faith until you love for your neighbour what you love for yourself."*

In the New Testament, Jesus Christ ﷺ said: *'Hear, O Israel, the Lord our God, the Lord is One. / And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. / And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these.*" (Mark 12:29-31)



In the Holy Qur'an, God Most High enjoins Muslims to issue the following call to Christians (and Jews—the *People of the Scripture*):

Say: O People of the Scripture! Come to a common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Aal 'Imran 3:64)

The words: *we shall ascribe no partner unto Him* relate to the Unity of God, and the words: *worship none but God*, relate to being totally devoted to God. Hence they all relate to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries on the Holy Qur'an the words: *that none of us shall take others for lords beside God*, mean 'that none of us should obey the other in disobedience

to what God has commanded'. This relates to the Second Commandment because justice and freedom of religion are a crucial part of love of the neighbour.

Thus in obedience to the Holy Qur'an, we as Muslims invite Christians to come together with us on the basis of what is common to us, which is also what is most essential to our faith and practice: the *Two Commandments* of love.



*In the Name of God, the Compassionate, the Merciful,
And may peace and blessings be upon the Prophet Muhammad*

A COMMON WORD BETWEEN US AND YOU

*In the Name of God, the Compassionate, the Merciful,
Call unto the way of thy Lord with wisdom and fair exhortation, and contend with
them in the fairest way. Lo! thy Lord is Best Aware of him who strayeth from His way,
and He is Best Aware of those who go aright.
(The Holy Qur'an, Al-Nahl, 16:125)*

(I) LOVE OF GOD

LOVE OF GOD IN ISLAM

The Testimonies of Faith

The central creed of Islam consists of the two testimonies of faith or *Shahadahs*ⁱ, which state that: *There is no god but God, Muhammad is the messenger of God*. These Two Testimonies are the *sine qua non* of Islam. He or she who testifies to them is a Muslim; he or she who denies them is not a Muslim. Moreover, the Prophet Muhammad ﷺ said: *The best remembrance is: 'There is no god but God'*ⁱⁱ

The Best that All the Prophets have Said

Expanding on *the best remembrance*, the Prophet Muhammad ﷺ also said: *The best that I have said—myself, and the prophets that came before me—is: 'There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things'*ⁱⁱⁱ. The phrases which follow the First Testimony of faith are all from the Holy Qur'an; each describe a mode of love of God, and devotion to Him.

The words: *He Alone*, remind Muslims that their hearts^{iv} must be devoted to God Alone, since God says in the Holy Qur'an: *God hath not assigned unto any man two hearts within his body* (Al-Ahzab, 33:4). God is Absolute and therefore devotion to Him must be totally sincere.

The words: *He hath no associate*, remind Muslims that they must love God uniquely, without rivals within their souls, since God says in the Holy Qur'an: *Yet there are men who take rivals unto God: they love them as they should love God. But those of faith are more intense in their love for God* (Al-Baqarah, 2:165). Indeed, *[T]heir flesh and their hearts soften unto the remembrance of God* (Al-Zumar, 39:23).

The words: *His is the sovereignty*, remind Muslims that their minds or their understandings must be totally devoted to God, for *the sovereignty* is precisely everything in creation or existence and everything that the mind can know. And all is in God's Hand, since God says in the Holy Qur'an: *Blessed is He in Whose Hand is the sovereignty, and, He is Able to do all things* (Al-Mulk, 67:1).

The words: *His is the praise* remind Muslims that they must be grateful to God and trust Him with all their sentiments and emotions. God says in the Holy Qur'an:

And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: God. How then are they turned away ? / God maketh the provision wide for whom He will of His servants, and straiteneth it for whom (He will). Lo! God is Aware of all things. / And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death ? they verily would say: God. Say: Praise be to God! But most of them have no sense. (Al-'Ankabut, 29:61-63)^v

For all these bounties and more, human beings must always be truly grateful:

God is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; / And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day./ And He giveth you of all ye ask of Him, and if ye would count the graces of God ye cannot reckon them. Lo! man is verily a wrong-doer, an ingrate. (Ibrahim, 14:32-34)^{vi}

Indeed, the *Fatihah*—which is the *greatest chapter in the Holy Qur'an*^{vii}—starts with praise to God:

*In the Name of God, the Infinitely Good, the All-Merciful. /
Praise be to God, the Lord of the worlds. /
The Infinitely Good, the All-Merciful. /
Owner of the Day of Judgement. /
Thee we worship, and Thee we ask for help. /
Guide us upon the straight path. /
The path of those on whom is Thy Grace, not those who deserve anger nor those who are astray.* (Al-Fatihah, 1:1-7)

The *Fatihah*, recited at least seventeen times daily by Muslims in the canonical prayers, reminds us of the praise and gratitude due to God for His Attributes of Infinite Goodness and All-Mercifulness, not merely for His Goodness and Mercy to us in this life but ultimately, on the Day of Judgement^{viii} when it matters the most and when we hope to be forgiven for our sins. It thus ends with prayers for grace and guidance, so that we might attain—through what begins with praise and gratitude—salvation and *love*, for God says

in the Holy Qur'an: *Lo! those who believe and do good works, the Infinitely Good will appoint for them love.* (Maryam, 19:96)

The words: *and He hath power over all things*, remind Muslims that they must be mindful of God's Omnipotence and thus fear God^{ix}. God says in the Holy Qur'an:

... [A]nd fear God, and know that God is with the God-fearing. / Spend your wealth for the cause of God, and be not cast by your own hands to ruin; and do good. Lo! God loveth the virtuous. / (Al-Baqarah, 2:194-5)...
[A]nd fear God, and know that God is severe in punishment. (Al-Baqarah, 2:196)

Through fear of God, the actions, might and strength of Muslims should be totally devoted to God. God says in the Holy Qur'an:

...[A]nd know that God is with those who fear Him. (Al-Tawbah, 9:36)
O ye who believe! What aileth you that when it is said unto you: Go forth in the way of God, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter. / If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. God is Able to do all things. (Al-Tawbah, 9:38-39)



The words: *His is the sovereignty and His is the praise and He hath power over all things*, when taken all together, remind Muslims that just as everything in creation glorifies God, everything that is in their souls must be devoted to God:

All that is in the heavens and all that is in the earth glorifieth God; His is the sovereignty and His is the praise and He hath power over all things. (Al-Taghabun, 64:1)

For indeed, all that is in people's souls is known, and accountable, to God:

He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And God is Aware of what is in the breasts (of men). (Al-Taghabun, 64:4)

As we can see from all the passages quoted above, souls are depicted in the Holy Qur'an as having three main faculties: the mind or the intelligence, which is made for comprehending the truth; the will which is made for freedom of choice, and sentiment which is made for loving the good and the beautiful^x. Put in another way, we could say that man's soul knows through *understanding* the truth, through *willing* the good, and through virtuous emotions and *feeling* love for God. Continuing in the same chapter of the Holy Qur'an (as that quoted above), God orders people to fear Him as much as possible, and to listen (and thus to understand the truth); to obey (and thus to will the good), and to spend (and thus to exercise love and virtue), which, He says, is better for

our souls. By engaging *everything* in our souls—the faculties of knowledge, will, and love—we may come to be purified and attain ultimate success:

So fear God as best ye can, and listen, and obey, and spend; that is better for your souls. And those who are saved from the pettiness of their own souls, such are the successful. (Al-Taghabun, 64:16)



In summary then, when the entire phrase *He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things* is added to the testimony of faith—*There is no god but God*—it reminds Muslims that their hearts, their individual souls and all the faculties and powers of their souls (or simply their *entire* hearts and souls) must be totally devoted and attached to God. Thus God says to the Prophet Muhammad ﷺ in the Holy Qur'an:

Say: Lo! my worship and my sacrifice and my living and my dying are for God, Lord of the Worlds. / He hath no partner. This am I commanded, and I am first of those who surrender (unto Him). / Say: Shall I seek another than God for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load.... (Al-An'am, 6:162-164)

These verses epitomize the Prophet Muhammad's ﷺ complete and utter devotion to God. Thus in the Holy Qur'an God enjoins Muslims who truly love God to follow this example^{xi}, in order in turn to be loved^{xiii} by God:

Say, (O Muhammad, to mankind): If ye love God, follow me; God will love you and forgive you your sins. God is Forgiving, Merciful. (Aal 'Imran, 3:31)

Love of God in Islam is thus part of complete and total devotion to God; it is not a mere fleeting, partial emotion. As seen above, God commands in the Holy Qur'an: *Say: Lo! my worship and my sacrifice and my living and my dying are for God, Lord of the Worlds. / He hath no partner.* The call to be totally devoted and attached to God heart and soul, far from being a call for a mere emotion or for a mood, is in fact an injunction requiring all-embracing, constant and active love of God. It demands a love in which the innermost spiritual heart and the whole of the soul—with its intelligence, will and feeling—participate through devotion.



None Comes with Anything Better

We have seen how the blessed phrase: *There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*—which is the best that all the prophets have said—makes explicit what is implicit

in the best remembrance (*There is no god but God*) by showing what it requires and entails, by way of devotion. It remains to be said that this blessed formula is also in itself a sacred invocation—a kind of extension of the First Testimony of faith (*There is no god but God*)—the ritual repetition of which can bring about, through God’s grace, some of the devotional attitudes it demands, namely, loving and being devoted to God with all one’s heart, all one’s soul, all one’s mind, all one’s will or strength, and all one’s sentiment. Hence the Prophet Muhammad ﷺ commended this remembrance by saying:

He who says: ‘There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things’ one hundred times in a day, it is for them equal to setting ten slaves free, and one hundred good deeds are written for them and one hundred bad deeds are effaced, and it is for them a protection from the devil for that day until the evening. And none offers anything better than that, save one who does more than that.^{xiii}

In other words, the blessed remembrance, *There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*, not only requires and implies that Muslims must be totally devoted to God and love Him with their whole hearts and their whole souls and all that is in them, but provides a way, like its beginning (the testimony of faith)—through its frequent repetition^{xiv}—for them to realize this love with everything they are.

God says in one of the very first revelations in the Holy Qur’an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion (Al-Muzzammil, 73:8).* ﷻ

LOVE OF GOD AS THE *FIRST AND GREATEST COMMANDMENT* IN THE BIBLE

The *Shema* in the Book of Deuteronomy (6:4-5), a centrepiece of the Old Testament and of Jewish liturgy, says: *Hear, O Israel: The LORD our God, the LORD is one! / You shall love the LORD your God with all your heart, and with all your soul, and with all your strength.*^{xv}

Likewise, in the New Testament, when Jesus Christ, the Messiah ﷺ, is asked about the Greatest Commandment, he answers ﷺ:

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. / Then one of them, a lawyer, asked Him a question, testing Him, and saying, / “Teacher, which is the great commandment in the law?” / Jesus said to him, “ ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ / This is the first and greatest commandment. / And the second is like it: ‘You shall love your neighbour as yourself.’ / On these two commandments hang all the Law and the Prophets.” (Matthew 22:34-40)

And also:

Then one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked him, “Which is the first commandment of all?” / Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one. / And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. / And the second, like it, is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” (Mark 12:28-31)

The commandment to love God fully is thus the *First and Greatest Commandment* of the Bible. Indeed, it is to be found in a number of other places throughout the Bible including: Deuteronomy 4:29, 10:12, 11:13 (also part of the *Shema*), 13:3, 26:16, 30:2, 30:6, 30:10; Joshua 22:5; Mark 12:32-33 and Luke 10:27-28.

However, in various places throughout the Bible, it occurs in slightly different forms and versions. For instance, in Matthew 22:37 (*You shall love the LORD your God with all your heart, with all your soul, and with all your mind*), the Greek word for “heart” is *kardia*, the word for “soul” is *psyche*, and the word for “mind” is *dianoia*. In the version from Mark 12:30 (*And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength*) the word “strength” is added to the aforementioned three, translating the Greek word *ischus*.

The words of the lawyer in Luke 10:27 (which are confirmed by Jesus Christ ﷺ in Luke 10:28) contain the same four terms as Mark 12:30. The words of the scribe in Mark 12:32 (which are approved of by Jesus Christ ﷺ in Mark 12:34) contain the three terms *kardia* (“heart”), *dianoia* (“mind”), and *ischus* (“strength”).

In the *Shema* of Deuteronomy 6:4-5 (*Hear, O Israel: The LORD our God, the LORD is one! / You shall love the LORD your God with all your heart, and with all your soul, and with all your strength*). In Hebrew the word for “heart” is *lev*, the word for “soul” is *nefesh*, and the word for “strength” is *me’od*.

In Joshua 22:5, the Israelites are commanded by Joshua ﷺ to love God and be devoted to Him as follows:

“But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul.” (Joshua 22:5)

What all these versions thus have in common—despite the language differences between the Hebrew Old Testament, the original words of Jesus Christ ﷺ in Aramaic, and the actual transmitted Greek of the New Testament—is the command to love God fully with one’s heart and soul and to be fully devoted to Him. This is the First and Greatest Commandment for human beings. ✱

In the light of what we have seen to be necessarily implied and evoked by the Prophet Muhammad's ﷺ blessed saying: *'The best that I have said—myself, and the prophets that came before me—is: 'There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things'*^{xvi}, we can now perhaps understand the words *'The best that I have said—myself, and the prophets that came before me'* as equating the blessed formula *'There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things'* precisely with the 'First and Greatest Commandment' to love God, with all one's heart and soul, as found in various places in the Bible. That is to say, in other words, that the Prophet Muhammad ﷺ was perhaps, through inspiration, restating and alluding to the Bible's First Commandment. God knows best, but certainly we have seen their effective similarity in meaning. Moreover, we also do know (as can be seen in the endnotes), that both formulas have another remarkable parallel: the way they arise in a number of slightly differing versions and forms in different contexts, all of which, nevertheless, emphasize the primacy of total love and devotion to God^{xvii}.



(II) LOVE OF THE NEIGHBOUR

LOVE OF THE NEIGHBOUR IN ISLAM

There are numerous injunctions in Islam about the necessity and paramount importance of love for—and mercy towards—the neighbour. Love of the neighbour is an essential and integral part of faith in God and love of God because in Islam without love of the neighbour there is no true faith in God and no righteousness. The Prophet Muhammad ﷺ said: “None of you has faith until you love for your brother what you love for yourself.”^{xviii} And: “None of you has faith until you love for your neighbour what you love for yourself.”^{xix}

However, empathy and sympathy for the neighbour—and even formal prayers—are not enough. They must be accompanied by generosity and self-sacrifice. God says in the Holy Qur’an:

It is not righteousness that ye turn your faces^{xx} to the East and the West; but righteous is he who believeth in God and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the pious. (Al-Baqarah 2:177)

And also:

Ye will not attain unto righteousness until ye expend of that which ye love. And whatsoever ye expend, God is Aware thereof. (Aal ‘Imran, 3:92)

Without giving the neighbour what we ourselves love, we do not truly love God or the neighbour. ❁

LOVE OF THE NEIGHBOUR IN THE BIBLE

We have already cited the words of the Messiah, Jesus Christ ﷺ, about the paramount importance, second only to the love of God, of the love of the neighbour:

This is the first and greatest commandment. / And the second is like it: ‘You shall love your neighbour as yourself.’ / On these two commandments hang all the Law and the Prophets. (Matthew 22:38-40)

And:

*And the second, like it, is this: 'You shall love your neighbour as yourself.'
There is no other commandment greater than these.'* (Mark 12:31)

It remains only to be noted that this commandment is also to be found in the Old Testament:

You shall not hate your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him. / You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the LORD. (Leviticus 19:17-18)

Thus the Second Commandment, like the First Commandment, demands generosity and self-sacrifice, and *On these two commandments hang all the Law and the Prophets.* ✱

(III) COME TO A COMMON WORD BETWEEN US AND YOU

A Common Word

Whilst Islam and Christianity are obviously different religions—and whilst there is no minimising some of their formal differences—it is clear that the *Two Greatest Commandments* are an area of common ground and a link between the Qur'an, the Torah and the New Testament. What prefaces the Two Commandments in the Torah and the New Testament, and what they arise out of, is the Unity of God—that there is only one God. For the *Shema* in the Torah, starts: (Deuteronomy 6:4) *Hear, O Israel: The LORD our God, the LORD is one!* Likewise, Jesus ﷺ said: (Mark 12:29) “*The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one’*”. Likewise, God says in the Holy Qur'an: *Say: He, God, is One. / God, the Self-Sufficient Besought of all. (Al-Ikhlās, 112:1-2)*. Thus the Unity of God, love of Him, and love of the neighbour form a common ground upon which Islam and Christianity (and Judaism) are founded.

This could not be otherwise since Jesus ﷺ said: (Matthew 22:40) “*On these two commandments hang all the Law and the Prophets.*” Moreover, God confirms in the Holy Qur'an that the Prophet Muhammad ﷺ brought nothing fundamentally or essentially new: *Naught is said to thee (Muhammad) but what already was said to the messengers before thee (Fussilat 41:43)*. And: *Say (Muhammad): I am no new thing among the messengers (of God), nor know I what will be done with me or with you. I do but follow that which is Revealed to me, and I am but a plain warner (Al-Ahqaf, 46:9)*. Thus also God in the Holy Qur'an confirms that the same eternal truths of the Unity of God, of the necessity for total love and devotion to God (and thus shunning false gods), and of the necessity for love of fellow human beings (and thus justice), underlie all true religion:

*And verily We have raised in every nation a messenger, (proclaiming):
Worship God and shun false gods. Then some of them (there were) whom
God guided, and some of them (there were) upon whom error had just
hold. Do but travel in the land and see the nature of the consequence for
the deniers! (Al-Nahl, 16:36)*

*We verily sent Our messengers with clear proofs, and revealed with them
the Scripture and the Balance, that mankind may stand forth in justice....
(Al-Hadid, 57:25)*



Come to a Common Word!

In the Holy Qur'an, God Most High tells Muslims to issue the following call to Christians (and Jews—the *People of the Scripture*):

*Say: O People of the Scripture! Come to a common word between us and
you: that we shall worship none but God, and that we shall ascribe no
partner unto Him, and that none of us shall take others for lords beside*

God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Aal 'Imran 3:64)

Clearly, the blessed words: *we shall ascribe no partner unto Him* relate to the Unity of God. Clearly also, worshipping *none but God*, relates to being totally devoted to God and hence to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries (*tafsir*) on the Holy Qur'an—the *Jami' Al-Bayan fi Ta'wil Al-Qur'an* of Abu Ja'far Muhammad bin Jarir Al-Tabari (d. 310 A.H. / 923 C.E.)—*that none of us shall take others for lords beside God*, means 'that none of us should obey in disobedience to what God has commanded, nor glorify them by prostrating to them in the same way as they prostrate to God'. In other words, that Muslims, Christians and Jews should be free to each follow what God commanded them, and not have 'to prostrate before kings and the like'^{xxi}; for God says elsewhere in the Holy Qur'an: *Let there be no compulsion in religion.... (Al-Baqarah, 2:256)*. This clearly relates to the Second Commandment and to love of the neighbour of which justice^{xxii} and freedom of religion are a crucial part. God says in the Holy Qur'an:

God forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! God loveth the just dealers. (Al-Mumtahinah, 60:8)



We thus as Muslims invite Christians to remember Jesus's ﷺ words in the Gospel (Mark 12:29-31):

... the LORD our God, the LORD is one. / And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. / And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these.

As Muslims, we say to Christians that we are not against them and that Islam is not against them—so long as they do not wage war against Muslims on account of their religion, oppress them and drive them out of their homes, (in accordance with the verse of the Holy Qur'an [Al-Mumtahinah, 60:8] quoted above). Moreover, God says in the Holy Qur'an:

They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of God in the night season, falling prostrate (before Him). / They believe in God and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous. / And whatever good they do, nothing will be rejected of them. God is Aware of those who ward off (evil). (Aal-'Imran, 3:113-115)

Is Christianity necessarily against Muslims? In the Gospel Jesus Christ ﷺ says:

He who is not with me is against me, and he who does not gather with me scatters abroad. (Matthew 12:30)

For he who is not against us is on our side. (Mark 9:40)

... for he who is not against us is on our side. (Luke 9:50)

According to the *Blessed Theophylact's*^{xxiii} *Explanation of the New Testament*, these statements are not contradictions because the first statement (in the actual Greek text of the New Testament) refers to demons, whereas the second and third statements refer to people who recognised Jesus, but were not Christians. Muslims recognize Jesus Christ as the Messiah, not in the same way Christians do (but Christians themselves anyway have never all agreed with each other on Jesus Christ's ﷺ nature), but in the following way: *.... the Messiah Jesus son of Mary is a Messenger of God and His Word which he cast unto Mary and a Spirit from Him.... (Al-Nisa', 4:171)*. We therefore invite Christians to consider Muslims *not against* and thus *with them*, in accordance with Jesus Christ's ﷺ words here.

Finally, as Muslims, and in obedience to the Holy Qur'an, we ask Christians to come together with us on the common essentials of our two religions ... *that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God ... (Aal 'Imran, 3:64)*.

Let this common ground be the basis of all future interfaith dialogue between us, for our common ground is that on which hangs *all the Law and the Prophets* (Matthew 22:40). God says in the Holy Qur'an:

Say (O Muslims): We believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. / And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and God will suffice thee against them. He is the Hearer, the Knower. (Al-Baqarah, 2:136-137)

Between Us and You

Finding common ground between Muslims and Christians is not simply a matter for polite ecumenical dialogue between selected religious leaders. Christianity and Islam are the largest and second largest religions in the world and in history. Christians and Muslims reportedly make up over a third and over a fifth of humanity respectively. Together they make up more than 55% of the world's population, making the relationship between these two religious communities the most important factor in contributing to meaningful peace around the world. If Muslims and Christians are not at peace, the world cannot be at peace. With the terrible weaponry of the modern world; with Muslims and

Christians intertwined everywhere as never before, no side can unilaterally win a conflict between more than half of the world's inhabitants. Thus our common future is at stake. The very survival of the world itself is perhaps at stake.

And to those who nevertheless relish conflict and destruction for their own sake or reckon that ultimately they stand to gain through them, we say that our very eternal souls are all also at stake if we fail to sincerely make every effort to make peace and come together in harmony. God says in the Holy Qur'an: *Lo! God enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed (Al Nahl, 16:90).* Jesus Christ ﷺ said: *Blessed are the peacemakers(Matthew 5:9), and also: For what profit is it to a man if he gains the whole world and loses his soul? (Matthew 16:26).*

So let our differences not cause hatred and strife between us. Let us vie with each other only in righteousness and good works. Let us respect each other, be fair, just and kind to another and live in sincere peace, harmony and mutual goodwill. God says in the Holy Qur'an:

And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which God hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a law and a way. Had God willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto God ye will all return, and He will then inform you of that wherein ye differ. (Al-Ma'idah, 5:48)

*Wal-Salaamu 'Alaykum,
Pax Vobiscum.*

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NOTES

ⁱ In Arabic: *La illaha illa Allah Muhammad rasul Allah*. The two *Shahadahs* actually both occur (albeit separately) as phrases in the Holy Qur'an (in *Muhammad* 47:19, and *Al-Fath* 48:29, respectively).

ⁱⁱ *Sunan Al-Tirmidhi, Kitab Al-Da'awat*, 462/5, no. 3383; *Sunan Ibn Majah*, 1249/2.

ⁱⁱⁱ *Sunan Al-Tirmidhi, Kitab Al-Da'awat, Bab al-Du'a fi Yawm 'Arafah, Hadith* no. 3934.

It is important to note that the additional phrases, *He Alone*, *He hath no associate*, *His is the sovereignty and His is the praise and He hath power over all things*, all come from the Holy Qur'an, in exactly those forms, albeit in different passages. *He Alone*—referring to God ﷻ—is found at least six times in the Holy Qur'an (7:70; 14:40; 39:45; 40:12; 40:84 and 60:4). *He hath no associate*, is found in exactly that form at least once (*Al-An'am*, 6:173). *His is the sovereignty and His is the praise and He hath power over all things*, is found in exactly this form once in the Holy Qur'an (*Al-Taghabun*, 64:1), and parts of it are found a number of other times (for instance, the words, *He hath power over all things*, are found at least five times: 5:120; 11:4; 30:50; 42:9 and 57:2).

iv

The Heart

In Islam the (spiritual, not physical) heart is the organ of perception of spiritual and metaphysical knowledge. Of one of the Prophet Muhammad's ﷺ greatest visions God says in the Holy Qur'an: *The inner heart lied not (in seeing) what it saw. (al-Najm, 53:11)* Indeed, elsewhere in the Holy Qur'an, God says: *[F]or indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind. (Al-Hajj, 22:46; see whole verse and also: 2:9-10; 2:74; 8:24; 26:88-89; 48:4; 83:14 et al.. There are in fact over a hundred mentions of the heart and its synonyms in the Holy Qur'an.)*

Now there are different understandings amongst Muslims as regards the direct Vision of God (as opposed to spiritual realities as such) God, be it in this life or the next—God says in the Holy Qur'an (of the Day of Judgement):

That day will faces be resplendent, / Looking toward their Lord; (Al-Qiyamah, 75:22-23)

Yet God also says in the Holy Qur'an:

Such is God, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things. / Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware. / Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you. (Al-An'am, 6:102-104)

Howbeit, it is evident that the Muslim conception of the (spiritual) heart is not very different from the Christian conception of the (spiritual) heart, as seen in Jesus's ﷺ words in the New Testament: *Blessed are the pure in heart, for they shall see God. (Matthew 5:8)*; and Paul's words: *For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I am known. (1 Corinthians 13:12)*

^v See also: *Luqman*, 31:25.

^{vi} See also: *Al-Nahl*, 16:3-18.

^{vii} *Sahih Bukhari, Kitab Tafsir Al-Qur'an, Bab ma Ja'a fi Fatihat Al-Kitab (Hadith no.1)*; also: *Sahih Bukhari, Kitab Fada'il Al-Qur'an, Bab Fadl Fatihat Al-Kitab, (Hadith no.9)*, no. 5006.

^{viii} The Prophet Muhammad ﷺ said:

God has one hundred mercies. He has sent down one of them between genii and human beings and beasts and animals and because of it they feel with each other; and through it they have mercy on each other; and through it, the wild animal feels for its offspring. And God has delayed ninety-nine mercies through which he will have mercy on his servants

on the Day of Judgement. (Sahih Muslm, Kitab Al-Tawbah; 2109/4; no. 2752; see also Sahih Bukhari, Kitab Al-Riqaq, no. 6469).

ix

Fear of God is the Beginning of Wisdom

The Prophet Muhammad ﷺ is reported to have said: *The chief part of wisdom is fear of God—be He exalted* (Musnad al-Shahab, 100/1; Al-Dulaymi, Musnad Al-Firdaws, 270/2; Al-Tirmidhi, Nawadir Al-Usul; 84/3; Al-Bayhaqi, Al-Dala'il and Al-Bayhaqi, Al-Shu'ab; Ibn Lal, Al-Makarim; Al-Ash'ari, Al-Amthal, et al.) This evidently is similar to the Prophet Solomon ﷺ words in the Bible: *The fear of the LORD is the beginning of Wisdom* (Proverbs 9:10); and: *The fear of the LORD is the beginning of knowledge.* (Proverbs 1:7)

x

The Intelligence, the Will and Sentiment in the Holy Qur'an

Thus God in the Holy Qur'an tells human being to believe in Him and call on Him (thereby using the intelligence) with fear (which motivates the will) and with hope (and thus with sentiment):

Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful, / Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. / No soul knoweth what is kept hid for them of joy, as a reward for what they used to do. (Al-Sajdah, 32:15-17)

(O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors. / Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of God is near unto the virtuous. (Al-A'raf, 7:55-56)

Likewise, the Prophet Muhammad ﷺ himself is described in terms which manifest knowledge (and hence the intelligence), eliciting hope (and hence sentiment) and instilling fear (and hence motivating the will):

O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. (Al-Ahzab, 33:45)

Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner, (Al-Fath, 48:8)

xi

A Goodly Example

The love and total devotion of the Prophet Muhammad ﷺ to God is for Muslims the model that they seek to imitate. God says in the Holy Qur'an:

Verily in the messenger of God ye have a goodly example for him who hopeth for God and the Last Day, and remembereth God much. (Al-Ahzab, 33:21)

The totality of this love excludes worldliness and egotism, and is itself beautiful and loveable to Muslims. Love of God is itself loveable to Muslims. God says in the Holy Qur'an:

And know that the messenger of God is among you. If he were to obey you in many matters, ye would surely fall into misfortune; but God hath made the faith loveable to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided. (Al-Hujurat, 49:7)

^{xii} This 'particular love' is in addition to God's universal Mercy which embraceth all things (Al-A'raf, 7:156); but God knows best.

^{xiii} Sahih Al-Bukhari, Kitab Bad' al-Khalq, Bab Sifat Iblis wa Junudihi; Hadith no. 3329.

Other Versions of the Blessed Saying

This blessed saying of the Prophet Muhammad's ﷺ, is found in dozens of *hadith* (sayings of the Prophet Muhammad ﷺ) in differing contexts in slightly varying versions.

The one we have quoted throughout in the text (*There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise, and He hath power over all things*) is in fact the shortest version. It is to be found in *Sahih al-Bukhari: Kitab al-Adhan* (no. 852); *Kitab al-Tahajjud* (no. 1163); *Kitab al-*

'Umrah (no. 1825); *Kitab Bad' al-Khalq* (no. 3329); *Kitab al-Da'awat* (nos. 6404, 6458, 6477); *Kitab al-Riqaq* (no. 6551); *Kitab al-I'tisam bi'l-Kitab* (no. 7378); in *Sahih Muslim: Kitab al-Masajid* (nos. 1366, 1368, 1370, 1371, 1380); *Kitab al-Hajj* (nos. 3009, 3343); *Kitab al-Dhikr wa'l-Du'a'* (nos. 7018, 7020, 7082, 7084); in *Sunan Abu Dawud: Kitab al-Witr* (nos. 1506, 1507, 1508); *Kitab al-Jihad* (no. 2772); *Kitab al-Kharaj* (no. 2989); *Kitab al-Adab* (nos. 5062, 5073, 5079); in *Sunan al-Tirmidhi: Kitab al-Hajj* (no. 965); *Kitab al-Da'awat* (nos. 3718, 3743, 3984); in *Sunan al-Nasa'i: Kitab al-Sahw* (nos. 1347, 1348, 1349, 1350, 1351); *Kitab Manasik al-Hajj* (nos. 2985, 2997); *Kitab al-Iman wa'l-Nudhur* (no. 3793); in *Sunan Ibn Majah: Kitab al-Adab* (no. 3930); *Kitab al-Du'a'* (nos. 4000, 4011); and in *Muwatta' Malik: Kitab al-Qur'an* (nos. 492, 494); *Kitab al-Hajj* (no. 831).

A longer version including the words *yuhyi wa yumit*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. He giveth life, and He giveth death, and He hath power over all things.)—is to be found in *Sunan Abu Dawud: Kitab al-Manasik* (no. 1907); in *Sunan al-Tirmidhi: Kitab al-Salah* (no. 300); *Kitab al-Da'awat* (nos. 3804, 3811, 3877, 3901); and in *Sunan al-Nasa'i: Kitab Manasik al-Hajj* (nos. 2974, 2987, 2998); *Sunan Ibn Majah: Kitab al-Manasik* (no. 3190).

Another longer version including the words *bi yadihi al-khayr*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. In His Hand is the good, and He hath power over all things.)—is to be found in *Sunan Ibn Majah: Kitab al-Adab* (no. 3931); *Kitab al-Du'a'* (no. 3994).

The longest version, which includes the words *yuhyi wa yumit wa Huwa Hayyun la yamut bi yadihi al-khayr*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. He giveth life, and He giveth death. He is the Living, who dieth not. In His Hand is the good, and He hath power over all things.)—is to be found in *Sunan al-Tirmidhi: Kitab al-Da'awat* (no. 3756) and in *Sunan Ibn Majah: Kitab al-Tijarat* (no. 2320), with the difference that this latter *hadith* reads: *bi yadihi al-khayr kuluhu* (in His Hand is all good).

It is important to note, however, that the Prophet Muhammad ﷺ, only described the first (shortest) version as: *the best that I have said—myself, and the prophets that came before me*, and only of that version did the Prophet ﷺ say: *And none comes with anything better than that, save one who does more than that*.

(These citations refer to the numbering system of *The Sunna Project's Encyclopaedia of Hadith (Jam' Jawami' al-Ahadith wa'l-Asanid)*, prepared in cooperation with the scholars of al-Azhar, which includes *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, and *Muwatta' Malik*.)

xiv

Frequent Remembrance of God in the Holy Qur'an

The Holy Qur'an is full of injunctions to invoke or remember God frequently:

Remember the name of thy Lord at morn and evening. (Al-Insan, 76:25)

So remember God, standing, sitting and [lying] down on your sides (Al-Nisa, 4:103).

And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful (Al-'Araf, 7:205).

... Remember thy Lord much, and praise (Him) in the early hours of night and morning (Aal 'Imran, 3:41).

O ye who believe! Remember God with much remembrance. / And glorify Him early and late (Al-Ahzab, 33:41-42).

(See also: 2:198-200; 2:203; 2:238-239; 3:190-191; 6:91; 7:55; 7:180; 8:45; 17:110; 22:27-41; 24:35-38; 26:227; 62:9-10; 87:1-17, et al.)

Similarly, the Holy Qur'an is full of verses that emphasize the paramount importance of the Remembrance of God (see: 2:151-7; 5:4; 6:118; 7:201; 8:2-4; 13:26-28; 14:24-27; 20:14; 20:33-34; 24:1; 29:45; 33:35; 35:10; 39:9; 50:37; 51:55-58; and 33:2; 39:22-23 and 73:8-9 as already quoted, et al.), and the dire consequences of not practising it (see: 2:114; 4:142; 7:179-180; 18:28; 18:100-101; 20:99-101; 20:124-127; 25:18; 25:29; 43:36; 53:29; 58:19; 63:9; 72:17 et al.; see also 107:4-6). Hence God ultimately says in the Holy Qur'an:

Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God ? (Al-Hadid, 57:16);

.... [S]lacken not in remembrance of Me (Taha, 20:42),

and: Remember your Lord whenever you forget (Al-Kahf, 18:24).

^{xv} Herein all Biblical Scripture is taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

^{xvi} *Sunan Al-Tirmithi, Kitab Al-Da'wat, Bab al-Du'a fi Yawm 'Arafah, Hadith no. 3934. Op. cit..*

xvii

In the Best Stature

Christianity and Islam have comparable conceptions of man being created in the best stature and from God's own breath. The Book of Genesis says:

(Genesis, 1:27) *So God created man in His own image; in the image of God He created him; male and female He created them.*

And:

(Genesis, 2:7) *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

And the Prophet Muhammad ﷺ said: *Verily God created Adam in His own image. (Sahih Al-Bukhari, Kitab Al-Isti'than, 1; Sahih Muslim, Kitab Al-Birr 115; Musnad Ibn Hanbal, 2: 244, 251, 315, 323 etc. et al.)*

And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. (Al-A'raf, 7:11)

By the fig and the olive / By Mount Sinai, / And by this land made safe / Surely We created man of the best stature / Then We reduced him to the lowest of the low, / Save those who believe and do good works, and theirs is a reward unailing. / So who henceforth will give the lie to the about the judgment? / Is not God the wisest of all judges? (Al-Tin, 95:1-8)

God it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is God, your Lord. Then blessed be God, the Lord of the Worlds! (Al-Ghafir, 40:64)

Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom God hath sent astray? For such there are no helpers. / So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of God, in which He hath created man. There is no altering (the laws of) God's creation. That is the right religion, but most men know not—/ (Al-Rum, 30:29-30)

And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate, (Sad, 38:72)

And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. / And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. / They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. / He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide. / And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever... / And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers. (Al-Baqarah, 2:30-35)

^{xviii} *Sahih Al-Bukhari, Kitab al-Iman, Hadith no.13.*

^{xix} *Sahih Muslim, Kitab al-Iman, 67-1, Hadith no.45.*

^{xx} The classical commentators on the Holy Qur'an (see: *Tafsir Ibn Kathir, Tafsir Al-Jalalayn*) generally agree that this is a reference to (the last movements of) the Muslim prayer.

^{xxi} Abu Ja'far Muhammad Bin Jarir Al-Tabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, (Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon, 1st ed, 1992/1412,) *tafsir of Aal- 'Imran*, 3:64; Volume 3, pp. 299-302.

^{xxii} According to grammarians cited by Tabari (op cit.) the word 'common' (*sawa'*) in 'a common word between us' also means 'just', 'fair' (*adl*).

^{xxiii} The Blessed Theophylact (1055-1108 C.E.) was the Orthodox Archbishop of Ochrid and Bulgaria (1090-1108 C.E.). His native language was the Greek of the New Testament. His *Commentary* is currently available in English from Chrysostom Press.

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**Report of the
Joint Anglican-Lutheran Commission
to the 17th National Convention (ELCIC)
and the 42nd General Synod (ACC)
July 2019**

Introduction

The members of the Joint Anglican Lutheran Commission of Canada (JALC) are pleased and proud to submit this report, marking the conclusion of our current six-year mandate. As we approach (in 2021) the 20th anniversary of the signing of the Waterloo Declaration, we want the governing bodies of both churches to know that the deep relationship between our two churches is healthy, mutually supportive and growing.

We find, to our great delight, that, at this stage of our life together, we are moving from a role which has primarily been of monitoring and developing relationships, to one of animating and encouraging programmes, patterns, and mission opportunities.

Our members represent both of our churches very well and comprehensively, lay and ordained, from bishops to deacons, from parish pastors to academics, from east to west, from excellent staff members to representation from our Indigenous community. As Co-Chairs, we are tremendously gratified by the work our group has done together, meeting 12 times over the two triennia, and having welcomed numerous guests, both from our churches and beyond, from within Canada and beyond, all of whom have taught and nurtured us, sometimes with significant challenges and opportunities.

We are humbled and grateful.

Monitoring our ELCIC-ACC Relationship

One of the prime responsibilities of the Commission is to encourage, support, and monitor the important relationship between our two churches. It is a relationship that is born out of a deep commitment on our part of both churches to real ecumenism and to the profound partnership that we have as churches in *full-communion*.

This partnership underscores the importance we place on cross appointments and cross participation in the lives of each church. We would highlight:

- The significant friendship and mutual support between the National Bishop and the Primate.
- The continuing joint meetings of the Anglican House of Bishops and the Lutheran Conference of Bishops.
- The representative of the ELCIC on The Council of General Synod (ACC) and the representative from the ACC on National Church Council (ELCIC).
- The presence of each other on national committees and councils, ecumenical dialogues, and other church-wide bodies.

As we look forward, we hope for the strengthening of those mutual cross representations.

As well we produce, monitor, and are constantly adding to **The Directory of Waterloo Ministries**, a vital compendium which not only outlines the length and breadth of shared ministries across our country but also provides ongoing stories and anecdotes about how we work so well together in a variety of ways and in many places.

A Joint **Cycle of Prayer** is produced and distributed each year, and parishes, congregations, and communities across our vast country regularly for each other.

The **National Worship Conference** and **The Canadian Lutheran Anglican Youth Gathering**, bi-annual events, are now fully joint, and involve both churches in planning and execution. Both are richer for the participation of both churches.

Advancing Common Mission and Ministry

We know that we are stronger together. And so, we take care, in both churches, to work together whenever and wherever we can. **Joint National Staff Meetings** take place semi-annually, and departmental staff members across both churches work closely together. This is particularly true in the areas of:

- Communications
- Indigenous Ministry and Reconciliation
- Work on matters of social justice, particularly human trafficking
- Youth Ministry, including a Campus Ministers Conference
- Ecumenical initiatives, including:
 - The Arusha Call to Discipleship, which has been commended to our Heads of Churches
 - The *Thursdays in Black* initiative
 - The Anglican-Roman Catholic, Anglican-United, and Anglican-Mennonite dialogues, all working with the benefit of participation from an ELCIC member or observer.

We know how important the continuing relationships and initiatives are and we look forward to ever deepening work together.

Encouraging Cross-Border Anglican-Lutheran Relationships

For several years now, there has been an annual meeting of the heads of our churches: The Evangelical Lutheran Church in Canada, the Anglican Church of Canada, The Episcopal Church, and The Evangelical Lutheran Church in America. Bishop Michael Curry (TEC), Bishop Elizabeth Eaton (ELCA), Archbishop Fred Hiltz (ACC) and Bishop Susan Johnson (ELCIC) have met together, prayed together, prepared devotional study materials together, and developed a mutual friendship together. This unique gathering has given much to all our churches. As one example of this, in May of 2019, key leaders from each church were brought together for **A Consultation on Formation for Leadership**. This gathering was intended as a means of encouraging greater cooperation and communication between these four churches in mission and ministry on our common continent.

Again, in each of the two recent triennia, we have met in joint session with our sisters and brothers of the **Episcopal-Lutheran Coordinating Committee** of the United States. Both meetings have taken place at Mt. Carmel in Niagara Falls, and have involved their Episcopal and Lutheran members joining with us for work together as well as our individual national work alone. These meetings have been very fruitful

and important, and we have covenanted to have one of these in each triennium, with the next one planned for 2021.

Part of the work we have done together with our American counterparts has to do with mutual recognition of ministry and a draft text of a **Mutual Recognition of Full-Communion Agreements** has been prepared for consideration by all four church-wide bodies. Based on this text parallel motions are coming to the General Synod and National Convention. The text is appended to this report.

Proposed Future Mandate

We would hope that both National Convention and General Synod will renew the mandate of JALC, moving to a three-year cycle to coincide with our now harmonized triennial meetings. We would hope that a new Commission would focus (among other things) on:

- The continuing support of the Primate/National Bishop, particularly through this time of transition;
- Greater attention and care to collaboration and cross-appointments;
- Assisting the training of leaders for full communion (seminaries, local ministry training, and new Bishops);
- Continuing the encouragement of ecumenical shared ministries, beyond the parish-congregation level (synod-diocesan offices, chaplaincies, etc.);
- Nurturing full communion between the **four** North American churches;
- Expanding full-communion beyond Lutheran-Anglican;
- Monitoring our joint interfaith collaborations and relationships.

Membership

We would encourage both churches, in the appointment of commissioners, to honour the need for diverse backgrounds and levels of experience among commissioners; the importance of Indigenous participation, the clear necessity of having, as much as is possible, broad geographical representation, and the crucial importance of including, and budgeting for, ecumenical observers and guests.

Conclusion

Full Communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada is healthy, highly valued, stable, and growing. The Waterloo Declaration is a living and vital part of both our churches, and we are deeply proud, in Canada, to be providing a model for others to follow as we build the Church that Jesus would have us become.

We have had the privilege of serving as Co-Chairs; we could not have done this work without the incredible work done by our staff supporters: André Lavergne, Scott Sharman, and, prior to Scott, Bruce Myers. Our deep thanks go to all of them.

Similarly, it is only through the wisdom, advice, openness, good humour, and vigilant presence of our fellow Commissioners that this work has happened. We list them below and offer them our abiding thanks and prayers.



Brita Chell, ELCIC Co-Chair



Peter Wall, Anglican Co-Chair

Commissioners

ELCIC

Bishop Dr. Larry Kochendorfer
Dr. Allen Jorgenson
Deacon Pamela Harrington

ACC

Bishop Dr. Don Phillips (2016-2019)
Bishop Terry Dance (2013-2016)
The Rev. Rob Towler
Marion Jenkins
Dale Gillman (ACIP)

Fr. Tim Hingston, *Roman Catholic Guest Observer*
Bishop Michael Pryse, *Past Chair, ALLIC (Guest)*

Memorandum of Mutual Recognition of Relations of Full Communion

Between the Churches of *Called to Common Mission*
(The Episcopal Church and the Evangelical Lutheran Church in America)

and

The Churches of *Called to Full Communion: The Waterloo Declaration*
(The Anglican Church of Canada and the Evangelical Lutheran Church in Canada)

Background

In 1987, building on ecumenical agreements both local and global, the Anglican-Lutheran International Continuation Committee met in Niagara Falls, Canada, for a consultation on *episcopate*.¹ Consideration of recommendations to churches from the *Niagara Report* helped result in *The Porvoo Common Statement* (1992), the basis for the Porvoo Communion now including churches from Great Britain and Ireland, the Nordic region, the Baltic countries and Iberia.

A few years later, continuing theological discussions led first in the United States to *Called to Common Mission* (CCM), adopted by the 1999 Churchwide Assembly of the Lutheran Church in America (ELCA) and the 2000 General Convention of the Episcopal Church (TEC), and then in Canada to *Called to Full Communion: the Waterloo Declaration*, approved by the National Convention of the Evangelical Lutheran Church in Canada (ELCIC) and the General Synod of the Anglican Church of Canada (ACC) in 2001. These agreements establish what remain the three principal full communion relationships between member churches of the Anglican Communion and of The Lutheran World Federation: A Communion of Churches.

The third Anglican Lutheran International Commission (ALIC III), recognizing the contextual specificity of each agreement, acknowledged that it is “difficult to envisage at this stage” how to move toward “a relationship of (full) communion at the global level.” Yet the Commission identified steps forward which could be taken at once; for example, “on the basis of an agreement entered into by a sister church, and reviewed by international bodies, those who come from a church of that region might be considered in communion with all other churches that have the same kind of agreement.”²

Commending ALIC’s guidelines, the Anglican Consultative Council 16, meeting in Zambia in 2016, encouraged “steps in North American, British and Irish Anglican churches to bring the three regional agreements of Communion into relationship with each other.”³

¹Essential texts are collected in Sven Oppegaard and Gregory Cameron, eds., *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002*, LWF Documentation 49 (2004) and on multiple sites online.

²*To Love and Serve the Lord: Diakonia in the Life of the Church: The Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III)* (2012) 52. <https://www.lutheranworld.org/content/resource-love-and-serve-lord-diakonia-life-church>.

³Anglican Consultative Council Resolution 16.18, “Anglican-Lutheran Relations,” <http://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-16/resolutions.aspx#s18>.

Rationale

Taking next steps forward seems particularly achievable and important in the North American context.

- Almost twenty years of experience living into full communion has enriched the lives of the four churches in ways from which there is no turning back. While there are of course challenges from sharing geographical territory, the churches of Waterloo and of CCM face together many common cultural realities. Despite their different histories, they increasingly have in common the roles of “minority churches” in their contexts.

As full communion partners, Lutherans and Episcopalians/Anglicans in each country have walked with one another in times of joy and celebration and in times of sorrow and trial. They have collaborated in a wide range of ministries, been enriched when consulting one another’s wisdom, joined together in worship and advocacy, exchanged ordained leadership and established friendships at all levels. There is strong affirmation for the already existing relationships across national borders between TEC and ACC and between ELCIC and ELCA, including the welcoming of each other church’s clergy, and the equally strong relationship between ELCA/TEC and ELCIC/ACC with the sharing of ordained/rostered clergy between Episcopalians and Lutherans in the USA and between Lutherans and Anglicans in Canada.

Furthermore, these four churches are increasingly mindful of the wisdom of Indigenous Peoples who have continually inhabited the land that many call Turtle Island, also now known as North America. These First Peoples are not and have not been divided by national borders established by colonialist power; many hold to the Indigenous principle that “on this land we are all related” – an invitation for all to work toward more responsible, reciprocal, and loving relationships.

While the shape of shared life is distinctive in each country and embraces great local diversity, both CCM and Waterloo extended invitations which have borne significant fruits, both expected and unanticipated.⁴ As the times of Interim Eucharistic Sharing, practiced in both countries, helped strengthen the hope for full communion, so also the experiences of full communion have strengthened the desire not to remain fixed in what has already been realized.

- Already the deepening relations between the Waterloo churches and between the CCM churches have reached across the national boundary to create relationships and structures among all four churches.

⁴Cf. CCM 98: “Entering full communion ... will bring new opportunities and levels of shared evangelism, witness, and service,” and the Conclusion of Waterloo: “We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.”

The four heads of churches have established the practice of regular meetings, and annually they cooperate on a seasonal devotional series. The coordinating committees in each country exchange representatives and meet together every third year. In these contexts, it is easy to forget that there is no formal link between the two agreements of full communion.

- At the same time, changes brought with easier international communication and travel also push against the limits of the existing agreements. A notable example concerns “orderly exchange” of ministry. Increasingly, each church encounters ministry situations which would welcome procedures for orderly exchange with persons not only from the bilateral partner but from the church of that communion in the other agreement.

Currently, among the four Waterloo and CCM churches, each church is in full communion with two of the others - but not with the third (not with the church from the other tradition and in the other country). Increasingly, this is experienced as theologically unnecessary, missionally costly, and jarring. It is time for these churches explicitly to recognize one another’s full communion agreements, and on that basis to extend to one another the implications of being in communion.

Actions

In order to strengthen shared life and mission and to deepen visibility unity between the signatory churches of CCM and of Waterloo, and

In order to offer witness and invitation to other churches of our world communions around the globe, as appropriate in their contexts, to move toward such sharing of (full) communion,

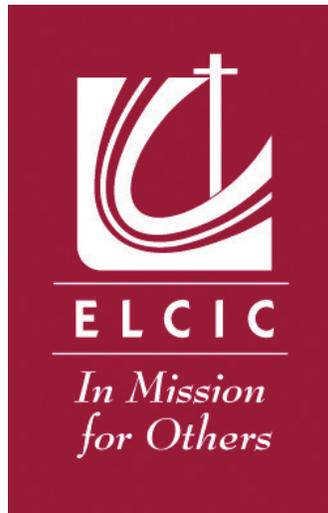
These four churches commit themselves to

- Give thanks for and affirm the theological basis for full communion established by theological dialogue between members of the Lutheran and Anglican traditions around the world;
- Rejoice in the gifts given to the churches by their bilateral full communion relations;
- Treat the churches of the other agreement as also churches with which a relationship of full communion exists on the basis of these agreements and this experience;
- Establish policies and procedures to facilitate exchange of ministry between The Episcopal Church and the Evangelical Lutheran Church in Canada, and between the Evangelical Lutheran Church in America and the Anglican Church of Canada. This will be informed by the experience and resources of the existing full communion agreements, including mandating complete continuing exchange of information about ministerial conduct, duly honouring that such exchanges are subject in each case to approval by sending and receiving bishops.

- Continue to seek conversations with other members of the Anglican Communion and The Lutheran World Federation that would commend further mutual recognition of (full) communion agreements, where they exist, and encourage churches without such agreements to move toward living into such relationships.

*Jointly prepared and commended by the members of the
Joint Anglican-Lutheran Commission in Canada and the
Lutheran-Episcopal Coordinating Committee in the United States.*

Niagara Falls, Ontario
September 26, 2018



Arusha Call to Discipleship

Arusha Call to Discipleship

Evangelical Lutheran Church in Canada

Background

The *Arusha Call to Discipleship* emerged from the World Council of Churches' Conference on World Mission and Evangelism "Moving in the Spirit: Called to Transforming Discipleship" which met in Arusha, Tanzania in March of 2018. In September 2018, the *Arusha Call to Discipleship* was taken up by a joint meeting of the Lutheran-Episcopal Coordinating Committee (LECC, USA) and the Joint Anglican-Lutheran Commission (JALC, Canada). This gathering referred the *Arusha Call to Discipleship* to the four presiding bishops for their public endorsement.

Together with the National Church Council of the Evangelical Lutheran Church in Canada, the Council of General Synod of the Anglican Church of Canada is also moving to affirm the *Arusha Call to Discipleship* in early 2019.

Text of the *Arusha Call to Discipleship*

**World Council of Churches' Conference on World Mission and Evangelism
Moving in the Spirit: Called to Transforming Discipleship**

**The Arusha Call to Discipleship
13 March 2018**

The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, from 8–13 March 2018. More than one thousand participants—all of whom are engaged in mission and evangelism—gathered from many different Christian traditions and from every part of the world.

We joyfully celebrated the life-giving movement of the Spirit of God in our time, drawing particular inspiration from African contexts and spiritualities. Through Bible study, common prayer and worship, and by sharing our stories together, we were encouraged to be witnesses to the reign of God that has come to us through the life, crucifixion, and resurrection of our Lord Jesus Christ.

Despite some glimmers of hope, we had to reckon with death-dealing forces that are shaking the world order and inflicting suffering on many. We observed the shocking accumulation of wealth due to one global financial system, which enriches few and impoverishes many (Isaiah 5:8). This is at the root of many of today's wars, conflicts, ecological devastation, and suffering (1 Timothy 6:10). This global imperial system has made the financial market one of the idols of our time. It has also strengthened cultures of domination and discrimination that continue to marginalize and exclude millions, forcing some among us into conditions of vulnerability and exploitation. We are mindful that people on the margins bear the heaviest burden.

These issues are not new for 2018, but the Holy Spirit continues to move at this time, and urgently calls us as Christian communities to respond with personal and communal conversion, and a transforming discipleship.

Discipleship is both a gift and a calling to be active collaborators with God for the transforming of the world (1 Thessalonians 3:2). In what the church's early theologians called "theosis" or deification, we share God's grace by sharing God's mission. This journey of discipleship leads us to share and live out God's love in Jesus Christ by seeking justice and peace in ways that are different from the world (John 14:27). Thus, we are responding to Jesus' call to follow him from the margins of our world (Luke 4:16–19).

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God—the God of justice, love, and grace—at a time when many worship the false god of the market system (Luke 16:13).
- We are called to proclaim the good news of Jesus Christ—the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life—in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God's creation, and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centered exploitation of the environment for consumerism and greed.
- We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God's transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25–27).
- We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands—including migrants, refugees and asylum seekers—and to resist new frontiers and borders that separate and kill (Isaiah 58:6–8).

- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

This is a call to transforming discipleship.

This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick, and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to deny ourselves, take up our cross and follow Jesus: becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth, and the glory of your name. Through Christ our Lord, Amen.

Why affirm the Arusha Call to Discipleship?

The Arusha Call to Discipleship...

1. assists the ELCIC to see itself in, and to affirm the work of, the World Council of Churches and of partner churches in Canada and around the globe;
2. has been commended to the leaders of the Anglican Church of Canada, The Episcopal Church (USA), the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada by the Joint Anglican-Lutheran Commission (JALC, Canada) and Lutheran-Episcopal Coordinating Committee (LECC, USA) for their public endorsement;
3. honours our Full Communion relationship with the Anglican Church of Canada as we both move to affirm the *Arusha Call to Discipleship* early in 2019;
4. supports a post-colonial view of First Peoples and a significant rethinking of the relationship between First Peoples and settlers, Indigenous and non-Indigenous people;
5. supports the direction of *Reimagining Our Church: Public Ministry in the ELCIC*; and
6. undergirds Bishop Susan's call for the renewed discipleship—read, pray, worship love—which is at the heart of her *Living Our Faith* initiative.

Memorandum of Understanding (Draft of October, 2018)

Between the Anglican Church of Canada (ACC) and the Evangelical Lutheran Church in Canada (ELCIC)
for *National Worship Conferences (NWC)*

Purpose of the NWC

The NWC are biennial national gatherings of clergy/rostered ministers, musicians, and lay worship leaders, planners and participants, involved in various forms and settings of ministry, intended to:

- celebrate the gifts of God's presence in word and sacrament in a witness of discipleship in mission for others
- provide an opportunity for leadership formation in the worship arts (music, text, visual art, architecture, movement, etc...) in an intentional learning and formation context – through worship, plenary sessions and workshops
- enable fruitful interactions for mutual learning among participants
- recognize and value a rich ecumenical heritage of music and liturgy and encourage innovation and creativity in worship and music
- lift up and share the gifts of the local host community
- further local and national full communion and ecumenical relationships

Commitments

The ACC and the ELCIC commit to partnership in support of the NWC, including staff time and administration, publicity and promotion, and financial management.

Each Church commits to participate fully in the planning processes, to name local Co-Chairs, to seek the support of local Bishops, and to promote and encourage participation in the NWC across the churches including, where possible, the participation of the Primate and National Bishop.

Each Church will hold records of the NWC, and, specifically, notes from the Local Planning Committees and Co-Chairs, and work in partnership to keep and update a Handbook for the NWC.

Each Church agrees to regularly review and update the Handbook including procedures and protocols

Financial

The NWC are self-funding. A NWC fund, understood to be jointly owned by both churches, receives and provides for profits and losses from the NWC. The fund is currently administered by the ELCIC.

In the event that the NWC cease, any residual amount in the NWC fund will be divided equally between the ACC and ELCIC, to be used for program work in the area of worship.

Companion of the Worship Arts (CWA)

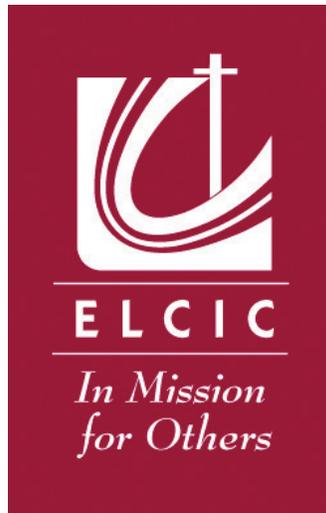
The ACC and the ELCIC commit to the biennial awarding of the CWA, as stipulated by the parallel protocols. The joint conferral of the CWA will normally take place at the NWC. Communications about the CWA, including calls for nominations and the announcement of recipients, will, where possible, be coordinated between the two churches.

Revision of Memorandum of Understanding

Proposed revisions to this Memorandum of Understanding will be brought to joint meetings of the staff of the ACC and ELCIC for discussion and decision.

The appropriate staff from the ACC and ELCIC will undertake a regular review of the MOU, and a review of the NWC Handbook following each NWC.

Review and revisions to the Handbook will be undertaken cooperatively by the two national staff persons and the ACC Faith, Worship, and Ministry Committee and the ELCIC Program Committee for Worship and reported to the National Bishop and Primate and appropriate staff.



Guidelines for Retired Rostered Ministers

Revised 2019
National Church Council

Guidelines for Retired Rostered Ministers

Introduction

Throughout this document the terms “rostered ministers” and “ministers” refer to ministers on the ELCIC Roster of Ordained Ministers, including bishops, and the Roster of Diaconal Ministers. Reference to “congregations” may include synodically recognized ministries, specialized ministries, or in the case of bishops, the synods or national church, where applicable.

Retired rostered ministers are honoured in the Evangelical Lutheran Church in Canada (“this church”) in appreciation of the years they have served in ordained or diaconal ministry under the call of God and church.

Retired rostered ministers are a valued resource to this church. Bishops and congregations rely on the assistance of many of them in a variety of situations from leading worship in congregations to providing full-time pastoral leadership on an interim or term basis by call or appointment. Synod officials and church related agencies and institutions have turned to them for specialized assistance or other services from time to time. Retired bishops, upon appointment by acting bishops, have served in representational functions and have presided at ordinations. In various ways, many retired ministers continue to serve under the mandate of their ordination or consecration.

The retirement of a rostered minister from service in a congregation raises some questions touching on relationships established in the course of active service before retirement. These guidelines are set forth in order to facilitate the continuation of good relationships and to avoid misunderstandings. Both the official documents of this church and accepted ministerial ethics apply. It is important for both congregations and rostered ministers to understand the need for good relationships in retirement and do everything to assure their continuation.

Cordiality and mutual affirmation are expected of the relationship between retired ministers, their successors and the pastors and congregations where they are members. Retired ministers contribute in many ways to the life of the congregation which, in turn, contributes a support of love and concern. The ministers involved are expected to do everything possible to assure this mutual affirmation.

Official Provisions

ELCIC Bylaws, Part IV Section 12

Upon application, the status of “retired” shall be granted by Synod Council to an ordained minister who has attained the age of 55 years or who has 30 years of service.

ELCIC Bylaws, Part V, Section 10

Upon application, the status of “retired” shall be granted by Synod Council to a diaconal minister who has attained the age of 55 years or who has 30 years of service.

The minister's roster status will be "retired" upon the minister's request and approval from the synod council. A minister with "retired status" will be ineligible for call. However, upon the request of a congregation or specialized ministry, and with the concurrence of the synod bishop, the retired minister may serve by appointment of the bishop for a renewable term agreed by the bishop and the congregation or specialized ministry setting.

Retirement from regular call on the attainment of age sixty-five is no longer mandatory. Retired rostered ministers may continue to serve by appointment of the bishop.

Retirement does not change the ministerial status of the rostered minister. Responsibilities and obligations of a confessional, functional and personal nature continue as appropriate to the type of activity performed by the rostered minister. Accountability to the synod continues as well. For example, allegiance to the Confession of Faith and a fitting lifestyle are continuing obligations. Retired ministers continue to be subject to discipline. After retirement, rostered ministers shall remain on the roster of the synod, or, if they move to the territory of another synod, may request a transfer to the roster of that synod. They are expected to complete an annual Confidential Report to the Bishop.

Retired ministers must be a member of a congregation of the ELCIC except as this requirement is waived according to the bylaws of this Church. Retired ministers are also required to observe the following provision in the Constitution and/or Bylaws for Synods:

No (ordained or consecrated) minister shall preach or perform any ministerial act within the parish of another pastor/minister except at the latter's request or consent, or visit or perform ministerial acts in a time of a ministerial vacancy, except by invitation of the interim minister or congregational council.

Service by Retired Rostered Ministers

The general experience across this church is that retired ministers who are able to serve are happy to be called upon to do so. Among the assignments which can be made are:

- a) Worship leaders in congregations without resident pastors, or during the incapacity of the pastor, or while the pastor is on vacation, on leave or on sabbatical.
- b) Service as an interim minister during periods of transition in a congregation.
- c) Service in a congregation in visitation or other specialized work.
- d) Special assignments of shorter or longer duration upon appointment by the bishop in various agencies or institutions.

Congregations and agencies engaging retired ministers for temporary service should provide fair remuneration for that service.

In the case of retired bishops, service in either a pastoral or episcopal function requires the consent of the current bishop.

Honorary Assistant Pastor

The ELCIC has established an Honorary Assistant Pastors Policy which is commended to congregations where retired pastors and other pastors not under call are members.

ELCIC Pension, Benefits, and Continuing Education Plans

The Evangelical Lutheran Church in Canada established the Pension Plan administered by ELCIC Group Services Inc. (GSI) which is available to all its rostered ministers and is designed to provide retirement income. That income, together with the Canada Pension Plan and Old Age Security should provide for retirement. Therefore, there is no financial commitment of a continuing nature made by a congregation, agency or institution of this church to retired ministers, their spouses or families.

For a Pension Plan member who is employed in a member congregation or institution after retirement, contributions shall be made to the Pension Plan of the ELCIC in the name of that member. Note that contributions after a Member attains age 65 may continue at the Member's option to age 71. The Pension Plan defines normal retirement date as the last day of the month in which the Member attains age 65, but a Member may settle their pension account earlier if their roster status is "retired" and in all cases the pension account must be settled by age 71.

The Group Extended Health and Dental Plan requires a retired rostered minister who continues employment and meets the eligibility criteria to enroll or continue to be enrolled on the plan with premiums paid by the congregation unless the minister has waived coverage as per the policy criteria. A national voluntary group retiree health plan is available at the member's option and cost when employment ceases.

Rostered ministers, who continue employment are encouraged to participate in programs of continuing education appropriate to their activity making use of their Continuing Education Plan ("CEP") account. The CEP policy states that unused personal contributions to CEP shall be returned to the retired rostered minister. The unused funds contributed by the employer shall be transferred to the long-term fund portion of the CEP

Ethical Guidelines for Rostered Ministers Not Under Call

Upon retirement the rostered minister must cease all service in the congregation served immediately prior to retirement. This enables the congregation to continue its life and ministry with new pastoral leadership. In most instances this provision is observed, resulting in good relationships. Violations of this provision may necessitate calling such violations to the attention of the retired rostered minister, the congregational council and/or the synodical bishop. In those exceptional cases when a retired rostered minister is asked to serve by term appointment in the congregation served under regular call immediately prior to retirement, all employment arrangements must be worked out in consultation with the synodical bishop. Rostered ministers choosing to retire in the community where they have served are urged to exercise the greatest care to respect in every way the role and place of their successor.

No rostered minister shall preach or perform any ministerial act (including parish visitation) within the congregation/parish of another rostered minister except at the latter's request or consent. Consent implies clear communication with the duly called rostered minister prior to any arrangements or commitments.

In a time of pastoral vacancy in a congregation, no rostered minister shall visit within the parish or perform ministerial acts without a clearly expressed invitation from the congregational council.

Retired rostered ministers are not to encourage requests for pastoral services by members of the congregation served immediately prior to retirement. It is preferable to decline any such requests, even unsolicited, in deference to the successor.

A party or parties who wish permission for a rostered minister not under call to perform ministerial acts (weddings, baptisms, funerals, etc.) may make a request through the called pastor.

Where possible, rostered ministers should transfer their membership to another congregation upon retirement. Where this is not possible, arrangements between the retired minister and the congregation immediately served prior to retirement shall be worked out in consultation with the synodical bishop.

Retired rostered ministers are expected to respect and be supportive of the office of the rostered minister currently under call in a congregation. Retired bishops are expected to respect and be supportive of the office of the current synodical or national bishop. In the event of situations requiring intervention, retired ministers, or any ministers who are members of the congregation, are expected to follow appropriate constitutional procedures in consultation with the bishop's office.

Pastor Emeritus

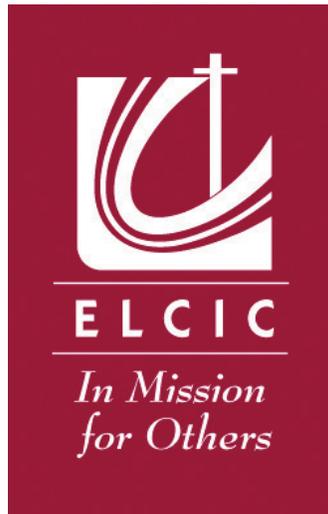
The title of honor, "Pastor Emeritus", is discouraged since all retired pastors are honored for their service within the Evangelical Lutheran Church in Canada. Such title carries no privileges, obligation, or remuneration.

Retired Bishops

Bishops who are no longer serving in episcopal office, due to retirement or a move to other ministry, are encouraged to retain the title Bishop, as appropriate. All bishops are entitled to participate in the ordination of new bishops, including the laying on of hands.

Conclusion

Congregations and rostered ministers alike will benefit from clear understandings leading to good relationships in retirement. The image of rostered ministers and congregations will be enhanced in the community and beyond the community. The harmony and the honour credited retired ministers will be a witness to the love which the gospel engenders.



Reimagining Our Church

Public Ministry in the ELCIC

Reimagining Our Church—Public Ministry in the ELCIC

Preface

Bishop Susan Johnson

March 2019

Dear members of the Evangelical Lutheran Church in Canada,

Grace and peace to you.

I am delighted, and more than a bit excited, to write this preface for *Reimagining Our Church—Public Ministry in the ELCIC*. I'm thankful to the members, past and present, of the Faith, Order and Doctrine Committee (FOD) of National Church Council (NCC) for their several years of careful work leading up to this moment. And I am thankful to the ELCIC diaconal community which inspired it.

In 2016, I wrote a similar preface for *To Love Our Neighbours as Ourselves: A Study of Orders of Ministry in the ELCIC* and again, in 2018, for *Public Ministry in the ELCIC: A preliminary Draft*. I am grateful to all who participated in the reflection which these documents required and for the great depth of response received by FOD. Every response was carefully considered in the creation of *Reimagining Our Church—Public Ministry in the ELCIC*.

Where are we?

With this document, the Evangelical Lutheran Church in Canada is invited to live into a new and fresh vision for our church. This document comes with a number of enabling resolutions which, when passed, will formally initiate our journey of renewal.

“We are all, whether lay or consecrated or ordained, being invited to consider how best we might participate in God’s mission and together to imagine and build a church which is missional, diaconal and prophetic.”

—Bishop Susan Johnson

The truth is, however, that many of us are already embarked on such a journey. In this present endeavour, we are being invited to reclaim the ministry of laypeople, reimagine the ministry of deacons, and refocus the ministry of pastors.

This is an ambitious project which holds the promise of redefining who we are as members of the Evangelical Lutheran Church in Canada. We are all, whether lay or consecrated or ordained, being invited to consider how best we might participate in God’s mission and together to imagine and build a church which is missional, diaconal and prophetic.

Reader's Guide

As *Reimagining Our Church—Public Ministry in the ELCIC* makes its way from FOD to NCC and on into our 2019 ELCIC National Convention *Bulletin of Reports*, a companion *Readers' Guide* has been prepared to make the journey lighter. This piece is not a *study* guide although one may be prepared at a future date. Rather, it is designed to provide touchstones for those who are interested in the sociology, theology, history and all of the other foundational material contained in *Reimagining our Church*. At the same time, it will assist those who may wish to simply become conversant in the main ideas to move through the heavier, more technical material to Section 5, which is at the heart of the document. I hope you will find this *Reader's Guide* helpful.

Spiritual Renewal

Several years ago, I called our church into spiritual renewal as individually and in community we would pray, read, worship, study, serve, give and tell. I appreciate the way many in our church have invested themselves in this call.

I still feel the spirit moving in our church around this call but in a fresh and new way! You are invited to join me in *Living our Faith* and to continue your commitment to growing in discipleship as, together, we *Pray. Read. Worship. Love.*

Thank You

I want to thank everyone for your continuing partnership in this endeavour.

As a Reformation church we are compelled to rethink ourselves from generation to generation and to ensure that the way in which we organize ourselves affords God's people the best opportunity to boldly participate in God's mission in this present moment in history.

Pray for our Church

Finally, I ask you to continue to pray for our church as we embark upon this time of renewal: that the Spirit would guide us and enlighten us, and that in living into a renewed vision of the church we may all be strengthened for Christian ministry whether as laypeople, deacons, pastors or bishops.

Yours in Christ,



Susan C. Johnson,
National Bishop, ELCIC.

Introduction

Background

Welcome to *Reimagining Our Church—Public Ministry in the ELCIC*.

In the months leading up to the 500th anniversary of the Lutheran Reformation in 2017, our church took advantage of the timely opportunity to think about how best we might participate in God’s mission in our contemporary context. We took some time to be a little introspective about how we are doing and how we might want to change or adapt to new realities. *Ecclesia semper reformanda est*. The church is ever reforming.

The question of orders of ministry arose in the Faith, Order and Doctrine (FOD) Committee’s *Authorized Ministries* project in conversations among members of the FOD Committee, and between members of FOD and others including members of the ELCIC diaconal community. FOD proposed to study “orders of ministry” with particular attention to *diakonia* and diaconal ministry. This direction was approved by National Church Council (NCC), of which FOD is a standing committee, in March 2015. FOD would...

1. invite ELCIC scholars (and others) to reflect on orders of ministry (completed Winter, 2015–2016);
2. consult with diaconal ministers about orders of ministry (completed Spring, 2016);
3. engage the church in theological reflection about orders of ministry via a Study Guide (completed Fall, 2016) which came to be called *To Love Our Neighbours as Ourselves: A Study of Orders of Ministry in the ELCIC*;
4. provide NCC with a paper on Orders of Ministry (originally planned for Fall, 2017).

From the beginning, the project design included two stages: Stage 1—creation of a *Study Guide* for the whole church; and Stage 2—creation of a *paper* for NCC, a *first* draft of which was published in the spring of 2018 under the title *Public Ministry in the ELCIC: A Preliminary Draft*.

In the late spring of 2015, FOD decided on some project goals, as follows:

A: Create a study guide for the whole ELCIC

1. To encourage reflection on a theology of the mission of the church and a theology of the vocation of the baptized. (God’s mission; our ministry.)
2. To help our church understand why we set apart people to fulfill certain functions in the church (functional and liturgical approach; “good order”)
3. To clarify the functions of the various orders of ministry in the ELCIC and, in particular, that of diaconal ministers.
4. To promote an enthusiastic embrace of everyone’s role in the mission of the church.

B: Create a paper for NCC

1. To provide a theological basis for the practice and structuring of ordained/consecrated diaconal ministry in the ELCIC.
2. To reflect on the current state of diaconal ministry in the ELCIC.
3. To promote an enthusiastic embrace of everyone’s role in the mission of the church.

Reimagining Our Church—Public Ministry in the ELCIC

Originally, it was hoped that this paper might be completed and available to NCC in the Fall of 2017 and that, at that point, FOD's work would be done. However, it was quickly realized that FOD needed more time to address the scope of material and complexity of interrelated issues and that rather than issue a single, final draft of a paper from FOD, it was felt that it would be helpful to receive additional input from the church during this second stage.

In this revised timeline, a preliminary draft of this paper was forwarded to NCC (March 2018) for circulation to the whole church for response. That first draft was called *Public Ministry in the ELCIC: A Preliminary Draft*. A second draft, taking account of this consultation, went to NCC early in 2019 with recommendations which could be taken to the national convention that summer. This revised timeline had been approved by NCC in September 2017. *Reimagining Our Church—Public Ministry in the ELCIC* is the result of FOD's efforts.

The outline of this paper follows the same sort of direction offered in the ELCIC's *Statement on Sacramental Practices* (from theological foundations to principles and recommendations; ELCIC, 1991) and takes account of work completed in *Ministry in the ELCIC: Its Forms and Practice* (ELCIC, 1991); the *Evangelical Declaration* (ELCIC, 1997); *A Companion to the Waterloo Declaration: Commentary and Essays on Lutheran-Anglican Relations in Canada* (Anglican Book Centre, 1999); *Millennium Study* (ELCIC, 2005); *Study Guide on Word and Sacrament Ministry* (ELCIC, 2014) and related *Policy Regarding Authorized Lay Ministries* (ELCIC, 2015); the *Iona Report* (ACC, 2016); *Roles of Laypeople, Deacons, Pastors & Bishops for God's Mission in the World* (FOD internal document, April 2017); and *Foundational Principles* (FOD internal document, April 2017).

Our work also takes account of the evolving multi-faith context for ministry acknowledged in *Encountering People of Other Faiths: Interfaith Guidelines* (ELCIC, 2017).

This paper reflects the ethos and direction of the World Council of Churches' *Arusha Call to Discipleship* (March 2018; see Appendix). The *Arusha* document includes the following: "We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness." It is precisely to the journey of such a transforming discipleship that Bishop Johnson calls us and into which *Reimagining Our Church—Public Ministry in the ELCIC* invites us.

"We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness."

—*Arusha Call to Discipleship*.

Finally, this paper is remarkably in sync with the strategic directions elaborated in the ELCIC's current *National Church Strategic Plan 2018-2022* (March 2018). The four strategic goals are "courageous innovation", "reconciled relationships", "one body, working together" and "empowered discipleship". All of these goals are reflected, to a greater or lesser degree, in the pages that follow.

The Ordination of Deacons, Pastors and Bishops

In this project, FOD was asked to look at orders of ministry and to give particular attention to the role of deacons and to *diakonia*. To do this, we must necessarily reflect on the roles of pastors and laypeople to help frame the ministry of deacons. At the same time, we will not dwell much on the role of bishops. In fact,

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our church did substantial work on the role of bishops, work which yielded the decision to ordain—rather than install—bishops in moving toward Full Communion with the Anglican Church of Canada (2001). The first bishop to be ordained rather than installed was Gerhard Preibisch (2002). Thereafter, the ELCIC created its own *Rite for the Ordination of a Bishop* (2008).

With this paper, the ELCIC moves toward the three-fold ordination of pastors, bishops *and now deacons*. To implement this new understanding, FOD will call for the creation of a unified rite of ordination, having alternative and variable texts, appropriate for the ordination of deacons, pastors and bishops.

Public Ministry

This paper is entitled “*Reimagining Our Church—Public Ministry in the ELCIC*”. The term “public ministry” is one born in a Lutheran context. In Lutheran theology every Christian is ordained a priest at baptism, one who ministers to neighbours. However, the church may call certain of the baptized into “public ministry”.

What distinguishes public ministers is that they have a call from a particular community of baptized Christians to perform certain functions in public. These functions include, at a minimum, teaching the Gospel and administering the sacraments. From time to time, as the situation merits, the church may designate additional functions to persons called into public ministry. The church establishes criteria which persons must fulfill in order to be eligible for a call into public ministry. Public ministers serve under call with defined responsibility, accountability and support.

At present, the ELCIC maintains two rosters of those eligible for call to public ministry: the roster of pastors (which includes bishops) and the roster of diaconal ministers.

This paper includes 5 sections beyond this introduction. A brief description of each follows. The sections which detail a renewed vision for the ELCIC, and for our partnership in God’s mission, are sections 4 and 5.

Section 1

Aspects of the ELCIC in Context: The Situation as it Exists

As we begin to reflect on the nature and shape of public ministry in the ELCIC, it is helpful to describe some relevant aspects of the changing social and cultural context. This section looks at several important changes in Canadian society and identifies some of the challenges the ELCIC faces, especially regarding its public ministry.

Section 2

Theological Foundations: Tradition, History and Public Ministry

In order to formulate an informed response to our context and situation we will need to decide how our theological traditions can be brought to bear. The purpose of this section is to summarize what those traditions are so that we can then reflect on how a contemporary theology and practice might be developed.

Section 3

Theological Reflection: Toward a Theology of Organization, Mission and Ministry for our Present Moment

Theological reflection involves bringing the needs, necessities and characteristics of our context into creative dialogue with our theological tradition. The purpose is disciplined theological thought about, and constructive responses to, our current reality. The questions before us are the nature and shape of public ministry in the ELCIC and how our understanding and organizing of our forms of public ministry might better equip all of us to provide an effective witness to the truth of the gospel in contemporary Canada.

Section 4

Principles and Possibilities: An Emerging Vision for the Church in Mission and for its Public Ministers

Looking at the aspects of the ELCIC's changing context as presented in Section 1, at our Lutheran tradition and history as summarized in Section 2, and at the theological reflection of Section 3, we suggest an emerging vision for the ELCIC as a missional, diaconal and prophetic church. To begin to live into this vision, the ELCIC will require more widespread understanding of what it means to be in mission with others in the local context, a more robust laity, a nimbler structure, collaborative teams of leaders and stronger community partnerships. We ask: "What does this emerging vision suggest for the structure and practice of public ministry in the ELCIC?"

Section 5

A Vision for the ELCIC: Principles, Aspirations & Recommendations

Section 4 elaborated a vision of our church that is missional, prophetic and diaconal. Now, in Section 5, we set forth some statements that describe the envisioned church. These statements are aspirational, that is, they represent the hopes and expectations of the vision for the future church, one into which our communities might live and grow. Additionally, because of our rapidly changing social and cultural landscape, we propose how our church might begin to fulfill these aspirations. Finally, we make a series of recommendations responding to questions raised with FOD.

Section 1—Aspects of the ELCIC in Context: The Situation as It Exists

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Changes in the Place of Religion in Canadian Society

In the 1950's, almost all Canadians were assumed to be Christian. About 60% of Canadians worshiped weekly (*Resilient Gods*, Reginald Bibby). People of other faiths represented a very small, almost invisible minority in most Canadian communities. The surge of immigration from Northern Europe after World War II brought even more persons who identified as Christian to Canada. Canadian congregations grew rapidly. During this same period Canadian churches sent missionaries to other countries, mainly to convert people to Christianity—evangelism at home seemed unnecessary.

Sometime around 1960 things began to change. Belonging to a religion became less important in people's lives. Attendance at worship services began to decline. By 1975, only about 30% attended worship weekly, and by 2005, only 25% (*Resilient Gods*, Reginald Bibby). This dramatic drop-off was seen most acutely among Lutherans and other mainline Protestants, and the Roman Catholic Church in Quebec. During the same period, an increasing number of Canadians claimed to have no religious affiliation at all—less than 1% in 1961; around 25% by 2011 (*A New Day*, Reginald Bibby). These are the individuals who show up in census data as the “nones”—none of the religions listed above in the census form. In the religious middle are the 45% who are neither embracing nor rejecting religion (*Resilient Gods*, Reginald Bibby). Some worship occasionally, or turn to the church for weddings, funerals and other rites. Or, they may identify themselves as “spiritual but not religious,” which commonly entails not belonging to religious organizations and/or attending traditional religious services. It appears that Baby Boomers, those born between approximately 1945 and 1965, are mainly responsible for these changes. Further, because many of the boomers do not attend church, most of their children and grandchildren are also not involved.

Churches are not the only institutions where participation and engagement has been declining. In his book *Bowling Alone: The Collapse and Revival of American Community*, published in 2000, Robert Putnam argues that participation in many of the organizations of communal life has been declining. He concludes that there have been changes in how people feel about joining and participating in organizations, whether civic, social, or religious.

This decline in participation in religious services has had a strong impact on the ELCIC throughout its 30-year existence. Every year of that 30-year span the ELCIC has faced shrinking attendance, resulting in decline in numbers and sizes of congregations. In 1986 there were approximately 650 congregations with about 210,000 members. Currently the ELCIC has about 525 congregations with approximately 114,000 baptized members. The absence of Baby Boomers, and their children and grandchildren, can be observed

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in many ELCIC congregations. Congregations have fewer and fewer members and the average age of members is increasing. And while the Lutheran church has historically gained membership through natural increase and immigration, current birth rates are relatively low and immigration has shifted from Northern Europe to countries with fewer people of Lutheran background.

A Multi-faith Country

While fewer Canadians are participating in Christian congregations, Canada is increasingly becoming a multi-faith country. In 1991, only about 4% of Canadians were people of other faiths. By 2011, people of other faiths had increased to about 8% of the population. Muslims represent our most numerous neighbours of another faith, followed by Hindus, Sikhs, Buddhists and Jews in that order. The Canadian Muslim community grew from about 1% to slightly more than 3% of the population between 1991 and 2011. In our larger cities the number may be as high as 6% (Montreal) or 8% (Toronto) (*StatsCan 2011 Census*). As well more than two million people report “Aboriginal ancestry” and many of these are reclaiming their spiritual roots (*StatsCan 2016 Census*).

The ELCIC has responded by speaking out in support of our neighbours of other faiths. In 1995 the ELCIC issued a statement to the Jewish community in Canada, acknowledging with pain the anti-Semitic statements made by Martin Luther, the suffering inflicted on Jews during the Holocaust in countries where the Lutheran church is strongly represented, and the appropriation of Luther’s words by anti-Semites as part of their teaching of hatred of Jews and Judaism in our own day.

“The ELCIC has responded by speaking out in support of our neighbours of other faiths.”

In 2014 the Lutheran World Federation (LWF) and Islamic Relief Worldwide (IRW) signed a *Memorandum of Understanding* to cooperate in humanitarian work. The agreement also included a commitment to address the faith-based needs of refugees. In Canada, both Canadian Lutheran World Relief and Islamic Relief Canada are members of the Humanitarian Coalition together with several other non-religious NGO’s.

In 2015, the ELCIC endorsed *Welcoming the Stranger: Affirmations for Faith Leaders*, in which representatives of major faith groups created a code of conduct for faith leaders in welcoming migrants, refugees and other displaced persons. ELCIC congregations and individuals were encouraged to review it and sign the affirmations encouraging respect for strangers, welcoming them into the community and speaking out in favour of social justice for them, regardless of their faith. Recently, the ELCIC created the resource *Encountering People of Other Faiths: Interfaith Guidelines* which was adopted by the National Convention in 2017. At the same time the church issued a statement to the Muslim community in Canada affirming our respect for Islam and for Muslims. The ELCIC challenged members and congregations of the ELCIC to engage in developing respectful, meaningful and mutual relationships with Muslims, using as a guide the resource *Encountering People of Other Faiths: Interfaith Guidelines*.

Changes in Attitudes toward Institutions and Leadership

Beginning in the last half of the 20th century, there has been a shift in how Canadians view institutions and their leaders. Rather than respecting and trusting institutional leaders, whether corporate, political or religious, many are skeptical and/or distrustful of those leaders, not always without cause. People are less engaged in many of the organizations of communal life, as Putnam suggests above. Once again, the transition in values and attitudes appears to begin with the Baby Boomer generation.

The generations before the Baby Boomers, who are the oldest members of Canadian society today, were born before World War II and became the postwar builders and rebuilders of the institutions of our culture. They created the Canadian Council of Churches, the World Council of Churches and the Lutheran World Federation. They are “joiners”; most have belonged to and participated in a number of organizations and clubs. Generally, they value loyalty and doing their part. Most “follow the rules” and are respectful of authority, seniority and experience.

The Baby Boomers, born post-World War II, have different attitudes and values. Many are seekers, valuing individuality and what best meets their needs. They are inclined to skepticism and distrust of institutions and authority figures. Many participate in organizations only when doing so meets their needs or makes a difference to something that they care about. Most insist that they have a voice in the groups of which they are a part and expect their input to be valued based on its merit and creativity, not their age or seniority.

Those born between 1965 and 1980 are referred to as Gen X. They are independent, resourceful, adaptable, cynical, pragmatic, and skeptical of authority; they seek a work-life balance. Many in this generation might have participated in Sunday Church School and Confirmation and they may still have a memory of the church community of their parents or grandparents. Most do not now regularly attend worship.

The Millennials (or Gen Y), born in the last decades of the 20th century, have also been called the Boomerang Generation because of the propensity of some to leave home only to return, moving back in with their parents. They also demonstrate a tendency to delay marriage or start a career. Their community is more global; they are networked and often participate in social movements and small groups. They are generally regarded as being more open-minded, and more supportive of gay rights and equal rights for minorities.

Those born after 1995, and referred to as Gen Z, have always known mobile technology and social media, and because of this, have an expectation that everything be immediate and accessible. They are easily bored and like to multitask. Many are committed to social justice and to making a positive impact on their community. They tend to be frugal and worry about the debt incurred in their education. As teenagers, many are self-employed individuals.

Of course, these are broad generalizations and may not fit particular individuals. But these kinds of shifts in generational values and in attitudes towards leadership and institutions have had an effect on the ELCIC and its congregations. Many people participate less regularly in worship, and some simply do not understand the requirement to officially join a congregation. The rules of membership based on attendance and financial contributions, along with the organizational structures of most congregations, have been shaped by those who are now among the oldest generations. Few younger members are willing to join

committees and councils. At the same time, existing leaders may be unwilling to invite younger people into leadership, or perhaps don't understand how to make it possible. Some younger members may push the congregation to spend its money on making a difference in the world, rather than maintaining the church building. Most expect their ideas to be respected and valued. Many are frustrated by the slowness of congregations to adapt to changes in the world.

Movements and Institutions

An institution is an organization or social structure which is founded for a specific purpose whether religious, educational, professional, financial, social, or the like. Institutions are relatively permanent; their existence can extend beyond any one person's lifetime. An institution has rules and can enforce rules of human behavior. The dominant model for institutions in Canada is the corporation. Its authority is organized through a hierarchy. It is controlled by its rules, regulations and by-laws. Our governments are also institutions, structured as representative democracies in which authority and decision-making are delegated to an elected assembly and executive.

Corporations and other institutions are being challenged to operate in increasingly complex and turbulent environments. To survive, some organizations have tried to become more flexible and responsive. They may be referred to as "nimble". Although they are institutions, they strive to be able to quickly and easily adapt to changing conditions. Creating smaller teams or task forces within the organization increases flexibility and promotes creativity. Some have innovation contests or create mini-startups within their organizations. Other characteristics of nimble organizations include quick and effective decision making, a marked degree of autonomy among the employees and managers, professional and technical competence among the employees, and an engaged workforce.

Movements are usually much more loosely organized than institutions. They might arise when people become motivated to do something about a particular issue or when a charismatic person inspires people to take up a cause. They are often characterized by common passion, common values, common issues and/or common experiences. Leaders arise through informal means, often the charisma of an individual, rather than through institutional authorization. While movements have been present in human societies from prehistoric times, there are distinctive features of movements in contemporary society brought about by the ubiquity of the internet. Movements often spread by "word of mouth" and today word of mouth is magnified by social media. People do not need to be geographically close to each other for their common interests to create a movement such as we see in *Idle No More*, *Black Lives Matter* or *#metoo*. Many current institutions began as movements which formalized over time.

Many younger people prefer movements to institutions. They can participate in a movement by choice, rather than by formally joining an organization or group. People are part of the movement because they are committed, at least for a time, to its focus. In most movements, there is no central leadership; leaders emerge according to their interests and gifts, and the needs of the movement. Social media play a very important role in shaping movements, positively and negatively, and movements can easily cross boundaries such as international borders. In many movements, leadership is fluid, changing as people come and go.

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Both movements and institutions have strengths and liabilities, but the desire of younger people to be a part of movements presents a challenge and perhaps an opportunity for churches. The ELCIC is an institution, defined by its constitutions, bylaws and structure. Leadership may appear to be overly hierarchical, with a national bishop and council, synods with bishops and councils, and congregations with pastors and councils all defined by constitutions and bylaws. Within the ELCIC, the dominant model of ministry continues to be the congregation, led by a pastor and council, and located in a church building. Often, in local consciousness, the church “is”, to a greater or lesser degree, the building. How might the church make room for movements of people sharing a common commitment and having little regard for hierarchy or interest in buildings?

In this institutional context, authorized leaders within the ELCIC are of three types: deacons, of whom there are about 30, with 15 active and 15 who are retired or on leave; pastors, of whom there are about 750 on the roster, with some 360 who are active and 390 who are retired or on leave; and bishops who number 16 in total, 6 of whom are active and 10 of whom are retired. Our rostered leadership is aging with half or more who are retired or on leave.

Important Issues for Public Ministry in the ELCIC

Several important challenges for the ELCIC arise from changes in its Canadian context as well as from its history.

The Dominant Model of Ministry

Historically, most of our congregations were built on a “pastor-centric” model of ministry. When people thought of ministry, they thought of pastors planning and leading worship, preaching, teaching and caring for the sick and elderly. Pastors were seen as the leaders and the only ones doing “real” ministry. Laypeople supported the pastor. Mission took place far away and evangelism was not seen as an important part of a congregation’s ministry. Today many congregational members still hold to this understanding. Seminaries continue to prepare pastors to serve alone in a particular congregation. Even if a pastor resists being the centre of the congregational universe, the expectations of the congregation can force the pastor into adopting a traditional role and style of leadership.

Many pastors focus their work heavily inside the congregation. Moreover, they can be expected to do things unrelated to their key functions, training or gifts. For example, the expectation is that pastors will teach confirmation classes regardless of their expertise in teaching or relating to teenagers. Pastors attend endless meetings; in many cases they perform administrative duties. Many functions within the congregation are carried out exclusively by pastors. Normally only the pastor preaches, baptizes, and presides at Holy Communion. Church weddings and funerals are performed by the pastor.

This traditional model of ministry may no longer be the most effective way for us to respond to the Gospel and participate in God’s mission in our changed and changing context. But there are very few examples in the ELCIC of other approaches to public ministry. Even if the “pastor-centric” model for ministry continues to be effective in some contexts, the number of congregations that can sustain it is declining. Congregations are shrinking, merging, and dying. As congregations face declining attendance and funding, fewer are able to engage full-time pastors. And there are fewer and fewer congregations.

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Shared ministry has been encouraged in recent years as an alternate way to provide leadership for ministry. Some initiatives have been successful, but most will simply yield a larger community experiencing the same rate of decline and length of “runway.” Merging two congregations with aging demographics creates a new one that still has the same aging demographic! In addition, shared ministries are often seen by congregations as a last resort. Many congregations choose to pour their funds into preserving their building, and often reduce the pastor’s salary and/or hours, before accepting the necessity of sharing rostered leaders or letting go of church buildings.

All of this means that there are fewer and fewer job prospects for pastors and virtually none for deacons in full-time employment. Part-time calls are becoming increasingly common. It’s likely in the foreseeable future that full-time, fully-funded positions will be the exception rather than the rule. Few people, however, can survive on a single part-time salary. Meanwhile, candidates for rostered ministry continue to have expectations that they will receive full-time calls and possibly a lifetime of employment.

One of the ELCIC’s forms of public ministers, that of deacons, is not well understood, appreciated or utilized. The ELCIC has not had a significant vision for the role of deacons. In addition, there is much confusion about the distinctive roles of pastors, deacons and laypeople. Smaller congregations with financial challenges will not likely call a deacon in addition to a pastor. In larger congregations, ministry areas and synods, there may be resources to call additional rostered people for various roles, but very often a pastor is called rather than a deacon. Pastors have also had first claim to positions outside of congregations, such as chaplaincies.

Disempowered Laity

The dominant “pastor-centric” model for ministry and the church’s emphasis on pastors as the only public ministers have also contributed to a diminished role for laypeople in serving God’s mission. The organizational structure, and the expectations and training of the ordained, together with the abdication of the role of laypeople, have contributed to the disempowerment of the laity. In the presence of educated professional clergy, many laypeople become dependent on the pastor’s expertise. This clericalism does not empower laypeople to live out their baptismal call as understood by Luther.

Within the congregation, there is often confusion about the distinctive roles of laypeople. For example, there are roles for laypeople to take in worship and its planning, such as the writing and praying of the prayers of the people. But many pastors have not encouraged people to take these roles, and laypeople have not insisted. Pastors and deacons do not always respect the abilities, experience and gifts of laypeople, and may not be good at empowering them or at collaborative leadership.

Particular laypeople may be recognized and/or honoured for the roles they carry out within the congregation and its programs. For example, council members, Sunday Church School teachers, ushers and

Deacon Brigitte McKenzie is called by the British Columbia Synod to be part of a leadership team to guide congregations and rostered ministers in mission renewal. Together they are learning and experimenting with new ways to be in mission. Deacon Brigitte is also involved with Greater Victoria Acting Together, a coalition which trains and empowers people to work together for the common good.

those who prepare meals are often thanked publicly. This practice has the unintended effect of identifying the truly “committed” layperson as one who serves within the church but not one who might be immersed vocationally as a Christian in social and political life.

One of the greatest insights of the Lutheran Reformation was the recognition of the vocation of every Christian in his or her worldly occupation. When we are baptized, we are baptized into God’s mission. If the baptized see their everyday occupations and roles as vocations and as opportunities to participate in what

“When we are baptized, we are baptized into God’s mission.”

God is doing in the world, God’s mission is being realized.

Unfortunately, very few laypeople understand that they are called in their baptism to participate in God’s mission, and many rostered leaders do not understand that one of the important tasks of their public ministries is to enable laypeople to exercise their vocations in

the world. In many congregations, people don’t seem to receive much support, affirmation or equipping to carry out such service. The church’s narrow understanding of ministry has not encouraged laypeople to recognize their ministries in the world. Recent missional formation work in several synods of the ELCIC is making some progress in helping congregational leaders to move away from more pastor-centric models for ministry.

The Church and the World

Historically, Christianity came to Canada with the earliest explorers and settlers. The Doctrine of Discovery endorsed the superiority and rights of European people regardless of the rights of the Indigenous Peoples already living in the land. Coupled with the understanding that the church’s mission was the conversion of people to Christianity, it was used to dehumanize, exploit and subjugate Indigenous Peoples and dispossess them of their most basic rights. Residential schools and other attempts at cultural destruction and genocide continue to have lasting effects on all Indigenous Peoples living within Canada.

Deacon Scott Knarr is Diaconal Minister of Music at Mount Zion Evangelical Lutheran Church in Waterloo, Ontario where he plays the organ, directs the choir and leads the people’s song. Deacon Scott extends Mount Zion’s music ministry through his involvement with “Music for the Spirit,” a program to teach guitar and keyboard to 9 to 14-year-olds on Six Nations of the Grand River Territory.

The ELCIC has publicly repudiated the Doctrine of Discovery and is committed to promoting right relationships between non-Indigenous and Indigenous Peoples within Canada. Various expressions of the ELCIC have engaged with the KAIROS Blanket Exercise as a tool for education and awareness-building. Some ELCIC gatherings have invited local Indigenous speakers to share their vision for reconciliation. These first encounters require a posture of humility to encourage respectful truth-telling and truth-listening. Many ELCIC congregations, ministry areas and synods have taken first steps to discover the Indigenous neighbours on whose territory they reside, and to nurture and strengthen mutual bonds of peace and friendship.

Since World War II, theologians and practitioners of mission have tried to help us see that the mission of God is not about sending missionaries to some distant place and trying to convert the people there to Christianity. The mission of God is to form loving communities through which each and every part of God’s creation is loved and valued. And the *church’s* mission is to

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participate in *God's* mission. One way of expressing this is to say, "God's mission has a church." Mission is never an optional "add-on" to the church's ministry.

At the national level, the ELCIC has worked hard to live into its call to participate in God's mission in Canada and around the world. Our national bishop has spoken out about many current public issues, addressing the general public as well as our governments. At the same time, the ELCIC has expressed a commitment to work toward reconciliation and right relationship with Canada's Indigenous peoples, passed a resolution on peace in the Holy Land, and issued statements to our Jewish and Muslim neighbours.

Unfortunately, the church is not held in the same regard as it was in the past. Many people in Canadian society do not believe the church's voice to be credible or authentic. Often, negative images of churches and religion appear in the media, and the positive work of churches in our communities fails to overcome this bad press. On the other hand, some pastors have publicly offered views that are not seen as relevant or authentic or have said things that did not ring true. Many have been hurt by those who have preached a prosperity gospel or a gospel of exclusion.

All Christians are called to speak a prophetic word in and for the world, but many do not consider themselves able or equipped to do so. Many pastors and deacons also feel unprepared to speak and/or act prophetically. In addition, the prophetic message of the church may be a source of local conflict in our communities and our congregations. In theory, deacons are especially encouraged to bring life experience together with theological education to communicate the Gospel in the world and to bring the needs of the context to the church, but this happens in only a few situations.

"The mission of God is to form loving communities through which each and every part of God's creation is loved and valued. And the church's mission is to participate in God's mission."

In recent years the ELCIC has encouraged congregations to become missional, that is, to participate in God's mission in the places where they are. Many congregations have taken up the challenge, for example, by joining with the local mosque to sponsor refugees, working with the neighbouring high school to provide breakfast for students, or offering weekly community suppers where those who are fed participate in planning, serving and preparing the meal. Some congregations have become "green" congregations, adopting responsible practices to protect the environment. Some congregations are aware of the special needs and opportunities for mission in their particular contexts. But many congregations of the ELCIC still do not perceive their role in God's mission in the world. Many individuals still see mission as far-away evangelism, or as only the work of Canadian Lutheran World Relief. Missional thinking has not been a large part of education for laypeople, deacons, bishops or pastors.

The Holy Spirit calls every baptized person and every community of the baptized into a life of service in the world, sometimes referred to with the Greek word, *diakonia* (from which comes the word "diaconal"). Some deacons think *diakonia* is their work exclusively. But *diakonia* refers to the serving life of churches and congregations, indeed, of every disciple of Jesus. It involves responding to immediate needs such as sponsoring refugees and providing food for the hungry. It also includes being agents of change to transform the unjust structures and violence that marginalize people, and safeguarding the earth.

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Sadly, many people do not understand the connection between their everyday lives and the call to service by virtue of their baptisms. And while many people are already serving and helping others in their lives in various ways, many do not see what they are doing as part of God's mission in the world. They are unable to express how their everyday lives and roles participate in God's mission.

Discipleship

The congregation can be described as a community of forgiveness and reconciliation in which disciples are nurtured for a life of service in the world. Leaders in the ELCIC have observed that our church does not seem to be nurturing disciples very well. Young adults, youth, and children are notably absent in many congregations. Some people seem to view discipleship as simply participating in worship and contributing to the financial support of the church. Fewer have basic Bible knowledge and may not know much about Lutheranism or Christianity. Many have too little understanding of living faith in everyday life. It is increasingly difficult to identify future leaders for the church, whether clergy or lay.

At the same time, the ELCIC does not have a significant history of communicating the Gospel to those who are not already Christians or Lutherans. Evangelism has often been limited to making contact with people who are from Northern Europe, mainly white people who already have some kind of connection to the Lutheran church. Most Lutherans tend to be very reserved about witnessing to the Gospel. In fact many find it difficult to talk of their faith even within their own congregation or family. Most people rely on the

“[In an effort called] *Living Our Faith*, Bishop Susan invites us to pray, read, worship and love as we claim our baptismal calling in all aspects of life.”

organized church, the “professionals”, both to witness to others and to teach about faith to their own children and families. Most would agree that Sunday School and Confirmation alone have not proven effective in nurturing or “raising up” disciples.

In response to the needs of our Church and prompted by a longing to deepen our partnership in God's mission, Bishop Susan Johnson encourages us to be engaged in a call to spiritual renewal and deeper discipleship within the ELCIC. Called *Living Our Faith*, we are invited to pray, read, worship and love as we claim our baptismal calling in all aspects of life.

Organization

Challenges in our current context press upon the ELCIC to become more nimble in order to respond in a timely way to the changes and needs in our society and the world. For example, many of the challenges and opportunities facing congregations are not well addressed within the current structures of committees. In addition, the church's response continues to be thwarted by a strong, stubborn culture which favours the past over the present or future. Some people's need for security and familiarity is understandable. Still, such a need should not determine the course of future action for all. An over-developed fear of failure hinders pursuit of possibilities and new directions.

In recent years, the ELCIC has made changes to its constitution and bylaws. The intent is to reduce the time needed for change to take place within our structure. Things which used to take two successive conventions to pass as “constitutional” matters have been moved to the bylaws which only require a single convention

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to pass. Continued efforts are needed to increase flexibility and timeliness in congregations as well. Many congregations still have the full council and committee structure mandated by their constitutions, although it is becoming increasingly difficult to fill the positions necessary for functioning. Often this structure limits the vision of the congregation's mission; only those ideas that fit within the existing structure are recognized. What might our church look like with fewer committees of indefinite mandate and more task groups having fewer people, a specific task, defined mission and an end-date?

The ELCIC officially maintains two rosters, one of pastors and bishops and one of deacons. The size of each roster affects the functioning of people. At present time the ELCIC has approximately 15 active deacons on the roster. The small number of active deacons means that many people are neither familiar with deacons and their gifts for public ministry, nor understand the roles they might play in congregations, ministry areas or synods. Some deacons and candidates are unclear about their own roles in the ELCIC. At the same time congregations have difficulty understanding and identifying potential roles and responsibilities for deacons.

Theological education for deacons is hampered in the ELCIC by the fact that we are a small church—a medium-sized church by global standards—with limited resources in a vast and diverse land. Because there are few diaconal candidates, it is difficult to find courses to meet diaconal candidacy requirements. Some diaconal candidates experience the current candidacy requirements as unclear. The Program Committee for Leadership for Ministry (PCLM) has standards for both pastors and deacons and has recently created competencies for them. Some deacons have expressed concern that their synods do not help them find calls.

Although collaboration is becoming a necessary skill for both deacons and pastors, this has not been recognized well in their education. In addition, if enabling laypeople to live out their vocations is an important part of the role of rostered leaders, many leaders need more training in helping laypeople discern their gifts for ministry, in equipping them with skills related to conflict resolution, theological reflection and more, and in recognizing and providing support for their ministries in the world. Many leaders are not trained to lead service-reflection/action-reflection learning, a key educational model for laypeople and public ministers serving in the community. Continuing education for rostered leaders is encouraged to some extent, but not evenly or consistently required. Instead, rostered leaders must often seek additional training and education on their own; many don't, for lack of time, money, or failure to see the need for doing so.

Deacons are consecrated. Pastors and bishops are ordained. There is some concern that this distinction suggests a hierarchical relationship between pastor and deacon. There is no ontological or essential difference between ordination and consecration. At the same time, we use a variety of terms for deacons including diaconal minister, deaconess and deacon. A single term might be helpful.

Public Ministers in Some Partner-Churches

The ecumenical context of the ELCIC has also changed significantly in recent years. Our full communion relationship with the Anglican Church of Canada has led to increased partnerships and to communities which share rostered or ordained ministers, worship, facilities and programs. Closer relationships and conversations with the Roman Catholic, United, Presbyterian and Mennonite churches in Canada are developing. The ELCIC works with other denominations through the Canadian Council of Churches, and through KAIROS, a joint venture ecumenical program for justice and peace.

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In light of closer ties to these Christian denominations, it is instructive to look at the variety of ways in which our partners structure their public ministry. In fact, many of our ecumenical partners are currently rethinking their practices of ministry, including recovering the role of deacons.

In its 1982 document *Baptism, Eucharist and Ministry* the World Council of Churches acknowledged the wide variety of kinds of public minister across its member churches, but also heralded a convergence in the historic three-fold pattern of bishop, priest and deacon. It is to that pattern to which the ELCIC is moving. Recent work within the WCC notes that ecumenical *diakonia* begins in each Christian's discipleship in their faith community and in their daily life and finds expression in the activities of the local congregation where it is affirmed and strengthened in part through "professional diaconal agents." The term "ecumenical *diakonia*" is increasingly being used to refer to the serving work of churches around the world.

The churches of the Lutheran World Federation have a variety of kinds of public minister depending on their context. For example, the Evangelical Lutheran Church of Cameroon has pastors, catechists (teachers of the essentials of faith) and evangelists (traveling preachers). Others have a four-fold form of public ministry, including catechists, pastors, deacons and missionaries. Many other systems—too numerous to mention—exist across the churches of the LWF.

The Evangelical Lutheran Church in America (ELCA) has three kinds of public ministers, namely, pastors (including bishops), deacons, and authorized lay leaders. The ELCA maintains two rosters, one of Ministry of Word and Sacrament and the newly-created roster of Ministry of Word and Service. Bishops and pastors constitute the first; deaconesses and diaconal ministers as well as trained lay leaders called "associates in ministry" the second.

The hierarchy of the Roman Catholic Church is familiar to many and includes bishops, priests and deacons. The Second Vatican Council opened the door to some new kinds of lay ministers. With the shortage of ordained priests in the parishes, a number of non-ordained people have begun ministry that formerly belonged only to the ordained. These non-ordained ministers include parish and catechetical staff, hospital and prison chaplains, campus ministers, and other diocesan leadership roles. These people are referred to as lay ecclesial ministers. They are prepared for professional ministry in the church and are paid for full- or part-time work. Lay ecclesial ministry opened roles for women in leadership in many parishes and beyond. For example, the Liturgical Director of the Diocese of Hamilton is, at time of writing, a woman.

Vatican II also restored the permanent diaconate to the Roman Catholic Church after 1,500 years. Permanent deacons are married or single men who are ordained and normally unpaid, although they may be hired to full- or part-time work within the church. The deacon serves the church and the diocese in a ministry of service and charity, in a hospital or prison, or other types of charitable outreach. In addition, the deacon is assigned to a parish, where he assists the priest in liturgical ministry; that may take the form of preaching, baptizing or presiding at weddings or funerals. He also helps church members to discover their participation in the ministry of Christ. The Diocese of Hamilton, as an example, currently has about 40 self-supporting deacons.

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Many larger Roman Catholic parishes today are served by a priest, one or more lay pastoral associates, a permanent deacon, and a staff of laypeople in specialized ministries. While many lay ministers volunteer their service, more and more are paid on a part-time or full-time basis. Continuity in the parish is provided by persons other than—or in addition to—the priest.

The Anglican Church of Canada has the same three orders of public ministers including bishops, priests and deacons. Prior to the 1980's the diaconate was simply a transitional order, part of the preparation for the priesthood. Even today, many existing deacons are in transition to the priesthood.

In the last 30 years, Anglicans have moved to reclaim the permanent diaconate as a distinct order of ordained ministry. These deacons may function in ministries of liturgy, word, and service. They serve directly under the bishop of a diocese and help to carry out the bishop's ministry. Bishops normally assign deacons to special responsibility for mercy and justice. Dioceses usually require that prospective deacons are already serving in specialized ministries among the poor, sick, and oppressed. Once ordained, deacons exercise leadership among the faithful, encouraging, training, and organizing them for various ministries. Deacons are not ordinarily paid as they have other sources of income. But there is still wide variety in the use of the term "deacon" and in the roles of deacons across the 30 dioceses of the Anglican Church in Canada.

The United Church of Canada recognizes one order of public ministry in two expressions (with many variations): ordained and diaconal. Ordained ministers are formally called to word, sacrament, and pastoral care. Diaconal ministers are formally called to education, service, social justice, and pastoral care. Diaconal ministers may apply to their Conference for a license to administer the sacraments if doing so is part of their ministry. The church also has two kinds of designated lay ministers, one accountable to the presbytery, and one appointed by and accountable to congregations. These lay ministries include youth ministry, leadership in worship, pastoral visiting, and community and outreach ministries. There are also licensed lay worship leaders and sacramental elders.

Recently, the United Church took up a proposal for one order of ministry encompassing the present categories of recognized designated lay ministers, diaconal ministers, and ordained ministers, with ordination to the ministry of word, sacrament, education, service and pastoral care as the single rite of entry. The proposal was not adopted.

Section 2—Theological Foundations: Tradition, History and Public Ministry

In order to formulate an informed response to our context and situation we will need to decide how our theological traditions can be brought to bear. The purpose of this section is to summarize what those traditions are so that we can then reflect on how a contemporary theology and practice might be developed.

Public Ministry in the New Testament and Early Church

The traditions which the Jewish authors of the New Testament inherited included both charismatic and office-oriented approaches to public ministry leadership. The prophets and the earliest kings represented the more charismatic styles, and the priests and the later kings of Judah represented the more office-oriented or dynastic styles. The leadership and authority structures of the Roman Empire also influenced all of the authors of the New Testament. In this section we will examine three specific pictures of public ministry from the New Testament.

Commissioning the Disciples in the Gospels

The Synoptic Gospels do not really focus on questions of organization or ecclesiastical authority, but they do give several pictures of Jesus commissioning various numbers of disciples to go ahead of him to prepare people for his coming. These include the commissioning of the twelve in Matthew 10:5–15, Mark 6:6b–13, and Luke 9:1–6, and the commissioning of the seventy in Luke 10:1–12.

In each of these commissioning stories Jesus gives the sent disciples certain instructions for how they will carry out their work. One common theme in these instructions is that the disciples are to travel in teams, usually pairs. The task of their mission is not one that can be accomplished by individuals alone. It is a mission for teams of people who work together to prepare the countryside for Jesus' coming.

The second theme is that these teams are to travel light. As Mark puts it, the disciples are to “take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics” (Mark 6:8–9). Missionaries are not to carry excess baggage. In some cases, they are told to carry no baggage at all.

The third common theme is that the pairs of disciples are to accept hospitality. As Luke puts it in the story of the seventy, “Remain in the same house, eating and drinking whatever they provide ...” (Luke 10:5). The assumption seems to be that the missionary team is to be dependent on the hospitality of those who receive the message.

The fourth common theme is the task of the mission: “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons” (Matthew 10:7–8). In their words and actions, the disciples are to extend the ministry of Jesus, both proclaiming the nearness of the Reign of God and acting out the effects of that presence by healing and casting out demons.

The Pauline Churches

The epistles of Paul are the oldest records we have of the life and teachings of the earliest Christians and are the source of much Christian teaching. Since other issues were at the top of Paul's mind as he addressed these churches, he did not often address questions of "public ministry." What he did say can be confusing. Nonetheless, we can see something of how the churches founded by Paul and other apostles may have been organized and how the first generation of Christians probably understood ministry and leadership. That understanding was fluid and shifted according to the need and situation.

First of all, Paul's own presence in the Jesus movement raised questions about formal authorization for apostolic leadership. He had not been one of Jesus' initial twelve disciples. In fact, he had begun his career by persecuting the fledgling Jesus movement. The early leadership of the movement had not trusted him and had certainly not granted him any status or title. According to Paul himself he did not even meet with the Jerusalem leadership until after he had begun his work. As he put it, "... I did not confer with any human being, nor did I go up to Jerusalem to those who were already apostles before me ..." (Galatians 1:16b–17a). Paul maintained that his apostolic ministry and authority rested on a direct call from Jesus and was not mediated through any human authority structure. Such an assertion did not secure a firm foundation for claims to formal, institutional authority in any church which Paul founded. Paul's claim to the title and authority of an apostle was contested by those who opposed him, as we see from the polemics in Galatians and 2 Corinthians.

To be sure, Paul did use the three words which later became associated with officials of the institutional church:

episkopoi, *presbyteroi*, and *diakonoi*. These words are often translated "bishops," "priests," and "deacons," but these translations make Paul's words sound more like the kinds

of officials that came later than they would have denoted in Paul's day. Each of the words has a common meaning in Greek (overseers, elders, and messengers or servants) and it is most likely that Paul was simply using common Greek words in their common meanings rather than inventing technical ecclesiastical terms. Paul also used these words to refer to both women and men.

"Leadership was not thought of in terms of office but in terms of gifts. The one who had the gift used it for the benefit of all."

When Paul did specifically address the question of public ministry in the church in 1 Corinthians 12–14 and Romans 12:3–8, he described leadership in a fluid and charismatic way. Leadership was not thought of in terms of office but in terms of gifts. The one who had the gift used it for the benefit of all. All worked together just as the parts of the body work together. Everything was for the common good and directed by the Holy Spirit as the Holy Spirit chose.

The Pastoral Epistles

The "Pastoral Epistles," 1 and 2 Timothy and Titus, represent a time when the church had lasted a generation longer and become more settled in its life. Historians and sociologists tell us that groups of people evolve just as the universe and the earth evolve. A new movement often ignores social convention as to who can be included and who can exercise leadership. Leadership is exercised by whoever seems most gifted for the task. As the movement ages and pays more attention to organization, the patterns of membership and leadership change to reflect the socio-economic culture in which the evolving organization exists. The

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evidence of the Pastoral Epistles shows us that this sort of evolution happened in the early church by the end of the first century. These epistles show a much more settled church in which institutional leadership played a larger role than it had in the previous generation. How the Pastorals view the form(s) of public ministry reflected the general approach to office and leadership in the Roman Empire.

Part of the reason for this is that the expectation that Jesus would return very soon had been tempered by the passage of time. The second and third generations were in the process of deciding that the church needed to be ready for a much longer haul. That meant organization and stability became more important. Stability included both a settled doctrine and a settled structure for the exercise of authority.

In 1 Timothy the words “bishop” and “deacon” seem to indicate offices that entailed qualifications. The qualifications for bishops are set down in 1 Timothy 3:1–7 and the qualifications for deacons in 1 Timothy 3:8–13. No other offices are mentioned. The metaphor that underlies the qualifications is the Roman household, with the bishop functioning as the “*pater familias*,” the patriarch of the household. Both the church and the bishop’s own family must also reflect the ideal Roman household.

The church’s theology and practice of public ministry and leadership in the church continued to evolve. While the Pastoral Epistles did not distinguish between “bishops” and “elders,” such a distinction developed soon after. The letter called 1 Clement, written from Rome to Corinth perhaps 15 or so years after the Pastorals, and the letters written by Ignatius, Bishop of Antioch in Syria around 110-115 CE, indicate that in many Christian communities the bishop had become the singular leader in each community whose responsibility was to preserve correct teaching of the Gospel with elders/priests and/or deacons serving under the bishop. These trends continued through the second and third centuries. By the time Constantine recognized Christianity as a permitted religion, bishops had enough authority that they could take on municipal as well as ecclesiastical roles. Throughout these centuries the role of female leaders in the church continued to erode, especially after Emperor Theodosius made Christianity the established religion of the Roman Empire.

Public Ministry in the Reformation

Prelude to the Reformation

One of the sources of the energy that resulted in the Reformation was a general dissatisfaction in western Europe with the authority and ministry structures of the church. These structures had resulted from general social and political degeneration as the western Roman Empire weakened and fell in the fifth and sixth centuries. In some localities, including the city of Rome itself, the bishops were the last surviving officers who represented the old culture or, indeed, order of any kind. As kings, higher nobles, and eventually Holy Roman Emperors asserted their authority and restored order in later centuries, bishops played an important role in those efforts. As a result, these secular authorities took upon themselves the authority to appoint bishops. The same authorities often used the office of bishop as a reward for loyal soldiers and others whose primary attributes were not scholarship or piety. When corruption in the church became very bad in the ninth century, reformers looked to the Bishop of Rome as the most likely office to bring necessary change. Thus, a variety of reform movements in the Middle Ages worked to centralize authority and power in the church in Rome. This led to several centuries of conflict between popes on the one side and emperors and kings on the other. By the high Middle Ages various compromises had been worked out so that church and state could work together to some extent, though tensions never ceased altogether.

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The increase in papal power and centralization gave impetus to the forces which eventually led to the Reformation. Popes made significant claims to having authority superior to secular rulers. The pope was also the ruler of central Italy, a wealthy territory desired by many other rulers, including both the Holy Roman Emperor and the King of France. In the early fourteenth century France invaded Italy, captured Rome, and imprisoned the pope. This led to a period when the papacy was resident in Avignon in southern France under French influence, a period known as “The Babylonian Captivity” of the church. A number of reformers worked hard to return the papacy to Rome, but these efforts only resulted in the existence of two popes and two papal courts and structures, one in Avignon and one in Rome, a period known as “The Great Western Schism.” The schism divided Europe and led to a period of spiritual dislocation which coincided with the aftermath of the Black Death. Papal power receded, and prominent church leaders called a series of councils to solve the problem.

The Council of Constance ended the schism and re-established the papacy in Rome, but the papacy became the province of wealthy Italian families such as the Medicis and the Borgias, who used it as a way to gain even more wealth and power. Church structures were used primarily as a conduit to transfer wealth from all over Europe to Rome. Many local bishops emulated the corruption in Rome and by the end of the fifteenth century dissatisfaction was intense and widespread. This was the ecclesiastical context in which the Reformation broke out.

Luther’s Theology of Ministry

The issue around which the Reformation began was the sacrament of penance, especially the practice of selling indulgences; but controversy soon spread to arguments about the authority of the papacy and bishops in general. Martin Luther, whose theses on indulgences had been the spark to light the conflagration, questioned the authority of the pope publicly at a debate in Leipzig in 1519. The next year he published a treatise, *On the Babylonian Captivity of the Church*, which questioned the entire sacramental system of the medieval church. In this treatise Luther raised questions both about the sacramental status of the clergy as secured by ordination and the right of the clergy to control the sacraments. He followed *Babylonian Captivity* with a treatise entitled *To the Christian Nobility of the German Nation* in which he called upon the nobles to take a hand in the reformation of the church. In order to make this appeal Luther had to make the argument that prominent laypeople had as much authority in the church as the clergy. This further eroded the authority of pope, bishops, and priests and legitimized lay rulers taking authority over the church in their territories.

Luther’s own views on the authority of clergy varied depending on the circumstances. In 1523 when supporting the claim of congregations to call evangelical preachers over the objection of conservatives who held the right of appointments in the parish, Luther argued that the lay leaders of the congregation had the right to examine the doctrine of the preachers and to determine what should be preached. After 1525, when supporting evangelical preachers who were being resisted by their congregations (who often wanted the preacher to be more radical), Luther argued that the laity should submit to the authority of the right-thinking clergy. As a result, it is almost impossible to draw any consistent theology of public ministry from Luther’s writings on the subject. All we can really say is that the purpose of the clergy is to preach the gospel of justification by grace alone through faith alone, and it is the responsibility of the laity to assure that the gospel of justification by grace alone through faith alone is being preached.

Luther was far less contradictory when writing about the vocation of a Christian person. In his polemic against the medieval idea of priesthood, Luther maintained that every Christian was made a priest in baptism. By that Luther meant that every Christian had the right and the duty to intercede for his or her neighbour, approach God directly in prayer, forgive her or his neighbour, and speak the Gospel when an individual

“For Luther vocation meant that each baptized person has a specific calling from God to exercise one’s talents, experience and education in activities which benefit the community.”

needed to hear such words. Each Christian was free from worrying about his or her own justification and free to dedicate energy to the welfare of the community. This was the concept of the priesthood of all believers and it was part of Luther’s idea of vocation. The word “vocation” had been previously used to refer only to the call to

the monastery or convent. For Luther vocation meant that each baptized person has a specific calling from God to exercise one’s talents, experience and education in activities which benefit the community. Thus, a Christian vocation is not restricted to work inside the church, but can be any work—secular or churchly—which contributes in some way, no matter how large or small, to the welfare of the community.

Public Ministry in the Lutheran Confessions

The Lutheran confessions now collected in *The Book of Concord* were formulated during the Reformation to address issues under discussion at the time or, in the case of the two catechisms, to teach evangelical doctrine to clergy and laity. As a result, they often do not discuss public ministry directly unless the issue is papal and episcopal authority. This is not to say that the confessions have no bearing on the discussion, but that what bearing they do have is often found in things said when addressing another issue.

The most direct statements are found in the Augsburg Confession, presented to the Emperor at the Diet of Augsburg in 1530 as a statement of the basic teachings of the Lutheran churches. It begins with three articles affirming that the Lutheran churches adhere to the teachings of the ancient church as embodied in the decisions of the ecumenical councils of the fourth and fifth centuries. Article four then states the fundamental Lutheran claim that God justifies sinners by grace alone through faith alone. Article five moves directly to ministry: “To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments...” It is from this article that Lutheran churches have placed great importance on having persons who are called by the church to preach the Gospel and celebrate the sacraments publicly. The Holy Spirit uses these means to create faith in the hearts of those who hear, are washed, and consume the consecrated elements.

The seventh article reinforces the central importance of the public preaching of the Gospel and celebration of the sacraments to the existence of the church: “It is also taught that at all times there must be and remain one holy, Christian church. It is the assembly of believers among whom the gospel is purely preached and the holy sacraments are administered according to the gospel.” In Luther’s view this definition is so simple that anyone who has reached the age of discretion can understand it. The one holy, catholic, and apostolic Church is the community where the Gospel is heard and sacramentally enacted as good news for troubled consciences. It is not a specific institution which upholds certain rules and imposes certain structures.

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The fact that the true Church cannot be identified with any institution does not mean that there is to be no church structure. There must be some way to insure that people are called to stand up publicly and speak the Gospel aloud as the word of God's promise, and the communication of the Gospel in human society requires some sort of organization. Such organizations, called churches, are necessary for our human need for order but are also prone to the consequences of our human imperfections. The true Church is not equivalent to any human organization. The true Church is always hidden in, with, and under the institutional churches.

In part because of the primacy of the Gospel and in part because the Lutheran movement took organizational shape in a number of different settings and circumstances, the Lutheran confessions recognize that the unity of the church does not rest in uniformity of organizational structures. This is stated first of all in the seventh article of the Augsburg Confession, "It is not necessary for the true unity of the church that uniform ceremonies, instituted by human beings, be observed everywhere." This is reinforced in the *Formula of Concord* where the concept of "adiaphora" is set forth. "Adiaphora" refers to those practices of the church, such as liturgy or polity, in which each church is free to establish its own practices as long as these do not contradict the Gospel. Requiring any church to accept a particular human practice is itself contradictory to the Gospel and is to be resisted. The result of this principle is that various Lutheran churches have adopted forms of public ministry that seem to that church to suit its context best. Almost all Lutheran churches have office holders designated to preach and administer the sacraments, those whom we call "pastors," and most Lutheran churches have some form of regional organization. Beyond that there is significant variety according to local conditions.

Historical Developments Following the Reformation

Church organization and the practice of public ministry in Lutheran churches following the Reformation were also affected by historical events. The laws of the Holy Roman Empire made it impossible for a bishop to join the Reformation and retain his episcopal office, so no bishops in Germany joined the Lutheran movement. As a result, leadership of the movement was taken up by the secular authorities and Lutheran churches were organized by governments. Thus, what emerged from the Reformation in Lutheran territories were state churches. Kings, dukes, counts and city councils each organized the church in the territory which they governed according to what each thought was appropriate. This was reinforced by the Peace of Augsburg in 1555 and the Peace of Westphalia in 1648 which instituted the policy of *cuius regio, eius religio* or "whose region, his religion". The organizations of these churches reflected quite closely the organization of the kingdoms, principalities and cities of northern Europe, so the spectrum of practices was quite broad. On one end the Church of Sweden retained the historic episcopate (with the king exercising ultimate authority) and on the other end most of the Free Imperial Cities instituted consistories (church councils) of senior clergy and leading laypersons to govern the church in the city under the authority of the city council.

The religiously oriented wars, especially the Thirty Years War between 1618 and 1648, devastated Germany and left many people skeptical of religion. Though the suffering of the era saw the writing of some of Lutheranism's most powerful hymns, it also left church life in disarray. Territories where the wars had been most active suffered from disease, death and moral collapse. In many places clergy were in short supply. At the same time, as the laity became better educated, many were dissatisfied with the centralized, clergy-dominated structure of most state churches. All of these tendencies came together in the Pietist movement

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of the late seventeenth and eighteenth centuries in Germany, which spread to Scandinavia in the latter part of the eighteenth century and then beyond in the nineteenth century. Pietism emphasized personal commitment, lay study of scripture and expression of religious emotion. Pietism also called for changes in the way that clergy related to laity and de-centralization of church structures. The Pietist vision was a church in which an active laity had equal rights and responsibilities. This version of “the priesthood of all believers,” with which most of us are familiar, became characteristic of those Lutherans most influenced by Pietism. German Pietists still maintained a more clergy-centered approach to public ministry. In Norway the connection between Pietism and nationalism resulted in more lay-led movements and occasionally even anti-clericalism.

It happened that the height of the Pietist movements in Europe coincided with the beginning of significant Lutheran migration to North America. In the eighteenth century German Pietists came in large numbers. As a result, German Pietist ideas of church and ministry were influential in forming the ideals and expectations of Lutherans in what became the United States and Canada. Immigration of Scandinavian Pietists came in the nineteenth century, so Scandinavian, especially Norwegian, Pietism influenced North American Lutheranism as well. At times of clergy shortages in North America in the eighteenth and nineteenth centuries, it was the Pietist educational institutions and mission societies of Europe which supplied necessary clergy for the North American churches.

The North American situation was quite different from the European situation in at least three significant ways. The first difference was that Lutheranism in North America could never be the state church as it was in Europe. Even in the British colonies where there was a state church heritage, Lutherans were known as “foreign Protestants” and were never in the running to be the established church. Rather than resisting this label, they embraced it. As more and more Lutherans came from Europe, they saw themselves as the church for Germans (or Finns or Norwegians, etc.), and did not see themselves as reaching out beyond their own culture or language. Once the United States and Canada came into existence there could be no state church. Thus, Lutherans from the beginning in North America had either to join one of the more established British Protestant churches, which many did, or develop their own forms of congregational leadership and church organization. During the first half of the 20th century, being German created anxiety and the desire to escape notice became part of the DNA of some Lutheran churches.

Today’s Lutheran churches in Canada and the United States are either adaptations of the synodical model (generally followed by the predecessor bodies of the Lutheran Church in America) or based on a more congregational model (generally followed by predecessor bodies of the American Lutheran Church and the Evangelical Lutheran Church of Canada). The mergers of the 1980s brought together these two models into one church. We are still trying to work out the implications of this compromise. At the same time, we still carry with us old habits of establishment; that is we see ourselves as adjuncts of the establishment rather than followers of the Jesus who was crucified by the political and religious establishment. This is not appropriate in our context.

The second difference was the fact of the frontier. The earliest Lutherans along the Atlantic Seaboard were moving into unknown wilderness and many of the nineteenth century Lutherans were sent into forests and prairies where they had to create towns and farms from scratch. There was no established church structure. In the early years of settlement, two widely separated communities might share a pastor who lived six

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months in one and six months in the other. And in the nineteenth and early twentieth centuries, when the prairies were being settled, one pastor might serve several congregations many miles apart. Thus, Lutherans often had to learn how to do church without a resident pastor. Some congregations adapted better than others, but in all situations lay leaders exercised more initiative and leadership than their European counterparts.

The third difference was the democratic nature of governance in North America. Certainly, in the United States after the American Revolution and increasingly in Canada through the nineteenth century, all people expected to be governed democratically. Self-governance, which was a necessity for Lutherans early on, became also the most desired form of organization even after synods were organized and clergy became less rare. Democratic forms, which were almost unknown among Lutherans in Europe, were the norm. Even the selection of pastors, which was carried out by the authorities in Europe, was a democratic process in North America. Laypeople often expected to be involved at every level in the organization of Lutheran churches. Many clergy, especially those educated in Europe, sometimes had difficulty dealing constructively with these expectations, and many of the recent immigrants continued to hold a more European notion of the authority of pastors, so there were many congregations where laity willingly acceded to the desires of clergy.

These factors formed the way Lutherans perceived public ministry and the organization of the church in Canada and they persisted into the twentieth century. Even as smaller, ethnic churches merged into continent-wide organizations and then into national churches, many people expected that the church would be democratic and attuned to contextual expectations for leadership, while others continued to prefer a more clergy-centered church. Some laypeople expected to be included in all decisions and expected clergy to respect the abilities and aptitudes of laypeople. In other settings the pastor was expected to lead and the laity expected to follow.

Development of a Theology of Mission

In addition to sending pastors to migrants in North America, the Pietist leaders at the University of Halle were the first to send Protestant missionaries outside Europe when Bartholomäus Ziegenbalg and Heinrich Plütschau were sent to India. This eventually led to a flood of missionaries sent around the world from every Protestant church. Roman Catholics had been sending out missionaries for many centuries. By the latter half of the nineteenth century some of these missionaries, and leaders of churches which had resulted from their work, began to realize that there were flaws both in the methods used up to that point and in the theology which had motivated these methods. This realization grew significantly following World War II, as Europe's former colonies in Africa and Asia worked and fought for independence. The move for national independence closely corresponded to efforts toward churchly independence from European and North American church bodies.

The theology of mission which arose from this context revolutionized how all Roman Catholic and mainline Protestant leaders thought about the mission of the church. The newer theology of mission included rethinking of central doctrines such as the nature of God and God's relationship with creation. The understanding of the church became more relational, and more related to the concept of "communion" than to "hierarchy." There emerged a strong emphasis on the concept of sending: The Father sends the Son, the Father and Son send the Spirit, Jesus sends the church in the power of the Spirit.

This resulted in an understanding of the church which stresses the congregation as a community of forgiveness and reconciliation, and a community within which disciples are nurtured for a life of service in the world, sometimes referred to with the Greek word, *diakonia*. In Greek the word carries connotations of one who has been delegated to represent someone in authority. The kind of service referred to here is “representative service” or delegated service to the world which represents and witnesses to Christ, the one in authority. Thus, there is a concern for maintaining a careful balance between speaking the Gospel aloud in a contextually appropriate manner and being agents of change, transforming unjust structures and challenging violence in the world.

“The church in mission is called to work to safeguard the life of the earth.”

In recent times, as environmental crises such as climate change threaten the integrity of God’s creation, the role of the church as safeguard of the whole earth has also come to the fore. The church in mission is called to work to safeguard

the life of the earth. We humans have put the world at risk. Whether with nuclear weapons or human-caused climate change, we have the capability to destroy the earth. The mission of God is to thwart these possibilities and to create new possibilities. The church is a witness to God’s future and the missional congregation will express this witness in its day-to-day activities.

The church’s mission in the world has come to be seen in four aspects: prophetic preaching of the Word which both points out the injustices of the world and offers God’s unconditional promise to the world; prophetic service which responds to the needs of the whole creation, especially the needs of the most despised; prophetic accompaniment which embodies the solidarity of faithfully walking alongside and learning from the oppressed; and prophetic social change which directly encounters the world’s structures of injustice on behalf of and along with those who are the focus of injustice.

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The thinking of theology of mission extends to the lives of individual Christians, where it is identified as “discipleship.” Disciples are persons who serve God by serving God’s creation and who live in God’s unconditional promise of destiny and purpose in Christ; discipleship is a way of life. Every baptized person and every community of baptized persons is called into a life of *diakonia*, delegated service, which is rooted in the gospel promise and not in duty to the Law. This way of life makes the gospel available to all in a variety of forms. Disciples of Jesus speak words of prophetic hope to the world and make hope present in the world as they live in the gospel.

While this theology of mission and a “missional” way of thinking has come to dominate in international organizations and theological faculties, it has not always penetrated to the grass roots of the church. Many clergy and laypeople still think of “mission” as something which happens far away and is carried out by specialists. Much work remains to be done if the whole church is to think of itself as being in mission with others in the local context.

Section 3 - Theological Reflection: Toward a Theology of Organization, Mission and Ministry for our Present Moment

Theological reflection involves bringing the needs, necessities, characteristics, assets, and opportunities of our context into creative dialogue with our theological tradition. The purpose is disciplined theological thought about, and constructive responses to, our current reality. The questions before us are the nature and shape of public ministry in the ELCIC and how our understanding and organizing of our forms of public ministry might better equip all of us to provide an effective witness to the truth of the gospel in contemporary Canada.

Christian Movement and Church Organization

We have seen how the historical evolution from the earlier, less organized stage to the later, more organized stage occurred in early Christianity. While the Christian movement is not unique in this progression, we need to be mindful of its consequences for Christian theology and practice. In particular the theology and practice of public ministry are central to the tensions between *movement* and *institution* because ordered public ministry is one of the central features of church institutions.

A built-in tension between movement and institution in Christianity can hardly be denied. The parable of the “Good Samaritan” in Luke’s gospel is illustrative. Those who passed by the robbery victim are all representatives of the religious institution. The one who was the true neighbour had no institutional affiliation; he is only identified as a member of a distrusted minority. In addition, Jesus’ arrest and execution are carried out by the highest representatives of the religious institutions and of the government of the day. Governmental institutions—which in Roman times cannot be separated from the official religion—persecuted the first generations of Christians. The marks of this early history have been carried forward within Christianity down to the present.

It is also true that Christianity developed organization and took on an institutional form early in its history. Being a loosely organized movement has its strengths, but it also has its weaknesses. The more people that join the movement, the more obvious these weaknesses become, and so members of the movement perceive at least some organization as a necessity.

Organization and institutionalization come with other problems and other risks. One obvious risk that Christianity fell victim to in the fourth century is approval by the political authorities. Certainly, being tolerated is better on many levels than being persecuted, and the church’s involvement with secular authority was often positive for both church and people. At the same time governments have their own agendas and these agendas are not always the same agendas as the Holy Spirit’s movement to bring wholeness to creation. Involvement with the state has often blunted and compromised the church’s witness, as the church often identified with aspects of state policy which were very harmful to people.

Reimagining Our Church—Public Ministry in the ELCIC

Perhaps one of the most difficult risks to deal with in our context is that institutions can become so taken up with their own survival that they lose sight of their original purpose. Church history is full of examples of this problem from early centuries to the present day. Lutheranism itself is the product of concern over the loss of evangelical purpose in the fifteenth and sixteenth centuries, but Lutheranism is not free of instances of the very problem it was founded to solve. The most serious consequence of such institutionalism is that the basics of Christian faith and life are redefined to suit the perceived needs of the institution. Theology emphasizes institutional loyalty rather than the gospel; Christian life is defined as going along with the dictates of leaders and as following some set of rules.

Loss of focus can take many forms and exist on different levels. The most fundamental loss of focus is when the institution as a whole loses sight of the reason for its existence. The point of Christianity is to communicate the good news that God's ultimate relationship to creation is the unconditional promise made in the crucifixion and resurrection of Jesus. Institutions live by constitutions and by-laws. It is too easy to lose the unconditional promise of the gospel amongst the rules, regulations and precedents. Perhaps less obvious than the fall into "legalism" is the tendency of some educated professionals who serve in the church to use their expertise to make others needy and dependent on them. That can be a subtle killer of vital mission. It may serve the professionals' need to be needed, but people who have been taught to see themselves as not capable are less likely or able to witness to the gospel wherever they find themselves. Without any conscious intent, the fundamental witness of Christianity is truncated. What is often called "clericalism" results: that is, a church that has become identified with the professionals, not with people empowered by the Holy Spirit.

**"The gospel is Spirit-infused anarchy." ...
"The anarchic Word is proclaimed by an
organized institution."**

For Lutheranism the tension between "movement" and "institution" is particularly stark. On the one hand, we claim that our central doctrine is "by grace alone." This is the claim that sinners are justified by grace alone through faith in the unconditional promise of God in Christ. Sinners are not in any way justified by keeping the law and following rules and regulations. No message could be as threatening to law and order as the gospel of God's free and undeserved grace. The gospel is Spirit-infused anarchy. On the other hand, the way that we have access to this gospel is through the community which preaches it and celebrates it in the sacraments of baptism and holy communion. While Article VII of the Augsburg Confession requires a community which speaks and sacramentally enacts the Word, it is hard to imagine a human community without some form of organization. We humans normally think in terms of and expect a church which provides a public ministry. Such a group will be like all human gatherings, *simul iustus et peccator* (simultaneously saint and sinner). The anarchic Word is proclaimed by an organized institution.

The paradox of "gospel and institution" is intensified when a church is committed to Luther's "Theology of the Cross," which was formulated at least partially in response to the medieval church's emphasis on the power and glory of the institution. Luther maintained that the crucifixion of Jesus is the paradigm through which the theology and practice of the church are to be evaluated. Since God so often works under the sign of a divine opposite, the true power and glory of God are seen in the weakness and humiliation of the crucifixion.

The ultimate revelation of God is in a profound act of solidarity with the despised. God comes among us as an executed criminal. This is the filter through which the church must be evaluated. Do our actions as church correspond to the crucifixion? Does the church take the shape of the cross, not just architecturally, but in its actual life? These questions are difficult because our culture offers no examples of a cruciform (cross-shaped) institution for us to follow. Conventional notions of “leadership,” formed entirely by a cultural “theology of glory,” give no help to a public ministry called into being by an executed criminal who claims to be risen from the dead and vindicated beyond the grave.

In light of the tension between movement and institution, a challenge to every church is how to organize in a way that offers the least threat to the central message of the movement. Can we develop an approach to organization that encourages focus on that central message? Can we use our organization to minimize the constant refrain of our own needs for stability and recognition, our own desire to be God, in such a way that we become more effective channels for the Spirit of the crucified Christ to move through the world?

The Church Is Mission

One way to keep “organization” oriented to “movement” is to examine the focus of our organizations. Clearly the gospel must be the vital centre of any church that claims to be Lutheran. The question for us is how we express that evangelical centre. In this we need to move beyond the world imagined in the Lutheran Confessions, because they were written in a time when almost everyone was considered to be a Christian and a member of the church. The world we live in is quite different. So today we speak about the focus of the church in a parallel but newer way. We ask the question, “Is the focus of how we organize ourselves the mission of the movement?” The centre of the church is the mission of God, who sent Jesus into the world to embody (incarnate) God’s unconditional promise of a destiny that is good for all of creation. The balance of “institution” and “movement” exists in a mission which revolves around the centre of the mission of God.

“Is the focus of how we organize ourselves the mission of the movement?”

That mission is rooted deep in the Trinitarian nature of God. In the church we often confuse unity with uniformity, but God’s own nature shows that unity in mission is nothing like uniformity. As Trinity, God is both unity in diversity and diversity in unity, equally and at the same time; God’s unity respects and values uniqueness. The missional church, therefore, is not about a desire for uniformity disguised with talk about unity. The Trinitarian God created a wonderfully diverse creation, and so the missional church is also a wonderful and wondrous diversity which is used by the Spirit as one tool among many to move creation toward its ultimate wholeness in God.

Mission is about dealing with what Christianity has traditionally called the consequences of sin. The doctrine of sin at its core means that something has gone awry with creation, something that interferes with God’s intentions. God’s reciprocal relationship with creation has been damaged by humanity’s unwillingness to let God be God; so the mission of God focuses on reconciliation and restoration of the relationship. The trajectory of creation toward God has been interrupted and must be restored. The means God has chosen to effect reconciliation is the life and ministry of Jesus which resulted in Jesus’ arrest, trial and execution at the hands of the religious and political authorities of Roman Judea. Jesus’ subsequent resurrection reveals

both the futility of human attempts to find a scapegoat to blame and the power of God's gracious and unconditional promise. The Spirit of God sends the message of reconciliation and promise in Christ into the world so that people can hear and follow.

Three Missional Questions for the Church

This restoration of the trajectory of creation toward its Creator is the mission of God. Since the church has been called to be the agent of God's reconciliation and promise in the world, it is also the mission of the church. Any ecclesiastical organization or institution is evaluated on the basis of its ability and willingness to be consumed by this mission. The first priority of the church is mission, and so the church is to be organized to be an effective agent of mission. In this light, the first question is: "Does the way we structure and practice our public ministry focus our church on the mission of God?"

"This restoration of the trajectory of creation toward its Creator is the mission of God."

In carrying out this mission the church is empowered and enabled by the Holy Spirit, the Spirit of Christ. The Spirit of God moves as it sees fit. The biblical metaphor for the Holy Spirit is the wind, and, like the wind, the Spirit blows where it wills and cannot be controlled by

human rules and regulations. The incessant desire of the Spirit is to conform the church to the crucifixion of Jesus. The church in mission is evaluated not just on the criterion of effective organization, but also on the criterion of openness to the sometimes less-than-well-organized freedom of movement of the Spirit. The second question is "Does the way we structure and practice our public ministry allow the free movement of the Holy Spirit in our practice of mission?"

Both a focus on mission and the freedom of the Spirit are expressed through the life of delegated service of each and every Christian and each and every Christian community, a service in which Christ is recognized as the ultimate author of the action. This is what the wider church has come to call *diakonia*. *Diakonia* is each Christian and each community hearing the call to serve the world by speaking and living the gospel promise. *Diakonia* takes us back to the parable of the Good Samaritan. The questioner asks, "Who is my neighbour?" Jesus answers, "Whoever needs you, no matter who you are and no matter who the one in need is." In acting as the neighbour, the Samaritan practices *diakonia* and reveals the call to each one called by the Spirit to hear the gospel. The third question is, "Does the way we structure and practice our public ministry facilitate *diakonia* for each person and each community connected to our church?"

Public Ministry in the Mission of God

Because of the history of the Lutheran church as a state church in Europe, our traditions of the structure and practice of public ministry do not focus on empowering the people. We still live with what we might call "habits of establishment." When we conclude that we don't really need to practice gospel-centred stewardship or any sort of evangelism in our congregations, we are living out the habits of establishment. If we believe that the Holy Spirit calls every baptized person and every community of the baptized into a life of *diakonia*, a life of delegated service, and if we believe that the church's primary being is found in the mission of God, and if we believe that the crucifixion of Jesus is the paradigm for all that we say and do as church, then we need to move beyond and perhaps even overcome our traditions of public ministry. We need to break the habits of establishment that hang on even after over two hundred years in North America.

Deacon Dr. Maylanne

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In our current cultural context this will not be easy. The most dominant model for organizations in North America is the corporation, in which there is a top and bottom—a hierarchy—and those at the top receive a much higher salary than those at the bottom and make all of the important decisions. Our governments are structured as representative democracies in which the average citizen delegates authority and decision-making to an elected assembly and executive. Neither of these models fits the needs of the mission of God nor a life of discipleship; neither is appropriate for public ministry in the church. Our reality is that these are the only models we know well, with the result that our vision of what public ministry can be under the inspiration of the Spirit of the gospel is skewed and truncated.

The focus of public ministry in a reformed and reforming church is communicating the gospel so that the whole church is equipped and empowered to live out discipleship in mission. The structure and practice of public ministry should reflect this focus. The purpose of public ministry is to be a channel for the work of the Spirit through the gospel, not to provide “leaders”

for the church. The first task of each person who is called as a public minister is to make sure that the gospel is heard as good news for the precise people in the precise situation in which the community finds itself. For this reason, persons called as public ministers will need to be theologically astute and attuned to the features of the community—the context—in which they are situated.

The second task of public ministry is to use the gospel to find those who have been called by the Holy Spirit and given unique gifts to carry out God's mission in the community's context. The people and the gifts needed will vary depending on the needs of the context—recognizing that most people are actually far more gifted than they may appear to be or feel themselves to be. No one person is sufficient for what is needed. So public ministers will seek and pray for the desire and ability to put themselves on the margins of the congregation and help create space where those with the necessary gifts can use them to their fullest potential.

“The focus of public ministry in a reformed and reforming church is communicating the gospel so that the whole church is equipped and empowered to live out discipleship in mission.”

In all of this one needs to keep in mind the paradoxical position of those called to public ministry. In North American anglophone culture, our temptation is to see those who exercise public ministry as either the “CEO” of the congregation or the employee of the congregation. Both of these analogies are mistaken. The public minister is a servant both of the gospel and of the community, and neither of these takes priority over the other. Every person called to public ministry lives in this tension. Part of the call to public ministry is to embody this tension, not as a “representative” of Christ, but as one who fully participates in the multifaceted reality of our “simultaneously saint and sinner” existence. Insofar as all the baptized are justified

sinner who hear the good news of God's grace in Christ, the public minister serves the community of justified sinners and seekers who hunger to hear. Insofar as all the baptized are normal, flawed human beings, the public minister is pressed back to complete reliance on the good news of God's grace in Christ as one's only foothold on reality, even when the community refuses to hear. Both of these are fully true simultaneously, and that is the tension in which the disciple community lives.

The confessional concept of *adiaphora* affirms the conclusion that the church's practice of public ministry should reflect the church's theology of mission. While Lutherans have an unbreakable confessional commitment to the gospel *content* of public ministry, we do not have a confessional commitment to any particular *form* of public ministry that will effectively communicate the gospel. At the same time our history and traditions of public ministry have limited our imagination for what might be possible. In the present moment in the history of the ELCIC we need to scrutinize those limits and allow ourselves to imagine any number of possibilities that might serve the needs of our church and of our world. One important question we must ask ourselves is, "How do our current forms inhibit the communication of the gospel?" The next is, "What forms can we imagine which might speak to contemporary Canada?"

The Presence of Radical Grace in the World

The goal of an empowered church is the constant presence of the heard gospel in the world. Hearing the gospel is different from hearing other speech communication. The word of the gospel is neither an indicative word, nor is it an imperative word. In other words, it neither describes nor commands. It is the Word of promise, a prophetic Word which accomplishes what it promises. Hearing the gospel creates a radically new situation, a new existence, in which God's promise of the destiny of creation makes disciples from all

"The mission of God is our purpose and the gospel is our goal."

peoples. The point of having a community where the gospel is heard and where *diakonia* is lived out as a result of hearing is that the world hears the good news that God's relationship with creation is fully

expressed in the unconditional promise made by God in the resurrection of the crucified Jesus. The purpose of public ministry is not the survival of the church as an organization, but the continued presence of the gospel. When the gospel is heard as good news for a specific people at a specific moment in time at a specific place, our purpose is fulfilled.

The purpose of the church is a message of hope, for Jesus has promised that the gospel-speaking and hearing community will remain until he returns to bring creation to its goal. We can trust God to fulfill this promise. The continued existence of the church is not dependent on our institutional caution. Jesus' promise is also a message of humility, for Jesus' promise is not that our particular organizational form of church will last forever. We are here for the moment to do what we are called to do, so that the gospel is heard by the people of our particular time and place. Survival is neither our purpose nor our goal. The mission of God is our purpose and the gospel is our goal.

Section 4—Principles and Possibilities: An Emerging Vision for the Church in Mission and for its Public Ministers

The ELCIC and Living into God’s Mission

The theological reflection of Section 3 clearly highlights the fundamental tension between movement and institution in the church. In light of that tension, how might the ELCIC organize itself in a way that offers the least threat to the central Gospel message of the movement? If the first priority of the church is to be an effective agent of God’s mission, how might we structure our organization to more effectively focus on the mission of God? The church in mission is evaluated not just on the criterion of effective organization, but also on the criterion of openness to the movement of the Spirit. What changes to our church would allow the Holy Spirit to move more freely through us?

Recognizing that contemporary Canada is quite different from the time and place in which many of the ELCIC’s structures were created, what changes in the ELCIC might enable the church to better speak to our current context? Both a focus on mission and the freedom of the Spirit are expressed through the life of delegated service of each and every Christian and each and every Christian community. Could the ELCIC better facilitate *diakonia* for each person and each community connected to our church?

The vision for the church that emerges from reflection on these questions is one in which every Christian and every community of Christians participates in God’s mission in the world. Each Christian recognizes their baptismal call to serve the world by speaking and living the gospel promise. Every baptized person and every community of baptized persons is called into a life of *diakonia*, or delegated service, which is rooted in the gospel promise and not in duty to the Law. Working with other Christians, people of other faiths, and other people of goodwill, the ELCIC and its people are aware of the current Canadian social and cultural times, and work to challenge the roots of injustice, to speak and act prophetically, and to accompany those on the margins of our society and to advocate alongside them.

“Every baptized person and every community of baptized persons is called into a life of *diakonia*, or delegated service.”

This emerging vision describes a *missional, diaconal and prophetic* church for the current Canadian context of the ELCIC. The church that is envisioned recognizes its call to be an agent of God’s reconciliation and promise in the world; mission is its first priority. The whole church embraces the responsibility of bringing the gospel to our world in concrete ways which alleviate human and environmental suffering. Open to the free movement of the Holy Spirit, it embraces new opportunities, risks failure, and encourages the diversity of organization required by different contexts.

The challenges that face the ELCIC as it moves to embrace this vision include:

- Communicating a new understanding of God’s mission
- Shaping a more robust laity
- Becoming more nimble
- Encouraging collaborative leadership
- Nurturing intentional partnerships

Communicating a New Understanding of God's Mission

In recent years the ELCIC has attempted to focus the church on its part in God's mission in the world. The church is called to be the agent of God's reconciliation and promise in the world; mission is the first priority of the church. Reconciliation is especially needed with Indigenous peoples, LGBTQ2 people, those who live in poverty, are homeless, or experience racial discrimination. At its best, the whole church embraces the responsibility of bringing the gospel to our world in concrete ways which alleviate human and environmental suffering.

While this theology of mission and a "missional" way of thinking has come to dominate in international organizations and theological faculties, it has not always penetrated to the grass roots of the church. Many clergy and laypeople still think of "mission" as something which happens far away and is carried out by specialists. And some still understand the Christian mission as the conversion of all people to Christianity, citing Matthew 28:18-20. Much work remains to be done if the whole church is to think of itself as being in mission with others in the local context.

Shaping a More Robust Laity

One of the things that the ELCIC will require to live into this vision of a missional, diaconal and prophetic church is a more robust laity. When laypeople clearly understand their baptismal call, are aware of their gifts for ministry, and feel equipped and motivated to live out their vocation in the world, God's mission is being realized. The stories in Session Two of the study *To Love Our Neighbours As Ourselves* spoke clearly of the joy, meaning and purpose people find in their lives when they know they are serving God's mission in their everyday lives.

The vision for a church that shapes a more vital and robust laity is one of a community where the baptized continually hear the gospel promise preached and see it enacted for their own lives, and for the world around them. In a faith community of forgiveness and reconciliation, usually a congregation, the baptized are nurtured in their faith by hearing the Word preached, by receiving the Sacraments, and by being part of a supportive and challenging community; they learn to be disciples, seekers who follow the way of Jesus. Through worship, prayer, and study in small groups, they come to understand that they are called in their baptisms to participate in God's mission in the world, in response to God's grace. In the congregation and through the wider church, they are helped to discern their own gifts for ministry and equipped with what they need to carry out their ministries. With others in the congregation, disciples learn to serve those on the margins of our society, reflecting theologically on those experiences, challenging the roots of injustice, and accompanying others. In smaller groups within the congregation, disciples begin to tell their own stories of God's presence in their lives and to share the good news with others. The congregation or faith community provides support, affirmation, and accountability for the ministries of all people.

In order to encourage a stronger laity, the ELCIC will need to consider how it might better empower and equip all the baptized for their mission in the world. Leaders will need to know how to help laypeople identify their gifts and how to equip, encourage and empower them to use their gifts in serving the world.

Becoming More Nimble

In order to live more fully into the vision of a missional, diaconal and prophetic church, the structure and organization of the ELCIC needs to become more nimble, able to act more quickly and with greater flexibility. A nimble church is a church that is risky, proactive, liminal, resourceful, creative and lean. As

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highlighted in Section 2, the Lutheran Confessions recognize that the unity of the church does not rest in uniformity of organizational structures. Indeed, the diversity of our current context may demand radically different ways of doing public ministry in different settings within the ELCIC. At the very least, less internal structure, such as committees, and more use of task groups or small teams in congregations would increase flexibility, help to define tasks, and promote creativity. Another aspirational characteristic would be quick and effective decision-making.

In recent years the ELCIC has made changes to its constitution and bylaws. The intent is to reduce the time needed for change to take place within its structure. Continued efforts are needed to increase flexibility and timeliness in congregations as well. Many congregations still have the full council and committee structure mandated by their constitutions, although it is becoming increasingly difficult to fill the positions necessary for functioning. The committee structure, for example, often limits the vision and implementation of the congregation's mission; only those ideas that fit within the existing structure are recognized.

In Section 1 it was noted that many people are motivated by something that they think needs to be improved or changed, something they feel passionate about. A group of people emerges that is not necessarily geographically close, but rather connected by their interest or passion. This was described as the creation of a movement. The early Christian church was a movement, and so was the Reformation church. In response to the changed attitudes and preference of many in Canada today, the ELCIC, its synods, congregations, and other communities might consider how movements may be an opportunity to better serve others within our current context.

Each baptized person is connected to a network of people who are their families, friends, work colleagues, and acquaintances. This network is no longer mainly comprised of people who are Christian. The church needs to become nimble enough to encourage the development of movements within these existing networks. These movements would gather those with a passion for an action or concern and be focused on actively participating in God's mission in the world.

A nimbler structure will possibly mean a shift from property-rich institutions to movements with a tenuous relationship to property and organizational charts, as the ELCIC actively seeks out non-traditional opportunities for mission. For example, the *Fresh Expressions* initiatives of the Church of England are new forms of church that emerge within contemporary culture and engage primarily with those who don't 'go to church'. The church of the future might contain both traditional congregations, of which there will be significantly fewer, and focused ministries designed to serve particular local needs, of which there will be an increasing number. These new forms of public ministries will be an important part of the church's *diakonia*. What kind of a church might meet the needs of immigrants and refugees? What is the shape of church formed by and for faithful and respectful conversation with our Indigenous neighbours and people of other faiths? Such a church will be not only nimble but humble.

Encouraging Collaborative Leadership

Another important contribution to the vision of a missional, diaconal and prophetic church could be made by encouraging collaborative leadership. The church has sometimes been overly concerned about the boundaries between itself and the world, and between various classes of ministers; the vision is for a church in which those boundaries are more permeable. A model of collaborative leadership teams mobilizes the strengths of each individual to make the sum of the whole greater than the individual parts.

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Non-traditional ministries are, by nature and necessity, team-led. They tend to be relatively small, highly mobile, and flexibly structured. They need ordained and lay leadership that can work in a team fashion. They also require connections to traditionally-structured congregations, ministry areas or synods that are prepared to work with them in a team fashion. Lutherans and their ecumenical partners can work together to create the teams for these kinds of ministries and collaborate in supporting them.

If bishops, pastors, deacons and laypeople were trained to work collegially and collaboratively, teams of leaders, possibly including our ecumenical partners, might provide local leadership in faith communities and non-traditional ministries. Some of the leaders might be part-time, self-supporting or volunteers. The expertise and skills of laypeople could be valued to extend ministry in a variety of contexts. In addition to identifying particular gifts, establishing clear roles and responsibilities for each team member would enhance communication and provide for complementary skill sets and interests rather than one person assuming all roles.

Where ministry is taking place at the edge places (or margins) of the church and society, both lay and rostered leaders bring the gospel to the centre of church life and to the margins of society. Laypeople, who are at the front lines of mission, speak and act a word of radical grace where God has called them to be.

Nurturing Intentional Partnerships

Nurturing intentional partnerships with other congregations, specialized ministries, and church bodies, as well as ecumenical partners, other faith communities and groups within the local area will greatly enhance the church's effectiveness in carrying out its mission. This is an important part of the vision of a missional, diaconal and prophetic church. Collaboration with others brings together multiple leaders, perhaps with different areas of responsibility and giftedness. Allowing leaders to use the strengths which they each bring to ministry magnifies the work of the whole. "Thinking outside the box" could be much more highly valued

and lifted up in our church culture. The national church and synods play a crucial role in encouraging creative and non-traditional ministries and activities. To promote creativity, everyone needs to recognize that some initiatives may fail, and that this reality is an essential part of the creative process.

Deacon Dr. Faith Nostbakken

is called by the Synod of Alberta and the Territories as Spiritual Director and was appointed Ecumenical Officer. She is self-supporting through various endeavours, including her ministry of Spiritual Direction at the Providence Renewal Centre in Edmonton. In her preaching, writing and relationships she draws together diverse communities and conversation partners.

Shared ministries are arrangements between ELCIC congregations and sometimes including those of our ecumenical partners, to share leadership for carrying out mission and ministry in local areas. Other possibilities include sharing leaders within ministry areas, within the synods, and with specialized or non-traditional ministries.

During the recent need for refugee sponsorship, partnerships were formed between congregations of various denominations, community organizations, and interfaith partners in response to a communal need. Partnering with neighbours of other denominations, those of other faiths, and other people of goodwill is an important way to participate in meeting the needs of our communities and serving. Someone recently remarked

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that the global challenges our world faces are so large, that it will take all of us working together for the good of all to make an impact. The ELCIC is committed to a process of reconciliation with First Nations, Inuit and Métis Peoples; intentional partnerships to build relationships and listen will be important, and deacons may have special suitability for this role.

Partnerships between synods, with specialized ministries, seminaries, universities and camps can also enhance the church's mission. For example, *Inshallah* is a choir of more than 130 voices based out of Martin Luther University College. It gathers people from across campus and from throughout the Region of Waterloo, singing songs of praise and prayer, of joy and lament, from around the world. It is a community where multifaith and multicultural diversity are explored through music at rehearsals, public gatherings and workshops.

Another example of a helpful partnership is Lutheran Theological Seminary's (LTS) *Lay Academy*, a collaborative program of LTS and the four Western Synods of the ELCIC. The program seeks to provide continuing education opportunities for lay people in the church and for those being prepared for lay leadership.

Many ELCIC congregations already support mission and service activities in a variety of ways. One way to extend our part in God's mission in the world could be to take note of organizations through which congregational members are already active in the local community. A nimble church could build on a single individual's action beyond the immediate faith community for the common good. Encouraging partnerships with other congregations, denominations, and community organizations could strengthen and expand the ministry possibilities and resources of all partners. Mutually beneficial partnerships would increase the potential to speak a word of encouragement to those who need to hear it most, and radiate a hopeful presence in marginalized and difficult-to-enter communities.

Called Public Ministers in a Missional, Diaconal and Prophetic Church

As described in the Introduction, public ministers are those who are called by a particular community of baptized Christians to perform certain functions in public.

It is appropriate to ask whether any of the challenges facing the ELCIC might be better met by changing the traditional structure we have inherited. If the changing context of the ELCIC requires it, the church may designate additional and/or different functions to persons called into public ministry. Additional types of called public ministers might also be designated to carry out some functions on behalf of the church, for example, catechists (teachers of the essentials of faith) or evangelists (traveling preachers). As the church evolves in the contemporary world, it is not entirely clear what the appropriate structures for public ministry in the ELCIC should be. The need for change is clear, but the direction is not. As a result, it seems best for the moment to continue with the structures we have inherited.

No matter what the structure, there are characteristics to which a called public minister might aspire and which form an approach to ministry appropriate to a missional church with a robust laity. In such a church, public ministers will be (among other things):

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- Disciples - Seekers who are following the way of Jesus; pledged to participate in God's mission; understand *diakonia* as the vocation of all the baptized
- Active - Seeking to live justice for and with neighbour; willing to participate in the lives of others
- Gracious - Seeking to embody the free gift of God's grace
- Loving - Seeking to live out unconditional and extravagant love
- Humble - Open to hearing and being changed by others, with a posture of vulnerability
- Educated - Equipped with what they need to carry out their ministry
- Formed - Nurtured in the church community for ministry
- Informed - Aware of current, contemporary realities
- Collegial - Willing to work with other pastors, deacons, bishops, and laypeople
- Enabling - Valuing, identifying and enabling the gifts of others
- Adaptive - Constantly open to new possibilities and opportunities
- Inclusive - Seeking to open the church community to all people
- Ecumenical - Willing to work with other Christians
- Interfaith - Willing to be in conversation with and work with people of other faiths, of no faith, or who are seeking or questioning
- Reconciling - Working to restore relationships through humble listening; working toward healing
- Prayerful - Seeking to discern God's call and direction

The first task of each person who is called as a public minister is to make sure that the gospel is heard as good news for the precise people in the precise situation in which the community finds itself. The second task of public ministry is to use the gospel to find those who have been called by the Holy Spirit and given unique gifts to carry out God's mission in the community's context. The focus of public ministry in a reformed and reforming church is communicating the gospel so that the whole church is equipped and empowered to live out discipleship in mission. The structure and practice of public ministry should reflect this focus.

To assist all of the baptized in living out their vocations, public ministers may require new training and skills for this present time. Reading the "signs of the times" is one such important skill and discipline for all public ministers. Understanding what is happening in the world, in Canadian society, and in their local communities will undergird the prophetic dimension of their ministries and enable them to speak and act prophetically.

Regardless of whether public ministers will be working within a congregation, in a specialized ministry, in a group in the community, in a group of congregations or in an institution, they need to understand how communities work. In a rapidly changing context, public ministers may be a crucial link between communities of people, both mainstream and marginalized. The church is particularly well located in the social and political landscape to bring together diverse segments of the local community. Community development training and an understanding of how community members come together to take collective action will be important in helping communities participate in God's mission.

One of the important tasks of public ministers is to enable lay people to exercise their vocations in the world. Using the authority of their position well, public ministers can create spaces where the wisdom of all is valued and received. Leaders are no longer mainly givers of information, but rather those who can create space for important conversation and discernment. They need to be able to work collaboratively. Called public ministers could help to identify needs in the local community, but discerning needs, taking action to address those needs, and reflecting on them theologically is not a task limited to public ministers. In addition

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to themselves being theologically trained, called public ministers need to be able to teach theological thinking and reflection to others. They need to be skilled in helping lay people discern their gifts and experience for ministry, including identifying leadership gifts and/or appropriate gifts for public ministries. They may also help lay people find opportunities to use and explore their gifts in living out their vocations.

Pastors, deacons and bishops are ordained for different public functions. This does not mean that there is always complete clarity about the boundaries of each function or the roles of each kind of public minister. But it is still helpful to describe the intended focus of each, while recognizing there may be exceptions.

Reimagining the Public Ministry of Deacons

The present challenges facing the ELCIC and the renewed emphasis on its part in God's mission provide an opportunity to reimagine the public ministry of deacons. In a missional, diaconal and prophetic church, *diakonia* is the call of every baptized person and every community of the baptized. A reimagined and more visible roster of deacons could stimulate the whole church to live more fully into its mission and public witness.

In a missional, diaconal, prophetic church, deacons are called to a public ministry that offers leadership to laypeople and communities in participating in God's mission in the world. They can help laypeople identify their gifts for ministry and help equip them to serve. As the faith community seeks to carry out its mission in the world, deacons may become living bridges, creating pathways for communities of the baptized to live out their calls to serve in their local environment or setting. Deacons should speak of the needs of the world God loves to the church, as well as reach out to the excluded and marginalized, taking the gospel to those in need through the actions of God's people, whether individually or collectively.

Deacons organize people to be public witnesses to God's love in the world. If the ELCIC had more deacons working in varied contexts and linking back to their local congregations, it might help to build relationships between congregational members and those on the margins, and to break down social, political and religious barriers. Deacons may discover existing communities and/or gather communities in the edge places of society, that is, among marginalized people, whether inside or outside the faith community. They can identify opportunities for the community of the baptized to take action and become a vehicle for God's love and justice. Deacons accompany the marginalized, bringing together partners who make the most impact in a particular setting, and advocating alongside those who are unable to speak on their own behalf. People at the margins can also embody strength, courage, hope and promise, and in these edge places, both the marginalized and those who walk with them can be transformed.

“Deacons organize people to be public witnesses to God's love in the world.”

Deacons are grounded and formed in community with other deacons, committed to a common calling. This diaconal community serves as a reminder and model for building community in all ministry settings. Collaboration and community partnerships are a part of their identity. Deacons serve as catalysts and initiators, modeling the service they encourage in others. Deacons bring the stories of those in need and those who are on the margins to the attention of the congregation and the wider church. Their relationships with those on the edges help inform and shape the response of the church.

Deacon Michèle Barr is called by the Manitoba/Northwestern Ontario Synod to serve as chaplain at Pembina Place Mennonite Personal Care Home. Deacon Michèle has also been appointed Honorary Deacon Assistant at St. Saviour's Anglican Church in Winnipeg. Weaving together her gifts of music and spiritual care she connects Lutheran, Mennonite and Anglican denominational settings.

Deacons are educated theologically, and each deacon also has a specialized area of expertise and competency which they bring to and which undergirds their public ministry and which may provide financial support. As noted above, deacons need to be skilled in reading the signs of the times, in community development, in helping others discern their gifts for ministry and in leading and teaching theological reflection. If they are required by their call to preach, deacons should be trained in preaching. In addition to the church's seminaries, there are two ecumenical study centres which offer specialized training for deacons.

The ministry of deacons has often been described as a ministry of Word and Service. This is put forward to parallel the Confessional ministry of Word and Sacrament of pastors. But the use of the word "service" is limiting. In a missional, diaconal, prophetic church, the vocation of deacons includes much more than individual service; deacons help others serve, identify

needs in the local context, build relationships and partnerships with other groups in the community, and accompany and advocate for those on the margins of our society. A limited understanding of the ministry of deacons has, in some cases, led to deacons being called to fulfill pastoral vacancies, and in other cases, to frustration over the lack of calls for deacons. Calling a deacon into a parish setting is a call to the community to enter deeply into *diakonia* and mission. It's not just about individual service.

"Calling a deacon into a parish setting is a call to the community to enter deeply into *diakonia* and mission. It's not just about individual service."

In the past it was assumed that deacons would be called by a congregation, institution or synodical council. But most congregations in the ELCIC do not have the resources to call and pay both a pastor and a deacon. Groupings of congregations and other ministries might intentionally seek to call

a public minister with specific gifts to reach into communities that are not easily accessible. Could deacons be called by clusters of congregations to bring interested baptized members together to respond to an emerging aspect of a social condition in their local context?

Refocusing the Public Ministry of Pastors

According to the Augsburg Confession, pastors are to be called to the public teaching of the Word and administration of the Sacraments. The actual job description of pastors has always exceeded these two duties and has evolved over time. For most of Lutheran history another central expectation of pastors has been pastoral care, visiting the sick and dying, and listening to those whose souls were burdened. Pastors are also responsible for certain aspects of parish administration and expected to be the evangelist for the congregation. Various kinds of service to the wider church have also been included. With all of these duties the pastor is required to be a generalist and do many things well.

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The present situation of the church in contemporary society requires consideration of further changes in the role of pastors. The mission of God requires an increasingly diaconal vision, that is, a vision which emphasizes the church as a servant of Jesus Christ that is delegated to move into the world to serve those who are most in need. In this current context, pastors are called to communicate the Gospel at the margins of Canadian society.

The pastor may be the person in the congregation with the most education in theology and more time than most others to think theologically about the world, the community, and the congregation. This helps the pastor to preach effectively and to help others think theologically about current issues. But for many of the other tasks expected of the pastor, there is often someone in the congregation who is more skilled or better educated for the task than the pastor. To move away from the pastor-centric model in congregations, pastors need to practice discernment, discovering those most gifted for the task at hand and helping them to use those gifts for the good of all. In a missional, diaconal, and prophetic church, pastors must recognize that one of their important tasks is to enable laity to exercise their vocations both in the congregation and in the world. The pastor becomes a supporting player in the missional church.

“The effective pastor will be one who understands and can communicate the role of the baptized in the context at hand.”

Given that the pastor will remain the primary theologian of the community and the one called to public speaking of the Gospel, pastors will need to be skilled at reading the signs of the times, properly distinguishing Law and Gospel, and helping people to see their call in the midst of the reality that the community faces. The exact form that the pastor’s ministry will take in any given situation will be determined by the context. The effective pastor will be one who understands and can communicate the role of the baptized in the context at hand. Pastors may well be called to such a public ministry without the benefit of full-time work in the church. In instances where a congregation or community has only one called minister, pastors may have to take on some of the functions of both pastor and deacon. In such settings where only a pastor is available, the pastor will need to be conscious of the needs and opportunities which emerge through a diaconal approach to community development.

What will not change is the necessity that pastors truly care for the people of the congregation and be able to communicate that caring. Exercising the gift of discernment, pastors are increasingly being called to facilitate communities of forgiveness and reconciliation whose members know how to care in ways that communicate the love of God in Christ.

Bishops

For the purposes of this assignment, FOD did not undertake a study of the role of the office of bishop in a missional, diaconal and prophetic church. Such a study is certainly important, but that was not FOD’s mandate.

It must be said, though, that bishops, both national and synodical, play a pivotal role in this vision. Bishops and synod councils play a significant role in guiding and inspiring a missional vision in congregations and among public ministers. Bishops see a bigger picture and are involved in an ecumenical world. As bishops seek to walk with pastors, deacons, congregations, and specialized ministries, they are in a good position to raise up and encourage leaders, to provide resources, and to encourage imagination and experimentation,

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even if these should lead to failure. Bishops can identify and encourage areas of potential collaboration and partnership. They will be helpful in encouraging conversations about a more nimble, collaborative church.

Conclusion

To serve God's mission to restore the world to its creator's intentions, the church has historically identified ways in which its public ministry can be organized to focus us on primary tasks. In this section, we have taken some time to reflect on how we might better participate in God's mission in our contemporary context.

In many areas of the ELCIC part-time calls are becoming the new norm. Public ministers may be called to serve a congregation, institution or synod part-time and juggle another ministry or job at the same time. Tentmaking refers to the situation where a public minister, while dedicating her or himself to the ministry of the gospel, receives little or no pay for church work, but performs other jobs to provide support for themselves. Like the apostle Paul, their work in the world may enable them to carry out a part-time call to the church. This may be the new reality for bishops, pastors and deacons in the ELCIC.

The challenge for the church is to adapt to this new reality in ways that enable the church to continue to work to share the gospel. The ELCIC has shown some adaptive imagination in the construction of *Authorized Lay Ministries*, collaborative teams of laypeople that provide sacramental ministry in remote areas where a pastor is unavailable. The church is reformed and always reforming. Where else might our imaginations take us as we seek to participate in God's unfolding mission?

Section 5—A Vision for the ELCIC: Principles, Aspirations & Recommendations

The study presented in Sections 1 to 4 elaborated a vision of our church that is missional, diaconal and prophetic. Now, in Section 5, we adopt a form of expression with which the ELCIC is familiar from our *Statement on Sacramental Practices* (1991). In *Sacramental Practices* we set forth “practical principles” for the ELCIC. These practical principles were *aspirational* in character. They afforded our church a *vision* into which we might live.

The statements below are aspirational, that is, they represent the hopes and expectations of the vision for the future church, one into which our communities might live and grow.

In the following paragraphs, we set forth principles and affirmations concerning the ministry of laypeople and of public ministers in our church. Additionally, because of our rapidly changing social and cultural landscape, we also propose how our church—and a nimbler church—might help to fulfill these aspirations. Finally, we make a series of recommendations responding to questions raised with FOD.

Our objective is, as it has been throughout this process, to think about how best we might participate in God’s mission in our contemporary context and to offer a vision of our church which is missional, diaconal and prophetic.

Principles and Aspirations

Laypeople

1. All the baptized are called to participate in God’s mission: to care for others and the world God made and to work for justice and peace.

“All the baptized are called to participate in God’s mission: to care for others and the world God made and to work for justice and peace.”

2. Laypeople understand that they are sent into their families, communities, and workplaces to participate in God’s mission.
3. Laypeople are motivated, equipped, recognized and supported by their congregation to live out their vocation in the world. They function as light, salt, and leaven in their context.
4. Congregations regularly use *Evangelical Lutheran Worship’s* “Affirmation of Christian Vocation,” page 84, and other resources which affirm and commission laypeople for Christian vocation.
5. In the congregation and through the wider church, laypeople are helped to discern their gifts for ministry. The congregation is a place where laypeople learn to reflect theologically, practice telling their stories, and are sent out to embrace their ministries.

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6. With others in the congregation, laypeople learn to serve those on the margins of our society. They work to challenge injustice, and to accompany and advocate for others.
7. The leadership of gifted laypeople is welcomed and valued as part of collaborative teams in faith communities and other ministries.
8. Communities of our church understand and embrace the roles of laypeople in worship, for example, preparing and leading the prayers of intercession and serving as assisting ministers, as envisioned in both *Lutheran Book of Worship* and *Evangelical Lutheran Worship*.

Public Ministers (Deacons, Pastors & Bishops)

1. As it is for the entire Christian life, the model and paradigm for public ministry is the Gospel, the message of God's unconditional promise in the resurrection of the crucified Jesus. Public ministers continually ask themselves: "Is my ministry consistent with the Crucified God, the God who is always and everywhere in solidarity with the poor and marginalized in need of liberation?" and "Does my ministry express and embody the unconditional promise of God in Christ for all creation?"
2. Public ministers serve under call with defined responsibility, defined accountability and defined support according to the policies of the ELCIC. Such ministry may be stipendiary or self-supporting, full-time or part-time.
3. Public ministers have sufficient knowledge and skill to present the gospel in context.
4. Public ministers express their ministry in a variety of ways which advance the mission of God in a particular context. Within this variety, public ministers focus their ministry on empowering and enabling laypeople to exercise their baptismal vocation as participants in the mission of God.
5. Public ministers work collegially and collaboratively with laypeople, deacons, pastors and bishops.
6. Public ministers honour the pastoral dimension of the call to public ministry. Public ministers communicate God's care for all people and all of creation; care about the people of their community and communicate that they care about the people of their community; and respect and encourage the leadership of laypeople in worship, as envisioned in both *Lutheran Book of Worship* and *Evangelical Lutheran Worship*.
7. Public ministers honour the prophetic dimension of the call to public ministry. Public ministers are adept at "reading the signs of the times"; see, understand and analyze the features of the particular context within which they are called; and understand the historical and cultural context of the contemporary church.

"Public ministers serve under call with defined responsibility, defined accountability and defined support according to the policies of the ELCIC."

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8. Public ministers honour the diaconal dimension of the call to public ministry. They model the *diakonia* they encourage in others; create pathways whereby the baptized participate in the mission of God in the world; are skilled in helping others discern their gifts for ministry; and are skilled in leading action-reflection learning in the experiences and actions of mission.
9. Public ministers receive an education and formation appropriate to their ministry. The ELCIC assesses the prior learning of all candidates for public ministry to determine individual learning needs. Public ministers regularly seek continuing education to enhance and maintain necessary knowledge and skills. The ELCIC values and makes resources available for continuing formation for public ministers. This life-long formation is not simply education or learning; it represents shaping through reflection and change.
10. Public ministers bring various actors together to do God's mission in the church, in society and in creation. This involves work with individuals, groups of people and institutions, both inside and outside the church.
11. The ELCIC values and creates structures for public ministers to mentor other public ministers and candidates for public ministry.
12. Public ministers do not operate as isolated individuals. The ELCIC supports and encourages community among public ministers, especially those who are called to serve in isolated (whether geographically or sociologically) settings.
13. Public ministers are visionaries who encourage the church to take risks. They are concerned with both the vitality and the viability of the church. They communicate a vision of the church which emphasizes the church as a servant of Jesus Christ, delegated to move into the world to serve those most in need.

Deacon Karen Wedman is called to a ministry of administration regarding mission and culture within The Good Samaritan Society in Edmonton, Alberta. Deacon Karen embodies God's love through her care and compassion in service to staff, residents and families. She guides decision making and supervision through a lens of servant leadership which empowers each person with human dignity and worth.

Deacons

1. The ministry of deacons stimulates the whole church for mission.
2. Deacons each have a special area of expertise and competence which undergirds and contributes to their ministry. For some deacons this expertise and competence may provide financial support for the deacon's ministry.

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3. A reimagined vision for the ministry of deacons is an opportunity for our church to face some of its present challenges and to fill voids in our full communication of the Gospel as truly good news for people and the planet. Thus, the mission of the ELCIC is well-served by a more visible diaconate and a larger number of active deacons.
4. The particular focus of the ministry of deacons is at the “edge places” of church and society. Such “edges” include the zones where church and society intersect and interact, socio-economic and cultural communities that have been ignored by or are invisible to the church, and communities at the margins where the forgotten and discarded are forced to live.
5. Deacons are present in these edge places and bring awareness to the church, stories from the edges which can inform and shape the diaconal and prophetic actions of the church.

“Working in the edge places and in the church, deacons build relationships among likely and unlikely partners, accompany the marginalized and advocate for justice alongside those who may be unheard or whose voice is discounted.”

6. Working in the edge places and in the church, deacons build relationships among likely and unlikely partners, accompany the marginalized and advocate for justice alongside those who may be unheard or whose voice is discounted.

7. Deacons are educated and skilled in community organization and development.
8. Because of the unique history of diaconal ministry in Lutheran churches, deacons are formed in community and continue in communal support and accountability throughout their ministries. The ELCIC diaconal community has become essential to diaconal ministry. The ELCIC encourages and supports the community of deacons and allocates resources for its gathering for formation, including at ecumenical and international events.
9. A reimagined ministry of deacons includes more than individual service. Deacons create pathways for the baptized to participate in God’s mission, helping them discern their gifts for ministry, and supporting and encouraging people in their serving. Deacons see advocacy as important, work for social change and bear prophetic calls for social justice. Christ’s redeeming love is embodied through accompaniment and justice-seeking in each particular context.

Deacon Roderick McDowell

serves St. Paul’s Anglican Church in Fort Erie, Ontario. Situated at the border entry point at Buffalo, New York, Deacon Rod has been instrumental in the hospitality extended to, and care of, refugees. With his expertise as a former immigration lawyer, and his desire to be faithful in welcoming the stranger, his ministry is a natural extension of his lifelong vocation.

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10. Deacons share their special skills and expertise with the whole church. In order to facilitate this sharing, and to support communities which need such skills, in addition to the usual synodical roster of public ministers eligible for call, the ELCIC maintains a national list of deacons which notes the particular competencies or work of each deacon and makes this list available to synodical bishops.
11. The educational formation of deacons includes both theological education and education which enhances the deacon's particular competence and skill. When such education or other relevant experience has taken place prior to the candidate for diaconal ministry entering into the formational process of the ELCIC, the relevant candidacy committee will take such prior education and/or experience into account along with the current needs of the candidate for further educational and formative experiences.
12. As baby boomers reach retirement age, there may be an additional opportunity to call people who have skills and abilities to serve the church in diaconal ministry in new settings. Taking full advantage of their prior education and career paths, the training and formation of deacons might need to offer more flexibility and be determined by local needs and vocational paths that align with the gifts of the individuals.

Pastors

1. The ministry of pastors stimulates the whole church for mission.
2. Pastors are primarily responsible for administering the Word and Sacraments in the community of the church. Pastors are able to properly distinguish Law and Gospel in the context of congregation and world so that the Gospel can be heard as good news in the specific situation.
3. As part of their responsibility for Word and Sacrament, pastors are theologians and theological educators in the community. Pastors teach people to think theologically about their experiences of life in the context of the mission of God using the most effective methods available.
4. As part of their responsibility for Word and Sacrament, pastors teach the theology of vocation, enabling people to grasp the theological meaning of daily work and secular responsibilities, and encouraging congregations to stress the importance of a missional call in daily life.
5. Pastors share leadership by practicing a ministry of discernment which identifies those most gifted for the tasks at hand and enabling them to use and develop their gifts. Pastors expect laypeople to use their gifts to take leading roles in the mission of God, in the congregation and in the world.
6. Pastors are community builders, educated in community organization and development. Pastors are collaborators who work constructively with laypeople and other public ministers for the good of the whole.

“Pastors share leadership by practicing a ministry of discernment which identifies those most gifted for the tasks at hand.”

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7. The education and formation of pastors includes work both in theology (including biblical, historical and systematic theology) and the skills necessary for contemporary ministry. Pastors value lifelong learning and will pursue opportunities and experiences which enhance ministry.
8. Some pastors are “tentmakers” or bi-vocational. Their calls in the church are part-time, or in some cases, pastors are self-supporting; their secular vocation provides financial support for their public ministry.

Bishops

1. The ministry of bishops stimulates the whole church for mission.
2. The ministry of bishops is carried out under the authority of and as representative of the whole synod or the whole national church.
3. Bishops see the “big picture.” Bishops work with synods, ministry areas, conferences, congregations and other ministry settings to identify and encourage opportunities for collaboration and intentional partnerships for mission.
4. Bishops represent the church in ecumenical and international gatherings and bring home to synods and congregations the experiences of churches in very different contexts from our own with very different challenges from our own. In this function bishops are both representatives and teachers.
5. Bishops encourage congregations, ministries, ministers and synods to take risks for mission and provide support in both success and failure. Bishops model an approach to ministry in which a present failure is a learning opportunity for the future.
6. Bishops encourage the church to think seriously and realistically about its future, always pointing to the Gospel as the touchstone. Bishops ensure that leaders are aware of ways to make the church more nimble.
7. Bishops accompany pastors, deacons, congregations, specialized ministries and other expressions of the church in their work together.
8. Bishops signal the appropriate use of the policies governing *Authorized Lay Ministries*, *Synodically Authorized Lay Ministry of the Word*, or the *Alternative Route for Admission to the Roster of Ordained Ministers*.
9. Bishops work with local leaders to articulate the possibility and significance of calling a deacon, not to fill a pastoral vacancy, but to help the community enter more deeply into its call to *diakonia*.

“Bishops...identify and encourage opportunities for collaboration and intentional partnerships for mission.”

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10. Bishops help to identify and encourage leaders, including lay leaders, deacons and pastors.
11. The ELCIC sees the initial and continuing formation of bishops as an important focus. Bishops pursue continuing education. Synods provide resources for such on-going formation.
12. Some bishops may be bi-vocational, combining a call to serve as bishop with another call or with a secular vocation.

Our Church

1. The ELCIC is a missional, diaconal and prophetic church. The ministry of the ELCIC is based in and focused on the mission of God. The church is delegated by Christ to serve persons, society and creation; and it speaks the Word of God into the world's situations.
2. In the ELCIC we are expanding and deepening our participation in God's mission. We take our baptismal vocation, our *diakonia*, seriously.
3. In order to expand and deepen our participation in God's mission, we are reclaiming the ministry of laypeople, reimagining the ministry of deacons, and refocusing the ministry of pastors.
4. Reclaiming the ministry of laypeople means that laypeople have a clear understanding of baptismal vocation as each person's unique contribution to the mission of God in daily life, in the church and in the world.
5. Reclaiming the ministry of laypeople means that the ministry of deacons, pastors and bishops focuses on the empowerment and enabling of laypeople to live their vocations and practice *diakonia*. Public ministers are moving beyond approaches to their roles which may have worked in the past or which are modeled on ecclesiastical or corporate hierarchies.
6. In the ELCIC, public ministers serve under call with defined responsibility, defined accountability and defined support. This necessary structure should not prevent the church from innovating as necessary for the sake of mission. Leaders make use of current policies which allow for innovation and seek new opportunities as they arise.
7. The ELCIC focuses on education of all participants of every age and at every level. The church seeks opportunities to increase the depth and breadth of its understanding and practice of the Christian faith. Leaders seek out new and creative ways to nurture faith and action in the disciple community.

“In order to expand and deepen our participation in God’s mission, we are reclaiming the ministry of laypeople, reimagining the ministry of deacons, and refocusing the ministry of pastors.”

Reimagining Our Church—Public Ministry in the ELCIC

8. Structure serves mission; mission does not serve structure. Decisions are made quickly and effectively. Bureaucracy is minimized. At every level of the church, leaders are aware of the resources and gifts available within the community and help people to discern gifts of which they may not have been aware.
9. One factor which has held the ELCIC back from full missional, diaconal and prophetic ministry is its church culture. The ELCIC is striving to relinquish a culture of fear and caution and embrace a culture in which people are willing to take risks for the sake of mission, for the sake of God's action in the world.
- “Structure serves mission; mission does not serve structure.”**
10. The ELCIC is committed to be a nimble church which does effective ministry in a rapidly changing cultural and social context. Those in the church have the courage to take risks; they are willing to succeed or fail; and they learn from both successes and failures. All value saying “yes” to new ideas and initiatives.
11. The ELCIC seeks out all opportunities for mission outside its traditional ministries and comfort zone, including those that might at first seem strange or unusual. The ELCIC is responsive to the gifts and needs of visible minorities, refugees, immigrants and Indigenous peoples. The ELCIC develops partnerships with community groups, other churches, religious groups and movements to participate in God's mission.
12. The ELCIC is oriented toward God's world. The ELCIC is making the boundaries between the church and the context in which it ministers more permeable. The ELCIC's ministries are intended to meet the actual needs of those around it. Careful and sensitive research and experience are used to determine what a community's needs are. Roles and functions within congregations and synods are structured according to the needs of the community.
13. The ELCIC finds new and creative ways to invite into the Christian journey those who are seeking. The church and all its people communicate the Gospel of God's promise in the resurrection of the crucified Jesus so that those who see our actions and hear our words will hear our message as good news specifically for them, a message of freedom and liberation.
14. These principles and commitments require much of the ELCIC. Nonetheless, we dedicate ourselves to the work, to act and to reflect. We believe the promise of God.

Recommendations:

Clarifications and Responses to Questions Raised with FOD

1. Ordination

Ordination is the rite which marks and celebrates the initial acceptance of a call into the public ministry of bishop, pastor or deacon. Our church honours all the ordained whether they were originally ordained or consecrated in the course of accepting a call to public ministry.

2. A Single Rite

A single rite serves for the ordination of bishops, deacons and pastors. The rite contains variable sections pertaining to each role and material demonstrating the complementarity of the various ministries of the ordained and of all the baptized.

3. Forms of Address

The titles and forms of direct address for the ordained are bishop, deacon and pastor. Deacons, pastors and bishops may use the honourific “The Reverend”. Pastors, deacons, bishops and those studying for public ministry (seminarians) may wear a clerical collar where appropriate.

4. Honouring our history

In respect of our history, we honour those who continue to use the title “diaconal minister” or “deaconess” or who prefer to be addressed as “sister.”

5. Equal Pay

Our church is not organized hierarchically and does not see one ordained ministry as superior to another. Public ministers are paid on the same scale reflecting such relevant training and experience as they bring to their ministry.

6. Sacraments

Pastors are responsible for the administration of the sacraments of holy baptism and holy communion.

7. Weddings and Funerals

Normally, a pastor presides at weddings and funerals, in congregational and other settings, by virtue of their call. Normally, a deacon’s invitation to preside at a wedding or funeral emerges from a relationship formed while exercising their ministry in the setting to which they are called.

8. Full-time and Part-time

Our church can no longer assume that a candidate for public ministry will have access to full-time employment in the church. Bishops, pastors and deacons may each find themselves at times and places of part-time employment.

9. Tentmakers

Our church would do well to expand the space for tentmakers (self-supporting ministers) and bi-vocational people. Models for ministry which include both a churchly and a secular vocation would appear to be becoming the “new normal.”

APPENDIX

The Arusha Call to Discipleship

The Arusha Call to Discipleship emerged from the World Council of Churches' Conference on World Mission and Evangelism "Moving in the Spirit: Called to Transforming Discipleship" which met in Arusha, Tanzania in March of 2018. In September 2018, the Arusha Call to Discipleship was taken up by a joint meeting of the Lutheran-Episcopal Coordinating Committee (USA) and the Joint Anglican-Lutheran Commission (Canada). This gathering referred the Arusha Call to Discipleship to the four presiding bishops for their public endorsement.

World Council of Churches Conference on Mission and Evangelism 13 March 2018

Moving in the Spirit: Called to Transforming Discipleship

The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, from 8–13 March 2018. More than one thousand participants gathered. All are engaged in mission and evangelism and come from different Christian traditions and from every part of the world.

We joyfully celebrated the life-giving movement of the Spirit of God in our time, drawing particular inspiration from the African context and spirituality. Through Bible study, prayer and worship, and by sharing our stories together, we were encouraged to be witnesses to the reign of God that has come to us through the life, crucifixion and resurrection of our Lord Jesus Christ.

Despite some glimmers of hope, we had to reckon with death-dealing forces that are shaking the world order and inflicting suffering on many. We observed the shocking accumulation of wealth due to one global financial system, which enriches few and impoverishes many. This is at the root of many of today's wars, conflicts, ecological devastation, and suffering. We are mindful that people on the margins bear the heaviest burden. This global imperial system has made the financial market one of the idols of our time and it has strengthened cultures of domination and discrimination that continue to marginalize and exclude millions, keeping them in conditions of vulnerability and exploitation.

"Discipleship is both a gift and a calling to be active collaborators with God for the transforming of the world."

These issues are not new for 2018, but the Holy Spirit continues to move in our time, and urgently calls us as Christian communities to respond with personal and communal conversion and transforming discipleship.

Discipleship is both a gift and a calling to be active collaborators with God for the transforming of the world. In what the church's early theologians called "theosis" or deification, we share God's grace by sharing God's mission. This journey of discipleship leads us to share and live out God's love in Jesus Christ by seeking justice and peace in ways that are different from the world (John 14:27). Thus, we are responding to Jesus' call to follow him from the margins of our world.

Reimagining Our Church—Public Ministry in the ELCIC

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God, the God of justice, love, and grace at a time when many worship the false god of the market system.
- We are called to proclaim the good news of Jesus Christ—the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life—in word and deed, in a violent world in which many are sacrificed to the idols of death and many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency in the search for justice and dignity.
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God’s creation and be in solidarity with nations severely affected by climate change in the face of ruthless human-centered exploitation of the environment for greed and consumerism.
- We are called as disciples to belong together in a just and inclusive community, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God’s transforming love in dialogue with people of other faiths in a world where politicization of religious identities often cause conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money.
- We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands, including migrants, refugees and asylum seekers, and to resist new frontiers and borders that separate and kill.
- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power.
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.

Reimagining Our Church—Public Ministry in the ELCIC

This is a call to transforming discipleship. This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

Loving God, we thank you for the gift of life in all its diversity and beauty.

Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick and to convert the self-centred.

Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to take up our cross and follow Jesus - becoming pilgrims of justice and peace in our time.

For the blessing of your people, the sustaining of the earth and the glory of your name, we pray, through Christ our Lord. Amen.

DRAFT



E L C I C

*In Mission
for Others*

CONSTITUTION

Evangelical Lutheran Church in Canada

CONSTITUTION EVANGELICAL LUTHERAN CHURCH IN CANADA

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PREAMBLE

In the name of the triune God: Father, Son and Holy Spirit, Amen.

Believing in one holy catholic and apostolic [cChurch](#).

Remembering the prayer of our Lord Jesus Christ that his followers may be one.

Responding to the Holy Spirit [as he who](#) continues to call and gather the church.

The Evangelical Lutheran Church in Canada hereby resolves to adopt the following constitution to govern our life and witness in our country and throughout the world.

ARTICLE I

Name and Incorporation

Section 1. This constitution has been passed pursuant to and is subject to the provisions of the *Evangelical Lutheran Church in Canada Act* and the [eorporateadministrative](#) bylaws enacted pursuant to that Act.

Section 2. For purposes of this constitution and accompanying administrative bylaws, the Evangelical Lutheran Church in Canada is hereby referred to as “this church.”

ARTICLE II

Confession of Faith

Section 1. This church confesses the triune God—Father, Son and Holy Spirit—as the one true God. It proclaims the Father as Creator and Preserver; his Son, Jesus Christ, as Redeemer and Lord; and the Holy Spirit as Regenerator and Sanctifier.

Section 2. This church confesses that the gospel is the revelation of God’s saving will and grace in Jesus Christ, which he imparts through Word and Sacrament. Through these means of grace the Holy Spirit creates believers and unites them with their Lord and with one another in the fellowship of the Holy Christian Church.

Section 3. This church confesses the Scriptures of the Old and New Testaments as the inspired Word of God, through which God still speaks, and as the only source of the church’s doctrine and the authoritative standard for the faith and life of the church.

Section 4. This church subscribes to the documents of the *Book of Concord of 1580* as witnesses to the way in which the Holy Scriptures have been correctly understood, explained and confessed for the sake of the gospel, namely:

- a. The Apostles’, the Nicene and the Athanasian Creeds as the chief confessions of the Christian faith;
- b. The unaltered *Augsburg Confession* as its basic formulation of Christian doctrine;
- c. *Luther’s Small Catechism* as a clear summary of Christian doctrine; and
- d. The *Apology of the Augsburg Confession*, *Luther’s Large Catechism*, the *Smalcald Articles with the Treatise* and the *Formula of Concord* as further witnesses to the unaltered *Augsburg Confession*.

ARTICLE III
Nature of theis Church

- Section 1. Jesus Christ is Lord of the Church. All power belongs to him as its head. All actions of this church are to be carried out under his rule and authority.
- Section 2. The Holy Spirit calls, gathers, enlightens and sanctifies thise church, which exists as congregations and synodically recognized ministries gathered for worship, witness, education and service, and as an inclusive fellowship which has its own identity and integrity. Congregations and synodically recognized ministries find their fulfilment in the universal community of theis church, and the universal Church exists in and through congregations and synodically recognized ministries.
- Section 3. This church derives its character and its powers from its congregations, synodically recognized ministries and from its inherent nature as part of the universal Church. It regards itself as standing in the historic continuity of the communion of saints and as being an expression of that Christian fellowship in today's world.

ARTICLE IV
Mission of theis Church

- Section 1. The mission of this church, as an expression of the universal Church and as an instrument of the Holy Spirit, is to share the gospel of Jesus Christ with people in Canada and around the world through proclamation of the Word, celebration of the sacraments, and through service in Christ's name.
- Section 2. In seeking to achieve its mission, this church shall:
- a. Receive, establish and maintain congregations and synodically recognized ministries in which the gospel is rightly preached and the sacraments rightly administered;
 - b. Safeguard the faith and life of its congregations, synodically recognized ministries, rostered pastors and rostered ministersdeacons, deciding all questions relating thereto on the basis of the Word of God and in accordance with its Confession of Faith;
 - c. Admit persons to the rosters of ordained and diaconal ministerspastors and deacons by ordination, or transfer ~~or consecration~~, and be responsible for their nurture, support and discipline;
 - d. Study issues in contemporary society in the light of the Word of God and respond publicly to social and moral issues as an advocate for justice and as an agent for reconciliation;
 - e. Publish materials for the education and the edification of its own members and others interested in the life of the Lutheran Church;
 - f. Develop the worship life of this church, providing or recommending service books and other material for congregational and personal use;
 - g. Establish church agencies and create regional synods for the administration of its programs;
 - h. Have relationships with other Lutheran Church bodies and with other Christian churches for the furtherance of its mission; and
 - i. Estimate the financial needs of this church, and solicit and disburse funds for its programs.

Section 3. In seeking to achieve its mission, this church may:

- a. Establish and maintain seminaries for the education and continuing development of rostered ~~ministers~~pastors, rostered deacons and other church leaders;
- b. Establish and maintain, or otherwise recognize and support, schools for the education of its members and others for leadership in church and society; and
- c. Establish and maintain, or otherwise recognize and support, institutions and agencies to minister to human need ~~and~~ in the name of Christ.

ARTICLE V Membership

Section 1. As provided in the ~~corporate~~administrative bylaws, the membership of this church consists of member congregations and synodically recognized ministries. Baptized individuals who are members of a congregation or synodically recognized ministry (~~“baptized members”~~) shall exercise their privileges and responsibilities through participation in the congregation or synodically recognized ministry in which they are members.

Section 2. United in one Lord, one Faith and one Baptism, the baptized members of this church are to be constant in worship and in the study of the Holy Scriptures, regularly nourishing their life in Christ in the Sacrament of the Altar, presenting their children for Holy Baptism and providing for their Christian instruction. They are called by the Spirit to lead godly lives, to promote the unity and welfare of ~~the~~is church in the bond of peace, to proclaim the gospel and to renounce the evil one. The commitment of each baptized member to this call is to be expressed through this church, its synods, ~~and~~ its congregations and its synodically recognized ministries by a life of repentance, faith, prayer and the sharing of resources.

ARTICLE VI Congregations

Section 1. A congregation, the corporate existence which is recognized by this church, is a worshipping, learning, witnessing and serving community of persons baptized in the name of the triune God among whom the Word is proclaimed and the sacraments are administered according to the gospel.

Section 2. Each congregation shall operate in accordance with its constitution and bylaws, owning its property, making decisions in regard to its programming, calling its rostered ~~ministers~~pastors and/or rostered deacons after consulting with the bishop of the synod, and retaining authority in all other matters that have not been committed to the Evangelical Lutheran Church in Canada or its synods in this constitution or by subsequent enactments.

Section 3. Reception of a congregation shall be by action of the synod on whose territory it is located. Each congregation shall, in its application for reception into this church, agree to abide loyally by the constitution, administrative bylaws and enactments of this church and those of the synod of which it becomes a part.

Section 4. Each congregation normally shall be a part of the synod on whose territory it is located.

Section 5. Congregations shall be only members of this church. Multiple memberships are prohibited with the exception of membership in a partner church of The Lutheran World Federation by virtue of ethnic origin.

- Section 6. Congregations shall have the right to petition this church according to procedures set forth in the administrative bylaws.
- Section 7. A synod, acting for this church, may exclude a congregation from the membership of this church for proper cause by the disciplinary process prescribed in the administrative bylaws. This action may be appealed to the Court of Appeal whose decision therein shall be final.
- Section 8. A congregation which desires to sever its relationship with this church, shall make written application to its synod for a proper release. The synod shall grant such release following the process set out in the administrative bylaws of the church.

ARTICLE VII

Synodically Recognized Ministries

- Section 1. A ministry recognized by any synod of this church shall be a worshipping, learning, witnessing and serving community of persons who desires to belong to this church and commit themselves to the gospel of Jesus Christ, and subscribe to Articles II and III of the constitution of this church.

ARTICLE VIII

Rostered ~~Ministers~~—~~Ordained~~Pastors

- Section 1. The administrative bylaws of this church shall define the standards for acceptance into ~~its~~ ordained ministry as a pastor, and for the admission and continuance of individuals on its roster of ~~ordained ministers~~pastors in a manner consistent with this article. Each synod shall establish and maintain a roster of ~~ordained ministers~~pastors in accordance with such standards.
- Section 2. Each ~~ordained minister~~pastor shall covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.

ARTICLE IX

Rostered ~~Ministers~~—~~Diaconal~~Deacons

- Section 1. The administrative bylaws of this church shall define the standards for acceptance into ~~its~~ ~~diaconal-ordained~~ ministry as a deacon, and for the admission and continuance of individuals on its roster of ~~diaconal ministers~~deacons in a manner consistent with this article. Each synod shall establish and maintain a roster of ~~diaconal ministers~~deacons in accordance with such standards.
- Section 2. Each ~~diaconal minister~~deacon shall covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.

ARTICLE X

Full Communion Partners

- Section 1. Ordered ministers of churches with which this church has a full communion agreement, who are serving in this church under the provisions of that full communion agreement, shall have the same rights and privileges as the equivalent order of ministry in this church.

ARTICLE XI

Synods

- Section 1. The church shall be organized regionally into synods whose number and boundaries are to be determined by this church in its administrative bylaws.
- Section 2. Each synod shall be incorporated in keeping with the terms of appropriate documents ratified by the National Church Council. Amendments thereto shall be subject to ratification by the National Church Council.
- Section 3. Each synod shall have a constitution and bylaws ratified by the National Church Council. Amendments thereto shall be subject to like ratification by the National Church Council.
- Section 4. As a regional expression of the church, each synod shall have jurisdiction in its affairs and be responsible for its life and ministry as delineated in its constitution and administrative bylaws.
- Section 5. It shall be the responsibility of each synod to:
- a. operate in accordance with this church's constitution and administrative bylaws;
 - ~~a. b.~~ shepherd congregations, synodically recognized ministries, rostered ~~ministers~~ pastors, rostered deacons and lay workers located within its jurisdiction;
 - ~~b. c.~~ advance the church's mission within its jurisdiction;
 - ~~c. d.~~ conserve unity in the true faith and guard against any departure from it;
 - ~~d. e.~~ develop the resources of God's people for the advancement of God's kingdom at home and throughout the world; and
 - ~~e. f.~~ co-operate with this church and other synods in implementing its programs.
- Section 6. Synods shall carry out such additional duties and responsibilities as are assigned to them in the administrative bylaws.
- Section 7. Each synod shall have the right to petition this church according to the procedures set forth in the administrative bylaws.

ARTICLE XII

Conventions

- Section 1. The convention of this church shall be its highest legislative authority.

ARTICLE XIII

National Church Council

- Section 1. There shall be a National Church Council comprised of:
- a. the officers of this church, who shall serve as the officers of the council;
 - b. additional members from the synods as provided in the administrative bylaws of this church; and
 - c. other representatives from full communion partner agreements.

The synod bishops shall be advisory members of the council.

Section 2. The purpose, duties and expectations of council shall be as defined in the administrative bylaws of ~~the~~is church.

ARTICLE XIV Officers

Section 1. This church shall be served by a bishop who shall be its chief pastor and chief executive officer. The bishop shall be on the roster of ~~ordained ministers~~pastors of this church. The other officers shall be a vice-chair, a secretary and a treasurer, all of whom shall be lay members of this church.

Section 2. The purpose, duties and expectations of the officers shall be defined in the administrative bylaws.

ARTICLE XV Benefit and Pension Plans

Section 1. The administrative bylaws shall provide for ~~the participation by rostered ministers and lay employees of this church, its synods, congregations, agencies, institutions, and other recognized ministries and organizations in a pension plan and in a group benefits plan. The administrative bylaws may establish rules providing for the participation of such employers and employees in such plans on a compulsory basis, and may determine the methods to be adopted by the participants in such plans in order to provide for the proper administration of such plans.~~the establishment of a pension plan and a group benefits plan for rostered and lay employees of this church and entities associated with it. The administrative bylaws may establish rules providing for the participation in such plans on a compulsory basis.

~~Section 2. The convention may review any such benefit or pension plan and may make recommendations to the administrator of such plan or to the National Church Council on any proposed amendments to such plan, and may from time to time provide advice and direction to the administrator with respect to any proposed amendment to such plan.~~

ARTICLE XVI Special Interest Conferences and Recognized Independent Organizations and Institutions

Section 1. This church may authorize, as provided in the administrative bylaws, the organization of special interest conferences having common linguistic or cultural heritages. Such conferences may hold periodic meetings for fellowship and discussion of common concerns. ~~Reports of meetings, together with a~~Any recommendations arising out of their special sphere of interest, shall be made to the National Church Council. Reports of meetings shall be made to the convention of this church.

Section 2. This church ~~shall~~may recognize independent Lutheran organizations and institutions of a national scope established for Christian education, for the care of the ill, the aged and the infirm or for missionary endeavour as approved by the National Church Council.

ARTICLE XVII Court of Appeal

Section 1. There shall be a Court of Appeal.

Section 2. The purpose, duties and procedures of the Court of Appeal shall be defined in the administrative bylaws of this church.

ARTICLE XVIII
Administrative Bylaws

Section 1. This church may adopt such administrative bylaws, not in conflict with this constitution, as may be necessary. Such administrative bylaws may be amended at any convention by a two-thirds (2/3) vote of the delegates present and voting. At least twenty-four(24) hours shall lapse between first presentation and convention action unless unanimous consent to amendment is given.

Section 2. Administrative bylaws relating to convention procedure may be suspended by a two-thirds (2/3) vote of the delegates present and voting.

ARTICLE XIX
Amendments

Section 1. ARTICLE II on “Confession of Faith” shall be unalterable.

Section 2. Amendments to this constitution shall be in writing and may be proposed by:

- a. The National Church Council provided that the amendment is published on the official website of the church no fewer than forty-five (45) days prior to the convention; or
- b. Twenty (20) or more convention delegates representing a majority of synods.

Section 3. All proposed amendments must be reported to the convention no later than the first full day of business. The National Church Council shall make a report and recommendation during that convention on all proposed amendments.

Section 4. Adoption of an amendment shall require two separate readings separated by at least twenty-four (24) hours. Each reading must be passed by a two-thirds (2/3) vote of the delegates present and voting.

Adopted by the delegates in convention on the _____ day of _____, 20__.

Bishop

Secretary

Date

Date



ADMINISTRATIVE BYLAWS

Evangelical Lutheran Church in Canada

Last amended [July, 2015](#)

ADMINISTRATIVE BYLAWS EVANGELICAL LUTHERAN CHURCH IN CANADA

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PART I GENERAL

Section 1. Definitions

In these bylaws, unless the context otherwise requires:

- a. “Act” means the *Evangelical Lutheran Church in Canada Act*;
- b. “baptized member” means a baptized individual who is a member of a congregation or synodically recognized ministry;
- c. “convention” means the general or special meeting of delegates;
- d. “delegate” means an individual elected or appointed in accordance with these bylaws to attend a convention;
- e. “director” means a member of the National Church Council;
- f. “layperson” means a baptized member who has not been ordained or consecrated;
- g. “member congregation” means a congregation or several congregations which are served by a common pastoral ministry and which is a member of this church in accordance with these bylaws;
- a-h. “National Church Council” means the board of directors of this church;
- i. “officers” means the Executive Committee of this church; specifically, the bishop, vice-chair, secretary and treasurer;
- j. “synod” means a body corporate organized in a manner acceptable to the National Church Council to advance the mission of this church in the region established for it in accordance with the constitution and bylaws of this church.

Section 2. Interpretation

In the interpretation of these bylaws, words and expressions defined in the Act have the same meanings when used in these bylaws. Words in the singular include the plural and vice-versa; words importing gender include all genders and “person” includes an individual, body corporate, partnership, trust and unincorporated organization.

Section 3. Corporate Seal

The seal, an impression whereof is stamped in the margin hereof, shall be the seal of this church which said seal shall be retained in the head office, in the custody of the secretary, unless otherwise directed by the National Church Council.

Section 4. ~~HEAD OFFICE~~Head Office

- ~~Section 1.~~ The registered head office of this church shall be located in Winnipeg, Manitoba.
- ~~Section 2.~~ National Church Council shall determine the location of executive offices.

Section 5. Execution of Documents

Contracts, documents or any instruments in writing requiring the signature of this church, shall be signed by any two (2) officers and all contracts, documents and instruments in writing so signed shall be binding upon this church without any further authorization or formality. The National Church Council shall have power from time to time by resolution to appoint an individual or individuals on behalf of this church to sign specific contracts, documents and instruments in writing. The National Church

Council may give this church's power of attorney to any registered dealer in securities for the purposes of the transferring of and dealing with any stocks, bonds and other securities of this church. The seal of this church, when required, may be affixed to contracts, documents and instruments in writing signed as aforesaid or by any officer or officers appointed by resolution of the National Church Council.

Section 6. Bourinot's Rules of Order, latest edition, shall be the governing parliamentary law of this church, except as otherwise provided in its constitution or bylaws.

Section 7. Proxy or absentee voting shall not be permitted in the transaction of any business.

Section 8. **Financial Matters**

- a. The fiscal year and the budget year of this church shall be the calendar year.
- b. The annual budget and financial reports of this church shall reflect the entire range of its activities. The income listed shall include support from all sources.
- c. Each budget shall approve an amount for contingency not to exceed 7% of the budget.
- d. There shall be an operating reserve to be determined by the National Church Council.
- e. There shall be an annual consultation between representatives of the National Church Council and the synods for the purpose of establishing benevolence targets for the following year.
- f. Special church-wide appeals to congregations for raising funds shall require the consent of the convention or the National Church Council.
- g. The financial accounts of this church shall be submitted annually for audit to a chartered accountant appointed by the National Church Council.

PART II CONGREGATIONS (Constitution, ARTICLE VI)

Section 1. A congregation seeking to be admitted into this church shall submit to the bishop of the appropriate synod a formal application and a copy of the constitution and bylaws of the congregation. Prior to admitting said congregation, the Ssynod Council shall ascertain if the constitution and bylaws ~~is~~ are in harmony with the faith and polity of this church. The constitution and bylaws take effect upon ratification by the Synod Council.

Section 2. Each congregation of this church shall:

- a. regularly and faithfully proclaim the Word and administer the sacraments;
- b. endeavour to hold at least one service of worship on each Sunday;
- c. cultivate in its members a life of prayer and an awareness of the presence of God;
- d. educate persons of all ages in the faith confessed by this church and in its implications for daily living;
- e. encourage and stimulate its members in their witness to Christ, in works of mercy and in the practice of Christian fellowship and stewardship;

- f. provide adequately for the material needs of its ~~minister(s)~~ pastors and deacons and other employees, including ensuring their participation, when eligible, in the benefit plan and in the pension plan as set out in Part XIV;
- g. share responsibility in providing the funds needed for the life and work of this church and of the synod;
- h. assure that only those on the roster~~s~~ of ~~ordained or diaconal ministers~~ pastors or deacons of this church or of churches in full communion agreement with this church serve it in a ~~pastoral~~ ministerial capacity, except as this principle is waived in a specific instance with the approval of the bishop of the synod, subject to review by the Synod Council;
- i. comply with the constitution, bylaws and enactments of this church and of the synod, taking no actions in conflict therewith; ~~and~~
- j. operate in accordance with its constitution and bylaws which have been ratified by the synod to which it is assigned; and
- j. place on file in the synod office a copy of its constitution and bylaws and report promptly any amendments it may adopt, submit to the synod any amendments that the congregation has adopted of its constitution and bylaws; such amendments take effect upon ratification by Synod Council.

Section 3. A congregation may be suspended or excluded from this church by action of a synod if the congregation persists in any of the following offences:

- a. turning aside from the faith confessed by the Evangelical Lutheran Church in Canada as set forth in ARTICLE II of its constitution;
- b. willfully violating or disregarding the constitution or official actions of this church or the synod;
- c. applying for or maintaining membership in another church;
- d. refusing or neglecting to exercise proper discipline over its members;
- e. failure to provide financial support to this church or the synod; or
- f. failure to participate in conventions of ~~this church or the~~ synod without reasonable excuse.

The bishop of the synod shall counsel with any congregation where such offences exist. If necessary, the bishop shall then admonish the congregation in writing. If the admonition is unheeded, a representative committee composed of rostered ~~ministers~~ pastors and/or rostered deacons and ~~laity~~ laypersons shall be appointed by the Synod Council to investigate the congregation. Upon the recommendation of the committee the Synod Council may suspend or exclude the congregation from this church.

Disciplinary action of the Synod Council may be appealed to the Court of Appeal within forty-five (45) days of receiving notification of the action of the Synod Council. The decision of the Court of Appeal is final.

Section 4. A congregation considering severing its relationship with this church shall confer with the bishop of the synod before any formal steps are taken leading to such action. Subsequent to such consultation with the bishop, a motion to sever the relationship with this church may be considered at a special meeting of the congregation and a two-thirds (2/3) majority vote shall be required for approval of the motion. Written notice of the motion and the date and time of the congregational meeting shall be sent to the bishop at least thirty (30) days before the meeting. A decision to sever the relationship with this church shall not be effective until it has been ratified by a two-thirds (2/3) majority vote at a second special meeting of the congregation held not less than ninety (90) days and not more than one hundred and fifty

(150) days after the first meeting. Notice of the date and time of this second meeting shall be sent to the bishop of the synod by registered mail at least thirty (30) days before the meeting.

PART III SYNODICALLY RECOGNIZED MINISTRIES (Constitution, ARTICLE VII)

Section 1. A synodically recognized ministry seeking to be recognized by a synod of this church shall submit to the bishop of the appropriate synod a formal application and a copy of its governing documents. Synod Council shall, prior to recognizing said ministry, ascertain whether those governing documents are in harmony with the faith and polity of this church. The governing documents take effect upon ratification by the Synod Council.

Section 2. Each synodically recognized ministry of this church shall:

- a. faithfully live out its unique mission;
- b. annually report to the appropriate synod;
- c. comply with the constitution, bylaws and enactments of this church and of the synod, taking no actions in conflict therewith;
- d. operate in accordance with their governing documents which have been ratified by the synod to which it is assigned;
- d. ~~place on file in the synod office a copy of its governing documents and report promptly any amendments it may adopt; and~~
- e. submit to the synod any amendments that have been adopted; such amendments take effect upon ratification by Synod Council; and
- f. commit to live out a relationship of mutual support with this church through prayer, by participation in the wider church, with financial and other resources, and by regular communication.

Section 3. A synodically recognized ministry may be suspended or excluded from this church by action of a synod if the ministry persists in any of the following offences:

- a. turning aside from the faith confessed by the Evangelical Lutheran Church in Canada as set forth in ARTICLE II of its constitution;
- b. willfully violating or disregarding the constitution or official actions of this church or the synod; or
- c. refusing or neglecting to exercise proper discipline over its members.

The bishop of the synod shall counsel with any synodically recognized ministry where such offences exist. If necessary, the bishop shall then admonish the ministry in writing. If the admonition is unheeded, a representative committee composed of rostered ministerspastors or rostered deacons and ~~laity~~laypersons shall be appointed by the Synod Council to investigate the ministry. Upon the recommendation of the committee the Synod Council may suspend or exclude the ministry from this church.

Disciplinary action of the Synod Council may be appealed to the Court of Appeal within forty-five (45) days of receiving notification of the action of the Synod Council. The decision of the Court of Appeal is final.

PART IV ~~ROSTERED MINISTERS~~ ORDAINED PASTORS (Constitution, ARTICLE VIII)

Section 1. Standards for Admission
 To be eligible for ordination or admission onto the roster of ministerspastors of this church, a candidate must have accepted a call (which call may be subject to the candidate's ordination) and must have met the standards set forth in the *Candidacy Manual* of this church.

Section 2. Colloquy
 Synodical examining committees shall interview all candidates for ordination and all persons applying for admission to the roster of ministerspastors and shall ensure their:

- a. acceptance of and adherence to the Confession of Faith of this church;
- b. fulfilment of academic requirements; and
- c. personal qualifications for carrying out the functions of ordained ministry as a pastor.

Section 3. Continuance on the Roster of MinistersPastors

- a. In order to remain on the roster of ministerspastors of this church, each ~~ordained-ministerpastor~~ must be in possession of a proper call, be on leave from call, retired, or be an individual who has been suspended from exercising the office and privileges of ~~the~~ ordained ministry as a pastor, in accordance with these administrative bylaws. A Synod Council may remove an individual from the roster of ministerspastors in accordance with the provisions of this Part.
- b. Calls may be issued for the ministries specified below by the agencies indicated:

	<u>Type of Ordained Ministry</u>	<u>Source of Call</u>
i.	Parish pastor	Congregation
ii.	Bishop of the <u>this</u> church	Convention of this church
iii.	Staff of this church	National Church Council
iv.	Synod bishop and other <u>synod</u> officers	Synod Convention
v.	Staff of synod	Synod Council
vi.	Staff of an educational or charitable institution or agency	Synod Council on whose territory the institution or agency carries out its functions.
vii.	Staff of Federation of Lutheran Churches	National Church Council
viii.	Staff of nationwide Inter-Lutheran Agency	National Church Council
ix.	Staff of a provincial agency or institution	Synod Council
x.	Staff of an interdenominational agency	National Church Council
xi.	Chaplain in the Armed Forces or in an institution operated by the federal government.	National Church Council
xii.	Pastor developing a new congregation	Synod Council
xiii.	Pastor in a synodically recognized ministry	Synod Council
xiv.	Pastor of an independent congregation in Canada	National Church Council
xv.	Pastor serving an institution or agency outside of Canada	National Church Council
xvi.	Global missionary	National Church Council
xvii.	Pastor serving in a congregation under synod supervision	Synod Council

- xviii. Ministries not otherwise provided for (as in conjunction with occupations in unusual ministries in approved situations) Synod Council on whose territory the ministry is located or National Church Council if the ministry involves more than one synod or is outside Canada, upon recommendation of the Conference of Bishops
- xix. Pastor ordained through alternate routes recognized by this church Synod Council

- c. All ~~ordained ministers~~pastors of this church shall make an annual report of their ministry to their synod bishop.
- d. Each ~~ordained minister~~pastor shall, when eligible, participate in the benefit plan and in the pension plan referred to in Part XIV unless, with respect to the pension plan, such ~~ordained minister~~pastor is required to participate in another registered pension plan as defined in section 147.1 of the Income Tax Act. ~~An ordained minister~~ pastor required to participate in another registered pension plan shall provide proof of such participation to the ~~committee or~~ board appointed to administer the pension plan referred to in Part XIV.

Section 4. No ~~ordained minister~~ pastor of this church shall divulge any confidential disclosure given in the course of the care of souls or otherwise in a professional capacity, except with the express permission of the person involved, or where required by law, or in order to prevent the commission of a crime.

Section 5. ~~Ordained ministers~~Pastors on the faculty of the Lutheran Theological Seminary Saskatoon must maintain status on the roster of ~~ministers~~pastors of the British Columbia Synod of the Evangelical Lutheran Church in Canada, the Alberta Synod of the Evangelical Lutheran Church in Canada, the Saskatchewan Synod of the Evangelical Lutheran Church in Canada or the Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada. The synod in which the faculty member will be rostered will be decided by the Board of Governors of Lutheran Theological Seminary. ~~Ordained ministers~~Pastors on the faculty of ~~Waterloo Lutheran Seminary~~Martin Luther University College must maintain status on the roster of ~~ministers~~pastors of the Eastern Synod of the Evangelical Lutheran Church in Canada.

Section 6. ~~An ordained minister~~ pastor of this church who accepts a call in a full communion partner church or another church with which this church has exchangeability of clergy shall, upon application to the bishop of the synod, be entitled to a Certificate of Transfer.

Section 7. If ~~an ordained minister~~ pastor resides at too great a distance from any congregation ~~or~~ synodically recognized ministry of this church or a full communion partner church to be able to sustain a living relationship thereto, the bishop of the synod may grant permission to hold membership in a congregation of another church.

Section 8. Other than serving as ~~minister~~pastor to and/or joining a full communion partner church, or except as provided for in Section 7 above, ~~an ordained minister~~ pastor of this church who enters the ministry or joins a congregation of a church other than this church shall cease to be a member of this church and shall be removed from the roster of ~~ministers~~pastors.

Section 9. ~~An ordained minister pastor~~ may voluntarily resign from the roster by giving written notice to the bishop of the synod. Request for reinstatement shall be submitted to the synod examining committee. Upon favourable action by this committee, the bishop shall declare the person eligible for a call. Upon acceptance of a call, the person shall be reinstated on the roster of ~~ministerspastors~~.

A person who has failed to be approved by one synod may re-apply only to the same synod. If the second application is declined, the candidate may appeal to the National Church Council through the bishop of this church for an exception to this limitation.

Section 10. ~~An ordained minister pastor~~ serving under a call shall not engage in an additional occupation without approval of the calling authority and the bishop of the synod. The approval shall not be unreasonably withheld.

Section 11. ~~An ordained minister pastor~~ desiring to remain on the roster without call shall make application to the bishop of the synod, who shall bring the request to the Synod Council for action. The Synod Council may grant the application for a period of up to three (3) years. An application for an extension of “on leave from call” status for an additional five (5) years may be granted by the Synod Council for the purpose of parental leave or study leave.

The status of “on leave from call” shall be subject to an annual review by the Synod Council and may be cancelled by the Synod Council as a result of this review. Before cancelling the status of “on leave from call”, the Synod Council shall give the ~~ordained ministerpastor ninety~~ (90) days written notice of the intent to cancel. The action of the Synod Council may be appealed to the Court of Appeal within forty-five (45) days of receiving notification of the intent of the Synod Council to cancel the “on leave from call” status. The decision of the Court of Appeal shall be final.

At the end of the approved “on leave from call” period, the Synod Council shall remove the ~~ordained ministerpastor~~ from the roster of ~~ministerspastors~~ and shall notify that ~~ministerpastor~~ of such action. This action of the Synod Council is not subject to appeal.

Section 12. Upon application, the status of “retired” shall be granted by Synod Council to ~~an ordained minister pastor~~ who has attained the age of fifty-five (55) years or who has thirty (30) years of service.

Section 13. Discipline:

Synod Councils shall undertake to put in place the following provisions for discipline of ~~ordained ministerspastors~~:

- a. Synod Councils shall subject ~~an ordained minister pastor~~ to discipline, including but not limited to suspension or removal from the office and privileges of ordained ministry as a pastor, for:
 - i. preaching or teaching of doctrine in conflict with the Confession of Faith of this church (Constitution, ARTICLE II);
 - ii. conduct unbecoming ~~an ordained minister pastor~~;
 - iii. willful disregard for or violation of the functions and standards established by this church for the office of Word and Sacrament; or

iv. willful disregard of the constitution, administrative bylaws or enactments of this church or the synod.

- b. After three (3) years, ~~an ordained minister~~ pastor suspended from the office and privileges of ~~the~~ ordained ministry as a pastor by a Synod Council shall be removed from the roster of ~~ministers~~pastors by the Synod Council which suspended such individual unless, within three (3) years of the date of such suspension, that Synod Council received evidence satisfactory to it of repentance and amendment of life.
- c. ~~An ordained minister~~ pastor under discipline by a synod or otherwise removed by it from the roster of ~~ministers~~pastors must be restored by that synod to good standing before becoming eligible for acceptance by another synod. If not restored by that synod, the ~~ordained minister~~pastor may appeal to the Court of Appeal for an exception to this ruling.
- d. Upon reinstatement by a Synod Council, ~~an ordained minister~~ pastor who was suspended from the office and privileges of ~~the~~ ordained ministry as a pastor may apply for status of “on leave from call”.

Section 14. The National Church Council may, from time to time, establish guidelines to define or to assist in the interpretation of the above grounds for discipline.

Section 15. The National Church Council shall also maintain a *Manual on Discipline of Rostered Ministers* containing material which provides guidance to synods and individuals involved in a process dealing with a complaint against, or the discipline of, ~~an ordained minister~~ pastor.

PART V ROSTERED ~~MINISTERS~~ DIACONAL DEACONS (Constitution, ARTICLE IX)

Section 1. Standards for Admission

To be eligible for ~~consecration~~ordination or admission onto the roster of ~~ministers~~deacons of this church, a candidate must have accepted a call (which call may be subject to the candidate’s ~~consecration~~ordination) and must have met the standards set forth in the *Candidacy Manual* of this church.

Section 2. Colloquy

Synodical examining committees shall interview all candidates for ~~consecration~~ordination and all persons applying for admission onto the roster of ~~ministers~~deacons and shall ensure their:

- a. acceptance of and adherence to the Confession of Faith of this church;
- b. fulfilment of academic requirements; and
- c. personal qualifications for carrying out the functions of ~~diaconal ministry~~ordained ministry as a deacon.

Section 3. Continuance on the Roster of ~~Ministers~~Deacons

- a. In order to remain on the roster of ~~ministers~~deacons, each ~~diaconal minister~~deacon must be in possession of a proper call, on leave from call, retired, or be an individual who has been suspended from exercising the office and privileges of ~~the diaconal ministry~~ordained ministry as a deacon, in accordance with these administrative bylaws. A Synod Council may remove an individual from the roster of ~~ministers~~deacons in accordance with the provisions of this Part.
- b. Calls may be issued for the ministries specified below by the agencies indicated:

	<u>Type of Diaconal Ministry</u>	<u>Source of Call</u>
i.	Congregational Diaconal Minister <u>Deacon</u>	Congregation
ii.	Staff of this church	National Church Council
iii.	Synod officer	Synod Convention
iv.	Staff of the synod	Synod Council
v.	Staff of an educational or charitable institution or agency	Synod Council on whose territory the institution or agency carries out its functions
vi.	Staff of Federation of Lutheran Churches	National Church Council
vii.	Staff of a nationwide Inter-Lutheran Agency	National Church Council
viii.	Staff of a provincial agency or institution	Synod Council
ix.	Staff of an inter-denominational agency	National Church Council
x.	Chaplain in an institution operated by the federal government	National Church Council
xi.	Congregational diaconal minister <u>Deacon</u> of a synodically recognized ministry	Synod Council on whose territory the ministry is situated
xii.	Diaconal minister <u>Deacon</u> serving an institution or agency outside of Canada	National Church Council
xiii.	Global missionary	National Church Council
xiv.	Ministries not otherwise provided for (as in conjunction with occupations in unusual ministries in approved situations)	Synod Council on whose territory the ministry is located or National Church Council if the ministry involves more than one synod or is outside Canada, upon recommendation of the Conference of Bishops

- c. All ~~diaconal ministers~~deacons shall make an annual report of their ministry to their synod bishop.
- d. Each ~~diaconal minister~~deacon shall, when eligible, participate in the benefit plan and in the pension plan referred to in Part XIV unless, with respect to the pension plan, such ~~diaconal minister~~deacon is required to participate in another registered pension plan as defined in section 147.1 of the Income Tax Act. A ~~diaconal minister~~deacon required to participate in another registered pension plan shall provide proof of such participation to the ~~committee or~~ board appointed to administer the pension plan referred to in Part XIV.

Section 4. No ~~diaconal minister~~deacon shall divulge any confidential disclosure given in the course of the care of souls or otherwise in a professional capacity, except with the express permission of the person involved, or where required by law, or in order to prevent the commission of a crime.

Section 5. If a ~~diaconal minister~~deacon resides at too great a distance from any congregation or synodically recognized ministry of this church or a full communion partner church to be able to sustain a living relationship thereto, the bishop of the synod may grant permission to hold membership in a congregation of another church.

Section 6. Other than serving as [minister/deacon](#) to and/or joining a full communion partner church, or except as provided for in Section 5 above, a [diaconal minister/deacon](#) of this church who enters the ministry or joins a congregation of a church other than this church shall cease to be a member of this church and shall be removed from the roster of [ministers/deacons](#).

Section 7. A [diaconal minister/deacon](#) may voluntarily resign from the roster by giving written notice to the bishop of the synod. Request for reinstatement shall be submitted to the synod examining committee. Upon favourable action by this committee, the bishop of the synod shall declare the person eligible for a call. Upon acceptance of a call, the person shall be reinstated on the roster of [ministers/deacons](#).

A person who has failed to be approved by one synod may re-apply only to the same synod. If the second application is declined, the candidate may appeal to the National Church Council through the bishop of this church for an exception to this limitation.

Section 8. A [diaconal minister/deacon](#) serving under a call shall not engage in an additional occupation without approval of the calling authority and the bishop of the synod. Approval shall not be unreasonably withheld.

Section 9. A [diaconal minister/deacon](#) desiring to remain on the roster without call shall make application to the bishop of the synod, who shall bring the request to the Synod Council for action. The Synod Council may grant the application for a period of up to three [\(3\)](#) years. An application for an extension of “on leave from call” status for an additional five [\(5\)](#) years may be granted by the Synod Council for the purpose of parental leave or study leave.

The status of “on leave from call” shall be subject to an annual review by the Synod Council and may be cancelled by the Synod Council as a result of this review. Before cancelling the status of “on leave from call” the Synod Council shall give the [diaconal minister/deacon ninety \(90\)](#) days written notice of the intent to cancel. The action of the Synod Council may be appealed to the Court of Appeal within [forty-five \(45\)](#) days of receiving notification of the intent of the Synod Council to cancel the “on leave from call” status. The decision of the Court of Appeal shall be final.

At the end of the approved “on leave from call” period, the Synod Council shall remove the [diaconal minister/deacon](#) from the roster of [ministers/deacons](#) and shall notify that minister of such action. This action of the Synod Council is not subject to appeal.

Section 10. Upon application, the status of “retired” shall be granted by Synod Council to a [diaconal minister/deacon](#) who has attained the age of [fifty-five \(55\)](#) years or who has [thirty \(30\)](#) years of service.

Section 11. Discipline [\(Diaconal Ministers\)](#)
[Synod Councils shall undertake to put in place the following provisions for discipline of deacons:](#)

a. The Synod Council shall subject a [diaconal minister/deacon](#) to discipline, [including, but not limited to suspension or removal from the office and privileges of ordained ministry as a deacon](#), for:

i. preaching or teaching of doctrine in conflict with the Confession of Faith of this

- church (Constitution, ARTICLE II);
- ii. conduct unbecoming a ~~diaconal minister~~deacon;
- iii. willful disregard for or violation of the functions and standards established by this church for the office of Word and service; or
- iv. willful disregard of the constitution, administrative bylaws or enactments of this church or of the synod.

- b. After three (3) years, a ~~diaconal minister~~deacon suspended from the office and privileges of ~~the diaconal ministry~~ordained ministry as a deacon by a Synod Council shall be removed from the roster of ~~ministers~~deacons by the Synod Council which suspended such individual unless, within three (3) years of the date of such suspension, that Synod Council receives evidence satisfactory to it of repentance and amendment of life.
- c. A ~~diaconal minister~~deacon under discipline by a synod or otherwise removed by it from the roster of ~~ministers~~deacons must be restored by that synod to good standing before becoming eligible for acceptance by another synod. If not restored by that synod, the ~~diaconal minister~~deacon may appeal to the Court of Appeal for an exception to this ruling.
- d. Upon reinstatement by a Synod Council, a ~~diaconal minister~~deacon who was suspended from the office and privileges of ~~the diaconal ministry~~ordained ministry as a deacon may apply for status of “on leave from call”.

Section 12. The National Church Council may, from time to time, establish guidelines to define or to assist in the interpretation of the above grounds for discipline.

Section 13. The National Church Council shall also maintain a *Manual on Discipline of Rostered Ministers* containing material which provides guidance to synods and individuals involved in a process dealing with a complaint against, or the discipline of, a ~~diaconal minister~~deacon.

~~Section 14. All diaconal ministers consecrated by the ELCIC have the right to use the title “Deacon.”~~

PART VI SYNODS
(Constitution, ARTICLE XI)

Section 1. This church shall be organized into five (5) synods with names and territories as follows:

- a. Name: British Columbia Synod of the Evangelical Lutheran Church in Canada.
Territory: Province of British Columbia.
- b. Name: Alberta Synod of the Evangelical Lutheran Church in Canada, also known as the Synod of Alberta and the Territories.
Territory: Province of Alberta and territories of the Yukon, Nunavut and the Northwest Territories.
- c. Name: Saskatchewan Synod of the Evangelical Lutheran Church in Canada.
Territory: Province of Saskatchewan and the geographical area served by member congregations outside Saskatchewan.
- d. Name: Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada.
Territory: Province of Manitoba and the portion of Ontario west of 86 degrees longitude.
- e. Name: Eastern Synod of the Evangelical Lutheran Church in Canada.
Territory: Province of Ontario east of 86 degrees longitude and the Provinces of Quebec, New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland and Labrador.

Section 2. The number and size of synods shall be reviewed by the National Church Council at such times as it deems appropriate or when a request for such a review is made by a synod seeking

a change to its boundaries or by at least forty (40) congregations seeking a change to the boundaries of their synod. The establishment of a new synod must receive a two-thirds (2/3) majority vote by the delegates present and voting at the convention(s) of the synod(s) involved and thereafter it must be approved by the convention of this church by a majority vote.

Section 3. Each synod shall have its own bishop.

Section 43. Congregations, which might benefit from inclusion in an adjoining synod, may apply to this church for reassignment to that synod.

Section 54. The bishop of this church, or a bishop otherwise appointed by the bishop of this church, shall preside according to the duly authorized rite of this church when a newly elected synodical bishop is set apart and/or installed to that office.

Section 65. Within the context of this church's policy and structure as set forth in these bylaws and by convention resolution, each synod bears primary responsibility for:

- a. initiating and developing new congregations and synodically recognized ministries on its territory;
- b. providing chaplaincies and other forms of ministry to institutions on its territory;
- c. relating to regional social structures, councils of churches and the like;
- d. operating camps and other centres for conferences and retreats;
- e. developing programs and providing resources for evangelism, Christian education, social ministry, stewardship, worship and music, and youth ministry among its members in co-operation with ~~the~~this church and the synods; and
- f. promoting and supporting the cause of mission in the world.

Section 67. Each synod shall be responsible for maintaining ~~a~~ a current rosters of ~~ministerspastors and deacons~~ ministerspastors and rostered deacons of this church which are within its jurisdiction. At the written request of a rostered ~~ministerpastor or rostered deacon~~ ministerpastor or rostered deacon who is a member in good standing and who is called into another synod, the secretary of each synod shall ~~issue a Certificate of Transfer and shall enter on the roster of ministers of the synod the names of all rostered ministers for whom proper Certificates of Transfer have been received.~~ complete the required documentation.

Section 78. Each synod shall be responsible for all acts of installation of its rostered ~~ministerspastors and rostered deacons~~ ministerspastors and rostered deacons, except in the case of the National Bishop of this church and other rostered ~~ministerspastors or rostered deacons~~ ministerspastors or rostered deacons serving under call from the National Church Council.

Section 89. Each synod shall receive contributions from congregations for the work of ~~the~~this church and shall forward to this church a proportion thereof determined by mutual consultation between the synod and this church.

PART VII CONVENTIONS
(Constitution, ARTICLE XII)

Section 1. The regular conventions of this church shall be held triennially.

Section 2. The time and place of ~~the next~~each regular convention shall be determined by National Church Council.

- Section 3. The secretary shall make a *Bulletin of Reports* available to all delegates-elect at least forty-five ~~(45)~~ days before each regular convention.
- Section 4. Arrangements for conventions of this church shall be made by the National Church Council in conjunction with a committee appointed by the host synod for that purpose.
- Section 5. Each synod shall pay the cost of its delegate(s) at a rate determined by the National Church Council.
- Section 6. All appointments for general religious services or public meetings shall be subject to approval by the bishop of this church, who shall appoint a chaplain to be responsible for the devotional periods of the convention.
- Section 7. ~~The maximum number of voting delegates at convention shall be 150. Eighty delegates shall be lay, 10 shall be youth, and 60 shall be rostered ministers.~~
The members of National Church Council shall be voting delegates at convention. In addition, the maximum number of synod elected or appointed voting delegates at convention shall be one hundred and fifty (150), comprised of a maximum of ninety (90) delegates who shall be lay and a maximum of sixty (60) delegates who shall be rostered pastors or rostered deacons. Of these one hundred and fifty (150) delegates, synods shall make reasonable efforts to elect or appoint one-fifth (1/5) of such delegates who are sixteen (16) to thirty (30) years of age as of the first day of convention.
- Section 8. Synods shall be entitled to elect ten (10) delegates from ~~each~~ synod; the remaining delegates shall be apportioned among the synods based on baptized membership eighteen (18) months prior to convention.
- ~~Section 9. Youth delegates shall be baptized members between the ages of 16 and 25 inclusive on the first full day of the convention.~~
- Section ~~9~~10. The secretary of each synod shall forward to the secretary of ~~the~~ this church at least ninety (90) days before the convention a certified list of the regular and alternate delegates elected in the synod. The roll of the delegates to each convention shall be prepared by the secretary of this church in advance of the convention. Changes in the roll of delegates must be authorized by the synod concerned prior to the commencement of the convention.
- Section ~~10~~11. Petitions from synods and congregations shall be submitted to the secretary of this church at least not later than ninety (90) days prior to the convention for referral to the Committee of Reference and Counsel, and for inclusion in the *Bulletin of Reports*.
- Section ~~11~~12. During the first session of each regular convention, the bishop of this church shall announce the membership of the following committees appointed by the officers:
- a. Committee of Reference and Counsel; and
 - b. Committee on Conduct of Elections.
- Section ~~12~~13. A resolution of a general character which is not germane to the pending question or report shall be given to the Committee of Reference and Counsel by the delegate proposing such resolution. The Committee of Reference and Counsel shall report all such resolutions to the convention with its recommendation(s). Other duties of the committee shall be ~~to recommend special orders for the hearing of representatives, to grant or deny permission to distribute~~

~~printed or electronic matters not issuing from the office of the secretary and to give such assistance to the bishop as may be desired in the course of the convention to grant or deny permission to distribute printed or electronic matters not issued from the office of this church, to be consulted in amendments to the agenda once the convention has commenced and to give such assistance to the bishop as may be requested.~~

Section 134. All reports published in the *Bulletin of Reports* or in supplements thereto shall be received by the convention by virtue of that fact without vote.

~~Section 15. The privilege of the floor shall be granted at all times to all members of the National Church Council.~~

Section 146. Official representatives from other church bodies may be given seat and voice.

Section 157. Any delegate may request the convention to grant any person the privilege of addressing the convention upon any matter then under consideration. Such request shall be granted only upon the affirmative vote of at least two-thirds (2/3) of the delegates then present and voting. However, such person shall not thereby have seat or voice in the convention.

Section 168. Unless otherwise determined by a two-thirds (2/3) vote of the convention, all speeches in general discussion shall be limited to three (3) minutes.

~~Section 17. At every triennial convention, in addition to any other business that may be transacted, the National Church Council shall present a report on the activities of the National Church Council since the last triennial convention, including a report on the financial position of this church.~~

Section 189. When a motion calling for an appropriation of funds comes before the convention from any source other than the National Church Council, it shall be referred at once to said council for consideration and report.

~~Section 20. Bourinot's Rules of Order, latest edition, shall be the governing parliamentary law of this church, except as otherwise provided in its constitution and bylaws.~~

Section 1921. Special conventions shall be called for specified purposes by the bishop of this church to be held within ninety (90) days of receiving a request in writing from two-thirds (2/3) of the members of the National Church Council or from 2/3 a majority of the Synods Councils.

Section 202. The voting membership at a special convention shall consist of the delegates seated in the preceding regular convention providing they have not been disqualified by termination of membership. ~~Vacancies shall be filled by appointment of synod councils.~~ Synod Councils shall fill vacancies by appointment.

~~Section 21. The secretary shall give written notice of any special convention to each delegate and shall make such notice available through the website of this church at least thirty (30) days prior to the opening date of the convention.~~

Section 223. A quorum for any convention shall consist of ~~twenty~~ at least thirty (30) percent of the ~~eligible voting members~~ delegates provided that such ~~members~~ delegates are from at least two-thirds majority of the synods.

Section 23. No error or omission in giving notice of any triennial or special convention or any adjourned convention, whether triennial or special, shall invalidate such convention or make void any proceedings taken thereat and any delegate may at any time waive notice of any such convention and may ratify, approve and confirm any or all proceedings taken or had thereat. For purpose of sending notice to any delegate, director or officer for any convention or otherwise, the address of the delegate, director or officer shall be such individual's last address recorded on the books of this church.

PART VIII NOMINATIONS AND ELECTIONS

Section 1. The procedure for nominations in general shall be as follows:

- a. The National Church Council shall ~~submit nominations for the Committee on Nominations to the church in convention.~~ appoint six (6) members, one (1) from each synod as well as the secretary of this church, to serve on the Committee on Nominations.
- b. ~~The church in convention shall elect the Committee on Nominations for the next convention. This committee shall consist of five members, one from the British Columbia Synod, one from the Alberta Synod, one from the Saskatchewan Synod, one from the Manitoba/Northwestern Ontario Synod, and one from the Eastern Synod.~~
- be. The committee shall elect its own convenor at an initial meeting called by the secretary. They shall prepare a slate of nominations for election by the convention to fill vacancies in the membership of the National Church Council and Court of Appeal ~~and ELCIC Group Services Inc.~~ except as otherwise provided. This slate shall be complete at least three (3) months prior to each convention.
- cd. At least six (6) months prior to the convention, the secretary shall publish on the official website of this church a list of vacancies to be filled at the convention.
- de. The Committee on Nominations shall select two (2) nominees for each vacancy having concern for inclusive representation and the particular needs of the National Church Council and; Court of Appeal ~~and ELCIC Group Services Inc.~~ and also for geographical and synodical distribution, but nominating no person holding an elected position whose term does not expire at the time of the convention.
- ef. Should any of the nominees indicate inability to serve, the Committee on Nominations shall make whatever alteration to the list of nominations as may be necessary.
- fg. Following the report of the Committee on Nominations to the convention, opportunity shall be given for nominations from the floor.
- gh. The report shall provide the following information about each nominee: occupation, synod, and a brief statement of experience. Like information shall be given by the nominator to the Committee on Nominations Conduct of Elections for each person nominated from the floor.
- hi. Upon completion of all nominations, the secretary shall ~~ensure~~ have the official ballots are prepared.

Section 2. The officers shall be elected in the following order: bishop, vice-chair, secretary, and treasurer.

Section 3. In elections by the convention, the following rules shall apply:

- a. All elections shall be by ballot. In all elections except as otherwise provided a majority of the votes cast on any ballot shall elect.
- b. When the National Bishop is eligible for re-election, the first ballot shall contain one (1) name only in a yes or no vote on election of the incumbent National Bishop. Two-thirds (2/3) of the ballots cast shall be required for election.

- c. Should the election fail, the election shall proceed with an ecclesiastical ballot of nominations from the floor. On this ballot for bishop, three-fourths (3/4) of the votes cast shall be required for election. Thereafter, only such votes as are cast for persons who have received votes on the first or nominating ballot shall be valid. On the second ballot, two-thirds (2/3) of the votes cast shall be required for election. On the third ballot, a majority of the votes cast shall elect. On the fourth ballot, the voting shall be limited to five (5) persons receiving the highest vote on the third ballot, and a majority of the votes cast shall elect. On the fifth ballot, the voting shall be limited to the three (3) persons receiving the highest vote on the fourth ballot, and a majority of the votes cast shall elect. On the sixth ballot, the voting shall be limited to the two (2) persons receiving the highest vote on the fifth ballot, and a majority of the votes cast shall elect.
- d. Following the second ballot for bishop, each eligible person receiving one (1) or more votes will be invited to provide a brief biography. ~~These~~ This may include congregational membership, degrees earned and honorary, pastorates and other positions held in the church, secular profession or occupation, membership on boards, special committees or agencies. Following the third ballot, those five (5) persons receiving the highest number of votes cast will be invited to address the convention. Following the fourth ballot, those three (3) persons receiving the highest number of votes cast will be invited to respond to questions submitted in writing from the convention delegates and selected by the Committee on Conduct of Elections. As each responds, the other two (2) will be sequestered.
- e. On the first ballot for vice-chair, three-fourths (3/4) of the votes cast shall be required for election. Thereafter, only such votes as are cast for persons who have received votes on the first or nominating ballot shall be valid. On the second ballot, two-thirds (2/3) of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the four (4) persons receiving the highest vote on the second ballot, and a majority of the votes cast shall elect. On the fourth ballot the voting shall be limited to the three (3) persons receiving the highest vote on the third ballot, and a majority of the votes cast shall elect. On the fifth ballot the voting shall be limited to the two (2) persons receiving the highest vote on the fourth ballot, and a majority of the votes cast shall elect.
- f. The Committee on Conduct of Elections shall make available to the convention the following information concerning each person appearing on the third ballot for vice-chair: congregational membership, degrees earned and honorary, positions held in the church, secular profession or occupation, membership on boards, special committees or agencies.
- g. ~~The Committee on Conduct of Elections shall make available to the convention the following information concerning each person appearing on the third ballot for vice chair: congregational membership, degrees earned and honorary, positions held in the church, secular profession or occupation, membership on boards, special committees or agencies.~~
National Church Council shall nominate a person for the offices of secretary and treasurer. Opportunity will be given for nominations from the floor of the convention.
- h. If no nominee receives a majority of votes on the first ballot for elections of secretary, treasurer, members of the National Church Council ~~or~~, Court of Appeal, ~~and the ELCIC Group Services Inc.~~, only the names of the two (2) persons receiving the highest number of votes but not elected on the preceding ballot shall be entered on the next ballot.
- i. At no point during the election will any eligible person be permitted to withdraw his or her name from any ballot. ~~N~~ n or will any person be compelled to provide a biography or address the convention.
- j. The result of each ballot in every election shall be announced in detail to the convention by the Committee on Conduct of Elections.

- Section 4. In determining eligibility for re-election to the National Church Council ~~or~~, Court of Appeal, ~~and ELCIC Group Services Inc.~~ a ~~half term~~term of office of eighteen (18) months or more shall be counted as a full term.
- Section 5. All terms of office, except as otherwise provided in these bylaws, shall begin at the conclusion of the convention at which the election thereto occurred.
- Section 6. A person shall not be eligible to serve on ~~more than one of the following~~: National Church Council ~~and~~, Court of Appeal, ~~or ELCIC Group Services Inc.~~ concurrently.

PART IX NATIONAL CHURCH COUNCIL
(Constitution, ARTICLE XIII)

Section 1. The National Church Council (referred to as “the council) shall ~~normally meet in March and September of each~~meet at least once per year.

~~Section 2. The Executive Committee of the council shall consist of the officers of this church.~~

Section ~~23~~. In addition to the officers, the National Church Council shall consist of five (5) rostered members, one (1) from each synod; five (5) laypersons, one (1) from each synod; and one (1) layperson at large from the synod with the most baptized members. There shall be one (1) additional member appointed by the Council of General Synod (COGS) of the Anglican Church of Canada for a term to be determined by COGS.

Section 3. The following persons are disqualified from being a director:

- a. anyone who is less than eighteen (18) years of age;
- b. anyone who is incapable; or
- c. a person who has the status of bankrupt.

Section 4. ~~Members of council~~Directors, other than the officers and synod bishops, shall be elected by the convention for a term of three (3) years and are eligible for re-election but may not serve more than three (3) consecutive terms.

~~Section. 5.~~ The office of director shall be automatically vacated:

- a. if the director resigns from office by delivering a written resignation to the secretary of this church;
- b. if the director is found to be incapable;
- c. if the director becomes bankrupt; or
- d. on the director’s death;

provided that if any vacancy shall occur for any reason in this paragraph contained, the council may, by majority vote, fill the vacancy by appointment until the next convention.

Section ~~65~~. A majority of the members of the council shall constitute a quorum.

- Section 7. Meetings of the National Church Council may be called by the bishop or by the officers and shall be called by the bishop upon the written request of a majority of the directors.
- Section 8. Meetings of the National Church Council may be held at such time and place in Canada as is determined by the bishop or by the officers, provided that fifteen (15) days written notice of such meeting shall be given, other than by mail, to each director.
- Section 9. No error or omission in giving notice of any meeting of the council or any adjourned meeting of the council shall invalidate such meeting or make void any proceedings taken thereat and any director may at any time waive notice of any such meeting and may ratify, approve and confirm any or all proceedings taken or had thereat. Each director is authorized to exercise one (1) vote.
- Section 10. If a majority of directors consent thereto generally or in respect of a particular meeting, a director may participate in a meeting of the council or of a committee of the council by means of electronic facilities that permits all persons participating in the meeting to hear each other. Each council member participating in such a meeting by such means is deemed to be present at the meeting.
- Section 11. The National Church Council may conduct a vote of the council via email. Protocol for conducting these votes shall be outlined in a policy approved by the National Church Council. Results of the vote shall be recorded in the minutes of the next council meeting.
- Section 12. A resolution in writing, signed by a majority of directors entitled to vote on that resolution at a meeting of the council or committee of the council, is as valid as if it had been passed at a meeting of the council or committee of the council.
- Section 13. The minutes of the National Church Council and the minutes of the officers shall be available to the directors, and such others as the council shall determine, each of whom shall receive a copy of such minutes.
- Section 146. The National Church eCouncil shall arrange for the celebration of the duly authorized rite of this church when a new National Bishop is set apart to that office. The bishop of this church (or if such office is vacant, the council) shall appoint a bishop to preside at the rite.
- Section 157. The National Church eCouncil shall issue letters of call to the rostered salaried staff of this church, to rostered ministerspastors and rostered deacons serving within the structures and agencies of this church, and to those in special service in accordance with the bylaw provisions (Part IV, Section 3 or Part V, Section 3).
- Section 168. The National Church eCouncil shall approve personnel policies applicable to all executiveprogram and support staff.
- Section 17. The National Church Council may appoint such agents and engage such employees as it shall deem necessary from time to time and such persons shall have such authority and shall perform such duties as shall be prescribed by the council at the time of such appointment.

Section 18. The directors and members of committees appointed by the directors shall serve as such without remuneration and no director or committee member shall directly or indirectly receive any profit from such position, provided that a director or a committee member may be paid reasonable expenses incurred by such individual in the performance of that individual's duties. Nothing herein contained shall be construed to preclude any director or committee member from serving this church as an officer or in any other capacity and receiving compensation therefor.

Section 19. The National Church eCouncil shall be responsible for organizing the National Convention, ~~including preparation and presentation of annual budgets and convention agenda.~~

Section 20. The National Church eCouncil may issue official statements on social or moral issues in the name of this church between its conventions when, in the judgment of the council, an emergency exists or when delay of such action until the next convention would impair the timeliness of an utterance that this church ought in conscience to make. Concurrence of two-thirds (2/3) of the total membership of the council shall be required in each such instance.

Section 21. The bishop of this church shall be an ex officio member of all committees of council- with voice and vote.

PART X OFFICERS (Constitution, ARTICLE XIV)

Section 1. The officers other than the bishop shall be elected by the convention for a term of three (3) years according to procedures established in the administrative bylaws. The bishop shall serve for a term of six (6) years. All officers shall be eligible to be re-elected without term limit and shall serve until their successors assume office.

Section 2. Should a vacancy occur *ad interim* in any of the offices with the exception of the office of bishop, the National Church Council is empowered to fill the same until the next regular convention or to call a special convention to fill the vacancy. Each election by a convention shall be for a full term of office.

Section 3. The terms of the officers other than bishop shall begin at the conclusion of the convention following election. The term of the bishop shall begin on the first day of September following election.

Section 4. The bishop of this church shall:

- a. serve as its leader and counsellor;
- b. seek to preserve its peace and order;
- c. call, convene and preside over its conventions and the meetings of the National Church Council;
- d. speak publicly and witness for the gospel on behalf of this church;
- e. oversee the officers and executive program staff;
- f. co-ordinate the work of its committees; ~~and serve in an ex officio capacity with voice and vote;~~
- g. represent this church at meetings of recognized independent organizations;
- h. convene meetings of the bishops of the synods;

- i. serve as the primary representative of this church in all inter-church associations and councils in which it holds membership;
- j. be responsible for co-ordinating administrative matters, clarifying areas of overlapping or unassigned accountability;
- k. convene meetings of the officers and executive staff of this church for consultation, other persons may be included at the discretion of the bishop;
- l. serve as a consultant in the nomination process for the election of chief executive officers of the institutions of this church;
- m. convene and chair meetings of the ~~Executive Committee~~ officers;
- n. prepare a report on the state of this church for presentation at the conventions of this church and of its synods;
- o. make ~~an annual~~ regular reports to the National Church Council, analyzing the programs of this church and aiding the council in setting priorities and emphases in the work of this church;
- p. represent this church at conventions of the synods or appoint a member of the National Church Council or a staff member to be a representative;
- q. engage, with the approval of the National Church Council, such staff as is necessary to discharge the responsibilities assigned to the bishop; ~~and~~
- ~~r. perform program responsibilities as may be necessary;~~
- ~~s. serve full-time in office; and~~
- r. perform the additional duties prescribed in the constitution, administrative bylaws and resolutions of this church.

Section 5. The vice-chair shall:

- a. preside at conventions and at meetings of the National Church Council upon the request of the bishop;
- b. in the event of the death, resignation or incapacity of the bishop, convene the National Church Council to provide for the discharge of the bishop's duties pending the election of a new bishop at a regular or special convention; and
- ~~c. Serve as a member of the Executive Committee of the National Church Council, together with the bishop, secretary and treasurer; and~~
- d. perform the additional duties prescribed in the constitution, administrative bylaws and resolutions of this church.

Section 6. The secretary shall:

- a. keep or cause to be kept all record keeping duties on behalf of this church;
- ~~b.~~ maintain the roster of congregations and synodically recognized ministries of this church;
- ~~cb.~~ have custody of the archives of this church, including:
 - i. official documents and records of this church;
 - ii. proceedings of the conventions of this church and of its synods; and
 - iii. biographical data of rostered ~~ministers~~ pastors and rostered deacons who have served this church.
- ~~de.~~ gather and publish the statistics of this church;
- ~~ed.~~ publish, as needed, the articles of incorporation and a current issue of the constitution and bylaws of this church and make available through the website of this church;

- ~~f.~~ f. publish the time and place of each regular convention of this church at least six (6) months in advance of the opening date of the convention;
- ~~g.~~ g. oversee the preparation and distribution of the *Bulletin of Reports* for each convention;
- ~~e.~~ e. give notice of each convention of this church upon order of the bishop, and prepare and distribute a *Bulletin of Reports*;
- ~~fh.~~ fh. maintain a record of delegates, advisory members and official visitors of the conventions;
- ~~g.~~ g. keep convention minutes and codify convention resolutions;
- ~~hj.~~ hj. oversee ~~register~~registration of participants at regular and special conventions;
- ~~ij.~~ ij. ~~compile and publish~~ensure a report of each convention ~~to be~~is made available on the website of this church;
- ~~jk.~~ jk. issue Certificates of Election and notify those concerned of resolutions adopted by each convention;
- ~~kl.~~ kl. respond to inquiries seeking information on policies approved or actions taken by the National Church Council and by the conventions of this church;
- ~~lm.~~ lm. ensure that appropriate corporations are established for health care institutions or agencies owned by this church or its synods, and review and make recommendations regarding all proposed constitutional amendments; and
- ~~mn.~~ mn. perform the additional duties prescribed in the constitution, administrative bylaws and resolutions of this church.

Section 7. The treasurer shall:

- ~~a.~~ a. be the fiscal officer of this church;
- ~~b.~~ b. keep or cause to be kept proper accounting records;
- ~~a-c.~~ c. keep or cause to be kept the deposit of money and the disbursement of funds;
- ~~bd.~~ bd. make full report of the financial affairs of this church to conventions and to the National Church Council;
- ~~ee.~~ ee. be responsible for the safekeeping of the securities, insurance policies, deeds, abstracts, mortgages and other legal instruments held by the National Church Council on behalf of this church and its boards; and
- ~~ef.~~ ef. perform the additional duties prescribed in the constitution, administrative bylaws and resolutions of this church.

Section 8. During the intervals between meetings of the National Church Council, the officers shall possess and may exercise (subject to any restrictions which the National Church Council may from time to time make) all of the powers of the National Church Council in the management and direction of the day-to-day operation of this church (save and except only such acts as must by the Act or these bylaws be performed by the National Church Council itself) in such manner as the officers may deem best in the interest of this church in all cases in which specific direction shall not have been given by National Church Council. All actions of the officers shall be reported to the National Church Council at the meeting next succeeding such actions and shall be subject to revision or alteration by the National Church Council, provided that no acts or rights or third parties shall be affected or invalidated by any such revision or alteration.

Section 9. Meetings of the officers shall be held at such time and place in Canada as is determined by the members of such committee provided that three (3) days written notice of such meeting shall be given, other than by mail, to each member of such committee. Three (3) members of such committee shall constitute a quorum. No error or omission in giving notice of any meeting of the officers or any adjourned

meeting of the officers shall invalidate such meeting or make void any proceedings taken thereat and any member of such committee may at any time waive notice of any such meeting and may ratify, approve and confirm any or all proceedings taken or had thereat. Each member of the committee is authorized to exercise one (1) vote.

PART XI RECALL OR DISMISSAL OF AN OFFICER

- Section 1. The recall or dismissal of an officer of this church or an officer of a synod of this church and the vacating of the office may be effected:
- a. for willful disregard or violation of the constitution, administrative bylaws, authority or resolutions of this church;
 - b. for such physical or mental disability or incompetence as may render the officer incapable of performing the duties of office; or
 - c. for such conduct as would subject the officer to disciplinary action in the synod ~~or~~ congregation or synodically recognized ministry of which he or she is a member.
- Section 2. Proceedings for recall or dismissal shall be instituted by filing with the chairperson of the Court of Appeal a petition stating specifically the charge or charges.
- a. A statement of charge against an officer of the National Church may be initiated by:
 - i. ~~By~~ at least two-thirds (2/3) of the elected members of the National Church Council; or
 - ii. ~~By~~ a petition signed by at least one-fifth (1/5) of those who were delegates to the latest convention of this church, at least fifteen (15) of whom shall be rostered delegates and at least fifteen (15) of whom shall be lay delegates representing at least two (2) synods with no more than twenty (20) from any one (1) synod.
 - b. A statement of charge against a synod officer may be initiated by:
 - i. ~~By~~ at least two-thirds (2/3) of the elected members of the Synod Council;
 - ii. ~~By~~ at least one-fifth (1/5) of those who were delegates to the latest convention of the synod, at least one-quarter (1/4) of whom are rostered delegates and at least one-quarter (1/4) of whom are lay delegates; or
 - iii. ~~By~~ at least two-thirds (2/3) of the elected members of the National Church Council.
- Section 3. The chairperson of the Court of Appeal shall cause a copy of the statement of charge to be delivered to the accused officer, together with a notice of the time and place when the court will meet to hear the charges. The accused officer shall have the right to present a defence. After hearing such testimony as it may deem necessary and helpful, the court shall decide promptly whether the charges have been sustained and whether the accused officer shall be recalled or dismissed and the office vacated. If the charges are not sustained the statement of charge shall be dismissed. A judgment dismissing the charges shall be final and not subject to appeal. In any case, the court shall report the filing of the statement of charge and its disposition to the next convention of this church or, in the case of a synod officer, of the synod.
- Section 4. Notice of a decision by the eCourt of Appeal that the charges have been sustained shall be given to the accused officer, ~~and unless the officer shall within thirty days after receipt of such notice, file with the court an appeal of such decision to the next convention, the court shall~~

~~enter judgment that the officer has been recalled or dismissed and the office vacated, and the National Church Council or, in the case of a synod officer, the synod council shall be notified of the entry of such judgment, and the officer may file an appeal of the decision with the Court of Appeal within forty-five (45) days after receipt of such notice. Such appeal shall be heard at the next convention and the convention may decide by a two-thirds (2/3) vote, after debate but without receiving testimony, that the officer shall be recalled or dismissed and the office vacated.~~

~~Section 5. — Upon appeal by the accused officer, the next convention may decide by a two thirds vote, after debate but without receiving testimony, that the officer shall be recalled or dismissed and the office vacated.~~

Section 65. After a decision that the charges have been sustained, if it is deemed by the Court of Appeal essential to good order that the accused officer should be meanwhile suspended, the eCourt of Appeal, a majority of members concurring, shall direct its chair to notify the National Church Council or Synod Council, which in such case shall require by a two-thirds (2/3) vote suspend the accused officer from performance of the duties of office pending action on an appeal, and may make provision for performance of such duties *ad interim*.

Section 76. The Court of Appeal shall promulgate such additional rules of procedure, as it may deem necessary for the performance of its duties under this item.

PART XII CONFERENCE OF BISHOPS

Section 1. There shall be a Conference of Bishops composed of the National Bishop and the synodical bishops.

Section 2. The Conference of Bishops shall be convened by the National Bishop at least annually.

Section 3. The Conference of Bishops shall:

- a. attend to the spiritual and collegial nurture of its members;
- b. reflect and provide vision on issues that affect the life of the church;
- c. develop and share objectives and strategies concerning pastoral leadership;
- d. recommend policy and practice to the National Church Council;
- e. advise National Church Council on referred matters; and
- f. strive to achieve consistent practice across the synods.

PART XIII COLLEGES, UNIVERSITIES AND SEMINARIES

Section 1. ***Ownership and Governance of Schools***
Ownership of the colleges and universities of this church shall be vested in this church, ~~in corporations whose membership shall be the same as that of the conventions of this church.~~

Section 2. Each school shall present a report to the convention of this church.

Section 32. ***Ownership and Governance of Seminaries***

Ownership of the Lutheran Theological Seminary Saskatoon shall be vested in the four (4) western synods. Ownership of the ~~Waterloo Lutheran Seminary~~ Martin Luther University

College shall be vested in the Eastern Synod. The Board of Governors shall be elected or appointed by the appropriate synods.

~~PART XIV~~ FINANCIAL MATTERS

~~Section 1. The fiscal year and the budget year of this church shall be the calendar year.~~

~~Section 2. The annual budget and financial reports of this church shall reflect the entire range of its activities. The income listed shall include support from all sources.~~

~~Section 3. Each budget shall approve an amount for contingency not to exceed 7% of the budget.~~

~~Section 4. There shall be an operating reserve to be determined by the National Church Council.~~

~~Section 5. There shall be an annual consultation between representatives of the National Church and the synods for the purpose of establishing benevolence targets for the following year.~~

~~Section 6. Special church wide appeals to congregations for raising funds shall require the consent of the convention or the National Church Council.~~

~~Section 7. The financial accounts of this church shall be submitted annually for audit to a chartered accountant named by the National Church Council.~~

~~PART XIV~~ BENEFIT AND PENSION PLANS (Constitution, ARTICLE XV)

Section 1. A pension plan and group benefits plan shall be maintained through a wholly owned subsidiary of this church. The board of directors of such subsidiary shall be elected by the National Church Council and such board of directors shall manage and supervise the administration of the pension plan and group benefits plan and their portfolios.

Section 2. Each synod, congregation, synodically recognized ministry, agency, institution and other recognized organization Entities associated with this church shall co-operate with the National Church Council wholly owned subsidiary of this church to ensure that the following pension and benefit plans are available for their respective employees:

- a. a contributory pension plan constructed on the money-purchase principle, ~~in which the accumulated contributions attributed to each member's account are fully vested;~~
- b. a group benefits plan that ~~would provide death benefits~~ provides life and disability insurance and such other benefits as may be determined by the ~~committee or~~ board appointed to administer the group benefits plan; ~~and~~
- c. ~~vested rights of members and beneficiaries of the pension plan established for rostered ministers of this church and lay employees shall not be abrogated by any action of this church.~~

~~Section 2 3.~~ The synods, congregations, synodically recognized ministries, agencies, institutions and other recognized organizations The entities associated with this church shall ensure that each eligible rostered minister and each eligible lay employee is properly enrolled in the pension plan referred to in Section 2.1a, and that all necessary documents are completed and all necessary contributions are made in order to provide for such participation.

Section 34. The synods, congregations, synodically recognized ministries, agencies, institutions and other recognized organizations entities associated with this church shall ensure that each eligible

~~rostered minister and each eligible lay~~ employee is properly enrolled in the group benefits plan referred to in Section ~~2.1b~~, and that all necessary documents are completed and all necessary payments are made in order to provide for such participation.

~~Section 4. The obligations established in these administrative bylaws with respect to participation in the pension plan and in the group benefits plan referred to in Section 1 do not apply:~~

- ~~a. With respect to the pension plan, to an individual who was a rostered minister on December 31, 1985 and was not actively contributing to a registered pension plan as of that date; and~~
- ~~b. With respect to the pension plan or the group benefits plan, unless the rostered minister or lay employee is eligible to join such plan in accordance with the terms of such plan.~~

PART XVI SPECIAL INTEREST CONFERENCES (Constitution, ARTICLE XVI)

Section 1. Upon receipt of formal notice from not fewer than six ~~(6)~~ congregations and not fewer than six ~~(6)~~ rostered ~~ministers~~pastors or rostered deacons of a desire for the formation of a Special Interest Conference representing a specific national and cultural heritage, the bishop of this church shall convene the interested persons for the purpose of organizing such a conference. As long as at least four ~~(4)~~ congregations and at least four ~~(4)~~ rostered ~~ministers~~pastors or rostered deacons desire the continuation of the conference, it shall not be disbanded involuntarily.

Section 2. Other special interest conferences of a like character may be organized and continued in existence by the convention or the National Church Council at its discretion upon the expression of a similar desire on the part of any number of congregations and rostered ~~ministers~~pastors or rostered deacons of this church.

Section 3. The officers of a Special Interest Conference and the committee on arrangements for its next annual or biennial meeting shall constitute the entire continuing organization of the conference unless an exception to this rule is granted in a specific instance by the National Church Council.

PART XVII COURT OF APPEAL (Constitution, ARTICLE XVII)

Section 1. The Court of Appeal shall consist of five ~~(5)~~ members, three ~~(3)~~ lay and two ~~(2)~~ rostered, who shall be elected by the convention for a term of three ~~(3)~~ years. No member may hold a position on National Church Council, Synod Council or a synodical committee for theological education and leadership. No member shall serve more than two ~~(2)~~ consecutive terms. A vacancy occurring *ad interim* may be filled by the National Church Council until the next regular convention, which shall fill the unexpired term.

Section 2. A quorum shall consist of three ~~(3)~~ members including at least one ~~(1)~~ lay and one ~~(1)~~ rostered member. A majority must concur in any decision.

Section 3. The court shall elect its own ~~officers~~chair and secretary.

Section 4. Due notice of the time and place of meetings of the court shall be given by its secretary to all persons involved in the case ~~and shall be posted on the official website of this church~~.

- Section 5. The court may make rules and orders in any matter of procedure not provided for in this bylaw in order to facilitate the proper and expeditious handling of its business.
- Section 6. Disciplinary actions of Synod Councils may be appealed to the court. The decisions of the court in such matters shall be final. Such decisions shall be reported to the parties involved in the appeal and to the bishop of this church.
- Section 7. An appeal must be filed with the secretary of the court within forty-five (45) days from the date of the decision, which is being appealed. The court shall hear and determine the appeal on the data upon which the decision appealed was based and render its verdict in writing. The court may for the purpose of hearing and determining the appeal receive such further evidence and in such manner and form as it in its sole discretion may determine.
- Section 8. All decisions of the Court of Appeal shall be posted on the official website of this church and in the *Bulletin of Reports* in full or in summary form, as directed by the chair of the court.

~~Section 9. — The court shall perform such other duties as prescribed in the administrative bylaws.~~

~~PART XVIII — TRANSITION~~

~~Section 1. — Where the provisions of Part XVIII conflict with provisions contained elsewhere in the administrative bylaws, the provisions of Part XVIII shall prevail.~~

~~Section 2. — The terms of all officers, National Church Council members, Court of Appeal members and ELCIC Group Services Inc., elected at convention in 2015 shall be four years.~~

~~Section 3. — The convention of this church following 2015 shall be in 2017.~~

~~Section 4. — The terms of all officers, National Church Council members, Court of Appeal members and ELCIC Group Services Inc. directors elected at convention in 2017 shall be five years.~~

~~Section 5. — The convention of this church following 2017 shall be in 2019.~~

~~Section 6. — The term of the bishop if elected in 2019 shall be six years. The terms of all other officers, National Church Council members, Court of Appeal members and ELCIC Group Services Inc. directors elected in 2019 shall be three years.~~

~~Section 7. — The convention of this church following 2019 shall be in 2022.~~

~~Section 8. — The individuals elected to the Court of Adjudication shall be deemed members of the Court of Appeal and shall perform the duties of that court until their current term of office expires. The number of members of that court shall be reduced to five commencing with the convention in 2017.~~

PART XVII INDEMNIFICATION

Section 1. This church may indemnify a director or officer of this church, a former director or officer of this church or another individual who acts or acted at this church's request as a director or officer, or an individual acting in a similar capacity, of another entity, against all costs, charges and expenses, including an amount paid to settle an action or satisfy a judgment, reasonably incurred by the individual in respect of any civil,

criminal, administrative, investigative or other proceeding in which the individual is involved because of that association with this church or other entity.

Section 2. This church may advance moneys to a director, officer or other individual for the costs, charges and expenses of a proceeding referred to in Section 1. The individual shall repay the moneys if the individual does not fulfil the conditions of Section 3.

Section 3. This church may not indemnify an individual under Section 1 unless the individual:
a. acted honestly and in good faith with a view to the best interests of this church, or, as the case may be, to the best interests of the other entity for which the individual acted as director or officer or in a similar capacity at this church's request; and
b. in the case of a criminal or administrative action or proceeding that is enforced by a monetary penalty, the individual had reasonable grounds for believing that the individual's conduct was lawful.

Section 4. This church may with the approval of a court, indemnify an individual referred to in Section 1, or advance moneys under Section 2, in respect of an action by or on behalf of this church or other entity to procure a judgment in its favour, to which the individual is made a party because of the individual's association with this church or other entity as described in Section 1 against all costs, charges and expenses reasonably incurred by the individual in connection with such action, if the individual fulfils the conditions set out in Section 3.

Section 5. Despite Section 1, an individual referred to in that section is entitled to indemnity from this church in respect of all costs, charges and expenses reasonably incurred by the individual in connection with the defence of any civil, criminal, administrative, investigative or other proceeding to which the individual is subject because of the individual's association with this church or other entity as described in Section 1, if the individual seeking indemnity:

- a. was not judged by the court or other competent authority to have committed any fault or omitted to do anything that the individual ought to have done; and
- b. fulfils the conditions set out in Section 3.

Signatures of two directors/trustees:

Sign

Date: _____

Print Name

Sign

Date: _____

Print Name

The Evangelical Lutheran Church in Canada

National Church Council Governance Manual

First Approved Council, March 2006
Amendments GS 2.12 Approved Council, September 2008
Amendments Approved Council, March 2009
Amendments Approved Council, March 2010
Amendments Approved Council, September 2010
Amendments Approved Council, April 2011
Amendments Approved Council, March 2013
Amendments GS 4.7 Approved Council, July 2015
Amendments Approved Council, March, 2019

The Evangelical Lutheran Church in Canada National Church Council Governance Manual

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GOVERNANCE STRUCTURE

GS 1 Operating Principles

1. Vision

The Council's primary responsibility is to "cradle the vision," that is, nurture, uphold and support the vision of this church, that is, to be a Church *In Mission for Others*.

2. Values

The scriptures, as the highest authority in this church, are understood as the traditional repository of the gospel.

Lutheran doctrine and practice constitute this church's highest values. The central authority of the gospel, expressed in the doctrine of justification by grace through faith, is the core of its proclamation and the spirit of its practice. This doctrinal position is preserved in the writings of the Lutheran Confessions and forms the basis for proclamation and sacramental practice. Lutheran tradition further values theological education for ordained and lay members, rational theological discourse and a healthy balance between the gospel of grace and the civil use of the law.

In order that this church might remain in conversation and communion with other churches, it is understood that ecumenical work is intrinsic to this church's self-identity.

This church's structure is constitutionally defined and characterized by clarity of definition between the roles of congregations, synods and this church. Decision-making occurs in a representative manner recognising that the authority of Council is this church in Convention. Diversity of experience and opinion is viewed in a positive light so that this church's processes are designed to be inclusive and receptive.

With a commitment to full transparency and accountability, this church shall deal with its stakeholders in a manner reflecting the values of respect, justice, ethical behaviour and honest communication.

3. Mission

The Mission of this church, as an expression of the universal Church and as an instrument of the Holy Spirit, is to bring the Gospel of Jesus Christ to people in Canada and around the world through the proclamation of the Word, the administration of the Sacraments and through service in Christ's name.

All functions and decisions of the Council shall grow out of or be in response to this church's Mission.

4. Governance

The Council shall spend its time and energies on governance. This means seeking out and obtaining a sufficiently full and complete understanding of the operation to properly execute their governance obligation. Management of the operation is to be strictly left to the National Bishop and staff.

5. Focus

The Council shall divide its time between planning for the future, evaluation, and ensuring that fiduciary requirements are met.

6. Diversity and Unity

The rich diversity in composition and opinion on this Council is valued and the need to find a common voice is understood. Decisions will be reached without censoring dissent

or pretending unanimity. Once a decision has been reached, the Council shall speak with one voice.

Council members shall deal with each other in a manner reflecting the values of respect, justice, ethical behaviour, honest communication and transparency.

7. Discernment

The Council shall be granted all reasonable information required to inform its decisions. Some information may be designated by Council as confidential and must be treated accordingly.

8. Quality Improvement

The Council shall evaluate its effectiveness with respect to the operating principles using such tools as necessary and make changes as needed.

GS 2 Code of Conduct for Council Members

Council members are expected to live under grace and the Word to conduct themselves in an ethical and professional manner. This includes proper use of authority and appropriate decorum in group and individual behaviour that models the values of affirmation, involvement and servant leadership at all times.

- Council members shall be loyal to the Mission of this church, a loyalty which supersedes any special interests or any personal interest of any Council member acting as an individual. This loyalty requires Council members to conduct themselves in a manner that presents this church in a positive light, taking no personal action that will undermine this church or its actions.
- Council members shall adhere to the Conflict of Interest Policy of this church.
- Council members shall not attempt to exercise individual authority over this church except as explicitly set forth in Council policies.
- Council members' interaction with the National Bishop or with staff shall recognize the lack of authority in any individual Council member or group of members.
- Council members' interaction with the public, media or other entities shall recognize the same limitation and the similar ability of any Council members to speak for the Council.
- Council members shall not judge the performance of the National Bishop or staff except as that performance is assessed against explicit Council policies by the official process.
- Council members shall deal with outside entities or individuals, with staff and with each other in a manner reflecting respect, justice, ethical behaviour and honest communication.

GS 3 ROLES

GS 3.1 Role of the Council

The role of the Council is to direct and govern this church through the process of governance. It designs its own governance policies, creates and maintains the Strategic Plan, delegates management authority to the National Bishop and monitors performance and measures results.

The main focus of the Council is on strategic planning and resource management. The basic strategic question for the Council to answer is, "What services shall this church deliver to which people in what places and in what order of priority?" The basic resource question to answer is, "Are we allocating our resources demonstrating good stewardship and, in a manner consistent with the Strategic Plan?"

Monitoring risk management and compliance with limitations and expectations policies, measuring strategic results achieved by management, satisfying regulatory requirements of the charity and fulfilling the Council's responsibility to all its stakeholders completes the Council's role in governance.

GS 3.2 Role of the Committees

The Council may establish Standing and Ad Hoc Committees to assist the Council in carrying out its responsibilities. Standing Committees shall be chaired by a member of Council. Ad Hoc Committees may be chaired by any member of the Committee. These Committees shall receive written relationship descriptions from Council.

Council Standing Committees shall be comprised only of council members unless otherwise specified. Standing Committees are established for the triennium. Participation in Standing Committees may be amended at any time at the discretion of the Council. Members may participate in more than one committee.

Council Standing Committees support the Council policy development function by:

- Advising the Council on areas or issues of specific expertise or interest;
- Gathering information related to policy issues;
- Providing reports to Council with sufficient background and information to allow the Council to make an informed decision;
- Planning in the areas of each Committee's mandate;
- Monitoring the National Bishop's compliance with the Council's limitations and expectations policies related to their mandates;
- Identifying indicators by which strategic results can be measured; and
- Measuring strategic results in the areas of the Committees' mandates.

The Council may establish Ad Hoc Committees. Ad Hoc Committees of the Council:

- May include members who are not on Council;
- Shall be disbanded once the specific tasks assigned have been completed.

In fulfilling its responsibilities, a Council Committee may not:

- Speak or act for the Council except when formally given such authority for specific and time-limited purposes. Such authority shall be carefully stated so that it does not conflict with authority delegated to the National Bishop; and
- Exercise authority over staff who may be assigned to work with a specific Committee.

GS 3.3 Role of the Council Chair

Pursuant to this church Constitution, the National Bishop is the Chair of the Council.

The role of the Chair is to lead the process of decision-making. The Chair shall be objective and impartial and shall not lead the discussion to a predetermined conclusion. The Chair shall not make or second a motion, speak for or against a motion.

For any agenda item where he/she wishes to express a personal opinion the Chair may relinquish the chair to the Vice Chair or, in the absence of the Vice Chair, another Officer. The Chair shall not resume the chair until the agenda item is concluded.

The Chair shall ensure that each Council member has ample opportunity to give an expression of his/her own opinion and shall ensure that no Council member dominates the discussion or demonstrates inappropriate behavior.

GS 3.4 Role of the Individual Council Member

The primary role of the individual Council member is to participate in the process of governance. Council members study information and decision-making materials, participate in discussion and debate and share in the decision-making process by reaching consensus or voting.

The Member shall respect their fiduciary responsibility and ensure that they understand the issues in sufficient detail to responsibly and satisfactorily perform their duties.

Individual Council members have no authority to act on behalf of this church as individuals except by specific delegation from the Council.

GS 4 RELATIONSHIP DESCRIPTIONS

GS 4.1 Council/Convention Relationship Description

1. AUTHORITY

The ultimate source of all the Council's authority is this church in Convention.

The Council's sources of moral authority are the stakeholders of this church and the appropriate government agencies and departments. Those stakeholders include primarily the congregations and strategic partners of this church and various government authorities, which grant this church its legal, operational and charitable status.

The Council's source of strategic/operational authority is this church in Convention.

The Council's sources of legal/regulatory authority are the provincial and federal authorities where this church is registered and where its services are delivered. This church has regulatory authority in matters of doctrine and this church's polity.

2. LIMITATIONS OF AUTHORITY

The Council may not cause or allow this church to be in violation of the civil laws in the countries where it is registered and operates.

The Council may not cause or allow this church to be in violation of its own Constitution and Bylaws.

3. RESPONSIBILITIES

The responsibilities of governance of the Council are to:

- Design and maintain the Council's structure and governance processes;
- Provide strategic leadership in identifying this church's values, beneficiaries and services, vision, mission and priorities;
- Delegate management authority and responsibility to the National Bishop; and
- Monitor risk management and performance and measure strategic results.

4. EXPECTATIONS

The Council is entrusted by Convention to oversee, direct and monitor the activities of this church.

The expectations of the Council are described in its Strategic Plans and in the Strategic Goals.

In fulfilling its strategic responsibility, the Council shall seek and follow the direction of this church in Convention, in its strategic planning process and in its governance of the strategic mission and priorities.

5. ACCOUNTABILITIES

The Council is accountable to the Convention of this church and to the provincial and federal governments.

The Council's accountability shall be exercised by the submission of required documentation to civil authorities and by clear and true reporting to this church in Convention.

GS 4.2 Council Member/Council Relationship Description

1. AUTHORITY

The Council member is authorized by virtue of his/her election to the Council.

The Council shall provide costs of Council meetings, including travel and accommodation, members' liability insurance, materials and resources for orientation and training.

2. LIMITATIONS OF AUTHORITY

Without specific authority from the Council, an individual Council member may not:

- Speak on behalf of the Council or ELCIC;
- Enter into any legal or financial agreement on behalf of this church; and
- Give management direction to the National Bishop or the National Bishop's staff.

3. RESPONSIBILITY

The responsibility of each Council member is to:

- Participate in the governance process of the Council;
- Share in the responsibilities of the Council as defined in the Council/Convention relationship description; and
- Represent accurately and support the official positions and decisions of the Council when interacting with the stakeholders and the public.

4. EXPECTATIONS

Each Council member is expected to:

- Participate in an orientation to the Council, including the Bylaws, the Constitution, the Governance Manual and Strategic Plan of this church;
- Read reports and study materials provided for preparation of Council meetings;
- Attend all Council meetings and meeting of Committees of which he/she is a member or to indicate to the Council or Committee chair the reason for his/her inability to attend;
- Participate actively in discussion and the decision-making process; and
- Display personal conduct that reflects the values of this church.

5. ACCOUNTABILITIES

The Council functions on the basis of transparency and accountability. Accountability in this relationship is mutual. As such, each member shall have access to sufficient information to allow them to perform their duties. Such information shall be treated properly with due respect to privacy or other concerns.

The Council is accountable to the Council member for providing the authorization and resources required for the successful realization of the responsibilities of the position.

Each Council member shares in the Council's accountability to the stakeholders for achieving strategic results and in governing this church with due diligence and integrity and to civil governments for compliance with all relevant laws and regulations.

Each Council member is accountable to the Council and to the government regulatory body under whose laws this church is registered, for handling the finances of this church with integrity.

The Council member is accountable to the Council for performance with respect to the negotiated expectations and for compliance with the limitations of authority of the position.

Each Council member has the right and obligation to raise concerns and suggest agenda items through the National Bishop.

GS 4.3 Vice Chair/Council Relationship Description

1. AUTHORITY

The Vice Chair is elected by Convention. The Vice Chair is also the Vice Chair of Council.

2. LIMITATIONS OF AUTHORITY

In the fulfillment of the responsibilities of this position the Council Vice Chair may not:

- Take any action not authorized by the Council;
- Direct the decision-making process towards any specific outcome;
- Give management direction to the National Bishop or the National Bishop's staff; and
- Cause or allow the Council to be in violation of the limitations of its authority

3. RESPONSIBILITY

The Vice Chair shall:

- Preside at the general Convention of this church upon the request of the National Bishop;
- Convene the Council, in the event of the death, resignation or incapacity of the National Bishop, to provide for the discharge of the National Bishop's duties pending the election of a new National Bishop at a regular or special Convention of this church;
- Perform the additional duties prescribed in the Constitution, Administrative Bylaws and resolutions of this church; and
- Chair the Council at the request of the National Bishop.

4. EXPECTATIONS

The expectations of this position shall include:

- Preparing for and attending every meeting of the Council;
- Ensuring a flow of all relevant governance information to the Council members; and
- Conduct that is consistent with the values of this church.

5. ACCOUNTABILITIES

Accountability in this relationship is mutual.

The Council is accountable to the Vice Chair for providing all the authorization, and resources required for the successful realization of the responsibilities of the position.

GS 4.4 Council Secretary/Council Relationship Description

1. AUTHORITY

The Secretary is elected by the Convention. The Secretary is also the Secretary of Council.

The Council Secretary is authorized by the Council to record its actions and decisions in the official minutes.

The Council shall provide the Council Secretary with the material resources required for that process, including the authorization to appoint or employ a recording secretary for the purpose of taking minutes during the Council meetings and Conventions.

2. LIMITATIONS OF AUTHORITY

In the fulfillment of the responsibilities of this position the Council Secretary may not:

- Record any action not authorized by the Council;
- Give management direction to the National Bishop or the National Bishop's staff; and
- Cause or allow the Council to be in violation of the limitations of its authority.

3. RESPONSIBILITIES

The responsibilities of the Council Secretary are to record or cause to be recorded and prepare or cause to be prepared for distribution, the minutes of the Council and, similarly; to record or cause to be recorded and prepare or cause to be prepared for distribution, the official minutes of the Convention.

4. EXPECTATIONS

The expectations of this position shall include:

- Preparing for and attending every meeting of the Council;
- Ensuring that all decisions are documented accurately in minutes, policies and other documents;
- Ensuring a timely flow of all relevant information to the Council members, including Council minutes and changes to the documents of the Council; and
- Conduct that is consistent with the values of this church.

5. ACCOUNTABILITIES

Accountability in this relationship is mutual. The Council is accountable to the Secretary for providing the authorization, resources, affirmation, involvement, and servant leadership required for the successful realization of the responsibilities of the position.

The Secretary is accountable to the Council for performance with respect to the negotiated expectations and for compliance with the limitations of authority of the position.

The components of this working relationship shall be reviewed at pre-determined intervals at the initiation of the Council and shall include a:

- Review of the authorization and resources provided, and values expressed to the Secretary;
- Review of the Secretary's performance towards expectations of the responsibilities of the relationship;
- Negotiation of expectations for the next planning period; and
- Review of the authorization and resources required for the next period.

GS 4.5 Council Treasurer/Council Relationship Description

1. AUTHORITY

The Treasurer is elected by the Convention. The Treasurer is the Treasurer of the Council.

The Treasurer shall be authorized to serve as the Chair of the Finance Committee. The Council shall provide the Committee chair with the material resources required for that position.

2. LIMITATIONS OF AUTHORITY

In the fulfillment of the responsibilities of this position the Council Treasurer may not:

- Give management direction to the National Bishop or the National Bishop's staff; and
- Cause or allow the Council to be in violation of the limitations of its authority.

3. RESPONSIBILITIES

As chair of the Finance Committee the Treasurer shall lead the process of:

- Monitoring the finance-related Limitations and Expectations Policies;
- Monitoring the management of finance-related risk; and
- Evaluating and developing the finance-related policies.

4. EXPECTATIONS

The expectations of this position shall include:

- Preparing for and attending every meeting of the Council and Finance Committee;
- Ensuring a flow of all relevant information to the Council and Finance Committee members;
- Ensuring that all decisions are documented accurately in minutes, policies and other documents;
- Ensuring that the Council's expectations of the Committee are fulfilled;
- Making monitoring reports of the financial affairs of this church to the Council; and
- Conduct that is consistent with the values of this church.

5. ACCOUNTABILITIES

Accountability in this relationship is mutual. The Council is accountable to the Treasurer for providing the authorization, resources, affirmation, involvement and servant leadership required for the successful realization of the responsibilities of the position.

The Treasurer is accountable to the Council for performance with respect to the negotiated expectations and for compliance with the limitations of authority of the position.

The components of this working relationship shall be reviewed at pre-determined intervals at the initiation of the Council and shall include a:

- Review of the authorization and resources provided, and values expressed to the Treasurer;

- Review of the Treasurer's performance towards expectations of the responsibilities of the relationship;
- Negotiation of expectations for the next planning period; and
- Review of the authorization and resources required for the next period.

GS 4.6 Finance Committee/Council Relationship Description

1. AUTHORITY

The Finance Committee shall be appointed by the Council and shall function with the authority of the Council within the terms of its relationship.

Membership shall consist of not less than three and not more than five members, at least three of whom shall be members of the Council, and at least one member of the Committee shall have accounting or related financial management expertise.

The Committee shall appoint the chair of the Committee from amongst the members of the Committee for the triennium. A quorum shall be a majority of members.

2. LIMITATIONS OF AUTHORITY

The Committee shall advise the Council on matters of finance. The Committee may not, without additional authorization by the Council:

- Manage the day-to-day operations of this church;
- Give management direction to the National Bishop or the National Bishop's staff; and
- Monitor management performance not covered in financial limitations policies.

3. RESPONSIBILITIES

The Committee shall:

- Review financial limitations and expectations policies of the Office of the National Bishop and recommend changes to the Council;
- Monitor financial limitations and expectations policies;
- Report to Council the alignment of budget allocation to the Strategic Plan;
- Receive action plans from the National Bishop when financial limitations and expectations policies are violated and report significant violations to the Council; and
- Review financial reports submitted to regulatory agencies.

4. EXPECTATIONS

The Committee shall meet not less than three times per year.

Members of the Committee are expected to attend all meetings of the Committee.

The Committee shall provide copies of the financial limitations policy monitoring reports to each Council member in a timely manner.

5. ACCOUNTABILITIES

The Committee shall report the following to the Council:

- Dates of meetings and Committee member attendance;
- Summary of financial policy recommendations for the year; and
- Summary of monitoring of financial limitations policies.

GS 4.7 Audit Committee/Council Relationship Description

1. AUTHORITY

The Audit Committee shall be appointed by the Council and shall function with the authority of the Council within the terms of its relationship.

Membership shall consist of three persons, at least two of whom shall be members of Council. All members of the Committee shall be financially literate and at least one member of the Committee shall have accounting or related financial management expertise.

Each member appointed to the Committee shall be independent of management of this church; members of the Audit Committee shall be considered independent of this church if they have no relationship to this church that may interfere with the exercise of their independence from management and this church. No Officer shall be a member of the Committee.

The Council shall appoint the chair of the Committee from among the members of the Committee who are members of the Council. A quorum shall consist of a majority of the members of the Committee provided that a member with financial expertise is included.

2. LIMITATIONS OF AUTHORITY

The Committee shall assist the Council in fulfilling its responsibility to the stakeholders, potential stakeholders, and investment community relating to corporate accounting, reporting practices of this church, and the quality and integrity of financial reports of this church. In so doing, the Committee shall maintain free and open communication between the Council, the independent auditors, the Treasurer, and the financial management of this church.

The Committee may not:

- Manage the day-to-day operations of this church;
- Give management direction to the National Bishop or the National Bishop's staff; and
- Monitor management performance not covered in the Audit Committee responsibilities.

3. RESPONSIBILITIES

The Committee shall:

- Review this Relationship Description at least annually and report the results of this review to the Council.
- Review and recommend annually to the Council the independent auditor to be selected to audit the financial statements of this church and its divisions and subsidiaries.
- Have a clear understanding with the independent auditors of their ultimate accountability to the Council, which has the ultimate authority in deciding to engage, evaluate and, if appropriate terminate their services.
- Meet with the independent auditors and financial management of this church to review the scope of the proposed audit and the procedures to be utilized, the adequacy of the independent auditor's compensation and at the conclusion thereof review such audit or review, including any comments or recommendations of the independent auditors.
- Review with the independent auditors, the Treasurer, and financial and accounting personnel, the adequacy and effectiveness of the accounting and financial controls of this church and elicit any recommendations for the improvement of such internal controls or particular areas where new or more detailed controls or procedures are desirable. Particular emphasis should be given to the adequacy of internal controls to expose any

payments, transactions, or procedures that might be deemed illegal or otherwise improper.

- Provide sufficient opportunity for the Treasurer and independent auditors to meet with the members of the Audit Committee without members of management present. Among the items to be discussed in these meetings are the independent auditors' evaluation of the company's financial, accounting and auditing personnel and the cooperation that the independent auditors received during the course of the audit.
- Review reports received from regulators and other legal and regulatory matters that may have a material effect on the financial statements or related compliance policies of this church.
- Inquire of management, the Treasurer, and the independent auditors about significant risks or exposures and assess the steps management has taken to minimize such risks to this church.
- Receive, prior to the meeting with the auditors, a summary of findings from completed internal audits and a progress report on the proposed internal audit plan, if any, with explanations for any deviations from the original plan.
- Receive the semi-annual financial statements and review the semi-annual financial statement with financial management and the independent auditors, to determine that the independent auditors do not take exception to the disclosure and content of the financial statements, and discuss any other matters required to be communicated to the Audit Committee by the auditors. The chair of the Committee may represent the entire Committee for purpose of this review.
- Review the financial statements contained in the annual report to stakeholders with management and the independent auditors, to determine that the independent auditors are satisfied with the disclosure and content of the financial statements to be presented to the stakeholders. Review with financial management and the independent auditors the results of their timely analysis of significant financial reporting issues and practices, including changes in, or adoptions of, accounting principles and disclosure practices, and discuss any other matters required to be communicated to the Committee by the auditors. Also review with financial management and the independent auditors their judgments about the quality, not just accountability, of accounting principles and the clarity of the financial disclosure practices used or proposed to be used and particularly, the degree of aggressiveness or conservatism of the Church's accounting principles and underlying estimates and other significant decisions made in preparing the financial statements.
- Report the results of the annual audit to the Council. If requested by Council, invite the independent auditors to attend the full Council meeting to assist in reporting the results of the annual audit or to answer other Council members' questions.
- Review the report of the Audit Committee in the annual report, disclosing whether or not the Committee had reviewed and discussed with management and the independent auditors, as well as discussed within the Committee (without management or the independent auditors present), the financial statements and the quality of accounting principles and significant judgments affecting the financial statements. In addition, disclose the Committee's conclusion on the fairness of presentation of the financial statement in conformity with GAAP based on those discussions.
- Review the church's disclosure in the statement for its meeting of stakeholders that describes that the Committee has satisfied its responsibilities under this Relationship Description for the prior year. In addition, include a copy of this Relationship Description

in the annual report to stakeholders at least triennially or the year after any significant amendment to the Relationship Description.

- On an annual basis, obtain from independent auditors a written communication delineating all their relationships and professional services as required by Independence Standards Board Standard No. 1, Independence Discussions with Audit Committees. In addition, review with the independent auditors the nature and scope of any disclosed relationships or professional services and take or recommend that Council take appropriate action to ensure the continuing independence of the auditors.
- Submit the minutes of all meetings of the Committee to Council and present recommendations of the Committee to Council as circumstances require.
- Investigate any matters brought to its attention within the scope of its duties with the power to retain outside counsel for this purpose if, in its judgment, that is appropriate.
- Receive a report at least annually from the Chair of the Audit Committee on compliance activity performed as the Compliance Officer for this church.
- Assist the Compliance Officer as required to investigate and resolve any complaints or allegations received as a result of the Employee Protection Policy.

4. EXPECTATIONS

The Committee shall meet at least twice per year.

5. ACCOUNTABILITIES

The Committee shall report to Council all matters as indicated in the Responsibilities section above.

GS 4.8 Governance Committee/Council Relationship Description

1. AUTHORITY

The Governance Committee is a Committee of Council members which is appointed by the Council for the purpose of helping Council achieve effective governance.

Membership of the Governance Committee shall consist of no less than three and no more than six members, all of whom shall be members of Council.

The Committee shall appoint the chair of the Committee from amongst the members of the Committee for the triennium. A majority of members shall constitute a quorum.

2. LIMITATIONS OF AUTHORITY

The Committee shall advise the Council on matters of governance. The Committee may not, without additional authorization by the Council:

- Manage the day-to-day operations of this church;
- Give management direction to the National Bishop or the National Bishop's staff;
- Monitor management performance not covered in the Governance Manual; and
- Request reports that, in the opinion of the Committee, are not required for the monitoring of governance policies.

3. RESPONSIBILITIES

The Committee shall:

- Advise Council respecting its governance practices;
- Identify for Council inconsistencies between the Governance Manual, the Constitution of this church, and Bylaws and other documents and recommend changes;
- Review the Governance Manual with Council at the March meeting every second year in cooperation with the Council Chair;
- Provide Governance Manual orientation for new Council members; and
- Ensure that evaluation of the Council and the National Bishop are carried out as required.

4. EXPECTATIONS

Meetings will be held at least once per year at the call of the chair. Members of the Committee are expected to attend all meetings of the Committee.

5. ACCOUNTABILITIES

The Governance Committee shall be accountable to Council.

The Governance Committee shall report at least annually to Council the following:

- Dates of meetings and Committee members present; and
- Decisions, actions and recommendations of the Committee.

GS 4.9 Faith, Order and Doctrine Committee/Council Relationship Description

1. AUTHORITY

The Faith Order and Doctrine Committee shall be appointed by Council and shall function with the authority of the Council within the terms of its relationship.

Membership shall consist of nine members. The membership shall include: one member of Council, one Synod Bishop, one professor or theologian of this church recommended by each seminary, one rostered diaconal leader, one parish pastor, two lay persons and a representative of the Anglican Church of Canada.

Council shall provide resources as necessary to complete any tasks assigned.

The Committee shall appoint the chair of the Committee from amongst the members of the Committee for the triennium. A quorum shall be a majority of Committee members.

2. LIMITATIONS OF AUTHORITY

The Committee shall advise Council on matters of faith, order and doctrine. The Committee shall not:

- Deal with process issues;
- Be considered legislative; and
- Receive requests or referrals from Convention, the Conference of Bishops, individuals or any other entity other than Council

3. RESPONSIBILITIES

The Committee shall:

- Receive issues referred by Council for study and reflection;
- Meet to determine a course of action, and / or to develop an ad hoc task force that would study the issue referred;
- Report on the important theological understandings concerning the issue, and raise any questions that would be important to consider; and
- Recommend to Council further study or action

4. EXPECTATIONS

The Committee shall meet as required by referrals from Council. The Committee may do its work by electronic means.

Members of the Committee are expected to attend all meetings of the Committee.

The Committee shall report its findings to Council in a timely manner.

5. ACCOUNTABILITIES

The Committee shall report the following to the Council:

- Dates of meetings and Committee member involvement;
- Concise summary of the presenting issue; and
- Relevant theological and scriptural considerations on the issue

GS 4.10 Constitution Committee/Council Relationship Description

1. AUTHORITY

The Constitution Committee is a Committee of Council members which is appointed by the Council for the purpose of helping Council achieve effective governance.

Membership of the Constitution Committee shall consist of no less than three and no more than six members, all of whom shall be members of the Council.

The Committee shall appoint the chair of the Committee from amongst the members of the Committee for the triennium. A majority of members shall constitute a quorum.

2. LIMITATIONS OF AUTHORITY

The Committee shall advise the Council on matters of the constitution and bylaws. The Committee may not, without additional authorization by the Council:

- Manage the day-to-day operations of the church;
- Give management direction to the National Bishop or the National Bishop's staff;
- Monitor management performance not covered in the Governance Manual; and
- Request reports not required for the monitoring of governance documents and policies.

3. RESPONSIBILITIES

The Committee shall:

- Advise Council respecting its constitution;
- Recommend to Council changes to the Constitution and Bylaws of this church;
- Direct the creation, revision and adoption of the national constitution of the ELCIC;

- Create model constitutions for the national, synodical and congregational levels of the ELCIC;
- Provide orientation for new Committee members; and
- Oversee adherence to the constitution and bylaws.

4. EXPECTATIONS

Meetings will be held at least once per year at the call of the chair. Members of the Committee are expected to attend all meetings of the Committee.

5. ACCOUNTABILITIES

The Constitution Committee shall be accountable to Council.

The Constitution Committee shall report at least annually to Council the following:

- Dates of meetings and Committee members present; and
- Decisions, actions and recommendations of the Committee.

GOVERNANCE PROCESSES

The governance processes are divided into four separate areas. They reflect the four distinct areas of responsibility of the Council.

GP 1 COUNCIL PROCESSES

In these processes the word “shall” means the action is required. The word “may” means the action is optional.

GP 1.1 Election of Council Members, and Officers

Council members and Officers are elected by the Convention in a manner consistent with the ELCIC Constitution and Administrative Bylaws. The removal of Council members and Officers is also prescribed in these documents.

GP 1.2 Regular and Extraordinary Council Meetings

The National Church Council shall normally meet twice a year in March and September. The dates, venue and duration of the Council meetings during a triennium shall be determined at the first meeting after the National Convention. Changes to dates, venue and duration may be made by majority vote at any time before the meeting being changed.

The National Bishop, in consultation with the Officers, may call additional meetings. An additional meeting must be called if requested by a majority of Council members in writing or by email. There shall be a minimum of 48 hours between the notice of meeting and the meeting itself.

When unusual circumstances require a decision of the Council and time is of the essence, the National Bishop may call a meeting of the Council using real-time electronic media (teleconference, video conference, internet, etc.) or an email vote. In cases where discussion is required or preferred, real-time electronic media shall be used. In cases where information is relatively straight forward, decisions may be reached by email vote.

Any minutes of the Committee meeting when included in the material distributed for a council meeting either in the docket in advance of the Council meeting or at the Council meeting itself, are received for information by virtue of having been distributed.

A quorum for these meetings shall be a majority of the members of the Council.

GP 1.3 *In Camera* Sessions

An *in-camera* session may be requested by any Council member at any time. The Council may move to an *in-camera* session by simple majority of the members present.

The purpose of an *in-camera* session is to have a free and open discussion, or to transmit material that should not appear in the public minutes of the meeting due to a requirement for sensitive or confidential handling. Meetings shall be held *in camera* when confidential matters are raised. *In-camera* sessions should be confined to issues such as:

- Personnel matters involving named individuals;
- Claims and potential claims by or against this church;
- Advice to or from a second (institutional) party concerning a (institutional) third party;
- Information that was provided to Council on a confidential basis: and,
- Those items that are sensitive in nature and/or that if disclosed may have a material impact on this church.

Only Council members, the Synod Bishops, and the recording secretary shall be present during an *in-camera* session. Others such as lawyers, consultants or pertinent staff may be included with the agreement of the Council.

Actions taken in an *in-camera* session are to be minuted. The minutes are to be approved by a subsequent *in-camera* session.

In camera decisions may be moved to the public record as appropriate in a subsequent *in camera* session by a majority decision of the Council.

Where an *in-camera* session matter directly affects a person, who would otherwise be present at that session, that person shall excuse him/herself during consideration of that matter. The decision of a majority of the Council shall be definitive in interpreting this provision.

To maintain a spirit of openness and transparency, *in camera* sessions shall be used as infrequently as possible.

GP 1.4 Committee of the Whole

If the Council determines that an unconstrained discussion is required, it may enter Committee of the Whole by ordinary resolution. Only Council members and advisory members shall be present at Committee of the Whole except when it chooses to invite others. Committee of the Whole may forward resolutions to the Council for decision but may not take decisions in the name of the Council. Minutes of a Committee of the Whole session shall not be kept.

GP 1.5 Council Meeting Preparation

The Council Chair shall prepare a proposed agenda.

An information docket, including the proposed agenda, shall be delivered to each Council member not less than fourteen days before the meeting.

Members are encouraged to provide notice of new proposed agenda items at least seven days in advance of the meeting.

GP 1.6 Meeting Procedures

The Chair shall determine the protocol for the presentation of information and for discussion by Council members. In order to determine the need for and the content of the motion, discussion may occur on a subject before a specific motion is made and seconded. Motions shall be made and seconded before debate on the subject of the specific motion may begin. The motion shall be recorded by the recording secretary and may be read aloud before discussion commences.

Amendments or substitute motions or changes in wording require a motion and a second after the original motion has been seconded. The amendment motion to substitute or to change wording shall be decided by vote before the amended, substituted, or modified motion is put to the vote.

Any minutes of any Committee meeting, when included in the material distributed for a Council meeting, either in the docket in advance of the Council meeting, or at the Council meeting, are received for information by virtue of having been distributed.

Unless otherwise specified in this Governance Manual, meeting procedures shall follow the most recent edition of *Bourinot's Rules of Order*.

GP 1.7 Real-time Electronic Meetings—Excluding E-Meetings

- An agenda shall be distributed in advance of the meeting and only the agenda items shall be discussed.
- Documentation shall be distributed with the agenda to ensure that Council members may make an informed decision.
- Participants shall be given as much advance notice of the meeting as possible, preferably at least 7 days, but not less than 48 hours, and shall be contacted in advance to ensure a quorum will be available. Time, date and procedure shall be clarified.
- Electronic meetings shall not be initiated unless all members can adequately gain access to the meeting.
- At the beginning of the meeting, roll call shall be taken to be recorded in the minutes.
- The Council Chair shall ensure that time is used efficiently and that all participants have opportunity to express their views.
- All action shall follow normal procedures. Time shall be taken to allow everyone's vote to be noted so that a clear decision is reached.
- Minutes of the meeting shall be recorded, approved and distributed following the procedure for normal meetings.

GP 1.8 Email Meetings (E-Meetings)

Protocol

The Council may conduct an official meeting of the Council via e-mail (E-meeting) for the purpose of transacting business on behalf of this church.

E-meetings shall not be initiated unless each member of the Council has a functioning computer equipped with a modem, email software and connectivity to the other participants.

No E-meeting shall exclude any member of the Council unless that member has excused himself from the E-meeting.

An E-meeting shall have no more than one agenda item. The agenda item shall appear in the subject line of each e-mail exchanged during the meeting.

In order to reach a decision a motion shall be made and seconded. Discussion of the motion by exchange of emails shall follow. When the vote is called by the Chair, each Council member shall record his/her vote for or against or his/her decision to abstain from voting.

Each E-mail meeting shall have a beginning date/time and an end date/time established at the beginning of the E-meeting. The E-meeting may conclude before the established end time/date or may be extended to another specific end time/date by the Chair or at the request of any two Council members.

Minutes of the E-meeting shall be circulated and approved at the next meeting of the Council.

The Role of the Council Chair

The Council Chair shall:

- Initiate each E-meeting, acting alone or at the request of a majority of Council in writing;
- Establish each E-meeting with an identifying code, agenda name, beginning and ending date/time;
- Ensure that e-mail addresses of all participants are current and that all e-mails related to the E-meeting are addressed to all participants; and
- Announce the outcome of the decision-making process of the E-meeting within five days of the end date of the E-meeting.

The Council Chair may:

1. Negotiate an alternative to initiating an E-meeting when one is requested by a majority of Council in writing, and
2. Involve the guest participation of a non-Council member, e.g. specialist, legal counsel, etc. The Council Chair shall determine the beginning and end of such participation and shall declare the same to all participants.

The Role of Council Members

When an E-meeting is called, each Council member shall:

1. "Sign in" to the Chair at the call of an e-meeting before the published beginning time/date to indicate participation in the E-meeting;
2. Participate in every E-meeting even if only to say that he/she has no comment; and
3. Vote on the motion or indicate his/her decision to abstain from voting

GP 1.9 Consensus and Voting

Decisions may be made by consensus. A simple majority is required to pass a motion, unless otherwise specified by the governing documents.

A motion may be passed to conduct the voting by secret ballot.

The Chair has the right to vote on any motion. In the event of a tie or equal vote, the motion is lost.

GP 1.10 Conflict of Interest

If any Council member has any personal or corporate interest in any matter other than the best interest for the welfare of this church, there is a potential conflict of interest.

The Role of the Council Member

Each Council member shall:

- Examine the Council agenda for conflicts of interest;
- Notify the Chair before the meeting of the potential conflict;
- Declare the conflict at the beginning of the meeting where the matter appears on the agenda; and
- Abstain from discussion and voting on the agenda item and excuse her/himself from that portion of the meeting.

The Role of the Council Chair

The Chair shall:

- Advise the Council of any conflicts of interest that have been declared;
- Call for conflicts of interest at the beginning of each meeting;
- Determine whether the Council member is in conflict in the matter; and
- Determine the role of the Council member during the discussion of an agenda item in which there is a potential conflict.

The Role of the Council

In cases where the conflict is unclear or undeclared the Council shall:

- Decide whether the matter should be handled as a conflict of interest;
- Decide the appropriate course of action to deal with an undeclared conflict; and
- Record the conflict and related actions in its minutes.

GP 1.11 Conflict Resolution

The Council shall follow the guidelines for conflict resolution contained in Matthew 18:15-17 and 1 Corinthians 6:1-8. Thus, the principles of any conflict resolution process shall include the following:

- A forgiving spirit on the Council's part shall be the foundation of any conflict resolution process;
- The process shall begin with direct negotiation and proceed to mediation and arbitration as required;
- The process shall be fair and transparent and shall seek to uphold the dignity of all persons; and
- The process shall seek justice first and reconciliation second, recognizing that justice is necessary in order to achieve reconciliation.

This policy addresses the following potential conflicts:

- Conflicts in which the Council is directly involved;
- Conflicts within the Council;
- Conflicts between the Council and persons or groups within this church (congregations/staff/volunteers); and
- Conflicts between the Council and persons or groups outside this church.

GP 1.12 Governance Manual Reviews

The Governance Manual shall be reviewed regularly. This review shall be led by the Governance Committee.

GP 1.13 Strategic Plan Reviews

The Strategic Plan shall be reviewed on a regular basis.

GP 1.14 Council Member Expenses

Council meeting venue costs, Council member travel costs and the cost of accommodation at Council meetings or retreats are the responsibility of this church.

GP 1.15 Minutes, Recording, Distribution, Approval

The Council minutes are the only official record of Council action. Only decisions and actions recorded in the official minutes shall be considered as official action of the Council. Decisions and actions not recorded in minutes shall not be considered official.

Draft minutes may be posted to this church's website after review by the Officers.

The Council Secretary shall submit the Council minutes to the Council Chair in a timely manner following the Council meeting. The Chair shall authorize their distribution to the remaining Council members.

The minutes shall be approved at the next Council meeting and shall become the official record of action taken at the previous Council meeting.

GP 1.16 Staff and Guest Attendance

The Chair may invite others to attend meetings of the Council as guest observers, presenters or participants.

Permission to speak or participate in discussion shall be the prerogative of the Chair or as determined by Council.

GP 1.17 Relations with the Media

The National Bishop or his/her designate has the authority to issue media releases and respond to issues raised by the public. The National Bishop is authorized to speak on behalf of the Council and this church.

In the event that the National Bishop is not available for response, the Council may designate a spokesperson on behalf of the Council.

GP 2 STRATEGIC PLAN

The church operates against a Strategic Plan. This Plan sets the direction for the church and allows Council and management to make decisions on allocating resources.

The Council is responsible for the development and monitoring of the Strategic Plan. The Strategic Plan shall be reviewed regularly and updated no less than every five years.

GP 2.1 Strategic Planning Process

Consideration of all stakeholders is a vital component to a Strategic Plan. All members of Council and senior staff should be involved in the development of the Plan. The Plan should be written in a style which allow for the measurement of success of each action.

GP 2.2 Components of the Strategic Plan

GP 2.2.1 Vision

Vision is a statement of what we want the future effect of the services of this church to be. It is challenging and expresses the hope for the future that lies just beyond the strategic planning "horizon".

GP 2.2.2 Mission

The Mission statement is the expression of the strategic purposes this church uses to achieve its Vision.

GP 2.2.3 Strategic Goals

Strategic goals are the priority areas of focus to meet the Vision and Mission of the church for the Planning period.

GP 2.2.3.1 Strategies and Action Plans

Each strategic goal is supported by multiple strategies which are stated as action items. Each of these strategies is carried out through a series of activities or tactics.

Council shall monitor progress against the goals and strategies by reviewing a work plan in a format such as this:

GOAL I					
STRATEGY	HOW	ACTIVITY	STATUS	RESPONSIBILITY	TIMING
Strategy 1	Action 1				
	Action 2				
Strategy 2	Action 1				
	Action 2				

GP 2.2.4 Measurement

At each Council meeting, the Bishop will report on progress against the Strategic Plan and point out areas where adjustments to the plan may be needed. Council may approve these adjustments as appropriate.

Toward the completion of the Planning Period, Council shall evaluate effectiveness of each of the strategies, discuss their vision for the next five-year planning period, and agree on new Strategic Goals, taking into account the evaluation of the past Plan.

GP 3 DELEGATING AUTHORITY AND RESPONSIBILITY TO THE NATIONAL BISHOP

The Council delegates all authority and responsibility for management of this church's infrastructure and for fulfilling the strategic mission and goals to the National Bishop. The Council shall instruct the National Bishop of all limitations of the authority and expectations of responsibility being delegated in written Limitations/Expectations Policies found herein as GP3.

The Council shall hold the National Bishop accountable for all performance related to the management of this church's infrastructure and for performance of strategic Mission and priorities. S/he is also accountable for compliance with limitations of authority and expectations of responsibility.

The Council shall request all information for strategic planning, monitoring performance and measuring results for this church's infrastructure directly from the National Bishop, who may delegate the requests to the appropriate staff members.

GP 3.1 National Bishop/Council Relationship Description

1. AUTHORITY

Following election by this church at a regular Convention, the National Bishop functions with authority from the Council and shall be the Chief Executive Officer of this church, and an ex officio member of all Committees of this church.

The National Bishop has full authority to discharge all duties and obligations of that office as mandated in the Constitution, the Bylaws and by resolution of Council.

The Council shall provide budgeted resources required for the successful fulfillment of the responsibilities of the position.

Resources provided to the National Bishop include paid and volunteer human resources, financial resources for operations, and a personal compensation package.

2. LIMITATIONS OF AUTHORITY

The National Bishop operates within the parameters of the:

- The National Bishop's Limitations/Expectations Policies;
- Strategic Plan agreed by the Council; and
- Limitations of legal and regulatory authorities.

3. RESPONSIBILITIES

It is the National Bishop's responsibility to lead the processes of planning, resource development and management of this church. Specifically, s/he shall:

- Serve as this church's leader and counselor by providing pastoral leadership to synods and Conference of Bishops and counsel to synods, conferences, congregations, and rostered ministers of this church;
- Provide the Council with the organizational information it needs for its governance responsibilities, including strategic planning, allocation of finances, infrastructure, resource development, monitoring performance and measuring strategic results;
- Develop and maintain healthy relationships between ELCIC and its stakeholders;
- Act in accordance with the Strategic Plan, the Budget and the National Bishop's limitations and expectations policies;
- Develop the human and financial resources needed for the success of the Mission;

- Manage the human and financial resources of this church and its infrastructure to achieve the strategic goals of this church; and
- Act as the official spokesperson of this church to the stakeholders and the public.

4. EXPECTATIONS

The expectations of the responsibility for this position are contained in the:

- Constitution, Administrative Bylaws and Corporate Bylaws of this church;
- Governance Manual; and
- Strategic Plan,

The National Bishop of this Church is also expected to:

- Seek to preserve the peace and order of this church;
- Call, convene and preside over its Conventions;
- Speak publicly and witness for the Gospel on behalf of this church;
- Oversee the Officers and the executive staff;
- Co-ordinate the work of its committees;
- Represent this church at meetings of partners and recognized independent organizations;
- Convene meetings of the Conference of Bishops;
- Serve as the primary representative of this church in all inter-church associations and councils in which it holds membership;
- Perform the additional duties prescribed in the Constitution, Administrative Bylaws and resolutions of this church;
- Attest to all official documents of this church as may be required;
- Report to the Council and this church in Convention all significant matters affecting the Mission and ministry of this church;
- Model and promulgate this church's values;
- Maintain and develop teamwork at all levels of this church; and
- Seek to ensure that the relationships between this church and its stakeholders are open and co-operative.

5. ACCOUNTABILITIES

Accountability in this relationship is mutual. The Council is accountable to the National Bishop for providing the authorization and resources required for the successful realization of the responsibilities of the position.

The National Bishop is accountable to the Council for performance with respect to the expectations of the position within the limitations of authority of the position and for behaviour consistent with the values of this church.

The components of this working relationship shall be reviewed at the initiation of the Council and shall include a:

- Review of the authorization and resources provided and values expressed to the National Bishop;
- Review of the National Bishop's performance towards expectations of the responsibilities of the relationship including the progress towards Council's Strategic Goals and the National Bishop's tactical goals; and
- Review of the authorization and resources required for the next year, including plans for personal development.

GP 3.2 Sabbatical Policy for the National Bishop

Sabbatical leave policy for the National Bishop shall be as follows:

A three-month sabbatical leave is available according to the eligibility provision in the Personnel Policy Handbook 6.17, Bishop Sabbatical.

Expectations:

- Approval for sabbatical leave shall rest with the Council who will ensure that qualified person(s) are available to handle the necessary work during the full period of the sabbatical.
- Plans for sabbatical leave shall be presented by the National Bishop to Council at least six months prior to the proposed leave.
- Remuneration during the sabbatical leave is set at 100% of salary, with pension and benefits paid in full.
- Sabbatical leave is understood as a rest, a break from the demands of work and routine, a time to be refreshed and renewed. It is not required that a course of study be undertaken during this time, although this is not precluded.

GP 3.3 National Bishop's Limitations and Expectations Policies

Limitations and expectations policies are the means by which clear limitations of the authority and expectations of responsibilities are established.

Under exceptional circumstances, the National Bishop may deem it necessary to contravene a limitations policy set by the Council. In the event of any breach, the National Bishop shall inform the Officers immediately, and the Council as soon as possible. This does not exempt the National Bishop from subsequent accountability to the Council for the action.

GP 3.3.1 Financial Planning

Limitations

With respect to financial planning, the National Bishop may not plan for the expenditure of more operating or capital funds than are reasonably projected to be received in the year(s) included in the plans.

Expectations

With respect to operational and financial planning, the National Bishop is expected to enable the Council to fulfil its fiduciary responsibilities and maintain its integrity in financial matters.

Accordingly, the National Bishop is expected to create a tactical and financial plan which:

- Is complete, for the next year, within one month before the end of the fiscal year;
- Complies with the Strategic Plan and priorities in its allocation of resources;
- Contains enough detail to enable accurate monitoring, including accurate projections of income and expenditure, the separation of capital and operating items, cash flow and audit trails; and
- Each budget shall approve an amount for contingency not to exceed 7% of the budget.

GP 3.3.2 Financial Conditions

Limitations

With respect to operating this church in a sound and prudent financial manner the National Bishop may not allow this church to be put at risk financially or cause the Council members to be in violation of their responsibilities. Accordingly, without additional authorization from the Council, s/he may not:

- In debt this church in an amount greater than the approved line of credit;
- Expend more operational funds than have been received in any financial year to date unless the foregoing debt guideline is met;
- Expend funds on operations not included in the Strategic Plan; and
- Use any long-term reserves.

Expectations

With regard to the management of this church's finances, the National Bishop shall:

- Maintain all of this church's accounts in a timely manner in compliance with generally accepted accounting practices;
- Maintain the level of cash needed to settle payroll and debts in a timely manner;
- Receive and disburse funds under controls sufficient to meet prudent business standards;
- Make tax payments and other government ordered payments accurately and within the allowable time limits;
- Notify the Council in a timely manner of any financial event which could affect the financial security of this church;
- Provide a plan for regaining compliance immediately upon discovery that the financial condition violates these limitations and expectations; and
- Continue to comply with the Financial Planning policy in any revision of the plans.

GP 3.3.3 Capital Expenditures

Limitations

With respect to proper control of capital expenditures the National Bishop may not incur capital expenditure:

- In excess of funds specifically given as restricted funds;
- For items which are required for the operating expenses of this church;
- Make any expenditure over \$10,000 without putting the expenditure to tender; and
- Which, while otherwise fulfilling the two foregoing, exceed \$50,000 per expenditure without Council authorization.

Expectations

This policy is monitored with the National Bishop's expectations.

GP 3.3.4 Asset Risk Management

Limitations

With respect to proper management of this church's risk and care of this church's assets, the National Bishop may not risk losses beyond those necessary in the course of daily operations. Accordingly, the National Bishop may not:

- Allow any one individual to have complete authority over a financial transaction; and

- Disburse funds to him/herself; acquire, encumber or dispose of real property; allow the disposal of assets at less than market value; and sell or dispose of assets of a value in excess of \$10,000 without written approval of another signing authority.

Expectations

Additionally, the National Bishop is expected to:

- Insure against theft, fire or liability losses to a prudent level, including liability insurance for the Council members and the National Bishop;
- Ensure the proper use and maintenance of the assets of this church;
- Maintain an inventory and a security system to ensure adequate safeguards to prevent loss, damages or theft of property;
- Enter into any agreement for services with sufficient proof by the contractor of acceptable standards of operation and insurance coverage to mitigate risk;
- Maintain net assets at or above a level sufficient to meet this church's liabilities; and
- Plan for the replacement of depreciating capital assets.

GP 3.3.5 Restricted or Designated Funds

Limitations

With respect to the restricted funds and assets the National Bishop may not spend restricted funds for a purpose other than that for which they were restricted.

Expectations

The National Bishop is expected to consult the donor, when possible, before disposing of or moving restricted assets outside of the restriction.

GP 3.3.6 Banking Operations

In order that the Council may comply with its responsibility regarding the operation of bank accounts the National Bishop may not, except as authorized by the Council:

- Open, close or amend a bank account in the name of this church whether or not the process for opening, closing or amending requires a copy of a resolution passed by the Council members to be presented to the bank prior to the account's being opened, closed or amended; and
- Enter into a loan or overdraft agreement on behalf of this church

GP 3.3.7 Relationships with Staff

Limitations

In relating to staff and volunteers the National Bishop may not:

- Impose work expectations on any staff that have not been previously agreed to;
- Discriminate among employees on other than clearly individual job-related performance and/or qualifications;
- Allow performance criteria to be imposed on staff that have not been previously stated and agreed;
- Subject staff to working conditions that are unsafe or unhealthy; and
- Engage in employment practices counter to church and government standards and requirements.

Expectations

In relating to the Council, staff, volunteers and other stakeholders, the National Bishop is expected to demonstrate the values of this church. In relating to staff and volunteers the National Bishop is also expected to:

- Operate with a written staff personnel manual that is current;
- Provide relationship descriptions; negotiated, agreed to and confirmed work expectations; and regular relationship appraisals for paid and recurring volunteer positions;
- Provide a consistent, fair and open recruitment, selection and promotion process;
- Provide adequate financial compensation for the level of responsibility a staff member holds;
- Inform staff of significant policies and guiding principles of this church or significant changes affecting this church;
- Ensure respect for confidentiality;
- Provide opportunities for skill maintenance and development;
- Respond to staff and volunteer concerns promptly;
- Prevent any form of harassment and provide recourse for individuals who believe they are suffering from harassment; and
- Ensure compliance with the Employee Protection Policy.

GP 3.3.8 Communication and Advice to the Council

The National Bishop is expected to:

- Advise the Council of relevant trends, significant external and internal changes, particularly changes in the assumptions upon which any Council policy has been previously established;
- Gather points of view, issues and opinions from internal and external sources as needed for fully informed Council decisions;
- Submit the required monitoring data in a timely, accurate and understandable fashion, directly addressing provisions of the Council policies being monitored; and
- Present information in a concise and succinct fashion with enough detail to provide a fulsome understanding of the data.

GP 3.3.9 Administration

The National Bishop shall be guided by the governance documents of this church and the limitations and expectations set by the Council, by the policies approved by the Council as set out in the Governance Manual and the Personnel Policy Handbook. Subsidiary policy development in a staff personnel manual and implementation is delegated to the National Bishop.

Recognizing that the Council bears the ultimate responsibility for the operations of this church, the Council supports the principle of delegation to the National Bishop so that the Council might be free from operational matters.

Limitations

The National Bishop, in the course of conducting his/her duties, shall not cause or allow any practice, activity, decision or organizational circumstance which is unlawful, imprudent, or in breach of Christian principles, commonly accepted business practices, or professional ethics.

Expectations

The National Bishop is expected to operate with administrative regulations and administrative procedures to assure operational/administrative continuity and consistency.

GP 3.3.10 Investments

Investments shall be made in accordance with this church's investment policy.

GP 3.3.11 Professional and Ethical Standards

As a pastor of this church, the National Bishop is expected to live out the expectations of ordained ministers as set out in the documents of this church as well as all legal, moral and ethical expectations of this church and the laws of Canada

GP 4 MONITORING AND MEASURING

GP 4.1 Monitoring Strategic Plan

The Council shall monitor the effectiveness of the Strategic Plan at each meeting.

GP 4.2 Monitoring the National Bishop's Limitations/Expectations

The Council shall perform the monitoring of the National Bishop's compliance with the limitations of authority and expectations of responsibility unless the monitoring is delegated to the Committee in whose area the limitations of authority apply.

The Council shall monitor a given policy in one or more of the following ways:

Internal Report

- Disclosure of compliance information to the Council from the National Bishop

Internal Audit

- Discovery of compliance information by a designated Council member, a Committee of the Council or the Council as a whole. This is an inspection of organizational documents, activities or circumstances which allow a "prudent person" test of policy compliance. The Council shall determine which method of internal audit shall be used and shall implement the procedures to do so.

External Audit

- Discovery of compliance information by an impartial person(s) such as an external auditor or inspector selected by and reporting directly to the Council. Such reports assess the National Bishop's performance against policies of the Council, not of the external party unless the Council has previously indicated that party's opinion to be the standard.

GP 4.3 Monitoring Schedule

The Council or the appropriate Committee shall establish and maintain a schedule of the monitoring process. They shall be monitored at least once during the triennium at the direction of the Council.

Meeting 1—The September meeting following a triennial Convention

- The National Bishop shall lead an orientation for Council including orientation to the Governance Manual
- Council shall receive the report of the performance review of the Council and Committees
- Council shall review progress against the Strategic Plan

Meeting 2—The March meeting in the first non-convention year

- The National Bishop shall lead Council in a review of the Strategic Plan
- Council shall receive the report of the Officers monitoring the National Bishop's performance.
- Council shall prepare for the review of Officers/Council Relationship

Meeting 3–The September meeting in a non-convention year

- Council shall receive the report of the review of the Officers/Council Relationship
- Council shall review progress against the Strategic Plan

Meeting 4–The March meeting in the second non-convention year

- The National Bishop shall lead Council in a review of the Strategic Plan

Meeting 5 –The September meeting prior to a convention year

- Council shall review progress against the Strategic Plan

Meeting 6 –The March meeting prior to a triennial Convention

- Council shall prepare for the review of performance of Council and standing Committees
- Council shall receive the report of the committee monitoring the National Bishop's performance.

GP 4.4 Measuring Strategic Results

The Council shall measure the strategic results of its efforts to fulfil its mission and priorities.

GP 4.4.1 Measuring Process

The Council shall measure the progress toward the strategic goals on an annual basis as part of the strategic planning process. On the basis of this measurement and evaluation of strategic results the Council may make revisions to priorities and strategic goals for the following year.

GP 4.5 Monitoring Council Performance and Relationship Reviews

The Council shall review its own performance and that of the Committees to which it has delegated authority and responsibility; and shall complete a relationship review of the National Bishop.

The performance shall be reviewed once during the triennium and shall include:

- Review of the processes used to reach decisions:
- Review of the resources provided:
- Self-reflection by the reviewees.

Copies of all relationship reviews shall be distributed to all members of the Council.

GP 4.5.1 Council Governance Review

The Council shall set aside a specific period of time within the triennium to discuss and monitor the Council's performance in governance.

The review of the performance of the Council and its Standing Committees shall be initiated by the Officers.

GP 4.5.2 National Bishop/Council Relationship Review

The National Bishop/Council Relationship shall be reviewed by the Officers in accordance with GP 4.3. The format for and content of this review of this relationship is documented in GP4.5 above.

GP 4.6 Accountability to Civil Authorities

The Council shall ensure that all documents required by the government are filed in accordance with the laws of the civil authorities.

The Council shall further ensure that this church complies with all the laws of the province/country in which this church is registered and works.

GP 4.7 Accountability to the Convention

The Council shall report fully and accurately the strategic results to each regular Convention of this church.

Appendix Definition of Terms

Advisory Members -- Synod Bishops serve as advisory members to Council. Although they have no voting privileges, they are otherwise responsible for upholding the Council member Council relationship as described in G 4.2.

Authority—the first component of a relationship. Authority at any level in the organization is always limited by the person or group who is delegating authority to others. In the Relationship Model the circle of authority includes authorization, resources, and competencies. Power, when used in a positive sense, is synonymous with authority.

Authorization—one of three components of the circle of authority along with resources and competencies. Authorization may be thought of as having “the keys to the car.” It is delegated by the source of authority at the point of hiring and ends when the working relationship ends.

Beneficiaries—the groups of people whom the members through the Council choose to serve. Beneficiary groups may be described by their type and by their geographical location. Direct beneficiaries are distinguished from stakeholders who are indirect beneficiaries of the Mission.

Committee—a group designated by the Council to assist the Council with the development of governance policies and with monitoring the Council compliance with the limitations policies of the Council. Committees have a singular responsibility to assist with governance and have no responsibility for management except by special authorization from the Council.

Committee of the Whole—an informal meeting of the Council at which the Council functions as an advisory group. No official action or minutes shall be taken when the Council is in session as a Committee of the Whole.

Consensus—a decision-making in which the Council agrees without a vote on a decision or a course of action. Consensus may be unanimous, if every Council member agrees with the decision. Consensus also exists when some Council members agree with the decision while others prefer a different decision but express a willingness to support the decision of the majority or plurality. Consensus is not achieved when one or more Council members do not agree to support the decision of the majority or plurality. In this case the decision-making process must default to a vote by the Council members present.

Council—the governing body of this church. Elected by delegates in Convention, the Council receives its authority through the decisions and directions of Convention. Responsibilities include designing and implementing its own structure and process, directing strategic priorities, delegating management authority and responsibility to the staff, and determining results by measuring and monitoring.

Governance Manual—the name of the manual that describes the values, structure, and process of governance for the Council. This Manual is within the authority of the Council to approve and revise as necessary.

Ex Officio—a member of body (committee or Council) by virtue of holding another office. Ex Officio members have the same rights as other members of the body.

Expectations—one of two secondary components of a relationship. Expectations are associated with responsibilities and are usually expressed in the form of goals. The quality of expectations may be expressed as minimum standards and standards to which we aspire.

Goals—an expression of the expectations of responsibility. Goals may be strategic or tactical and are always negotiated by the source and the recipient of delegated authority to assure the balance between authority and responsibility.

Governance—the process by which the Council maintains control of its responsibility. Governance involves designing Council structure and process, directing strategic priorities, delegating authority and responsibility and measuring and monitoring results. The Council is accountable to the stakeholders for achieving strategic results and to the appropriate government agency or department for remaining within the limitations of civil law.

Governing Documents—the ELCIC Act, the ELCIC Constitution, the ELCIC Administrative Bylaws, the ELCIC Corporate Bylaws

Limitations—the limiting and defining element of delegated authority. Defining limitations to authority eliminates the need for returning to the source of authority repeatedly for permission to act.

Management—the process by which the National Bishop and staff transform the strategic direction of the Council into services and programs that benefit the stakeholders. Management is accountable to the Council both for strategic results and for remaining within the limitations of authority.

Minutes—the official record of the Council containing the result of the governance process in the form of policies and strategic decisions, as well as exceptional management decisions.

Mission—a term given to the statement that contains the core reason for this church's existence.

Policies—Policies are the expression of the Council decision-making process. There are four types of policies:

1. Council structure and process
2. Strategic direction,
3. Delegating authority and responsibility to the National Bishop,
4. Council accountability (monitoring and measuring).

Responsibility—responsibilities within an organization are typically described in a Committee Terms of Reference or an individual job description.

Strategic—describes the focus of the Council's responsibility, the "what" of the Council by defining the value, beneficiaries and the needs to be addressed, vision for the future, purpose and priorities and allocation of funds. The result of all the Council's strategic direction to the staff is contained in the Strategic Plan of the organization.

Tactical—describes the focus of management responsibility, the "how" of the Council, including the development and management of programs for delivering the services directed by the Council, the process of budgeting and financial management and the management of staff and volunteers.

Triennium – The time between triennial conventions

Values—a complex set of convictions held by the members of the Council. Values include many levels: core beliefs and personal values, interpersonal relationship values and organizational values. The values that appear in the Strategic Plan are organizational values.

Vision—a futuristic and idealistic view of what can result from realizing the Mission of this church. A Vision stays just beyond the strategic planning horizon, drawing, encouraging and challenging the organization towards its potential. The focus is on the difference that this church will make in the world, not on the organization itself.

EVANGELICAL LUTHERAN CHURCH IN CANADA - PROPOSED 2019 REVISED OPERATING BUDGET

FR8

DESCRIPTION	2018		2019		2020	2021	2022
	Revised Budget	Actual (draft)	Budget	Revised Budget	Budget	Budget	Budget
REVENUES							
Benevolence from Synods	825,450	776,116	819,550	819,340	819,340	819,340	819,340
Investment & Other Income	164,300	95,910	164,300	164,300	164,300	164,300	164,300
ELCIC Praise Appeal	50,000	22,295	50,000	50,000	50,000	50,000	50,000
Directed Income	551,050	532,289	538,950	491,560	465,560	495,560	463,560
Self Supported Activities	892,375	783,808	596,650	502,500	833,847	305,659	1,087,127
Total Revenues	2,483,175	2,210,418	2,169,450	2,027,700	2,333,047	1,834,859	2,584,327
EXPENSES							
Salaries							
Salaries & Benefits	679,720	677,298	702,000	696,253	703,215	710,247	717,350
Administration							
Rent	71,000	60,578	68,500	71,000	71,000	71,000	71,000
Office Expenses	27,750	22,987	23,390	25,150	24,400	20,070	20,070
Insurance	15,500	15,280	15,500	15,500	15,500	15,500	15,500
Amortization	11,500	9,408	11,500	11,500	11,500	11,500	11,500
Information Technology	33,160	42,708	55,160	42,750	42,750	42,850	42,850
	158,910	150,961	174,050	165,900	165,150	160,920	160,920
Governance							
National Church Council	70,600	76,434	70,600	76,600	77,600	72,600	73,600
Conference of Bishops	4,000	634	4,000	1,500	1,500	1,500	1,500
National/Synodical Conferences	0	0	0	0	0	0	0
Professional Fees	34,600	44,211	34,600	33,000	28,000	28,000	28,000
	109,200	121,279	109,200	111,100	107,100	102,100	103,100
Programs							
Global Mission	12,500	4,745	12,500	9,000	9,000	9,000	9,000
Special Projects	63,000	20,467	40,000	26,000	4,000	32,000	0
Reformation Challenge	0	79,666	0	0	0	0	0
Worship	46,200	42,031	46,200	50,200	54,700	53,700	58,700
Compassionate Justice	131,000	103,511	131,000	98,000	96,000	96,000	96,000
Communications	57,800	31,100	57,800	51,900	57,800	57,800	57,800
Stewardship	21,000	13,942	21,000	21,000	21,000	21,000	21,000
Leadership	14,600	6,086	9,600	14,600	14,600	14,600	14,600
Youth	8,600	11,264	8,600	8,500	8,500	8,500	8,500
Ecumenical	45,750	27,883	50,750	47,750	47,250	50,000	50,000
	400,450	340,695	377,450	326,950	312,850	342,600	315,600
Support to Partners							
Global Mission Churches	83,500	78,728	80,000	83,500	83,500	83,500	83,500
Colleges & Schools	2,500	2,500	2,500	2,500	2,500	2,500	2,500
KAIROS	80,000	80,000	80,000	70,000	72,000	72,000	72,000
Justice Partners	9,000	9,000	9,000	7,000	7,000	7,000	7,000
Seminaries	34,000	32,201	34,000	34,000	34,000	34,000	34,000
Lutheran World Federation	50,000	50,000	50,000	50,000	50,000	50,000	50,000
World Council of Churches	15,000	10,000	10,000	10,000	10,000	10,000	10,000
Canadian Council of Churches	16,800	16,800	16,800	16,800	16,800	16,800	16,800
	290,800	279,229	282,300	273,800	275,800	275,800	275,800
Self Supported Activities							
Canada Lutheran Convention	250,250	207,549	281,450	254,600	257,847	260,659	264,537
Youth Gathering & Project	0	365	279,200	255,150	0	0	240,583
Worship Conference	582,939	425,212	15,000	15,000	490,000	15,000	485,000
Sister Anna Brandt Bursary	47,445	46,173	0	0	70,000	0	75,000
Diaconal Formation Event	0	500	0	0	0	0	0
Cora Martinson Memorial Fund	1,000	0	1,000	6,000	1,000	10,000	1,000
	20,000	10,363	20,000	20,000	20,000	20,000	20,000
	901,634	690,162	596,650	550,750	838,847	305,659	1,086,120
Total Expenses	2,540,714	2,259,624	2,241,650	2,124,753	2,402,962	1,897,326	2,658,890
NET INCOME (LOSS)	(57,539)	(49,206)	(72,200)	(97,053)	(69,915)	(62,467)	(74,563)

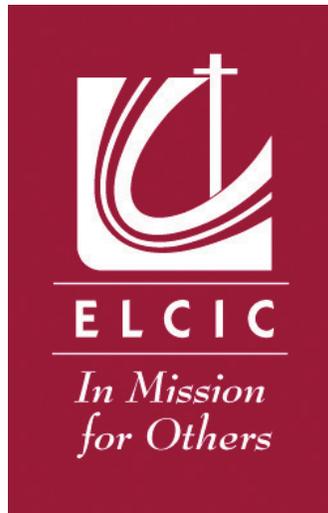
CECF Budget - 2019 Revised to 2022

Description	2019	REVISED	2020	2021	2022
	Budget	2019 Budget	Budget	Budget	Budget
Investment Income - TD	451,742.00	420,000.00	420,000.00	420,000.00	420,000.00
Mortgage Interest Income	0.00	34,000.00	32,000.00		
Mineral Rights	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00
Total Revenue	454,742.00	457,000.00	455,000.00	423,000.00	423,000.00
New Mission Initiative	-250,000.00	-250,000.00			
Mortgage Interest Rebate - CECF	0.00	-7,000.00	-6,000.00		
Interest Rebate to Synods - CECF	-406,567.00	-250,000.00	-250,000.00	-250,000.00	-250,000.00
Meetings - CECF	-23,000.00	-23,000.00	-18,000.00	-18,000.00	-18,000.00
National Initiatives Expense - CECF	-8,000.00	-5,000.00	-5,000.00	-5,000.00	-5,000.00
Fees - Accounting Administration - CECF	-45,000.00	-45,000.00	-45,000.00	-45,000.00	-45,000.00
Ecumenical Shared Ministries Working Group	-2,000.00	-5,000.00	-5,000.00	-5,000.00	-5,000.00
Mineral Rights Expenses	-750.00	-750.00	-750.00	-750.00	-750.00
Printing - CECF	-300.00	-100.00	-100.00	-100.00	-100.00
Total Expenses	-735,617.00	-585,850.00	-329,850.00	-323,850.00	-323,850.00
Net Income (loss)*	-280,875.00	-128,850.00	125,150.00	99,150.00	99,150.00

* Note that part of positive net income would be used to help build the Synod Investment Rebate Reserve up to \$500,000

LIFE Budget - Revised 2019 to 2022

Description	2019	REVISED	2020	2021	2022
	Budget	2019 Budget	Budget	Budget	Budget
Interest Income - TD Waterhouse	131,130.00	125,000.00	125,000.00	125,000.00	125,000.00
Women of Faith Fund	39,603.00	53,450.00	55,000.00		
Mortgage Interest Income	12,362.00	5,000.00			
Total Revenue	183,095.00	183,450.00	180,000.00	125,000.00	125,000.00
ELCIC Women of Faith Fund	-39,603.00	-53,450.00	-55,000.00		
Grant Finance & Management	-45,000.00	-45,000.00	-45,000.00	-45,000.00	-45,000.00
Special Projects Reserve	-10,000.00	-20,000.00			
Grant Stewardship		-10,000.00	-10,000.00	-10,000.00	-10,000.00
LIFE Certificates 5 Year	-14,516.00	-1,000.00			
Total Expenses	-109,119.00	-129,450.00	-110,000.00	-55,000.00	-55,000.00
Net Income	73,976.00	54,000.00	70,000.00	70,000.00	70,000.00



Code of Conduct

for Participants in Events Organized by the ELCIC

Code of Conduct for Participants in Events Organized by the ELCIC¹

“Code of Conduct”

In the Evangelical Lutheran Church in Canada (ELCIC), we are committed to being a church that welcomes all of God’s people in a safe and accepting environment.

In the context of 2019, we are increasingly aware of sexual harassment as a result of the *#metoo* movement along with its *#churchtoo* counterpart. We are also aware of the systemic racism in our country as expressed through government programs such as Residential Schools and the *Sixties Scoop*. We are conscious of other forms of racism as expressed through movements like *#BlackLivesMatter*. We are aware of ageism towards both the young and the old and ableism that is focused towards a wide range of different abilities. We are aware of ongoing discrimination towards members of the LGBTQ2+ community and we have a growing awareness of diversity in gender identity and gender expression. As we seek to work with our neighbours of other faiths we are aware of the discrimination that they face.

Our church has adopted the following understanding of our commitment to upholding dignity.

This church upholds the dignity of all people. We recognize the image of Christ in every person and serve that person as Christ himself. In meeting diverse people, we begin with a core sense of respect for the value of each person as a unique child of God.²

This is why we are creating this Code of Conduct for all ELCIC events including task force and committee meetings, council meetings, conventions and other national events.

Expected Behaviors by Participants in Events Organized by the ELCIC

- Treat all persons fairly and with respect, courtesy, and dignity during events including break and meal times.
- Behave respectfully towards others and do not misuse personal or professional relationships.
- Be sensitive to cultural and social differences and practices, and careful in your use of language that may be disrespectful or demeaning.
- Do not cross boundaries set by others regarding their personal space. If someone indicates “No,” even without words, respect it.
- Do not engage in behaviors such as bullying, harassment, sexual abuse, or sexual harassment.
- Do not make false accusations against people for your own advantage.
- Commit to working with the process outlined even if you are the subject of a complaint.

¹ This Code of Conduct does not supercede existing policies for Rostered Clergy such as Sexual Abuse or Harassment or Manual on Discipline.

² ELCIC Social Statement on Human Sexuality 2011

ELCIC Preparation for all events

- Before the start of the ELCIC event, a minimum of two people, preferably of different genders and with an understanding of and sensitivity to diversity, are appointed by the event organizer to form the Complaint Handling Committee (CHC). The CHC members will receive instructions from the event organizer on this Code of Conduct and the procedures to follow.
- At the beginning of the event, the organizers shall remind all participants about the Code of Conduct. The CHC should be introduced at the first session. The attention of the participants shall be drawn to the Code of Conduct principles and the commitment of the ELCIC to uphold them.

What action should be taken when someone violates the code of conduct?

The procedures to follow are in harmony with Matthew 18:15–17. In the case of criminal behavior the matter should be referred directly to the police.

Procedure:

1. An individual who experiences or witnesses a violation of the Code of Conduct should speak directly to the subject of complaint in as timely a manner as possible, pointing out the violation in a reasonable manner and requesting that it stop/not be repeated.
 2. If there is no resolution, or if the complainant is not comfortable speaking directly to the subject of complaint, the complainant (including a third party complainant) should speak to a member of the CHC, who will discuss with them potential next steps.
 3. If the complainant decides to begin a formal complaint process, the complainant should fill out the Complaint Form available at the event. The Complaint Form is also available at "<http://elcic.ca/Documents/documents/ELCICEventComplaintFormFILLABLE.pdf>."
 4. During the event the complainant should hand the completed Complaint Form to a member of the CHC.
 5. After the event, the complainant should send the Complaint Form to the ELCIC Complaints Response Team (CRT) at complaints@elcic.ca. Complaints may be registered up to 60 days following the completion of an Event organized by the ELCIC.
- All complaints will be carefully investigated in a time-sensitive manner. Wherever possible, the CHC or the CRT will meet privately and separately with the subject of complaint and the complainant. Complaints will be dealt with in a confidential manner.
 - For the complainant, pastoral care and support should be made available. In cases where the complainant wishes to consider reporting the incident to the relevant legal and/or ecclesial authorities, they shall be offered support and assistance in considering such report. However, if the complainant decides to pursue legal action against the subject of complaint, it shall be done by the complainant independent of the ELCIC.
 - For the subject of complaint, pastoral care and support should be made available. The CHC may remove the subject of complaint from the meeting or from positions where the offense could be repeated if the CHC determines it is reasonable to do so.

Working Definitions

(Adapted from the Lutheran World Federation (LWF) Code of Conduct)

Bullying

Bullying is the use of force or coercion to abuse or intimidate others. The behavior can be habitual and involve an imbalance of social or physical power. It can include verbal harassment or threat, physical assault or coercion and may be directed repeatedly towards particular victims, perhaps on grounds of race religion, gender, sexuality, or ability.

Complainant

The person making a complaint of a violation of the Code of Conduct by the ELCIC. This may include a third party, someone who has witnessed a violation.

Complaint Handling Committee (CHC).

The individuals appointed at an event organized by the ELCIC to receive and review complaints.

Discrimination

Discrimination means exclusion of, treatment of, or action against an individual based on social status, race, ethnicity, color, religion, gender including gender identity and gender expression, sexual orientation, age, marital status, national origin, political affiliation or disability.

ELCIC Complaints Response Team (CRT)

The team at the National Office appointed to handle complaints after events organized by the ELCIC have completed.

Event organizer

Usually a National Office Staff Person or an Officer of this church.

Harassment

Harassment means any unwelcome comment or behavior that is offensive, demeaning, humiliating, derogatory, or any other inappropriate behavior that fails to respect the dignity of an individual.

Sexual harassment

Sexual harassment means any unwelcome sexual advance, comment, expressed or implied sexual demand, touch, joke, gesture, or any other communication or conduct of a sexual nature, whether verbal, written or visual, by any person to another individual within the scope of work. Sexual harassment may be directed at members of any gender and includes harassment based on sexual orientation and gender identity.

Sexual abuse

Sexual abuse is actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions.

Subject of Complaint

The person about whom a complaint is made for violating the Code of Conduct.

Zero tolerance

The principle and practice of not tolerating any instance of sexual abuse, harassment, bullying and discrimination in all of our meetings and conferences and applying a clear procedure for breaches or violations.

Guidelines for Members of the Complaint Handling Committee

1. Individuals or groups of individuals may come to you with concerns about how to handle a violation of the Code of Conduct. Your initial response is to listen to the complainant or to arrange a mutually agreeable time and place for a meeting. Such meetings should be conducted in private but in a public space.
2. Options for you to consider in dealing with a complaint are:
 - a. To encourage the complainant to speak directly to the subject of complaint.
 - b. To be willing to go with the complainant to speak directly to the subject of complaint.
 - c. To encourage the complainant to fill in a Confidential Complaint Form, and then to speak in private with the subject of complaint.
3. You will need to exercise your caring discretion to help the complainant choose which avenue to pursue.
4. In cases involving what you know to be or which might be criminal behavior the matter should be reported by the complainant directly to the police.
5. Remember you are part of a team. Use the other CHC team member(s) as a sounding board. You may decide which one of you will speak to the subject of complaint or you may go together. You may also speak to the event organizer for assistance.
6. In any case, do your best to provide pastoral care and support to both the complainant and the subject of complaint. With the permission of the complainant or the subject of complaint you may ask others at the event to provide pastoral care or support.
7. Keep written notes of the actions you take and submit them, along with the original complaint form to the event organizer for confidential management.
8. If the event ends before the matter is settled, forward the Complaint Form and your notes to the ELCIC Complaint Response Team for follow up.

CONFIDENTIAL COMPLAINT FORM

For Events Organized by the ELCIC

This form should be completed by a person wishing to lodge a complaint. All information will be held securely and confidentiality will be maintained at all times.

A. General data

Name of the person lodging the complaint: _____

Address: _____

Tel.: _____ Email: _____

Name of the person you wish to lodge a complaint against (if known) _____

Date of incident: _____

Time of incident: _____

Title of Event: _____

Place of incident: _____

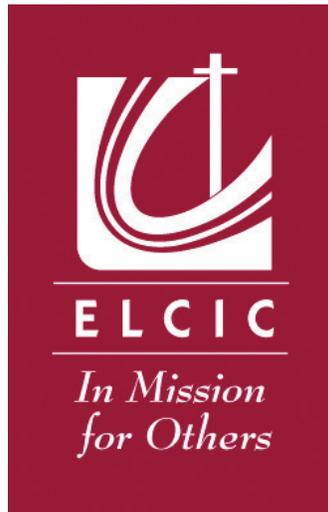
Date of reporting: _____ Time of reporting: _____

B. Brief description of the incident or concern:

State what happened, trying to follow the sequence of events from start to finish. If the incident location is not well known, describe the location based on your memory of it. Give a description of the "subject of complaint" if you do not know their name.

C. Name of witnesses: (if any)

Supply the names of witnesses and how they can be contacted, if known.



Mutual Ministry Guide

Evangelical Lutheran Church in Canada

February 6, 2019

Mutual Ministry Guide

*Therefore encourage one another
and build up each other, as indeed you are doing.*

~ 1 Thessalonians 5:11

Introduction

This guide is a starting place for congregational leaders and members to deepen ministry with one another. As God's people, we seek to love each other through mutual affirmation, thereby providing a strong foundation from which we may together serve God.

Some congregations and faith communities have found a Mutual Ministry Team (MMT) to be a helpful process for nurturing good and healthy relationships.

This guide has been prepared by the Evangelical Lutheran Church in Canada (ELCIC) at the request of the National Church Council. It is available for use across the ELCIC.

In the ELCIC, synods have primary responsibility for relating to congregations and are available to support congregations in all aspects of ministry, including nurturing healthy relationships, evaluation, addressing challenges and seeking growth and renewal.

The purpose of this guide is:

1. To help congregations to nurture good and healthy mutual relationships between the ministries of the rostered minister¹ and the church leadership.
2. To provide guidelines to facilitate intentional and regular evaluations of congregational ministries, the staff and rostered minister based on their church mission, vision, and goals within the context of their individual and unique settings.
3. To seek together opportunities for growth and renewal.

¹ There are two types of public rostered ministers in the ELCIC:

1. Pastors are ordained to a public ministry of Word and Sacrament.
2. Diaconal Ministers are consecrated to a public ministry of Word and Service.

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Nurturing Good and Healthy Relationships

1. The Role of a Mutual Ministry Team (MMT):

- a. To work with the congregational council/board to ensure clear and realistic expectations are developed for council/board members, rostered ministers, congregational ministries and staff.
- b. To support effective communication among the congregation, rostered ministers and staff.
- c. To act as a confidential sounding board and support team for rostered ministers and staff.
- d. To review and provide timely compensation recommendations to the congregational council/board for rostered ministers and staff if there is no other personnel team in place.
- e. To work towards conflict resolution as it arises and involves the rostered minister or other staff members.

2. Getting Started

- a. The congregational council/board and rostered minister(s) work together to form the MMT and in selecting members and orientation. The Mutual Ministry Team will report directly to the congregational council/board to which it is accountable. The Team can make recommendations to the congregational council/board.
- b. A team may be formed anytime; however the ideal time to begin is about six months after a new rostered minister has arrived. It is not wise to initiate the MMT during vacancy, conflict or upheaval.
- c. Best practices demonstrate that teams of 3 to 4 members function well.
- d. Provide each member with this guide and other information that is helpful to your work. Such information may include a congregational council/board meeting schedule, constitution and bylaws, policies, MMT budget, letter of call, and employment agreement. The minutes of the Mutual Ministry Team are taken and kept in such a manner that confidentiality is not compromised.
- e. Allow time for members to become familiar with this guide in advance. Invest in team building not only in the beginning but throughout their term. A strong team needs to be nourished in order to work well together.
- f. For rostered leaders involved in the First Call Process, the MMT is wise to consider how their processes will compliment each other.

3. Members of a Mutual Ministry Team:

Considering the potentially sensitive nature of this work, it is important to seek out members with gifts that support this ministry. Consider people who:

- a. are respected members of the congregation,
- b. reflect the diversity of the congregation,
- c. are able to work as a team,
- d. are emotionally and spiritually mature,
- e. are able to think reflectively,
- f. are able to meet regularly,
- g. are able to maintain confidentiality.²

In a shared ministry context, it is important that the MMT has fair representation from each congregation.

In forming a MMT you might consider, together with the congregational council/board, a member or members from the Call Committee as these are individuals the rostered leader will have met and established a relationship.

4. Terms of Service:

Defining terms of service for MMT members provides the opportunity to employ individual gifts and abilities without overusing members.

Consider a minimum term of three years. This allows sufficient time for experience and trust to develop. Staggering the terms provides continuity. Limiting the number of terms prevents burnout, and shares and develops leadership.

Evaluations

1. Purpose

Ministry evaluation is a tool that may be used by the whole congregation to reflect on their work together. Part of caring is to check in with one another, rather than checking up on each other. The purpose of evaluation is not to prove but to improve.

Therefore, ministry evaluation is effective when safe space is created in which we may be vulnerable and open. As we undertake candid conversation, relationships are strengthened, mutual understanding is achieved, and there is growth in our trust and understanding of God among us.

² Confidentiality –Confidentiality means that information that may undermine the well-being of an individual or a community is not disclosed to unauthorized audience. Secrecy, on the other hand, is opposite to transparency. It is destructive and divisive.

Evaluation based on opinion or anecdotal comments undermines the spirit of love and care we are called to extend toward one another. Rostered ministers, staff and leadership should not be evaluated on matters that they haven't been explicitly asked to do. Also, an effective process will include an evaluation of the work of the congregation.

We are able to celebrate the Spirit moving among us through mutual affirmation. Despite our imperfections, we learn to be appreciative of the work each person is able to contribute.

2. Best Practices for Evaluation:

a. Regularity.

Growth and renewal are best realized with recurrent evaluations building trust among participants. With regularity, reaction to circumstances of the day is avoided. The schedule and process will need to reflect your local context. Quarterly, biannual, annual or biennial timeframes are possibilities.

b. Corporately.

Understanding that we are one body, evaluation necessarily includes the ministry of both congregation and leadership. It is a reflection of the many persons and resources that contribute to the work of ministry and how the contributions of many are intricately woven together.

c. Intentional Format.

The MMT provides the format, leadership and safe space for evaluations.

Clear expectations provide a helpful foundation for evaluative work.

i. Evaluation of the congregation, leadership/council/board:

1. Reflect on your missional focus with questions such as:
 - How did we experience God among us this year?
 - What new learnings about God were uncovered by our ministry together?
2. Consider expectations/goals described in documents you may already have such as a strategic plan, governance documents, constitution, or bylaws.
3. Contemplation on simple questions serves to encourage dialogue and resolution.
 - E.g.: Does this expectation/goal/description still meet our objectives?
 - In what ways are we meeting or need to improve on this expectation/goal/description?
 - What new expectation/goal/description would we like to make?

- ii. Evaluation of Rostered Minister/Individual:
 1. Consider expectations/goals described in documents you may already have such as Letter of Call, Employment agreement, contract, strategic plan. Personal goals of the individual may also be used if previously stated.
 2. Consider simple questions that foster dialogue and mutual accountability, such as:
 - a. What in your work/ministry is most life-giving for you?
 - b. Where is your growing edge in this position?
 - c. What is the least satisfying or most difficult part of this job description for you?
 - d. In what ways can we assist in making your work/ministry more fulfilling?The sample questions above for “Evaluation of the congregation, leadership/council/board” may provide additional ideas for questions.
 3. Evaluation is part of a ministry of care for one another seeking mutual benefit. Minimum compensation guidelines are provided by each synod and should be used in making salary recommendations to the council/board. Consideration for compensation above recommended guidelines may be made for rostered ministers and staff whose work or scope of work is beyond normal expectations. (e.g., working in more than one language, supervising multiple staff or multiple sites, exemplary overall performance) See below, “Outcomes of Evaluation/ Reviewing Compensation.”

Opportunities for Growth and Renewal

1. Suggested meetings topics

- a. January/February
 - Review the congregational and/or council goals, emphases and priorities for the coming year. Review staff job descriptions and/or use of time records for the past year; and consider whether any changes are required. Review and discuss with a rostered leader or staff person their specific goals and priorities for the coming year aligned with the congregation’s/council’s/board’s priorities.
 - Help each staff member plan for Continuing Education.
 - Plan for vacation supply for rostered ministers and staff.
- b. May/June
 - Discuss how well the congregation is sharing leadership and tasks; and consider whether any changes are required. Review and discuss rostered minister’s attendance at committees and organizations, both inside and outside the congregation. (e.g., Is attendance expected at the meetings of all parish committees and/or auxiliaries? What is the expected participation in community organizations and the Church-at-large?)
 - Discuss joys, issues, and stresses of the rostered minister, staff and the congregation.
 - Discuss each staff member’s progress toward meeting their goals and priorities and what support is required.

- c. October/November
 - Review parsonage/housing and office space arrangements.
 - Review the congregation's/council's/board's goals, the rostered minister's/staff member's goals and the work of the Mutual Ministry Team during the past year.
 - Discuss compensation and benefits.
 - Consider appropriate recognition for the past year's work of the professional staff.
 - Make proposals for next year's budget and submit recommendations to the congregational council/board.
- d. December
 - Prepare a report for the annual congregational meeting and submit to the congregational council/board.

2. Outcomes of Evaluation:

Evaluation looks toward the future and how relationships and understanding may be improved among us.

a. Reporting:

The team reports to the congregational council/board the completion of the evaluation and shares information that is mutually agreed upon to share.

b. Goals and expectations:

Participants may mutually agree to goals or expectations for the next period.

c. Continuing Education:

The ELCIC provides a national Continuing Education Plan (CEP) to encourage and support life-long learning among rostered and non-rostered/lay employees.

www.elcic.ca/Leadership/For-Ministers/Continuing-Education-Plan.cfm

The recommended guideline is that members are expected to engage in at least 90 hours of continuing education over each three-year period. At least once per year, the ELCIC provides a statement to each CEP member with the following details on their individual account for the last three years: a detailed record of education events with corresponding hours reported and funds dispersed. The congregation receives a copy of the statement.

Participants may mutually agree to areas/topics for continuing education. Identify continuing education possibilities in light of:

- concerns and ministry goals of the rostered minister/staff member
- concerns and mission goals of the congregation
- concerns and mission goals of the synod and ELCIC

Enable the rostered minister/staff member to participate in continuing education by:

- mutual commitment of time and money
- shared evaluation and planning

d. Reviewing Compensation

One role that a church council/board might assign to a Mutual Ministry Team is *to review and provide timely compensation recommendations to the congregational council/board for rostered ministers and staff if there is no other Personnel Team in place.* (see page 4 above) It is good to see this role in light of the purpose of nurturing good and healthy mutual relationships. It is useful for Mutual Ministry Teams and rostered leaders to keep in mind that compensation is intended to support employees in making a living and to provide fair compensation for work done.

Compensation for Rostered employees has several components. Some aspects of the relationship between a congregation and its rostered leader are guided by an *Employment Agreement*. <http://elcic.ca/Leadership/EmploymentAgreementsAndLettersOfCall.cfm>

When reviewing a rostered minister's salary, the mutual ministry team begins by consulting the minimum salary schedule as set by their Synod.

In September 2016, the National Church Council approved harmonized compensation guidelines for use across the ELCIC. Each Synod prepares, approves and updates a salary scale/grid for the employees of that Synod. Compensation relating to a clergy residence may be integrated into the scale/grid or determined separately as per each respective Synod policy. Additional information can be found on the ELCIC Group Services Inc. website: www.elcicgsi.ca/?page_id=1912

An amount in addition to the base salary figure may be considered to affirm the rostered minister's ministry. Other factors to take into account include additional theological education, or other relevant experience, skills or responsibilities.

The final salary, including the base plus additional amounts, should be approved by the congregational council/board.

3. Working through challenges

Even in the healthiest congregation, there are times when conflicts arise. Tension in the life of the church is normal. Leaders can enhance the health of a congregation by their own behaviour. In times of conflict it is essential that we focus on our own behavior: stay calm, listen carefully, and don't get triangulated. The MMT can help in resolving conflicts by providing a safe, neutral space to discuss issues that cause tension. Make sure that the members of your congregation know the procedure of complaints and concerns. Depending on the intensity of the challenges, recognize the value of asking for help, from the congregational council/board, synod office or other resources

Note: in situations where sexual harassment or abuse is reported/alleged, the ELCIC has a *Policy and Operating Guidelines of the ELCIC regarding Sexual Harassment by its Clergy or Professional Lay Workers*. <http://www.elcic.ca/docs/harassment.pdf> Recognizing the seriousness of such these situations, congregational leaders are obliged to follow the operating guidelines in these circumstances.

4. Finding a Healthy Voice

It can be difficult to find our voice, especially when we are feeling hurt, dissatisfied or concerned. When we feel anxious, or sense that others are feeling anxious, it can be more difficult. At such times, it is tempting to use unhealthy communication, such as gossip, avoidance, anonymous complaints or personal verbal attacks. Guided by the Holy Spirit, we are encouraged to trust in one another's good will and love as we seek understanding, forgiveness, and growth.

As we strive to be a healthy faith community, it is wise to consider how we might address concerns and how we might communicate when under stress. The MMT may play an important role in encouraging direct sharing and healthy communication.

Some principles to keep in mind between those involved.

- a. All members affirm their right to express their opinions about the life and ministry of the congregation.
- b. Members may share their concerns, thoughts, and opinions directly with the rostered minister(s), church council/board, MMT, commissions, and at congregational meetings.
- c. When opinions or concerns are directed to the MMT, the MMT may assist as active listeners, inviting the parties concerned to seek mutual understanding and as necessary, forgiveness and resolution. For example, MMT members might ask, "How may I help you bring this forward?"
- d. In some cases, opinions or concerns expressed to the congregational council/board might be referred to the MMT.
- e. Keep in mind the difference between *anonymity* and *confidentiality*. In this context, *anonymity* means asking someone else to deal with your concern. *Confidentiality* means directly sharing your concern with MMT or council/board, but not having your name publically associated with a particular concern. Generally speaking, the addressing of anonymous feedback is discouraged as it inhibits our mutual call to accountability, love and reconciliation. For additional reflection on this matter, *Anonymity Guidelines* are *posted* in the Resources for Mutual Ministry. [\(create link\)](#)
- f. We are all life-long learners in finding a healthy voice, addressing concerns and effective communication. Challenges and dissatisfaction can become moments of learning.

Resources for Mutual Ministry

The following resource, sample documents, and links are available at:

www.elcic.ca/mutualministry (not a live link yet)

Periodically, additional resources may be added by the ELCIC.

Nurturing Good and Healthy Relationships

A Healthy Leader

Healthy Congregations

Healthy Congregations is an interfaith organization that understands the times in which we live in. They equip leaders for challenges of thinking more clearly about families, relationships, and faith communities through the application of family systems thinking.

www.healthycongregations.com/

Bridge Builders ([link?](#))

A Short Primer on the Mutual Ministry Committee

2010, by Beth Wagschal, Christ Lutheran Church, Peterborough, ON

Covenant of Conduct

Developed by Peter Steinke and the from Healthy Congregations/Bridgebuilder organization. Used with permission. This is a sample document that lifts up some matters of communication and accountability.

Evaluations

Ministry Review – Eastern Synod

ELCIC National Office Staff Self-Appraisal Form

Opportunities for Growth and Renewal

Continuing Education Plan for ELCIC

Cleaning Up Bad Communication Habits

<https://alban.org/archive/cleaning-up-bad-communication-habits/>

Anonymity Guidelines

These guideline are based on the work of Peter Steinke and adapted for use in the ELCIC.

ELCIC Documents

Administrative Bylaws

Public Ministry in the ELCIC

Study Documents by the Committee on Faith Order and Doctrine

Standards for Rostered Leaders (Candidacy Manual)

Standards for Ordained [Pastoral] Ministers

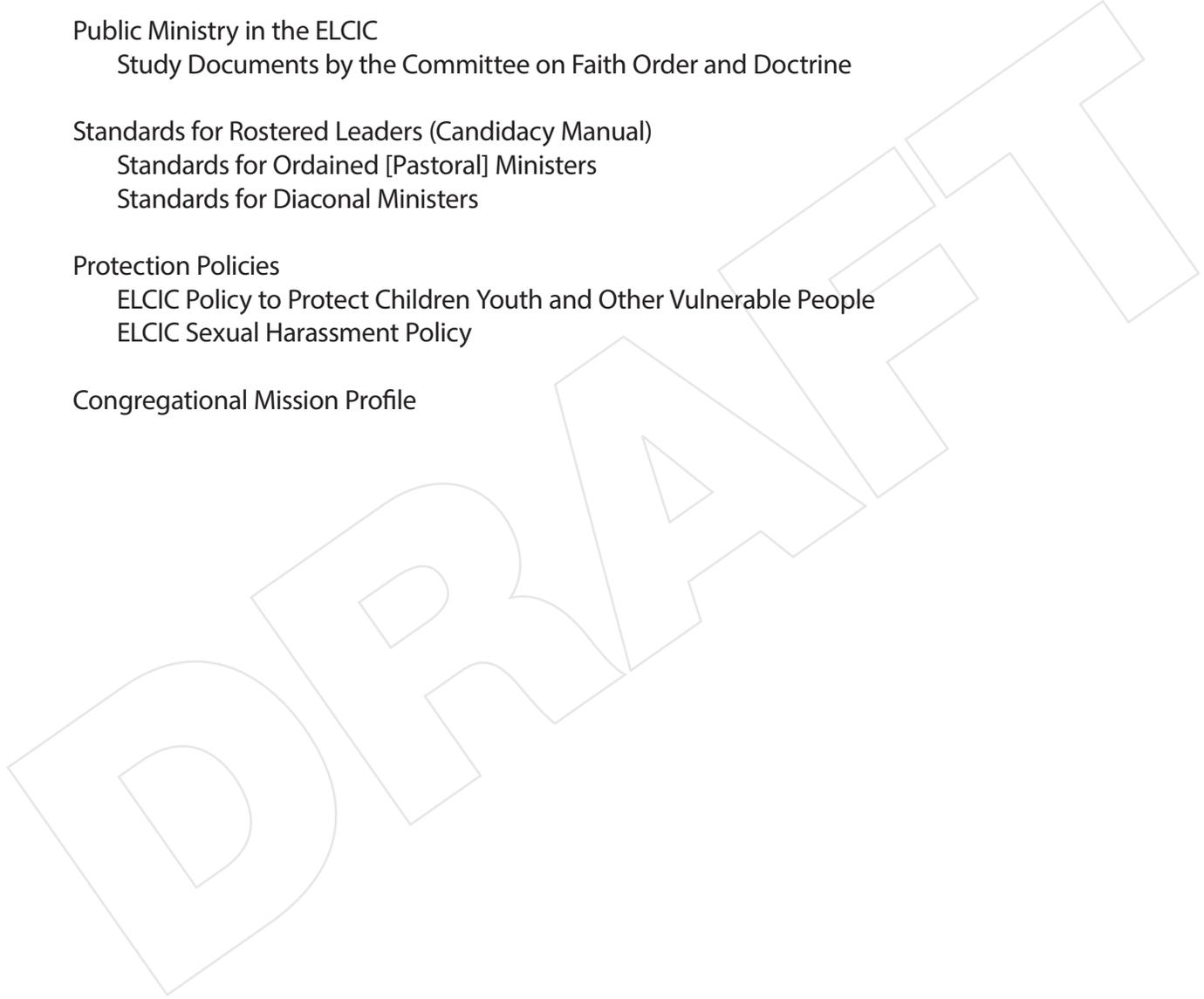
Standards for Diaconal Ministers

Protection Policies

ELCIC Policy to Protect Children Youth and Other Vulnerable People

ELCIC Sexual Harassment Policy

Congregational Mission Profile



(Revised and formatted version to be made available soon.)

That *One Body Working Together* (Tab 40) be amended in the following ways:

That the new title is ***Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together***.

That the columns be realigned from National Church / Synod / Faith Communities to **Faith Communities / Synods / National Church**

That the Faith Communities bullet on National Convention, (Witness, page 2 bottom line) be amended to read: **support elected or appointed delegates to participate in National Convention and receive and discuss the information shared with faith communities upon their return.**

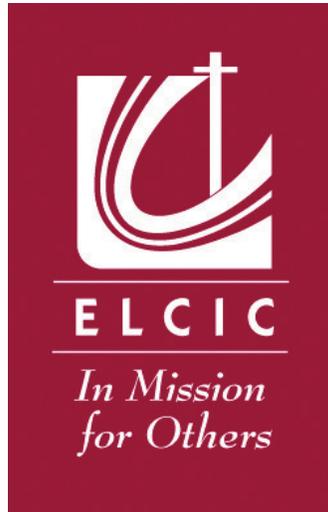
That the bullets under SERVICE (page 3-t4) be amended by adding the **underlined words**:

FAITH COMMUNITIES	SYNODS	NATIONAL CHURCH
<u>challenges the causes and responds to the consequences of human suffering and poverty by promoting and supporting the work of CLWR</u>	<u>Promote and encourage support of CLWR</u>	<u>Work in partnership with CLWR through a Memorandum of Understanding and be responsible for Board appointments</u>
Engage in issues and projects within their local context and provide a unified voice and action	Support national advocacy priorities, identify synodical advocacy issues and promote their support	Create public policies and identify advocacy issues which are priorities for the ELCIC.
Work to build <u>ecumenical and interfaith</u> relationships within their own communities	Support and encourage participation in <u>ecumenical and interfaith</u> relationships including shared ministry	<u>Support ecumenical and interfaith relationships by</u> setting policies and guidelines; and by supporting partnerships...which provide ecumenical support and strengthen...
Support Synodical and National Church global partners and connections as well as establish their own global partner congregations and global projects for their local context	Develop companion partners under the National Church's global mission policies and guidelines.	<u>Support global mission by</u> setting policies and standards to be observed in connection to partner churches and organizations in a global context

That NCC approve and recommend for adoption to the 2019 National Convention the following Resolution:

That the 2019 ELCIC National Convention rescind Convention actions NC-1995-11 *National and Synodical Responsibilities*.

That the National Convention adopt the document ***Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together*** (Tab 40) as amended.



Reimagining Our Church Public Ministry in the ELCIC

READER'S GUIDE

Reimagining Our Church—Public Ministry in the ELCIC *Reader's Guide*

ELCIC National Convention
July 2019

This brief *Reader's Guide* is designed to introduce convention delegates and others to *Reimagining Our Church—Public Ministry in the ELCIC*. For many, this *Guide* will serve as an orientation to the major ideas of each Section and will be read along-side *Reimagining Our Church*.

At the same time, it is recognized that not every delegate will be interested in all of the foundational material which is necessary for an honest and credible treatment of issues and ideas related to orders of ministry, *diakonia*, diaconal ministry and more. Fair enough!

For you, this *Guide* will serve to make you conversant in the main ideas of the foundational material while giving you permission to move more quickly on to Section 5 which is the main thing.

Section 5 is at the heart of *Reimagining Our Church*. It is here that the Evangelical Lutheran Church in Canada is being invited to live into, and be governed by, a series of important principles, aspirations and recommendations. The nature of Section 5 is such that it does not allow for the same treatment (the gathering of main ideas and key questions) as the previous Sections.

Every convention delegate is asked to read Section 5 carefully and in its entirety.

Introduction (pages 4–7)

This section describes how and why the paper came to be written, and how it fits with other documents of the ELCIC and those of other church bodies.

Introduction— Key Concept

- The term “public ministry” as it is used in this paper refers to the ministry of those who are called by a particular community of baptized Christians to perform certain functions in public, and on their behalf.

Section 1 (pages 8–19)

The paper begins by describing what we see around us in our culture, society and in the ELCIC. It is hoped that when you read pages 8–19, you will resonate with the description of shifts in the place of religion in Canadian society; of our increasingly multi-faith country; and of the changing attitudes and preferences of current generations of people in Canada.

Two important concepts are introduced which will appear throughout this paper, namely, “nimble” organizations, ones which strive to be more flexible and to be able to quickly and easily adapt to changing conditions; and “movements” (such as *Black Lives Matter* or *Idle No More*) which are groups of people who are not necessarily geographically close, nor members of the same geographic communities, but who are connected by their interest or passion. Both may be helpful for the ELCIC.

Several important challenges for the ELCIC arise from changes in its Canadian context as well as from its own history:

- the traditional “pastor-centric” model for ministry, in which the pastor is the leader and the main person doing ministry;
- the church’s narrow understanding of ministry which has not encouraged laypeople to recognize their ministries in the world, resulting in a disempowered laity with a diminished role in serving God’s mission;
- the idea that the mission of God is about sending experts to convert the people to Christianity;
- the fact that our church does not seem to be nurturing disciples very well;
- the ELCIC’s timely response to the changes and needs in our society and world continues to be thwarted by a culture within the church which favours the past over the present or future.

One more important idea presented in this section, but crucial to the whole document, is that of *diakonia*. All baptized persons and all communities of the baptized are called into a life of service in the world, referred to by the Greek word *diakonia*. It involves responding to immediate needs such as sponsoring refugees and providing food for the hungry. It also includes being agents of change to transform the unjust structures and violence that marginalize people, and to safeguarding the earth.

“All baptized persons and all communities of the baptized are called into a life of service in the world, referred to by the Greek word *diakonia*.”

Section 1—Key Concepts

- Changes are occurring in Canadians’ participation in organizations, including churches. We can understand these changes through demography and sociology.
- Traditional models of organization and leadership may no longer be effective in communicating and responding to the Gospel.
- All Christians are called into a life of “delegated service,” *diakonia*. All are called to represent Christ in serving creation.

Section 2 (pages 20–28)

The earliest parts of the New Testament describe the Jesus movement. After Jesus' death and resurrection, its leaders began to see the need for some structure and for authorized leaders. By the time of the Pastoral Epistles, one can see the emergence of forms of public ministry.

Both Luther and the Lutheran confessions say little directly or consistently about the shape of public ministry. For Luther, the purpose of the clergy is to preach the gospel of justification by grace alone through faith alone, and it is the responsibility of the laity to assure that the gospel of justification by grace alone through faith alone is being preached. The Lutheran confessions stress the priority of preaching the Gospel and rightly administering the sacraments. Because the Lutheran movement took organizational shape in a number of different settings and circumstances, the Lutheran confessions recognize that the unity of the church does not rest in uniformity of organizational structures. There is not just one correct way to organize public ministry; its structure can be shaped by the context.

“Contemporary theology of mission focuses on Christian communities ... being communities of forgiveness, reconciliation, discipleship and service.”

Following the Reformation, many different ways of organizing public ministry were adopted in the state churches of Europe and Scandinavia. When Lutheranism came to North America, different structures had to be developed in the absence of state churches. The ELCIC was formed by a merger

of church bodies, some of which were organized in an adaptation of a synodical model (like the former LCA) and others with a more congregational model (like the former ALC and former ELCC).

By the latter half of the nineteenth century, missionaries, and leaders of churches which had resulted from their work, began to realize that there were flaws both in the methods used up to that point and in the theology of mission which had motivated these methods. There is now a concern for maintaining a careful balance between speaking the Gospel aloud in a contextually appropriate manner and being agents of change, transforming unjust structures and challenging violence in the world.

Section 2—Key Concepts

- Early Christianity was a movement with fluid leadership. Over time the Christian movement formalized and institutionalized into the Christian church with structured, officially authorized leadership.
- The Lutheran Reformation was primarily focused on the necessity of communicating the Gospel of justification by grace alone through faith alone rather than requiring a particular way of structuring the church.
- Lutheranism in North America was shaped both by its European roots and its North American context. This applies also to church structures and understanding of leadership.
- Contemporary theology of mission focuses on Christian communities such as congregations being communities of forgiveness, reconciliation, discipleship and service.

Section 3 (pages 29–34)

What might our theological tradition suggest as we consider how to organize our public ministry in the ELCIC today so that all of us are better equipped to provide an effective witness to the truth of the gospel in contemporary Canada?

The first priority of the church is mission, and so the church is to be organized to be an effective agent of mission. Does the way we structure and practice our public ministry focus our church on the mission of

“The first priority of the church is mission, and so the church is to be organized to be an effective agent of mission.”

God? In carrying out this mission the church is empowered and enabled by the Holy Spirit, the Spirit of Christ. Does the way we structure and practice our public ministry allow the free movement of the Holy Spirit in our practice of mission? Both a focus on mission and the freedom of the Spirit are expressed through the life of delegated service of every Christian and every Christian community (*diakonia*). Does the way we structure and practice our public ministry facilitate *diakonia* for each person and each community connected to our church?

The church’s practice of public ministry should reflect the church’s theology of mission. The continued existence of the church is not dependent on our institutional caution. Jesus’ promise is not that our particular organizational form of church will last forever. We are here for the moment to do what we are called to do, so that the gospel is heard by the people of our particular time and place.

Section 3—Key Concepts

- The Gospel is divine, Spirit-infused anarchy which is communicated in the world by a humanly organized community of Christians with called public ministers.
- The mission of God to restore and reconcile creation is at the core of being the church. Any Christian community is evaluated as both movement and as institution by the criterion of God’s mission.
- Communities of Christians exist in the world as simultaneously holy and flawed.
- Structure serves mission; mission must never be truncated to serve structure.

Section 4 (pages 35–44)

The vision of the ELCIC that emerges from engaging the insights of Section 3 is one of a church in which every Christian and every community of Christians participates in God’s mission in the world. Each Christian recognizes their baptismal call to serve the world by speaking and living the gospel promise. Every baptized person and every community of baptized persons is called into a life of *diakonia*, or delegated service, which is rooted in the gospel promise and not in duty to the Law.

“The mission of God to restore and reconcile creation is at the core of being the church.”

Working with other Christians, people of other faiths, and other people of goodwill, the ELCIC and its people are aware of the current social and cultural times, and work to challenge the roots of injustice, to speak and

Reimagining Our Church—Public Ministry in the ELCIC

act prophetically, and to accompany those on the margins of our society and to advocate for them. The Evangelical Lutheran Church in Canada seeks to offer our world a witness and ministry which are *missional, diaconal* and *prophetic*.

The first tasks and challenges for the ELCIC in realizing this vision for our church include communicating a new understanding of God's mission; shaping a more robust laity; becoming more nimble; encouraging collaborative leadership; and nurturing intentional partnerships.

Currently the ELCIC has public ministers who are deacons, pastors or bishops. The church has the freedom to designate additional or different functions to its public ministers, or to designate additional types of called public ministers. There are characteristics to which all public ministers might aspire in a missional, diaconal and prophetic church. The list is found on page 40. As well there are common training and skills, such as being able to read the signs of the times, which are helpful for all public ministers in the current context.

“The Evangelical Lutheran Church in Canada seeks to offer our world a witness and ministry which are *missional, diaconal* and *prophetic*.”

The present challenges facing the ELCIC and the renewed emphasis on its part in God's mission provide an opportunity to reimagine the public ministry of deacons as a role that offers leadership to laypeople and communities in participating in God's mission in the world.

Deacons can help others serve, identify needs in the local context, build relationships and partnerships with other groups in the community, and accompany and advocate for those on the margins of our society.

The present situation of the church in contemporary society requires consideration of further changes in the role of pastors. To move away from the pastor-centric model in congregations, further changes should be considered in the role of pastors. In a missional, diaconal, and prophetic church, pastors must recognize that one of their important tasks is to enable laity to exercise their vocations both in the congregation and in the world. The pastor becomes a supporting player in the missional church.

Bishops, both national and synodical, play a pivotal role in this vision. They can guide and inspire a missional vision in congregations and among public ministers. As bishops walk with pastors, deacons, congregations, and specialized ministries, they are in a good position to raise up and encourage leaders, and to encourage imagination and experimentation, even if these should lead to failure. Bishops can identify and encourage areas of potential collaboration and partnership. They will be helpful in encouraging conversations about a more nimble, collaborative church.

Section 4—Key Concepts

- Every Christian and every community of Christians participates in God's mission in the world. In this light, the ELCIC desires to be a missional, diaconal and prophetic church.
- A missional, diaconal and prophetic church requires reclaiming a robust laity and creating a nimble organization.

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- Reimagining the ministry of deacons and refocusing the ministry of pastors is a necessary part of enabling a robust laity and creating a nimble organization.
- A nimble church encourages collaborative leadership and nurtures intentional partnerships.

Section 5 (pages 45–53)

Section 5 is a collection of aspirational statements that describe what the ELCIC would be like if it fully embraced the vision set forth in Section 4.

“Section 5 is at the heart of *Reimagining Our Church*.”

Again, these statements or propositions are *aspirational*. That is, they are composed as if they were already fully-realized and true. However, we know that we’re not everywhere and always there yet. Our people and our communities, our leaders and our partners-in-ministry will need time to live into, and grow into, the vision this document proposes.

As was suggested at the beginning of this *Guide*, Section 5 is at the heart of *Reimagining Our Church*. It is here that the Evangelical Lutheran Church in Canada is being invited to live into, and be governed by, a series of important principles, aspirations and recommendations. Thus, the nature of Section 5 is such that it does not allow for the same treatment as for previous sections. Every convention delegate is asked to read Section 5 carefully and in its entirety.

Reflection prior to Convention

Once you’ve completed your reading of *Reimagining Our Church—Public Ministry in the ELCIC*, you’re invited to do some reflection prior to convention. You could do this on your own, but you might consider doing this with friends or colleagues who will be attending with you. Either way, you’ll be able to share your ideas in some table group conversation when we gather in Regina.

1. In your reading of *Reimagining Our Church—Public Ministry in the ELCIC*, what are your first impressions? Is there anything which particularly pleases you or delights you? Is there anything which concerns you?
2. Choose two or three of the “principles and aspirations” offered in Section 5 and think about how they might contribute to a renewed vision for our church in your congregation/community, or your area/conference or your synod. Be concrete: “I learned a lot about supporting volunteers in my workplace. Might that be helpful to my congregation or conference?” or “Now I think I understand what a deacon is. Maybe I know some people who have gifts for this kind of ministry.” or “Our community needs a safe place for children to go after school. I wonder if the congregation could partner with other churches, or with the Optimists, to make this happen.” or “All the congregations in our conference are too small to do ... Maybe we can do it together.” You may find that you can come up with more than a couple of possibilities!

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3. Now that you've focussed on some possibilities, consider what *you* might do to help bring this vision to life. Again, be concrete: "I will offer to help identify people in my congregation with gifts to organize a food bank for our community." or "I will talk to Joe and to Susan about the role of deacons, and encourage them to explore it further." or "As a congregational leader, I will approach two other groups in our community to see if they could help with..." or "As dean, I will start a conversation about doing this together." Once more, you may find that there is more than one thing you can do and there may be others to do things with you!

Enabling Resolutions

At our national convention, a series of seven enabling resolutions will be brought before the assembly. You'll find these listed in the 2019 ELCIC National Convention *Bulletin of Reports*. These motions will help our church to live into the vision proposed in *Reimagining Our Church—Public Ministry in the ELCIC*.

Prior to convention, locate the seven motions in your *Bulletin of Reports*. They are part of the *Report of our National Church Council* (or "NCC Report"). Here's a guide to what you will find.

Deacons

The first 3 motions have to do with deacons. With the 1st motion, we agree to *ordain deacons*. With the 2nd motion we agree to create a liturgy with which to ordain pastors, bishops *and now deacons*, and each to their particular functions. With the 3rd motion we set out conditions under which deacons may preside at *weddings or funerals*.

Implementation

The 4th and 5th motions have to do with implementation. With the 4th motion, the ELCIC's Program Committee for Leadership for Ministry is tasked with the revision of policies and procedures. With the 5th motion our synods and seminaries are invited to take account of our new direction in their preparation of candidates for ordained ministry.

Reimagining Our Church

The 6th motion is the main motion. With the 6th motion, we approve *Reimagining Our Church—Public Ministry in the ELCIC* in its entirety and, through the companion motions, begin the journey of living into the vision it proposes.

Constitution and Bylaws

The 7th motion does some housekeeping. With the 7th motion, we clean up some of the language in our *Constitution* and *Bylaws* to take account of the three-fold ordination of deacons, pastors and bishops.