



Report on the Multicultural Ministries Strategy

Introduction

The Evangelical Lutheran Church in America (ELCA), at its constituting convention in 1987, adopted the following goal:

It shall be a goal of this church that within 10 years of its establishment its membership shall include at least 10 percent people of color and/or primary language other than English (ELCA 5.01.A87).

In order to help reach this goal, this church developed five multicultural ministry strategies. The first of these strategies, the American Indian and Alaska Native Strategic Plan, was adopted at the fifth biennial Churchwide Assembly of the ELCA in Philadelphia in 1997. At the seventh biennial Churchwide Assembly in Indianapolis, Indiana, in 2001, two strategies were adopted: the Asian and Pacific Islander Ministry Strategy and the Latino Ministry Strategy. In 2005, at the ninth biennial Churchwide Assembly in Orlando, Florida, two more strategies were adopted: the African Descent Ministry Strategy and the Arab and Middle Eastern Ministry Strategy. The following is a report on the progress of the ELCA in its multicultural ministries with a special focus on the implementation of these strategies.

In short, this church did not achieve the 10 percent goal within 10 years.¹ In fact, as of December 2005, about three percent of the baptized membership of the ELCA consisted of people of color or whose primary language is other than English (see Table 1). In contrast, about 33 percent of the population of the U.S. consists of people of color or whose primary language is other than English.

Table 2 presents the trends for the ELCA from 1990 to 2005. While there was growth in each of the groups, change in the overall racial and ethnic proportion of membership in the ELCA has been very slow. African Americans and Blacks make up the largest group of people of color or whose primary language is other than English, yet they comprise only one percent of the total membership of this church. In terms of overall numerical growth, Latinos and Hispanics have added the most new members. At the same time, between 2000 and 2005, there was

a slight decline in the overall number of American Indians and Alaska Natives and of Asians and Pacific Islanders in the ELCA.

Table 1: People of Color or Whose Primary Language Is Other Than English in the ELCA as of December 2005

Group	Number	Percent
African American/Black	54,354	1.12%
American Indian/Alaska Native	7,095	0.15%
Arab/Middle Eastern	1,779	0.04%
Asian/Pacific Islander	21,950	0.45%
Latino/Hispanic	39,157	0.81%
Multiracial	12,261	0.25%
Other	11,096	0.23%
Subtotal	147,692	3.04%
White	4,703,084	96.96%
Total	4,850,776	100.00%

Table 2: Number of People of Color or Language Other Than English in the ELCA in 1990, 1995, 2000, and 2005

	1990	1995	2000	2005
African American/Black	50,336	49,460	52,558	54,354
Percent of all members	0.96%	0.95%	1.03%	1.12%
American Indian/Alaska Native	5,833	6,912	7,440	7,095
Percent of all members	0.11%	0.13%	0.15%	0.15%
Arab/Middle Eastern				1,779
Percent of all members				0.04%
Asian/Pacific Islander	20,547	22,007	22,465	21,950
Percent of all members	0.39%	0.42%	0.44%	0.45%
Latino/Hispanic	23,299	28,118	37,540	39,157
Percent of all members	0.44%	0.54%	0.73%	0.81%
Multiracial				12,261
Percent of all members				0.25%
Other	3,700	3,926	10,587	11,096
Percent of all members	0.07%	0.08%	0.21%	0.23%
Total Non-White	103,715	110,423	130,590	147,692
Percent of all members	1.98%	2.13%	2.55%	3.04%
White	5,137,024	5,080,066	4,995,329	4,703,084
Percent of all members	98.02%	97.87%	97.45%	96.96%
Total Membership	5,240,739	5,190,489	5,125,919	4,850,776

¹The numbers presented in this report on the people of color or whose primary language is other than English who are baptized members of the ELCA are based on the annual reports filed by congregations. These reports are compiled by the Office of the Secretary of the ELCA. The categories used for the collection of data reflect the guidance of the Multicultural Ministries unit of the churchwide organization. The categories also take into account those used by the U.S. Census Bureau so that it is possible to make comparisons to the population of the U.S. as a whole. The reports are completed by an individual in the congregation, most frequently the pastor, who is asked to report the number of persons in each category. In 1988, approximately 360,000 baptized members were not categorized. In 1990, about 70,000 were not categorized. In 2000, about 7,000 were not categorized and in 2005, approximately 2,500 baptized members were not categorized. For the purposes of this report, it is assumed that those who were not categorized are White.

Table 3 presents the race and ethnicity of active rostered leaders in the ELCA in 2006. Of the 11,322 ordained clergy in 2006, 4.2 percent are people of color or language other than English. Only among the deaconesses is the proportion close to 10 percent. But, there has been an increase in the number of ordained clergy who are people of color or language other than English between 2000 and 2006.

Table 3: Race/Ethnicity of Active Rostered Leaders in the ELCA in 2000 and 2006

	Ordained Clergy		Associate in Ministry		Deaconess		Diaconal Minister	
	2000	2006	2000	2006	2000	2006	2000	2006
African American/Black	144	190	4	2	2	2	0	0
American Indian/Alaska Native	25	26	2	2	0	0	1	0
Arab/Middle Eastern	5	6	0	0	0	0	0	0
Asian/Pacific Islander	86	108	1	1	0	0	0	0
Latino/Hispanic	119	145	1	3	0	1	0	0
Subtotal	375	475	8	8	2	3	1	0
White	11,723	10,847	734	680	31	28	29	108
Total	12,098	11,322	742	688	33	31	30	108
Percent Non-white	3.1%	4.2%	1.1%	1.2%	6.1%	9.7%	3.3%	0.0%

The Strategies

There is considerable hope for the future. The recent restructuring of the churchwide organization should contribute greatly to the ability of this church to implement these strategies. Multicultural Ministries is now a program unit and is working directly and collaboratively with the other program units of this church, including Evangelical Outreach and Congregational Mission, Global Mission, Church in Society, Vocation and Education, Augsburg Fortress, Publishers, and Women of the ELCA. In 2005, the Office of the Presiding Bishop added an assistant for leadership development to direct its “leadership initiative,” and the Church Council of the ELCA established a designated fund of \$4.5 million to fund the initiative. A significant aspect of the initiative is the coordination of the leadership development components of ethnic-ministry strategies. This has led to the creation of a churchwide leadership table, which is critical to the coordination of this work. The Evangelical Outreach and Congregational Mission unit and the Vocation and Education unit also have added staff who are directly responsible for advancing the multicultural ministry work of this church. Finally, the Office of the Presiding Bishop is committed to maintaining, at a minimum, the current proportion of funding for multicultural work through the regular churchwide budget.

There is also considerable hope that increasing numbers of synods, congregations, and agencies and institutions of this church will work together with the churchwide organization to help this church receive the gifts of people of color and language

other than English. Many new initiatives are taking shape or are underway.²

The churchwide organization is beginning a systematic evaluation of the effectiveness of the multicultural ministry strategies of this church. Specific outcomes for each aspect of each strategy are being defined more clearly and those responsible for achieving these outcomes are being determined. The outcomes also will be prioritized and, because resources are limited, detailed evaluations focused on the highest priority outcomes will be conducted. The evaluation is taking place in an attempt to achieve the highest possible level of implementation for the strategies. There is considerably more work to do both in terms of the implementation of the strategies and in the evaluation of that work. At this point, however, this report is limited to a simple review of what activities already have taken place.

While each of the strategies reflects its distinctive community within the ELCA and its wider context for mission and ministry, there are similarities among the strategies. Typically each of the strategies addresses some or all of the following:

1. developing and supporting leadership within the community;
2. developing and distributing language-specific or ethnic-specific congregational resources;
3. building Lutheran identity and strengthening the abilities of congregations to engage in evangelism, discipleship, and stewardship;
4. contextualizing the outreach strategies of this church, starting new congregations, and transforming existing congregations;
5. heightening concern for social justice throughout this church and strengthening the abilities of the congregations to engage in social ministries;
6. helping this church to be more aware of and sensitive to the cultures of the communities;
7. addressing racism within this church and society;
8. pursuing unity within each of the communities;
9. strengthening ecumenical connections.

The African Descent Ministry Strategy³

The African Descent Ministry Strategy is relatively new, adopted at the ninth biennial Churchwide Assembly in Orlando, Florida, in 2005. Several aspects of the strategy, however, already have been addressed.

²Specific initiatives have been reported in the following synods or regions: Southwest California Synod, Sierra Pacific Synod, Eastern North Dakota Synod, Minneapolis Area Synod, Saint Paul Area Synod, New England Synod, Metropolitan New York Synod, New Jersey Synod, the Southeastern Synod, the synods in Texas, and the synods in Region 1. Knowledge of all the work synods are doing to help implement the strategies is, of course, incomplete.

³The African Descent Ministry Strategy specifically calls on each of the expressions of the ELCA to participate in various aspects of the strategy. This review gives primary attention to those aspects of the strategy that address the churchwide organization. In the future, the assessment will include the other expressions of the church as well.

Leadership

Since visionary leadership is a priority in the African Descent Ministry Strategy, much of the activity has been focused in this area.

The African American Lutheran Association's (AALA) biennial assembly in June 2007 will serve as the African Descent communities' major initiative for 2007-2008. Multicultural Ministries staff also designed and led an orientation on the restructured churchwide organization at the Cleveland and Metropolitan New York AALA chapter meetings. The orientation was designed to help leaders work with and through the churchwide organization.

The Vocation and Education unit has added a second position to assist in multicultural leadership development. The goal of this work is to create a leadership roster for this church that is more diverse. This assistant works specifically with leaders within the African-descent communities to equip African immigrant leaders for mission in the ELCA and to support African-descent women in leadership.

The strategy calls upon churchwide units to create and promote the means for active communication with and among people of African descent in the ELCA. As a result, the Multicultural Ministries unit has established an electronic listserv designed to engage the community in many ways, including providing publicity about events, a source of general news about the ELCA that is relevant to the life of Lutherans of African descent, and a source for information regarding the life of African-descent rostered leaders within this church.

The strategy also calls for churchwide units to encourage and help fund the participation of African-descent pastors in conferences, workshops, seminars, convocations, and continuing education opportunities. As beginning efforts, Multicultural Ministries staff provided opportunities for meetings of African-descent pastors in northern California, Atlanta, and New York City. Fifty rostered persons also attended a gathering in Talladega, Alabama, in January 2006.

Churchwide units are also encouraged by the strategy to advocate for contextual theological reflection opportunities for seminarians and pastors serving in the Caribbean and other communities of African descent. Five sites have been identified for such opportunities. Funding has been available from the leadership initiative for Horizon Internships. Events are planned or have occurred in Chicago, Milwaukee, Jersey City, New Jersey, Los Angeles, and New York City.

Finally, considerable work has taken place with the seminaries of this church. Multicultural Ministries staff met with faculty of African descent at the Lutheran Theological Seminary at Philadelphia regarding the development of programmatic resources for clergy. The Vocation and Education unit, the Multicultural Ministries unit, the Evangelical Outreach and Congregational Mission unit, and the Southeastern Synod also have entered into a new partnership with the Lutheran Theological Center in Atlanta. The center will expand its work with African-descent youth; it will strengthen its ties and expand its ecumenical work with the Lutheran Theological Seminary at Philadelphia; it will continue its work of contextualizing clinical pastoral education; and it will focus considerably more attention on the formation of lay and rostered leaders through the development of programs that are designed to be implemented nationally.

Congregational Resources

The strategy asks churchwide units to develop training and mentoring tools to empower synods and congregations in their family ministry programs. The children's ministry event and resources have been promoted among African descent congregations along with an ecumenical resource on Black family ministry. The Evangelical Outreach and Congregational Mission unit, the Multicultural Ministries unit, and Augsburg Fortress, Publishers, worked together on the development of the African-descent hymnal, *This Far by Faith*.

Evangelism, Discipleship, Stewardship, and Lutheran Identity

The strategy calls for churchwide units to identify strong stewardship congregations within the African-descent community to serve as models. Multicultural Ministries staff members continue to work with Evangelical Outreach and Congregational Mission stewardship staff on the final draft of an African-descent stewardship resource that will be distributed to the 246 congregations of African descent. This resource will also be included in the 2007 stewardship resource packet.

The strategy also calls for churchwide units to create outreach resources that target young adults and youth. A consultation for young adults, ages 19-35, was held in January 2007.

Contextualizing Outreach Mission Strategies, Starting New Congregations

In an effort to support outreach, considerable attention has been devoted to leadership development and, in particular, Theological Education for Emerging Ministries (TEEM), which was developed under the auspices of the Vocation and Education unit. For example, Multicultural Ministries staff members participated in a consultation with Pacific Lutheran Theological Seminary and Luther Seminary regarding the TEEM process. Multicultural Ministries staff also serve as part of a structured interviewing team that meets with candidates for new mission development. Multicultural Ministries staff continue to work specifically with congregations in Houston and Fort Worth, Texas, to design and implement their respective mission development plans. The African American Lutheran Association's regional events designed to encourage outreach will be held in Oakland, California; Teaneck, New Jersey; and Detroit, Michigan. The Vocation and Education unit continues to support and be a resource to the African American Leadership Initiative in Detroit, Michigan.

In terms of new congregational starts (and redevelopments) in the African-descent community, the African American Outreach Strategy Team provides oversight and advice to the staff of the Evangelical Outreach and Congregational Mission unit. The Evangelism Strategy commits this church to starting at least half of its new congregations among people of color or language other than English.

Social Justice and Social Ministry

The strategy calls upon churchwide units to develop plans to share effective congregational models of doing justice and showing mercy. The Diakonia Leadership Institute, sponsored by the Church in Society poverty ministries, has provided training

events for leaders in low-income communities to enhance evangelical witness through social ministry and has provided support in resource development through fund-raising training. Also, financial resources have been provided through domestic hunger grants and loans.

The strategy also calls upon churchwide units to use available printed resources as aids to encourage this church to be about faith active in love. A criminal justice resource has been produced and continues to be distributed within the African-descent community.

In the strategy, churchwide units are encouraged to partner with Lutheran social ministry organizations and Lutheran Immigration and Refugee Service (LIRS). Through the World Hunger program, the ELCA is an active partner with LIRS as it addresses the needs of people of African descent as they immigrate to the United States. LIRS has agreements with congregations and agencies that are serving the African community on immigration and asylum issues.

Churchwide units also are asked by the strategy to develop resources for assisting all expressions of the ELCA in responding to HIV and AIDS, in developing prison ministries, in improving public school education, and in working with similar issues of importance within the African descent community. Much work has been done in the area of HIV and AIDS. For example, the Lutheran Office for World Community (LOWC) has assisted with the development of resources related to HIV and AIDS. The ELCA World Hunger program, especially through the "Stand with Africa" campaign, is working with the Lutheran World Federation (LWF) and Lutheran World Relief (LWR) to address HIV and AIDS. The Church in Society poverty ministries supported a contingent of ELCA representatives to the International AIDS Conference in Toronto in 2006 and, at the encouragement of Presiding Bishop Mark S. Hanson, is developing a new strategy for ELCA engagement with HIV and AIDS. The ELCA Washington Office has taken a leadership role on the ONE Campaign, which advocates for an increase in federal foreign assistance for HIV and AIDS prevention and amelioration. Resources are available on HIV, AIDS, and prison ministries both in print and on the Web.

Awareness and Sensitivity

The strategy also encourages churchwide units to welcome African national pastors with respect and sensitivity. To this end the African National Leadership Team serves as a resource to the strategic planning efforts of the Multicultural Ministries unit. Multicultural Ministries staff also met with pastors of the Virgin Islands in retreat and participated in the "African National Summit."

Vocation and Education and Multicultural Ministries staff have met with African immigrant leaders and pastors to identify leadership needs. The Evangelical Outreach and Congregational Mission unit has created an African Leadership group to support the work with African immigrants.

Unity

The strategy calls for the churchwide units to convene regular consultations of congregational leaders, rostered leaders, teaching theologians of color, synodical leaders, and churchwide

staff to assess and plan future directions for this church's common ministry. A Region 1 and 2 event is planned for clergy and lay persons of African-descent congregations. Ongoing work continues with the seminary and college faculties to develop a recruitment strategy and a support network for African-descent leaders.

Ecumenical Connections

The strategy encourages churchwide units to convene and participate in regular consultations with this church's ecumenical partners engaged in multicultural ministries.

The American Indian and Alaska Native Strategic Plan

The American Indian and Alaska Native Strategic Plan is the oldest of the strategic plans. It was adopted at the fifth biennial Churchwide Assembly of the ELCA in Philadelphia in 1997. Because of the age of the plan, there is some question about its current relevance. Some things have been accomplished and others have not. New priorities need to be set.

Leadership

The strategic plan calls for all clergy and laypersons called to American Indian and Alaska Native congregations to participate in a culturally relevant orientation program within three months of accepting a call. The advisory council in 2001 and 2006 affirmed the need to develop and implement this aspect of the strategy. The intention of the training was to focus on protocol, hospitality, ways of keeping communities healthy, and honoring spiritual and traditional practices and ritual. At one point, it appeared that Luther Seminary was offering an orientation, but this is no longer the case. The Indigenous Institute, meeting in November 2006, affirmed the need for an orientation particularly in Regions 1 and 3 using the First Call Theological Education program, which is conducted by the Vocation and Education unit and the Synodical Relations section through their ministry leadership coordinators.⁴

The strategic plan sought to encourage American Indian and Alaska Native youth participation at churchwide and synodical youth events that would assist in leadership development opportunities for Native young people. Currently, two young American Indian and Alaska Native people serve on the Multicultural Advisory Committee. Perspectives vary when listening to young people about their experiences with the Lutheran Youth Organization. Many American Indian and Alaska Native youth who have attended state that they feel out of place and that their voices are not heard at these events. Approximately 12 youth attended the Multicultural Youth Leadership Event and the Youth Gathering in 2006.

Three American Indian women were ordained in 2000 and two American Indian persons are enrolled in Theological Education for Emerging Ministries. There is also a partnership between Carthage College and the Lutheran School of Theology

⁴The Indigenous Institute provides a means for engagement between leaders in the ELCA and American Indian and Alaska Native peoples.

at Chicago designed around American Indian students. Finally, there have been productive recruitment meetings in the Minneapolis Area Synod and with the Eastern North Dakota Synod that are producing new candidates.

Congregational Resources

A worship resource for Alaska Native congregations is under development, but completion and distribution dates are unknown. The process has taken a very long time. The communities have relied on material produced by the United Methodist Church and other denominations. In addition, culturally relevant Bible studies have been developed by these communities (not published) and used at several family Bible camps. Bible studies have been well-received by campers and are being used in their home congregations.

Contextualizing Outreach Mission Strategies, Starting New Congregations

The strategic plan set out the goal of establishing four new American Indian and Alaska Native congregations by 2000. This goal was achieved. Since 2001, two new ministries have begun. There appear to be at least five sites in Seattle, Oakland, Omaha, Phoenix, and Albuquerque with potential for the future.

Social Justice and Social Ministry

The strategic plan called for churchwide advocacy through the Church in Society unit on issues related to American Indians and Alaska Natives, including religious freedom, protection of sacred sites, land, language, sovereignty, self-determination, and treaty rights. The Indigenous Institute has been working to create awareness of these issues. While there was less advocacy work on behalf of American Indian and Alaska Natives because of staffing changes in the ELCA Washington Office, in the past year this office has begun new work related to these communities. For example, in December 2006 the office advocated for the passage of the Esther Martinez Native American Language Act (H.R. 4766), which was adopted by both the House of Representatives and the Senate.

The community will advocate for the passage of the measures on Indian Healthcare (H.R. 5312 and S. 1057). There is a desire to establish a group of American Indians and Alaska Natives to advise the ELCA's Washington Office on an annual legislative agenda that includes policy priorities for the American Indian and Alaska Native community. The goal is to keep Indian healthcare, affordable housing re-authorization, and Head Start re-authorization as priorities. The strategy also put emphasis on communicating with the American Indian and Alaska Native community about advocacy.

In terms of social ministry, money for the Seward Peninsula Endowment Fund continues to be raised. The majority of American Indian and Alaska Native ministries in the ELCA function as social ministries. The Indigenous Institute meeting in November 2006 called for the development of an inventory of services provided for, and provided by, the American Indian community.

Corporate Social Responsibility (CSR) issues of social justice related to American Indians and Alaska Natives include predatory lending, non-discrimination in the work place,

environmental issues such as the presence of toxic dumps on reservations, and video games. Corporations that use offensive or racist imagery also need to be challenged.

The Lutheran Office for World Community monitors discussions concerning the rights of indigenous peoples. It also has facilitated accreditation of ELCA persons on the Lutheran World Federation delegations at United Nations meetings on indigenous issues.

The strategy calls for information regarding opportunities for enriching social ministry efforts between congregations. The Diakonia Leadership Institute, training in fund-raising skills, and domestic hunger grants have provided opportunities for enriching social ministry efforts in congregations.

Awareness and Sensitivity

Raising the awareness and sensitivity of the wider church to issues important to American Indians and Alaska Natives was an important and key part of the strategic plan. An advisory committee to monitor and guide activities of the American Indian and Alaska Native ministries in the ELCA was established and convened once in 2001 and once in 2006. In addition, members have been consulted by phone on various issues relevant to the welfare of the American Indian and Alaska Native ministries and communities.

The strategy also calls on this church to sponsor and facilitate culturally sensitive learning for its social ministry organizations. To this end, the Indigenous Institute meeting in November 2006 proposed that American Indian and Alaska Native cultural competency be a theme for the 2008 Lutheran Services in America conference.

Unity

The Church in Society and Multicultural Ministries units have worked through the Lutheran World Federation (LWF) on the United Nation's "Declaration of the Rights of Indigenous Peoples." There also has been work with LWF on the establishment of a desk for indigenous peoples.

The Arab and Middle Eastern Ministry Strategy

Leadership

A goal of the Arab and Middle Eastern Strategy is to support and engage Arab leaders as they move toward ordination. The Vocation and Education unit in partnership with the Multicultural Ministries and Evangelical Outreach and Congregational Mission units has worked in the recruitment and support of Arab leaders working towards ordination. Candidates have been ordained and now are serving in Arab ministries in Brooklyn, New York; Dearborn, Michigan; and Chicago, Illinois.

Two leadership training events for lay leaders have been conducted in partnership with the Multicultural Ministries unit. These events have resulted in persons from the community becoming more active in the work of the synods.

The strategic plan encourages youth participation in churchwide youth events. Twenty young people from the community attended the Multicultural Youth Leadership Event and the Youth Gathering that took place in Texas in 2006. They

participated in workshops, interactive programs and community support groups. During this event two young people were elected to the Multicultural Advisory Committee representing the Arab community.

Congregational Resources

Each congregation received hymnals from the Evangelical Lutheran Church in Jordan and the Holy Land.

Each congregation received funding to support its worship life. Materials have been purchased for Bible studies, Sunday schools, and youth meetings to help teach children, youth, and young adults.

The strategy calls for assistance to create church-sponsored after-school programs for children. The children's ministry project and the domestic hunger grants program offer support for after-school programs for children and community service centers. One Arab-Middle Eastern congregation participated in the children's ministry event.

Evangelism, Discipleship, Stewardship, and Lutheran Identity

A workshop was provided by the Multicultural Ministries and Vocation and Education units on what it means to be Lutheran and Arab.

Contextualizing Outreach Mission Strategies, Starting New Congregations

The strategic plan set out the goal of establishing five or more Arab and Middle Eastern congregations by the year 2015. There is a new Arab Lutheran ministry in the San Francisco Bay area. A candidate will be graduating this summer from the Lutheran Theological Seminary at Philadelphia.

Social Ministry

Corporate Social Responsibility (CSR) and the Lutheran Office for World Community (LOWC) have been involved in efforts to encourage ministries for social justice, specifically in the work of the ELCA Strategy for Engagement in Israel and Palestine. LOWC has worked with the ELCA Washington Office on advocacy for Augusta Victoria Hospital and on efforts for Middle East peace with regard to U.S. and United Nations policy. ELCA World Hunger funds have supported this work.

Members of Arab and Middle Eastern congregations have been invited to various training events sponsored by the Church in Society poverty ministries.

Awareness and Sensitivity

In May 2, 2006, Presiding Bishop Mark S. Hanson joined other Christian leaders in the U.S. in an appeal to President George W. Bush, Palestinian President Mahmoud Abbas, and Israel's Prime Minister Ehud Olmert to take immediate actions for hope and peace in the Middle East. The full text of the letter is available on the ELCA Web site.

To raise cultural awareness, the Global Mission unit coordinated a fifty-day U.S. tour by the Al Raja Palestinian folk

dance troupe, with audiences totaling 52,000, including those at the San Antonio youth gathering. In order better to understand the situation in the Middle East and interpret it for ELCA members, 12 ELCA staff and synod leaders visited Jerusalem and the West Bank in January 2007.

Racism

The Arab community has participated in two multicultural workshops to equip leaders with the tools necessary to function within a new and different culture in society and in this church.

During 2006, the Global Mission unit addressed justice issues in the Middle East in the following ways: emergency funds for Augusta Victoria Hospital, adversely affected by the Palestinian financial crisis in the wake of withheld taxes and reduced funds from international donors in response to Hamas leadership of the Palestinian government; support for the Mount of Olives Housing Project, designed to help fill the desperate housing need of Palestinian Christians in the West Bank; special support to the Beirut-based Contact and Resource Center to help Lebanese civilians affected by the summer 2006 war between Israel and Hezbollah; funds to the Middle East Council of Churches for emergency relief to those displaced by bombing.

Unity

Presiding Bishop Mark S. Hanson has asked other U.S. religious leaders to join him in calling for "the cessation of all violence, for an international peacekeeping force and a negotiated agreement for a just peace."

Presiding Bishop Hanson sent an open letter to several Jewish, Muslim, and Christian leaders in the U.S. on the Middle East situation. The full text of Presiding Bishop Hanson's "Open Letter to Jewish, Muslim and Christian Leaders" is on the ELCA Web site.

Presiding Bishop Hanson, who also serves as president of the Lutheran World Federation, called for an end to the fighting in Lebanon and Israel and the conflict in Gaza in a joint appeal, "A Call to End the Violence," with other church leaders from the Presbyterian Church (U.S.A.), World Alliance of Reformed Churches (WARC) and the World Council of Churches (WCC). The full text is on the ELCA Web site.

Ecumenical Connections

The Churchwide Strategy for Engagement in Israel and Palestine and the Peace Not Walls campaign actively have engaged Middle East peace efforts through an enhanced Web site (elca.org/peacenotwalls/index.html); by substantially increasing the number of subscribers and merging the Middle East informational listserv with the public policy action alerts of the e-advocacy network; by planning for a Middle East peace presence at 20 synod assemblies in Spring 2007 (and the remainder in 2008 and 2009); and by exploring various ways to expand grassroots advocacy around the ELCA and to promote positive economic initiatives in the West Bank and Gaza. As an active participant in Churches for Middle East Peace, the ELCA joined ecumenical partners in Washington-based peace advocacy.

The Asian and Pacific Islander Ministry Strategy

The Asian and Pacific Islander Ministry Strategy was adopted at the seventh biennial Churchwide Assembly in 2001 at Indianapolis, Indiana.

Leadership

The goal in Asian ministry leadership development is to have a sufficient number of lay, ordained, male, female, and youth ministers to meet the needs of the community. From 1997 to 2006, more than 50 new Asian leaders were added to the leadership rosters of the ELCA, including those from traditional Master's of Divinity programs, the Theological Education for Emerging Ministries (TEEM) program, and other church bodies. In 2006, seven new Asian pastors were ordained.

Luther Seminary with the Minneapolis and the Saint Paul Area Synods has begun a program for Hmong leaders. There are currently seven Hmong candidates in the program. The program has significant components online so they are available nationally. It may also be possible to adapt the program to many other languages.

A goal of the strategy also is to identify and nominate Asians to serve on ELCA boards and committees. To this end, the Church in Society unit appointed a young Asian woman to the new Justice for Women consulting committee.

Congregational Resources

One goal of the strategy is to have sufficient resources available in Asian languages for the nurturing of Christian believers. To do this, at least one Asian ministry resource is being produced in a different Asian language every year. The following resources have been made available to congregations: *Worship Principles*; *The Use of the Means of Grace*; *Asian Lutheranism: Which Way?*; *Telling God's Story of Love* (available in eight Asian languages); *Welcome, Welcome*; *Asian Ministries: Challenges and Opportunities*; *Speaking from Heart*; *Lutheran Basics* (in nine Asian languages); *Asian Spirit Journey* (a devotional book using the year B lectionary); *Sacred Sea* (a devotional book using the year C lectionary); *Church and Discipleship: An Asian Lutheran Perspective*; *Cheerful Giving: Asian Lutheran Stewardship* (available in six languages with another three languages to follow); *Reaching Asians and Pacific Islanders*; *Bridging Gospel with Asian Cultures*.

Evangelism, Discipleship, Stewardship, and Lutheran Identity

The number of members is fluctuating. Asian congregations and ministries are engaged in evangelism that involves the conversion of people from other faiths to Christianity. This means that more adults typically are baptized than infants. More attention needs to be given to the 3,000 White congregations that report Asian membership. New resources need to be developed, along with the availability of more immersion experiences, the development of teams that bring together Asians and Whites, and the development of more informative Web sites about Asian ministry.

An emphasis on discipleship is changing the typical paradigm for leadership in the Asian community. Some congregations can afford to pay for a full-time pastor, but many cannot. This means that all Asian members of the church must come to understand the proclamation of the Gospel as their vocation.

Age-specific teaching materials are being developed with a grant from the Church Council's designated leadership funds. Once these materials are developed, a series of small, local training events will be conducted. These materials should be ready for use on a larger scale in the fall of 2007.

The Asian community is also being challenged by the strategy to become more involved in global mission work. At this point, there are about 20 Asian congregations that have sent mission support or members on short-term mission trips to Asia, Europe, or Latin America on a direct congregation-to-congregation basis.

Contextualizing Outreach Mission Strategies, Starting New Congregations

A goal of the strategy is to increase the number of Asian congregations, ministries, and synodically authorized worshipping communities from 75 in 2001 to 115 by 2010. At the end of 2006, the number of ministries had grown to 100.

Social Ministry

The strategy calls for staff who work in social ministry in the Church in Society unit and the director for Asian ministries in the Multicultural Ministries unit to work together to organize periodic training events for local Asian ministries in different regions of the country. Workshops on fund-raising skills and poverty ministry are organized to meet the needs of Asian ministries in different parts of the country.

The Latino Ministry Strategy

The Latino Ministry Strategy was adopted at the seventh biennial Churchwide Assembly in Indianapolis, Indiana, in 2001.

Leadership

The Latino Ministry Strategy proposed a host of activities designed to develop and support leadership in the community, including the development of a committee to review and revise programs and curricula used for leadership development in the Latino Lutheran community. The committee, which was established and convened by the Vocation and Education unit, meets on a regular basis. It includes Latino Lutheran scholars, staff from the Evangelical Outreach and Congregational Mission unit, and the director for Latino ministries from the Multicultural Ministries unit. The committee is working to contextualize theological education for lay and clergy leaders in the Latino Lutheran community, and its January 2007 meeting was dedicated to developing an online curriculum. It also has resulted in the development of various resources in Spanish for use by lay leaders in congregations or persons preparing for ordination through the Theological Education for Emerging Ministries (TEEM) program. Many of these resources have been developed without outside financial assistance, which represents

a major commitment for the committee and the Latino community in the ELCA.

There is also a focus on developing lay leadership, which included an event in October 2006 attended by individuals from most of the regions of the ELCA. A second phase took place in March 2007, bringing together lay and clergy members of Lutheran Latino congregations with Latino scholars.

An anticipated convocation to orient new leaders to Latino ministries in the ELCA has not taken place yet.

Leadership training by means of workshops for lay and clergy people in the areas of evangelism, mission, and congregational polity is ongoing. Lay and clergy formation programs are in place, as well as scholarships and assistance.

Through programs like Theological Education for Emerging Ministries, as well as lay leadership training institutions, leaders are being identified and encouraged, trained, and assisted. There are candidates in preparation for church vocations.

Workshops to train congregational councils have been held, and a resource is being developed.

Congregational Resources

The Latino Ministry Strategy calls on this church to identify and develop congregational resources for Latino congregations. Churchwide staff are working to compile a list of resources developed by congregations as well as to produce a bilingual resource that will be shared among Lutheran Latino congregations and throughout the ELCA. For example, the brochure for the Corporate Social Responsibility program was translated into Spanish.

Two new resources were published in the spring of 2007. One is based on the Rick Warren series "The Purpose-Driven Life," contextualized for Lutheran Latinos. The other is a bilingual resource for congregational councils.

Marketing-produced resources have not been as effective as desired, but the multicultural resources marketing team, which consists of staff from the churchwide organization and Augsburg Fortress, Publishers, meets regularly to address this issue.

Evangelism, Discipleship, Stewardship, and Lutheran Identity

The committee cited above, including Latino Lutheran scholars and staff from the Evangelical Outreach and Congregational Mission and Multicultural Ministries units, also has created opportunities to explore Lutheran Latino identity. An international consultation was held in Mexico in 2004, and the presentations are being edited for release in the spring of 2007. Additional opportunities to discuss Latino Lutheran identity are being planned that will involve members of the Hispanic Outreach Program Executives Team (HOPE) and Latino scholars. Also, the Asociación para los Ministerios Hispánicos (Latino Association) has committed to discussing Latino Lutheran identity in all of its regional consultations.

Contextualizing Outreach Mission Strategies, Starting New Congregations

The Latino Ministry Strategy places special emphasis on ensuring this church's outreach to Latinos in a manner that

understands and respects the nuances of Latino culture. This is accomplished in several ways, including training for new mission developers, consultations with synodical mission directors, and development of synodical strategies that include the active participation of Latinos. For example, the director for congregation-based community organizing in the Church in Society unit has provided training for Latino mission developers in leadership skills for public life. At the same time, there are still many synods without Latino ministry strategies or funding designated for Latino ministry.

The strategy also emphasizes ministry among Latinos of all ages. This generational outreach approach is being encouraged among Latino congregations and in the development of new missions.

Social Ministry

The strategy calls for providing Latinos with educational opportunities and resources with a religious foundation to develop social ministries. The Diakonia Leadership Institute, sponsored by the Church in Society poverty ministries, has identified lay leaders in low-income communities and has provided training, including workshop sessions in Spanish, for them. Training was also provided in grant writing and fund-raising.

One goal of the strategy is to involve the benefactors of social ministry programs in the development of those programs. The domestic hunger grants and loans program has engaged the Latino community through New City Parish in Los Angeles, assisting in the development of social ministry programs.

Unity

A churchwide team includes among its responsibilities attention to the better coordination of the various Latino networks throughout this church. Members of the team are assigned to work in various regions with regional and synodical leaders and with the Latino congregations and missions located there.

Ecumenical Connections

Currently there are two meetings a year on Latino ministry with the ELCA and its full-communion partners. These meetings are designed to focus on issues related to leadership development, joint creation of resources, and other forms of mutual assistance. Future meetings will be dedicated to youth and young adult ministries in the various denominations. The relationship with the Reformed churches is especially strong.

Conclusions

Despite the existence of an ELCA continuing resolution that a goal of this church is to include among its members at least 10 percent people of color or whose primary language is other than English, and despite the existence of five multicultural ministry strategies approved by a Churchwide Assembly, and despite the efforts of some congregations, synods, and units of the churchwide organization, the ELCA has made very modest progress in becoming a more multicultural church. At the very least this fact raises questions about either the commitment of

this church to the goal or the effectiveness of its current attempts to achieve it. Over the next few years, the churchwide organization will spend considerably more time evaluating its own programmatic efforts and make changes where needed. At this point, the increase in the number of Latinos and Hispanics is a sign of hope, as is a 27 percent increase between 2000 and 2006 in the number of ordained clergy who are people of color or whose primary language is other than English. Perhaps it is significant to note that between 1990 and 2005, the White membership of the ELCA declined by eight percent, while the membership of people of color or whose primary language is other than English increased by 42 percent. Still, the percentage of the baptized membership of this church who are people of color or whose primary language is other than English increased only one percent during that time period. If this trend continues, it will take the church another 100 years to reach the 10 percent goal.

At the same time, this rate of change is completely inconsistent with the changes in the composition of the population of the United States. As noted at the beginning of this report, the U.S. population is currently about one-third people of color or whose primary language is other than English. None of the synods of the ELCA comes close to approaching this figure. In the Metropolitan New York Synod, for example, about 20 percent of the baptized members are people of color or whose primary language is other than English. In 2005, the Metropolitan New York Synod included more people of color or whose primary language is other than English than any other synod (14,521). But the population of the territory of the Metropolitan New York Synod is 44 percent persons of color or whose primary language is other than English. In 2005, the Metropolitan Chicago Synod included 9,874 persons of color or whose primary language is other than English (nine percent of the baptized membership), but the population of the territory of the synod was 39 percent persons of color or whose primary language is other than English. With the exception of the Caribbean Synod, these discrepancies are consistent across synods.

Without a significant change in the commitment and practices of all the expressions of the ELCA, this church will continue to go without the gifts of people of color or whose primary language is other than English. In an attempt to renew its commitment, the churchwide organization is changing its practices by finding and implementing new ways of working toward the goal. For the first time, for example, churchwide units have designated which units, and which individuals within units, are responsible for implementing every aspect of each strategy. This effort clearly shows how responsibility is shared but accountability is specific.

This report also indicates that several units have called or hired staff in areas that relate directly to issues that are identified in the strategies. This is a very hopeful sign as each of the program units takes on a more direct responsibility for the implementation of the strategies. Funding the implementation of the strategies, however, remains a challenge even as staff and grants for leadership development from the Office of the Presiding Bishop office have been approved. A summary report for 2007 follows this report as Exhibit A.

Finally, although the strategies specify many ideas, projects, and activities as critical, other ideas, projects, and activities have evolved and have been utilized (e.g., the Indigenous Institute) in an attempt to implement further the goals of the strategies. In other words, the strategies are “living” documents where creative work is embraced if its primary focus is to accomplish more fully the intent of the strategies.

These changes at the churchwide organization show a renewed desire for results and give hope that in the future more significant accomplishments toward becoming a more inclusive church can be reported.



Exhibit A

2007 Multicultural Ministry Efforts in Unit Budgets

By Unit:	Program	Staff	Total	% of Total Budget	FTE #	
					Exempt	Non-Exempt
Communication Services unit	\$ 1,000	\$ -	\$ 1,000	0.00%	0.00	0.00
Ecumenical Outreach and Congregational Mission unit	6,240,069	737,718	6,977,787	8.57%	8.71	2.95
Research and Evaluation section	0	10,120	10,120	0.01%	0.12	0.00
Office of the Presiding Bishop	35,000	80,215	115,215	0.14%	1.00	0.00
Vocation and Education unit	138,500	150,243	288,743	0.35%	1.15	0.75
Church in Society unit	21,960	62,617	84,577	0.10%	1.00	
Multicultural Ministries unit	539,670	750,615	1,290,285	1.58%	7.00	2.63
Total	\$ 6,976,199	\$ 1,791,527	\$ 8,767,726	10.77%	18.98	6.33

Program Expense v. Executive and Support Staff:

Program	\$ 6,976,199	8.57%	
Executive Staff	1,460,438	1.79%	18.98
Support Staff	331,089	0.41%	6.33
Total	\$ 8,767,726	10.77%	18.98

2007 Current Fund Budget \$ 81,422,000 100.00%