



Grace Lutheran Church, 2006 60th Street, Kenosha, Wisconsin

May 16, 2021

Gathering Liturgy for Seventh Sunday of Easter

THANKSGIVING FOR BAPTISM

P Alleluia! Christ the Lord is risen!

C **He is risen indeed! Alleluia!**

P Refreshed by the resurrection life we share in Christ, let us give thanks for the gift of baptism.

We thank you, risen Christ, for these waters where you make us new, leading us from death to life, from tears to joy.

We bless you, risen Christ, that your Spirit comes to us in the grace-filled waters of rebirth, like rains to our thirsting earth, like streams that revive our souls, like cups of cool water shared with strangers.

Breathe your peace on your church when we hide in fear. Clothe us with your mercy and forgiveness.

Send us companions on our journey as we share your life. Make us one, risen Christ. Cleanse our hearts. Shower us with life. To you be given all praise, with the Holy Spirit, in the glory of God, now and forever.

C **Amen.**

GATHERING SONG: "Christ the Lord Is Risen Today; Alleluia" (ELW #369) vv. 1 & 4

1 *Christ the Lord is risen today; Alleluia!*

Christians, hasten on your way; Alleluia!
offer praise with love replete, Alleluia!
at the paschal victim's feet. Alleluia!

4 *Christian, on this holy day, Alleluia!*
all your grateful homage pay; Alleluia!

Christ the Lord is risen on high; Alleluia!
now he lives, no more to die. Alleluia!

GREETING

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

CANTICLE OF PRAISE (ELW p. 139)
This is the feast of victory for our God.

Alleluia, alleluia, alleluia.
Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.
Power, riches, wisdom and strength,

and honor, blessing, and glory are his.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.
Sing with all the people of God, and join in the hymn of all creation:

Blessing, honor, glory, and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.
For the Lamb who was slain has begun his reign. Alleluia.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

PRAYER OF THE DAY

P Let us pray.

Gracious and glorious God, you have chosen us as your own, and by the powerful name of Christ you protect us from evil. By your Spirit transform us and your beloved world, that we may find our joy in your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**

Readings for Seventh Sunday of Easter

Acts 1:1–11

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.

After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?”

He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Psalms 1

¹Happy are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful!

²**Their delight is in the law of the LORD, and they meditate on God’s teaching day and night.**

³They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper.

⁴**It is not so with the wicked; they are like chaff which the wind blows away.**

⁵Therefore the wicked shall not stand upright when judgment comes, nor the sinner in the council of the righteous.

⁶**For the LORD knows the way of the righteous, but the way of the wicked shall be destroyed.**

1 John 5:9–13

If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son.

And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does

not have the Son of God does not have life.

I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

GOSPEL: John 17:6–19

Jesus prayed, “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.

“Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.

“All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you.

“Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled.

“But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world.



“I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to

the world. Sanctify them in the truth; your word is truth.

“As you have sent me into the world, so I have sent them into the world. And for their

sakes I sanctify myself, so that they also may be sanctified in truth.”

Pastor Barker's Sermon on Acts 1:1–11

This past week I had an interesting experience. I got invited to church.

And not only did I get invited to church, but I got invited to church while wearing my clergy shirt. This wasn't preaching to the choir, this was preaching to the preacher.

Three things struck me about this invitation.

First, for the most part I really appreciated their invitation—they wanted me to be part of their thing. It's like getting picked for the team.

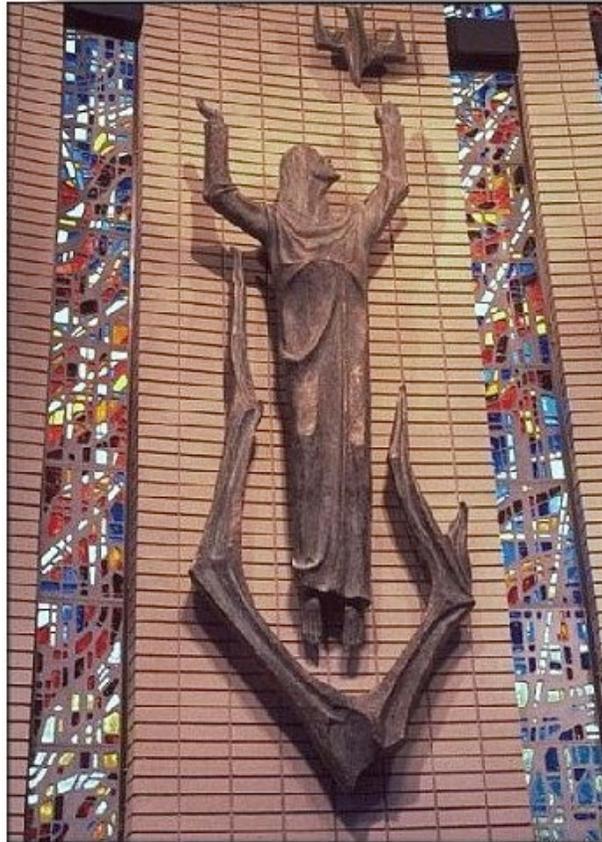
Second, I was impressed that they took time to invite me—a pastor might be the single hardest person to get to your church on a Sunday morning—generally we have other Sunday morning commitments. They must be inviting everyone to church.

Third, I was already running late on Tuesday as I am known to do, and they did drag out the invitation a bit. But, I was still impressed.

In our Ascension reading this morning from Acts 1, we read that we are to “be [Jesus'] witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth”.

I imagine that for some, this idea that pastor is talking about becoming a witness for Jesus might feel uncomfortable and like the pastor forgot he's Lutheran.

But, if we meditate with this text for a moment I think we might start to see this a little bit differently.



First, let's think about what we are witnesses of. Luke starts the book of Acts reminding us that in his gospel of Luke he covered “all that Jesus did and taught”.

This is the content of our witness, what Jesus did and taught. And in verse 3 we are reminded that after his resurrection Jesus is still on message and was “speaking about the kingdom of God”.

So, the message we are witnessing to is that the kingdom of God has come near in Jesus, a kingdom where the poor are proclaimed good news, where the captives are released, where the blind receive sight, where the

oppressed go free, and where all debts are forgiven. A kingdom where the poor, the blind, the crippled and the lame are welcome.

And it's not just what Jesus taught but what he did that we are to bear witness to.

Welcoming the sinners and tax collectors. Healing the outcasts. Including the gentiles. And so much more.

And, it's not just what Jesus did in the Bible, but what Jesus is doing now.

As Jesus' witnesses we are invited to share about what we are

witnessing at Grace. When we see a glimmer of God's kingdom as the hungry are fed, the infant is clothed, or justice is sought for our Black siblings or for our shared Earth home, these are things we can share about to witness to God's work.

And, at least for me, when I think about witnessing like this, to Jesus' powerful teachings and work, and the powerful work we see at Grace and other congregations, this is not only something that I can do but want to do all the time. And I hope that is the same for you.

Amen.

Creed, Prayers, and Communion Liturgy

HYMN OF THE DAY: "Praise the One Who Breaks the Darkness" (ELW #843) vv. 1 & 3

1: *Praise the One who breaks the darkness with a liberating light;*

praise the One who frees the prisoners, turning blindness into sight.

Praise the One who preached the gospel, healing every dread disease, calming storms and feeding thousands with the very bread of peace.

3 *Praise the one true love incarnate: Christ, who suffered in our place; Jesus died and rose for many that we may know God by grace. Let us sing for joy and gladness, seeing what our God has done. Praise the one redeeming glory; praise the One who makes us one.*

"Praise the One Who Breaks the Darkness" by Rusty Edwards © 1987 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission. Reprinted by permission under OneLicence.net permit #A-733643

CREED

P Confident in Christ's resurrection, let us proclaim our faith:

C **I believe in God, the Father almighty, creator of heaven and earth.**

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

INTRODUCTION TO PRAYERS "Lord, Listen to Your Children Praying" (ELW #752)

Lord, listen to your children praying,

Lord, send your Spirit in this place;

Lord, listen to your children praying,

send us love, send us power, send us grace.

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PRAYERS OF INTERCESSION

P Alive in the risen Christ by the power of the Holy Spirit, we bring our prayers before God who promises to hear us and answer in steadfast love.

Holy God, in Christ Jesus the joy of the church is made complete. Root the church in your Word and unify us as Christ's body. Send us into the world as your loving people, ready to testify to your Spirit at work. Hear us, O God.

C **Your mercy is great.**

P Mighty God, the world is your handiwork, displaying your creative impulse. Seas teem with life, forests reach up to praise you, and the mystery of life lies deep in the soil. Guard and keep this world for the well-being of all your creatures. Hear us, O God.

C **Your mercy is great.**

P Gracious Sovereign, those who follow your ways are like trees planted near streams of water. Establish the leaders of nations and all in authority in your grace and truth. Strengthen them, so that the people they serve will have abundant life. Hear us, O God.

C **Your mercy is great.**

P Generous Savior, you befriend those who are sick, suffering, poor, lonely, outcast, rejected, or sick. Grant healing and love to all in need, especially:

- Mary Andrews (Welcome Center volunteer from St. Anthony's)
- Dawn Bench (Welcome Center volunteer)
- Doug Becker (Marlene Binninger's son)
- Jackie Brichacek (Nancy's sister-in-law)
- Jean Boothe (Grace soup kitchen supervisor)
- Hank Buehrens
- Andrew Calvert
- Pat Calvert
- Barb Caputo
- Holly Cummings
- Eric Dangerfield (Carolyn Reynold's boyfriend)
- Connie, mother of Welcome Center volunteer Lynda Eirich
- Gregory Foster
- Steve Gapko
- Shirleen Gulick
- Aggie Hartnell (Bert Felland's mother)
- Sydney Houston
- Jacqueline & David Kramer
- David Kristopeit (Nancy's brother-in-law)
- Dorothy Keuffer
- Dean O'Hanlon

- Carolyn Reynold's children Eddie, Santino, and Lytoshia
 - Cynthia Schwartz (Norma's daughter)
 - Marcia Swanson
 - Joyce Swift
 - Linda Wadham
 - Florence and Jacqueline Walker (Carolyn's sisters)
 - Dottie Watts
 - Kristi Weiss (Rollie's daughter);
- Give them tangible signs of your steadfast love. Hear us, O God.

C Your mercy is great.

P Creator God, here in this community we share the gift of praying, learning, and supporting one another. Give us thankful hearts as we claim the gifts that are unique to us and keep us from being envious of others with different gifts. Hear us, O God.

C Your mercy is great.

P Saving God, your wonderful promise is the gift of eternal life in Jesus. Through the witness of those who have died in you, strengthen us now in this gift of life. We cherish the memory of your saints (*especially...*). Hear us, O God.

C Your mercy is great.

P In the hope of new life in Christ, we raise our prayers to you, trusting in your never-ending goodness and mercy; through Jesus Christ our Lord.

C Amen.

PEACE

P The peace of Christ be with you always.

C And also with you.

ANNOUNCEMENTS

MEAL

OFFERING. "We Give Thee but Thine Own" (ELW #686)

1 *We give thee but thine own,
whate'er the gift may be;
all that we have is thine alone,
a trust, O Lord, from thee.*

OFFERING PRAYER

P Let us pray.

God of love, you call us beloved children and welcome us to your table. Receive our lives and the gifts we offer. Abide with us and send us in service to a suffering world; for the sake of your beloved Child, Jesus Christ.

C Amen.

GREAT THANKSGIVING. SONG: "One Bread, One Body" (ELW #496) vv. 1 & 3

Refrain: *One bread, one body, one Lord of all;
one cup of blessing which we bless,
and we, though many throughout the earth,
we are one body in this one Lord.*

1 *Gentile or Jew, servant or free,
woman or man, no more.* Refrain

3 *Grain for the fields, scattered and grown,
gathered to one for all.* Refrain.

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DIALOGUE & PREFACE

P The Lord be with you.

C And also with you.

P Lift up your hearts.

C We lift them to the Lord.

P Let us give thanks to the Lord our God.

C It is right to give our thanks and praise.

P It is indeed right, our duty and our joy, that we should at all times and in all places give thanks

and praise to you, almighty and merciful God, for the glorious resurrection of our Savior Jesus Christ, who, enthroned forever at your right hand, intercedes for us as our great high priest.

And so, with Mary Magdalene and Peter and all the witnesses of the resurrection, with earth and sea and all their creatures, and with angels and archangels, cherubim and seraphim, we praise your name and join their unending hymn:

HOLY, HOLY, HOLY (ELW p. 144)

*Holy, holy, holy Lord,
God of power and might:
Heaven and earth are full of your glory.
Hosanna. Hosanna. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

THANKSGIVING AT THE TABLE

P Holy, living, and loving God, we praise you for creating the heavens and the earth. We bless you for bringing Noah and his family through the waters of the flood, for freeing your people Israel from the bonds of slavery, and for sending your Son to be our Redeemer.

We give you thanks for Jesus who, living among us, healed the sick, fed the hungry, and with a love stronger than death, gave his life for others.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his life, death, and glorious resurrection, we await your promised life for all this dying world. Breathe your Spirit on us and on this bread and cup: carry us in your arms from death to life, that we may live as your chosen ones, clothed in the righteousness of Christ. Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

C Amen

LORD'S PRAYER

P Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

C Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven:

Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

INVITATION TO COMMUNION

P The risen Christ invites us to this table. Come, eat and be satisfied.

COMMUNION SONG (ELW p. 146)

*Lamb of God, you take away the sin of the world;
have mercy on us.*

*Lamb of God, you take away the sin of the world;
have mercy on us.*

*Lamb of God, you take away the sin of the world;
grant us peace.*

PRAYER AFTER COMMUNION

P Let us pray.

Wellspring of joy, through this meal you have put gladness in our hearts. Satisfy the hunger still around us, and send us as joyful witnesses, that your love may bring joy to the hearts of all people, through Jesus Christ our Lord.

C Amen.

NOISY OFFERING

SENDING

BLESSING

P May our glorious God grant you a spirit of wisdom to know and to love the risen Lord Jesus. The God of life, Father, + Son, and Holy Spirit, bless you all, now and forever.

C Amen.

SENDING SONG "Blest Be the Tie that Binds" (ELW #656) vv. 1 & 4

*1 Blest be the tie that binds
our hearts in Christian love;
the unity of heart and mind
is like to that above.*

*4 From sorrow, toil, and pain,
and sin we shall be free;
and perfect love and friendship reign
through all eternity.*

DISMISSAL

P Alleluia! Christ is risen!

C He is risen indeed! Alleluia!

P Go in peace. Share the good news. Alleluia!

C Thanks be to God. Alleluia!

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Grace Receipts: May 9, 2021

General offering	\$ 634.00
Benevolence	\$ 31.00
via Thrivent Choice	\$ 153.00
Non-members, non-designated.....	\$ 250.00
Holy Assembly building use	\$ 500.00
"Monthly paper work"	\$ 3.00
<u>Minus banking fees.....</u>	<u>\$ (0.00)</u>
Total	\$ 1,571.00
Grace weekly budget in 2021:	\$ 3,224.20

Congregational Meeting Convenes This Sunday

Grace Lutheran Church Council has called for a congregational meeting at 10:45 a.m. on Sunday, May 16 to vote on two items. The first motion is to allow Grace Welcome Center to put a walk-in freezer next to the walk in refrigerator as well as present a beautification plan, including moving the light fixture.

The second motion is to approve our synod's model family leave policy, sabbatical policy, and hear council and pastor's recommendation about how these two policies can fit together in his life over the next several years.

To join the Zoom Meeting on line, click at <https://bit.ly/38Gkngn> . the passcode is: 7WfefC .

We will post a link on our Facebook page and with the newsletter posts on our website.

You can also phone in at 646-876-9923. You will need to then enter the meeting ID and passcode. The meeting ID is 685 749 8173, and the passcode by phone is 834854.

Walk-In Freezer Explanation

Grace Welcome Center continues to serve between 120-190 families each Tuesday. This is a critical ministry for our community and manifests neighborly love very clearly. As our church and our country re-opens this summer and fall, Grace Welcome Center has a plan for how they can keep serving this many families while also emptying the dining room so it can once again be used for church and Grace Welcome Center meals.

The plan is to store all the pallets of food in the original pantry room; it will look like the dining room now, but be packed even tighter. To do this all the freezers need to leave that room, so the request is to put a 10x10ft freezer right next to the walk in refrigerator. This will return the Rainbow Room to a rectangle. Grace Welcome Center is also going to speak to a beautification plan to make sure this is as aesthetically pleasing as possible.

Family Leave and Sabbatical Leave Policy Explanation

Currently Grace Lutheran Church does not have a Family Leave or Sabbatical Policy. Pastor Barker's family is hoping to grow by one in the years to come. If Grace adopts our synod's sabbatical policy, pastor would be eligible for a sabbatical starting July 2, 2022.

With the possibility that Family Leave would be needed near when Pastor Barker would be eligible for a sabbatical, it is the suggestion of Grace Council and Pastor that Grace grant him two months of family leave followed by one month of sabbatical upon the birth of a child. This provides the best of both policies—both the opportunity to care and to adjust to a new child and parenthood and also the spiritual, emotional, and intellectual renewal that comes from sabbatical time.

As recommended by Synod guidelines, a pastoral sabbatical may be taken after every sixth full year of service in a given parish. Years cannot accumulate between calls unless agreed at the time of call. Planning should begin the calendar year before the sabbatical so the congregation and minister can plan for financial and ministry adjustments involved.

The ELCA recommends that congregations continue to pay full salary and benefits (base salary, housing allowance, retirement, and insurance coverage) during a pastor's sabbatical. Car allowance, a ministry expense, is normally not paid during sabbatical time.

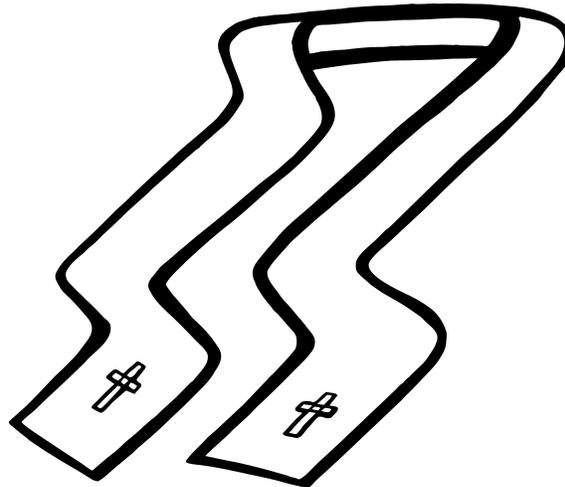
The congregation will need to provide for its ministry needs to be covered during the sabbatical time. In most cases, these needs are met in ways other than finding full-time replacement during the sabbatical.

Considerations involve:

1. Sunday worship/preaching. Normally done by a pastor engaged at the normal supply preaching rate of reimbursement.
2. Teaching, visitation, occasional services (funerals, weddings, etc.).

The minister and congregational leadership can work together to arrange for these needs to be met during the sabbatical time. Another minister can be contracted for certain responsibilities; other staff may adjust responsibilities, and/or neighboring ministers may agree to cover certain responsibilities.

The Greater Milwaukee Synod's Model Family Leave and Sabbatical Policies follow on the next two pages.



Synod Model Family Leave Policy

These guidelines are provided to rostered ministers and congregations in the planning and implementation of parental leave.

Introduction: The birth, adoption, placement, or call to guardianship of a child is usually a cause for celebration but always a cause of substantial changes in the normal routine of life. Birth is unpredictable and can bring about health concerns for parents or child(ren). While an adoption, placement, or call to guardianship may not present the same health stressors, it can present greater emotional and psychological needs in the family. Either way, time for the family to begin its life together is essential, especially in a time-consuming calling such as ministry in the church. All members of the family need time to adjust and bond, regardless of the means by which a new child or children enter the family. “God creates human beings as whole persons — each one a dynamic unity of body, mind, and spirit

“Health is good for its own sake; it also is good for living abundantly in relationship with God and in loving service to our neighbor in the vocations to which God has called us.” The Department for Studies, Division of Church in Society of the Evangelical Lutheran Church in America: *Caring for our Health: Our Shared Endeavor* (November 2003).

Purpose: Parental leave is granted to provide an opportunity for a parent, who is called as a rostered minister, to bond and care for the children that are new to their home and learn to find a healthy family and work balance. The needs and demands of ministry create a unique and challenging calling, replete with shifting demands, unpredictable schedules, and the emotional burden of compassion and care which are part of the office. Having a well-rested, healthy pastor or deacon and their family reflects respect for both the individuals and their gifts, enabling the leader to better serve the congregation. By

granting just, compassionate, and generous parental leave, the Body of Christ seeks to create stronger and more supportive relationships and longer and stronger ministries.

Eligibility: This applies to any full or part-time rostered minister in the Evangelical Lutheran Church in America - both those called to be ministers of Word and Sacrament and those called to be ministers of Word and Service. In situations where both parents are serving in the same setting, each parent receives eight weeks for parental leave, with no more than two weeks overlapping.

Duration: Eight weeks parental leave is to be available for both parents for a period of twelve months following the birth, adoption, placement, or call to guardianship of a child. This time may be taken as either block leave (taken in one or more continuous periods of time) or intermittent leave (taken on an intermittent basis, or where the rostered minister works a reduced work week according to a prearranged schedule. The reduced work schedule can include full or partial days of leave.) In some situations, additional leave time (salaried or unsalaried) may be approved by the congregation council.

Compensation Guidelines for Clergy Greater Milwaukee Synod, ELCA: If a rostered minister experiences a miscarriage or stillbirth, they shall be given appropriate medical and compassion/bereavement leave. Commitments following the leave should the rostered minister discern before, during, or after the completion of their leave that they need to change or end their call, they should inform congregational leadership as soon as possible so that negotiations can begin regarding this change in status. Rostered ministers (RMs) will not be expected to reimburse the congregation for any portion of their compensation during their leave, but all parties should work together to provide for a smooth transition in

congregational leadership. The guiding principle here would be akin to the congregation paying the first eight weeks of disability until the Portico disability coverage kicks in.

Illustrative checklist of considerations for the rostered minister and the congregation to discuss while mutually developing their Family Leave plan prior to the leave: What worship dates will need to be covered by a supply pastor? Who will provide emergency coverage for the pastor’s absence(s)? What primary ministry tasks were covered by the Pastor? Who will cover those now? Discuss whether the leave will be taken as block leave (one or more large chunks of continuous time), or intermittent leave (broken up into smaller units spread out over a longer period of time, possibly including a combination of full or partial days of leave). Intermittent leave would be discussed ahead of time between the rostered minister and congregation council. (Example: six weeks full-time leave followed by four weeks half-time, etc.) The plan can be altered upon agreement by all parties. What medium range planning will take place when the RM is gone? What is the plan for how will that be handled? Does the RM wish to be contacted regarding baptisms, weddings, funerals, and/or other significant events in the life of the congregation while on leave? How will any additional costs be covered by the congregation? It is suggested that congregations should, to the extent possible, set aside a separate fund to cover the costs of providing parental leave or providing sabbatical.

Greater Milwaukee Synod Model
Sabbatical Policy
Sabbatical Guideline
Recommendations Greater
Milwaukee Synod, ELCA Approved
as a Guideline at Synod Council
Meeting January 15, 1998

Introduction: It is important for both rostered ministers and the congregation to

realize the importance of the minister's life-long continuing education through workshops, seminary courses, and personal study. Congregations of the ELCA have long been encouraged to provide time and financial assistance to enable ministers to maintain and improve their skills. From time to time, however, ministers need and require an extended period of time for study, personal growth, reflection, and renewal without the demands of one's regular employment — a sabbatical leave. Experience has shown that the congregation's ministry directly benefits from such study, growth, and renewal. Long-term ministry is revitalized and stimulated. All parties benefit. These guidelines are provided to assist ministers and congregations in the contemplation and implementation of such sabbatical leaves.

Purpose: Sabbatical leaves are granted to provide an opportunity for the minister to take an extended period of time for renewal, enrichment, study, spiritual growth, travel, skill development, research, and/or experimentation.

Eligibility:

A. A sabbatical may be taken after every sixth full year of service in a given parish. Years cannot accumulate between calls unless agreed at the time of call. (Congregations may also choose to establish sabbatical policies that vary from this typical timing and format.)

B. Full time Rostered Ministers. Part-time Rostered Ministers will also benefit from a sabbatical and each congregation can consider what length or terms of such a sabbatical may be appropriate for their minister.

C. Planning should begin the calendar year before the sabbatical so the congregation and minister can plan for financial and ministry adjustments involved. 2) The terms "rostered minister" or "ministers", for the purpose of these guidelines, refer to those persons on the ELCA's roster of Word and Sacrament Ministry and roster of Word and Service Ministry. 3) These guidelines are written for congregations,

recognizing that a rostered minister serving in another setting is guided by the policies of that employing body. These other agencies and institutions are also encouraged to consider sabbatical policies.

Compensation Guidelines for Clergy Greater Milwaukee Synod, ELCA

Duration: A sabbatical will normally be for 12 weeks (including the two continuing education weeks normally granted). Vacation should not be included as sabbatical time. The sabbatical leave may be split into two blocks of time, which do not have to be consecutive but shall be taken within a twelve-month period from the beginning of the first block of time.

Cost to the congregation:

A. The congregation will continue to pay full salary and benefits (base salary, housing allowance, retirement, and insurance coverage). Car allowance, a ministry expense, is normally not paid during sabbatical time.

B. Accrued continuing education dollars can be used for the educational costs of the sabbatical. Continuing education dollars can only be accrued for three years. The congregation will need to provide for their ministry needs to be covered during the sabbatical time. In most cases, these needs are met in ways other than finding full-time replacement during the sabbatical.

Considerations involve: 1.) Sunday worship/preaching. Normally done by a pastor engaged at the normal supply preaching rate of reimbursement. 2.) Teaching, visitation, occasional services (funerals, weddings, etc.). The minister and congregational leadership can work together to arrange for these needs to be met during the sabbatical time. Another minister can be contracted for certain responsibilities, other staff may adjust responsibilities, and/or neighboring ministers may agree to cover certain responsibilities.

C. The congregation is not responsible to fund the sabbatical in any other way. However, it may choose to provide additional financial assistance.

Planning:

A. Planning should begin at least a year before the sabbatical is to take place. A congregational sabbatical policy should be in place before any other planning begins. This policy may be this synod guideline or a locally adapted version.

B. Normally the minister provides an outline of the planned use of time to the Council or responsible committee before the sabbatical is approved.

Commitments following the sabbatical:

A. The minister will submit a report of the sabbatical time, and find occasion to share with congregational members reactions, learnings, insights, etc.

B. The minister is expected to remain at least one year in the parish following a sabbatical.

An illustrative checklist/timeline Mutual Ministry Committee or its equivalent encourages staff to consider a sabbatical. Staff determines interest and what the pastor/deacon might like to do during the sabbatical. Council receives request/proposal, approves sabbatical leave. Council or committee adjusts budget to allow for additional staff coverage. 4) Staff or Council consults with the synod office regarding pastoral assistance. All arrangements with persons involved should be in place three months in advance. Staff makes all necessary arrangements for pastor/deacon course of study, travel, etc.

Proposal of how these policies can fit together in Pastor's life. With the possibility that Family Leave would be needed near when Pastor would be eligible for a sabbatical it is the suggestion of Grace Council and Pastor that Grace grant Pastor Barker two months of family leave followed by one month of sabbatical upon the birth of a child. This provides the best of both policies—both the opportunity to care and adjust to a new child and parenthood and also the spiritual, emotional, and intellectual renewal that comes from sabbatical time.



ELCA Greater Milwaukee Synod 2021 Synod Assembly

ELECTION RESULTS

2022 CHURCHWIDE ASSEMBLY:
Bishop Paul Erickson (ex officio)
Vice President Joyce Caldwell (ex officio)
Amelia Anderson
Ian Bischoff
Johnathan Dehlinger
Elaine Disbro
Robert Gee
Tony Johnson
The Rev. Kimberly Jordan
The Rev. Denise Mbise
Briana Roberts
Deacon Ellie Schmidtke
The Rev. Beth Ann Stone
Xavier Thomas
Carol Yust

CONSULTATION COMMITTEE:
Robert Gee
Lynn Hooper
The Rev. Aida Muñiz
The Rev. Krista Zimmerman

SYNOD COUNCIL:
Vice President - Joyce Caldwell
Treasurer - The Rev. Karen Pahl
Edwin Aparicio
The Rev. Kevin Beebe
Jennifer Brandt
Robert Gee
Steven Hartfield
Laura Hermanns
The Rev. Matt James
The Rev. Denise Mbise
Vickie Stretz

RESOLUTION RESULTS

Resolution 1 - Resolution on Authentic Diversity and Inclusion in Synod Life: **ADOPTED**

Resolution 2 - Resolution on Modifying Gendered Language in Synod Nomination Processes: **ADOPTED**

ALSO ADOPTED:

- 2022-2023 Budget
- Constitutional Changes

PARTICIPANTS

Voting Members: 306
Non-Voting Participants: 8
TOTAL: 314

OFFERING (ELCA Women International Leaders Program)

TOTAL: \$1,243.28

Thanks to everyone who gathered for our virtual Synod Assembly, and to our hosts at Holy Cross, Menomonee Falls, and our tech staff from AV Milwaukee and Lumi!

Event resources available at milwaukeeelcasyndod.org/synod-assembly-2021

Grace Worship Is Open with COVID-19 in Mind

It has been almost two months since Grace reopened for in-person worship, and so far we have been able to do so successfully.

COVID-19 protocols remain in place. We socially distance ourselves in the pews, which limits attendance to 50 persons. Every other pew is blocked off.

We will continue to wear masks and/or face coverings.

We will ask you to sign in to help with contact tracing if needed.

We will have extra masks available and hand sanitizer for your convenience.

Nancy or Hank continues to play our hymns, but we ask that you not sing along. Lyrics are printed in the bulletin so that you can read along.

We realize that some of you may not yet be ready to come back for in-house worship. Please be assured that we completely understand this concern.

We will continue to livestream our worship on our Facebook page (GraceELCAkenosha).

In whichever way you choose to join us, please know that we consider you to be a valuable member of this church community!

Grace Lutheran Church
2006 60th Street Kenosha, Wisconsin 53140

<https://www.GraceKenosha.com>

Worship services in-person and livestreaming at

www.facebook.com/GraceElcaKenosha/ 9:30 a.m. Sunday

Pastor Jonathan Barker: jonathan.w.barker17@gmail.com 626-864-6404

Church office: graceoffice@wi.rr.com 262-654-9143

Office hours: 9:00 a.m. to 2:00 p.m. Tuesday through Friday